arc

Vol. VI/No. 2
Spring
1979

Comparative
Religion
Issue

IN THIS ISSUE.....

R.W. STEVENSON

This issue of ARC concentrates on Comparative Religion. It is an area of studies that has been a part of this Faculty ever since its foundation as the Faculty of Divinity in 1949. At that time Wilfred Cantwell Smith was appointed the W.M. Birks Professor of Comparative Religion. During his fifteen years at McGill Professor Smith laid the foundation of our CR program and also founded the Institute of Islamic Studies.

What is Comparative Religion and what is its purpose? Briefly put, it includes a) the gathering of data about religion through study of the history, practices, beliefs and so forth, of different traditions; and b) analysis of the results to obtain more precise knowledge and understanding of religious traditions and religious people. Let me stress for a moment that this is an academic venture, requiring open-mindedness, impartiality and objectivity (not an easy task in a sphere where faith and commitment may tug us to one side or another). It should not be carried on in order to prove, for example, the essential unity of all religions (the objective of an annual lecture series on "Comparative Religion" in one Indian university), or the superiority of a particular tradition (efforts of this kind at the turn of the century gave Comparative Religion a bad name and terms like History of Religion have replaced it in many universities). Such pre-established objectives too easily distort the research and its results which, so far as the subjects of the study are concerned, tend to miss the point.

As to the uses of Comparative Religion, I would be willing to argue that there need not be any, that the sheer fascination which the subject may hold for the student is all the justification required. However, Comparative Religion does have a vital role to play today. The terms "shrinking world" or "global village" have been with us long enough and often enough to become almost trite, but the realities to which they refer remain as significant as ever. In our world international, and therefore inter-cultural contact has become inescapable. It is vital (if for no other reason than humankind's technological ability to destroy) that this contact be essentially and truly harmonious. Such harmony is not arrived at merely on economic or political bases. It requires ultimately a mutual knowledge and understanding between the different cultures of the world, cultures which express the attitudes, goals, world views, the identity of the people who have developed them. The interpenetration of religion and culture, the major contributons of one to the other have long been observed. There is then a religious dimension central to the many and different cultures of the world; and Comparative Religion with its perceptions of that

---

Robert W. Stevenson is Associate Professor of Comparative Religion and Assistant Dean of the McGill Faculty of Religious Studies.

dimension opens it up to understanding. It can show the significance of religion in a host of apparently unrelated fields of endeavour. Wilfred Smith pointed this out in his inaugural lecture to this Faculty thirty years ago. The fact of religious pluralism presents serious intellectual and spiritual problems, but "...that men worship and apprehend God in different ways is a fact also of economic and political, and of agricultural, and medical, and industrial, importance."[1]

At McGill we are singularly well placed and have become well equipped for the adventure of Comparative Religion. We are situated in a city predominantly bi-cultural but with other significant ethnic and religious communities. It is not hard to meet Bahais, Buddhists, Christians, Hindus, Jews, Muslims Zoroastrians here. Through our Faculty we can now offer regularly a variety of scriptural languages - Arabic, Greek, Hebrew, Pali, Sanskrit - and others on demand. We have specialists in the Buddhist and Hindu traditions of India, in the Christian, Jewish and Muslim traditions. Studies in these areas can be supplemented by offerings in other faculties and departments of the University: Music, East Asian Studies, Art History, Jewish Studies, Anthropology, Education, Sociology, Philosophy. The range is truly impressive and if it is true as Max Müller said of religions that "He who knows one knows none", we try to ensure that no one who passes through this Faculty leaves it knowing none.

---

1. W.C. Smith. "The Comparative Study of Religion" *McGill University Faculty of Divinity Inaugural Lectures*. Montreal: McGill University, 1950. p.42.

Pu-tai, laughing pot-bellied monk

HOW DOES ONE KNOW THAT A MONK (BHIKKHU) HAS ACHIEVED NIRVANA (ARHATHOOD)?

ALAKA HEJIB

How does one know that a monk has achieved *nirvāṇa* or *arhathood*? (*Nirvāṇa* is a state of Final Realization in Buddhist soteriology). This question is characteristically different from the question: How does one know that one has achieved *arhathood*? The latter concerns with the test of subjective recognition of the *arhathood* which only hinges on, and does not lie within, the scope of this paper. The topic of concentration for this paper is rather the external identification of an *arhat*, i.e. a person who has achieved Final Realization. In other words, we wish to investigate on the basis of the Buddhist canonical references whether it is possible to recognize or identify an *arhat* upon examination.

One may ask the following questions to begin the inquiry in this regard:

> Who would, if at all, recognize and identify an *arhat*?
>
> And, when? That is, when the *arhat* is alive or after his death?
>
> Does the knowledge of the attainment of *arhathood* require any qualification on the part of the knower? That is,
>
> Is it the Buddha who knows it?
>
> Is it the *arhat* who recognizes another *arhat*?
>
> Can any person recognize an *arhat*?
>
> Or, is it impossible to comprehend the transition from monkhood to *arhathood*?

It is equally important to discuss whether *arhathood* is a post-mortem phenomenon or it can be attained in this very life.

It must be made clear that in *Theravāda Buddhism, arhathood* is synonymous with *nibbāṇa,* (Pāli form of *nirvāṇa*). *Nibbāṇa* is a general term loosely used to convey two states of Realization: The *saupādisesa nibbāna*, i.e., *nibbāṇa* with the basis still remaining and the *nirupādisesa - nibbāna*, i.e., *nibbāṇa* without basis. *Arathood* is the same as the first state, i.e. *nibbāna* achieved *during lifetime,* and the death of an *arhat* is equal to *parinibbāṇa* (total liberation) with no physical and karmic residue. This is the generally accepted explanation of the terms *nibbāṇa* and *arhathood*.

This leads to discuss the possibility that an *arhat* may be recognized when he is alive, or his *arathood* may be conjectured (even) after his death.

Alaka Hejib is lecturer in Comparative Religion of the McGill Faculty of Religious Studies.
This paper was originally presented at the annual Conference of the American Academy of Religion held in New Orleans, November 1978.

Can an *arhat* be distinguished from the *non-arhats*, say, in a group? and,

Is the attainment of *arhat* noticeable as qualitatively different from the *pre-arhathood* state?

It is of course easy to know whether a certain monk is an *arhat* if he announces so in the following standard formula: "Destroyed is the birth, lived is the holy life, done is what should be done, there is no beyond hereafter."

If a monk boldly and confidently, yet with equanimity asserts his Supreme Attainment, then it may be convincing to the hearers. But what kinds of hearers? And, how and why are they supposed to believe and be convinced that the monk has really become an *arhat?*

In a Canonical passage, the Buddha warns the disciples that if a *bhikkhu* (monk) makes the statement of his *arhathood*, it should neither be accepted nor rejected but he should be questioned with regard to certain points. If his answers are satisfactory, he should then be accepted as an *arhat*.

Although it is possible for one to identify one's *arhathood*, his self-conviction is not at all a matter of instant belief for the Buddhist believers (or non-buddhists), let alone the proof.

Hence, despite the *arhat's* statement of his 'realized' state, one can refuse to 'believe' but prefer to be able to 'recognize' or 'identify' an *arhat* on the basis of some external, objective test or criterion. An example of such a test may be noteworthy in this context.

A certain monk named Vaṅgīsa declared his expertise in detecting the course of the after-life of the dead by tapping the skull of the dead person with his finger-nail. The Buddha tested his talent by asking him to examine three skulls. Vaṅgīsa inferred correctly about the skull of a person who was born as a human being and another one as of someone who was reborn in the animal world. He could not however decipher the afterlife of the third. The Buddha then declared to him that that skull belonged to an *arhat* who had done with rebirth. Tests like this phrenological one are not only irrelevant, impractical and eventually worthless, but they also presuppose (and require) the acquisition of special, miraculous powers which the Buddha always regarded with disdain.

One may, then, have to rely only on the canonical information as to how to recognize an *arhat*. The verbal description of one *arhat* is available in the scriptural passages, which furnish an exhaustive list of the qualities of an *arhat*. The summary of these passages may be given thus:"*arhat* is the one who had won emancipation from all evil dispositions".

This definition and others, however, do not constitute or replace a criterion for the recognition of an *arhat*. The moral, ethical and spiritual definitions *describe arhat* but do *not identify* an *arhat*.

From an instance in the scripture, it seems that one *arhat* can recognize other *arhats*. The passage runs thus: "The venerable Mahāmoggallāna in the company of five hundred *arhats* saw with his mind that the mind of the *arhats* was freed without basis (for rebirth remaining)." This means that the *arhats* have a mind that has kept enough individuality in order to be identified. This also goes according to the maxim: *guṇī guṇinaṃ vetti* or like recognizes like.

As regards the Buddha, he can always recognize, identify and also predict the attainment of *arhathood* by any monk or nun which is evident from the innumerable accounts from the Theragāthā and Therīgāthā (The Psalms of the Buddhist monks and nuns).

Since the *arhats* and the Buddha can discern the state of *arhathood* as distinct from monkhood, we may conclude that *yes, one can know that a certain monk or nun has achieved arhathood, and that one is not anyone, but the Buddha and the arhats*. The question remains as to whether the rest of the beings like the gods and average human beings could identify an *arhat*.

Canonical passages inform us that not everyone knows in what form the *arhat* survives death, not humans, not even the gods. But the Buddha himself claimed the ability to identify and report about the dead *arhats* as he did in the case of the monk named Vakkali. But he also declared: "There is no measure of him who has gone to rest by which to define him: that is not for him. When all *dhammas* (characteristics) are removed, then all means of recognition are removed." This implies that the mind *(citta)* of an *arhat* possesses no more *dhammas* (characteristics) on the basis of which he could be identified. As Rune Johansson in the *Psychology of Nirvana* puts it: "An empty *citta* (devoid of *dhammas)* is more difficult to read and recognize than the more complicated and desire-ridden 'normal' *citta* (mind). It is more impersonal. In order to 'read' a person's mind, there must be a mind to read, and this mind must be as differentiated and rich in content as possible." Thus, *it is because of the emptiness of the mind of the arhat that the arhat is difficult or even impossible to be identified except by the Buddha and the arhats*.

It is well-known that the Buddha refused to answer ten questions which he dismissed as Inexplicables. One of them concerns the after-life of an *arhat*. The Buddha does know if he has become an *arhat*, comparing him to a fire that is extinguished when there is no more fuel. He indicates thereby that the future of the *arhat* is indiscernible, untraceable. Whether an *arhat* continues to exist after death is known only to the Buddha. Yet, at another place, the Buddha is mentioned to have stated that an *arhat* cannot be known or recognized either in this life or after his death.

Finally, it appears that what is required in order to recognize an *arhat* is to become the Buddha or an *arhat* oneself.

For an average person, therefore, there seems to be no clue to identify an *arhat*.

Neither through analogy based on canonical descriptions nor through proofs or tests such as the phrenological one can an average person recognize *arhathood*, or discern the *arhat* from the *non-arhats*.

The only method by which one can test the *arhathood* of a monk is by means of interrogation as the Buddha suggested. This interrogation may take place in response to the assertion of the *arhathood* from a monk or it could be totally voluntary if one suspects a certain monk to be an *arhat*.

Cross-examination is definitely a more certain method than mere reliance on the canonical description and the verification of descriptive details.

Although the mind of an *arhat* is described to be 'empty', devoid of *dharmas* (characteristics), the *arhats* are also described as retaining their external individual traits, including idiosyncracies or eccentric behaviour. One is then likely to be mislead by the *non-arhat-like* qualities (more correctly, even vices such as short-temperedness) of an *arhat* and then disqualify him though he may be a real *arhat*.

Potentially, therefore, there is always the possibility of failing to recognize, or even disqualifying the true *arhat;* and of being mislead by one's ignorance or folly about a *non-arhat* as an *arhat*.

In conclusion, it seems that the only possible way of knowing whether a monk has become an *arhat* is the voluntary or responsive interrogation or cross-examination unless one is a Buddha or an *arhat* oneself.

****

Bhairava: Shiva in his terrible form.

THE BEGUILING SIMPLICITY OF A DOT

KATHERINE YOUNG

"Why do you have that red dot on your forehead?"
This question, the Westerner's typical gambit to a Hindu woman, is typically
answered: "because it is our custom" or "because it is our form of cosmetics
a sign of beauty". The conversation moves on.

But the question is haunting. Surely there is more to the dot *(tilaka)*. In
India centuries of meanings accrue to every image and form kaleidoscopic
patterns of significance. This disarmingly simple dot must have a history.

Dots begin to dart through the mind: dots between the eyebrows on images of
the Buddha, Siva, and the Goddess in her multiple forms; the concentration
on this spot by yogis; black dots placed on the foreheads of babies and
children; dots adorning images of tree goddesses *(yakṣīs)*, the serpent kings
(nāgarājas) and queen Māyā, mother of the Buddha; dots between the brows on
devotees of the goddess. What meaning(s) do we assign to these dots, are
they components of one archetype, and if so are the components interchange-
able and totally implied with any given dot?

An attempt at historical reconstruction will help us to decipher the intri-
cacies of this symbol. The most archaic meaning might well be that of a
talisman to ward off the evil eye *(dṛṣṭadoṣa)* or evil spirits, for we know
that the placing of lucky or auspicious marks *(lakṣaṇas)* on the body was a
precursor to the notion of the *(mahālakṣaṇa)*, the special marks of a super-
man ennumerated in a pre-Buddhistic manual of astrology, and applied to the
description of the Buddha's glorified body. Significantly one of these 32
marks is described as a wooly curl *(ūrṇā)* between the Buddha's eyebrows.
Light was said to radiate from this curl, which the sculptors later repre-
sented by a dot or jewel.

Lakṣaṇas are considered both auspicious and aesthetic. Because any decora-
tion protects and beautifies, ornamentation was coveted, we are told, by all
beings whether divine, semi-divine, or human. Even today a black dot placed
between the eyes of an infant is said to ward off the evil eye and to signify
beauty and luck.

From this no doubt universal application of *lakṣaṇa* as talisman and treat
two lines of development occurred. One reinterpreted the *mahālakṣaṇa* of the
Buddha; i.e. the *ūrṇā* with the third eye of the god Siva. Siva's third eye,
called the eye of wisdom, in part is related to the yoga tradition which

*Katherine K. Young is Associate Professor of Comparative Religion at the
McGill Faculty of Religious Studies.*

located subtle centres of energy called *cakras* within the body; these centres
are foci of meditation and light up when the coiled energy *(kundalini)* rises
through concentration. One important *cakra* is located between the brows and
whoever meditates on it sees destroyed the results of all his actions *(karma)*
in previous lives, qualifies himself for freedom from bondage, and
meditating thereon at the time of death dissolves into the Supreme Self. The
deity associated with this *cakra* is Śiva, the Great Yogī, the Three-eyed
One *(trinetra)*. Later Buddhism, influenced by Śaivism and Yoga, reinterpre-
ted the Buddha's *ūrṇā* as the Buddha's eye of wisdom.

Quite another line of development from the archaic significance of *lakṣaṇa*
occurred through feminine symbolism. Firstly the dot on a woman's forehead
pre-eminently connotes auspiciousness *(subha)* and beauty *(sobhana)* and is
worn by maidens and married women but expressly forbidden to widows who were
considered to be inauspiciousness par excellence, veritably ogresses who had
caused their husband's untimely death by their bad *karma*. Secondly the dot
of a woman or a goddess is in the spectrum of reds to achre. Red archaically
symbolizes fertility and is associated with blood; for example, tradition-
ally during the worship *(pūjā)* of the goddess   *Durgā,* a dot of blood was made
on the forehead of the devotee after the animal was ritualistically
slaughtered. The dot for contemporary and daily usage by women may be made
from several substances. *Kuṅkuma* or saffron (crocus sativus) with its red to
coppery hue is most common; tumeric *(gorocana)* and sandalwood *(candana)* of
orange/yellow hue are also employed. In addition to the colour which signi-
fies auspiciousness through the archaic symbolic complex of goddess, blood,
fertility, and woman, the properties of the substances used for the dot are
also auspicious as unguents and purifying elements. Here the archaic context
of protection is revalorized as purity which is both powerful and protecting.
Significantly, the dot is applied by women (except widows) after their sacred
bath *(snāna)* and must be kept neatly in place throughout the day; to do
otherwise is inauspicious and bodes calamity. Incidentally, when a woman
honours another woman as a guest she offers *kuṅkuma* for the dot along with
sandalwood perfumes, which are immediately applied.

Now that we have delineated two lines of development for the concept of
auspicious marks *(lakṣaṇa)* one through the idea of the third eye, the other
through feminine symbolism, we must raise the question of whether these two
distinct directions coalesce at any point. We do know, for example, that
there are parallelisms of imagery and function among such great figures as
the Buddha, on the one hand, and the popular Hindu deities Viṣṇu, Śiva, and
the Goddess, on the other hand. Since virtually all have a dot between the
eyebrows, one might argue that the symbolism of the third eye is shared.
Such is the case, for in the *Devimāhātmya* when the various forms of the great
goddess are requested to protect various parts of the body of the devotee,
the goddess is called *trinetrā,* the three-eyed one, and is invoked to dwell
in the space between the eyebrows (Kavacham 20). We must be cautious,
however, in such identification for the Goddess is not often called the

three-eyed one. And when she is, it may simply mean that she is the consort of the three-eyed one, that is, the consort of Śiva, who is the three-eyed one.

The technical terminology for the dot between the eyebrows, moreover, encompasses both lines of development. Let us explain. *Tilaka*, a masculine noun possibly formed from *tila* (which denotes a sesamum seed, a mole, or small particle) connotes a mark on the forehead either as an ornament (the hermeneutic generally provided by Hindu women themselves) or a sectarian distinction. The latter refers to the emblem of the chosen deity *(iṣṭadevatā)* or family deity *(Kuladevatā)* placed by the devotee on his forehead after the ritual bath *(snāna)* as part of the *saṃdhyā* worship. The *tilaka* representing Śiva consists of three horizontal lines ☰ , that of Viṣṇu, the *ūrdhvapundra*, consists of a V or U shape, and that of the Goddess a red dot. Here the emblem of the goddess is the same emblem as that which adorns any woman, who is after all considered to be the goddess incarnate. But the red dot is also worn by men too when they are a devotee of the goddess: a Śaiva will place it at the centre of the three horizontal lines to signify the consort of Śiva, a Vaiṣnava will add a red line vertically to the U or V shape to signify Śrī, consort of Viṣṇu and a Śākta or devotee of the goddess will wear the red dot exclusively. Thus we find the *tilaka* with its specific association with the goddess superimposed on the *tilaka* as sectarian emblem.

Besides the term *tilaka*, the term *bindu*, which denotes any dot spot, water drop (or anything resembling its size or shape) also connotes the dot on a woman's forehead. Finally *phoṭa* in Bengali and *potu* in Tamil refer to the *tilaka* and may be *prākṛt* forms of the Sanskrit word *sphoṭa* which denotes an opening, expansion, disclosure, swelling, boil, tumor and is derived from the verbal root *sphuṭ*, to blossom, burst into view suddenly, to make clear or evident, manifest or true. Perhaps in this last term we see a relationship, although vague, to the idea of the third eye as an 'opening' which makes something manifest or reveals something clearly or truely.

In the last analysis we find some evidence for the mergence of the two semantic fields of meaning associated with the dot on the forehead. But we must stress that the merger is by no means complete, and so it is a problem to posit an archetype where all components of meaning have equal value or are interchangeable in every context. The logic of symbolism and its evolution defy such simplistic analysis. The simple dot is indeed a multi-faceted gem of meaning. But each gem that adorns also has its special characteristics. While many more variations of the *tilaka* regarding hue and shape and suggestive of personal, caste or regional identities might be explored, let it suffice to say that the *tilaka*, in ancient times a pan-Indian custom, remains endemic to Hindu womanhood and in specialized religious contexts to Hindu men, deities, and other beings of the cosmos.

IN SEARCH OF THE HINDU PERSPECTIVE: WITH PARTICULAR REFERENCE TO THE STUDY OF HINDU WOMEN

ALAKA HEJIB

I would like to begin with a saying from the epic *Mahabharata*. "The *Dharma*, which obstructs the *Dharma* is not a *Dharma* in the true sense but is indeed an evil-*Dharma*.* The implication of this quotation is quite profound and relevant in the context of the discussion on the Hindu reaction to North American Feminism and the Western attitude towards Hindu female *Dharma*.

If the *Dharmic* injunctions in Hinduism obstruct the concept of *Dharma* i.e. virtue, righteousness, justice and religiosity, then those injunctions are not to be called *Dharma*. They belong to evil-*Dharma (kudharma)*, hence to be discarded naturally. Conversely, of course, if such *kudharma* - injunctions exist in our religion then they ought to be understood as not pertaining to our *Dharma*. Consequently, Hindu *Dharma*, *per se* is not to be held responsible for such 'evil-*Dharma* prescriptions.

My thesis is thus: we must admit that in regard to Hindu Female-*Dharma*, there are practices, customs, and taboos, which are considered discriminatory, unjust and inhuman. Such practices *are* mentioned in our Hindu texts. Yet, I maintain that it is not our *Dharma* which is to be blamed. Something other than *Dharma* is responsible for feminine misery. If women want reform, there is ample scope for that within Hinduism. The rigidity of the Hindu tradition is merely an 'appearance'. The 'reality' of Hindu *Dharma* affords, accommodates and awards the dharmic compromise of freedom (*svātantrya*) and Hinduness (*Hindutva*). In other words, Hinduism is not averse to the liberation of women, but it would rather have it in the Hindu manner than stripped of its Hinduness.

The committed feminists attempt to study the historical treatment of women which is usually summed up as the 'religious infliction of laws'. The intention of feminists motivating critical historical study of such 'religious' affliction is to understand and sympathize with women of other religions and cultures. A noble and humanistic purpose, indeed! But the question is: do they really have the 'understanding' of the women and their religion? Unless they understand them, their sympathy is meaningless.

Alaka Hejib is a Lecturer in Comparative Religion at the McGill Faculty of Religious Studies. This paper was originally presented at the Centre for the Study of World Religions, Harvard University, in April 1978.

* The word *Dharma* is approximately synonymous to the English word 'Religion'. However, for Hindus, it represents a host of concepts. The prominent connotation of *Dharma* is 'Righteousness, Justice, Virtue and Religious Merit'. It also connotes 'Religious injunctions, decree, code of conduct'. This paper is an attempt to elucidate what the Hindu *Dharmic* Perspective consists of.

The understanding of the phenomena of other religions and cultures calls for the proper determination of the native perspective. This is not accomplished easily for 'native perspective' is not necessarily the 'perspective of the natives'. A native person may be equally ignorant or confused about the native perspective. The process of understanding the foreign culture thus becomes complicated. One needs both the people and the scriptures and 'something else' to enhance one's understanding of the phenomena of the other religion.

I have reflected on the difficulties in studying the phenomena and in this context, I would like to introduce a working classification of the Hindu society both in India and outside India. Here are three very broad and generalized categories (There is certainly room for exceptions and further classification).

The first category is termed '*Hindus with an Inferiority Complex*': These Hindus are orthodox, or conservative and therefore free from Western influence. The problem is that they are not happy with their genuine Hindu tradition. They suffer from an inferiority complex *vis-à-vis* others who appear more sophisti- cated and refined by their Western influence. The traditional ones, usually the non-English-speaking ones, are called backward and inferior; and they also subscribe to this assessment of themselves. Their demoralization generates a hopeless situation for the revival of proper regard toward the Hindu *Dharma*.

The second category is *Hindus with a Fugitive Complex*. These are people who are simply ashamed to be called Hindus for various reasons; over-attraction to and over-admiration of the West being the prominent one. They call them- selves atheists, which is a convenient label insofar as it grants them the honour of being irreligious whereby they automatically become 'scientific and rational', thus seeking recognition of their intelligence from the West. The Hindu 'perspective' cannot be issued from this group.

The third category consists of the Hindus whom I call *The Emulative Type*. This is a very interesting group of Hindus. They are found both within India and outside. They are either the Hindus 'confused' in the West or the 'Westernized' Hindus in India. Since they have already lost the "tradition", they cannot revert to the "conservative" type. They are more sensible than the proud (or conceited?) irreligious ones. They know that they can't seek the sanction of their religiosity from the Conservative Hindus, because those Hindus are intimidated by Westernized superiority. So they seek recognition of their Hinduness from the West for the West is the honourable source of their respect. Now, how do they impress the West that they are good (and maybe 'real') Hindus? By meeting the Western expectations. Following Agehananda Bharati, I would say, they *only* know the ingredients of the 'Hindu- pizza' (the pizza of Hinduness), through reading or claiming to read the *Bhagavad-Gitā* since the West had called it the 'Bible of the Hindus'. Hardly anyone reads the *Gitā* In India. Common religious people read portions from the translations of Rāmāyana Mahābhārata (the two great national epics)

stotras (hymns or prayers) and Purāṇas (mythological love). Secondly, they also pretend or probably even start doing the *yoga* and yogic meditation which is rarely done in India as a popular feature of religiosity. If there are *yoga* classes now in India, it is again due to the 'pizza-effect'. The same goes with vegetarianism. In order to be seen as 'real' Hindus by Westerners these Hindus either feel obliged to be called 'vegetarians' or they cleverly generate a fascinating sub-classification of Hindu vegetarianism such as 'egg-eating vegetarianism', 'fish-eating vegetarianism', 'chicken-eating' vegetarianism' (perhaps even beef-eating vegetarianism!). The gist of this elaboration is that the salient characteristics of Hinduness known to the West became the prominent ingredients of the 'pizza of Hinduness'. The picture of an ideal Hindu that is created in the West is neither 'real Hindu' nor 'non-Hindu' but it is like the 'immitation gold' in that it outshines the 'real gold of Hinduness'. Therefore, I call these people '*Hindus* with emulative complex' who try to emulate the real Hindus.

It is this category which is most dangerous. Because the perspective which these people carry may be mistaken for the real native Hindu perspective. In fact, in a sense, the perspective of each of the above explained categories may be inadequate due to their respective complexes.

For this reason, studying the religio-social phenomena of Hinduism has become a tricky task. It is the duty of a scholar to be aware of these 'complexes' and then proceed to understand and *sympathize* with the so-called good or bad religious practices.

I have also noticed that there are at least three perspectives from which the Hindu phenomena may be perceived. 1) Western perspective 2) Westernized Hindu perspective 3) Hindu perspective. Our goal should be to reconstruct the real Hindu perspective, which will yield proper knowledge and understanding of the phenomena in the Hindu *stri-dharma* (the Dharma of Women).

Let me discuss concrete cases of feminine phenonema in Hinduism and demonstrate how the Hindu perspective can be discovered.

In the paper which Professor Katherine Young and I jointly presented to the American Oriental Society's meeting, (April 1978), we pointed out that the widow and the *satī* (the woman who burns herself on the funeral pyre of her husband and the act itself)are two Hindu phenomena. We realized that what is available through the historical study of the widow and the *satī* is merely the account of subjective impressions rather than interpretations. There seems to be little attempt to understand what is '*Hindu*' about the Hindu widow and the *satī*. It is the Hinduness, in other words, the Hindu religious characteristics of these phenomena that need to be explored. Stripped of this adjective 'Hindu', the widow is like any other general woman and *satī* is nothing but a suicidal or homicidal act. And this is precisely how these two were understood by Westerners and also by Hindus who defensively responded

to the Western perspectives. We noticed that the Westerner pities the *satī*
(the woman) but indignantly condemned the act of *satī* as inhuman, tragic,
homicidal or barbaric and rarely admired the woman as heroic or pious. On the
contrary, *the* Hindus traditionally eulogized *satī* as the acme of the wife's
devotion to her husband and rarely reviled the practice on ethical grounds.
Concerning the Hindu Widow, we observed that those unfamiliar with the culture
unabashedly empathized with her. But those within the culture more often than
not fear and frown her inauspiciousness.

Thus we observed that foreigners are reluctant to identify with the crowning
religiosity of the *satī* but they have wholehearted sympathy for the Hindu
widow. Hindus, on the contrary, bear a traditional pride in the glory and
virtuosity of the self-sacrifice of the *satī* but disdain the widow whom they
accuse as the one who 'devoured' her husband through her 'Karmic jaw.' The
difference between the Western and Hindu reactions towards the widow and the
satī is indeed intruiguing. Why this difference?

A Hindu woman is brought up *dharmically* to become a 'good wife'. The expres-
sion 'good wife' is invariably understood as 'a wife who is good to her
husband'. Due to this orientation, she feels that she is *karmically* respon-
sible if her husband dies for any reason before she dies. She thinks that she
must be lacking in her virtue, her goodness, goodness to her husband. The
husband's death is interpreted by her as her *dharmic* failure and *karmic* respon-
sibility. Hence she voluntarily undergoes austerity which may be perceived as
productive of good *karma*, fortifying her spirituality. She may thus fill the
hiatus of time between her husband's death and her own, practising such
austerity and eventually reunite with him. Or she may demonstrate her good-
ness to her husband by performing the act of *satī*.

In the case of a widow, the re-attainment of *satītva* through her austerity is
her goal and it is accomplished gradually. The *satī* also accomplishes the
same goal but immediately after her husband's death. Both on their own accord
conform to the norm of Hindu tradition. The traditional Hindu woman under-
stands this and accepts it. The society knows it and *dharmically* imposes it
on them. Both the woman's understanding and the society's knowledge of what
her role as widow ought to be are perfectly in tune with each other. So long
as the *dharma* prevails as the undercurrent of their attitude toward each other,
the women and the society never come into conflict. It is only the Western
non-*adharmic* element i.e. the humanitarian values, that misconstrued these
phenomena of Hindu religion. The proper understanding of these two phenonema
is that a traditional Hindu woman is born and destined to be a *satī*, a good
woman. In the case that she loses the *satītva* by being deprived of her
husband she *dharmically* practises austerity or religious self-sacrifice. By
no means does this understanding impose any rite of passage on the widow.

Hinduism has also made provision for those women who would rather be remarried
and not seek austerity or sacrifice. There is room for people of different

temperaments. Hindu *Dharma* is not rigid or exclusivistic and discriminating toward women in spite of practices such as *sati*. The extent and scope of Hinduism is so vast and complex that there is room for any adjustment. Any humanistic reform may be brought about and fitted in the Hindu *dharmic* framework for Hinduism does allow change, any change which properly introduced may become *dharmic*.

The Western perspective may be humane, humanistic, sympathetic, but it lacks the real *dharmic* understanding of the Hinduness of phenomena.

Another example I may briefly give is that of the menstruation taboo. As a Hindu woman, I do not understand why this taboo should have become the subject of criticism. This is in fact a most attractive taboo, I would say. I know that many girls used to look forward to be eligible to practise this menstruational untouchability. The purpose behind this untouchable treatment is to give full rest to the woman. And believe me, it's a big relief. There is absolutely nothing derogatory that I ever felt about this practice. In fact, I regret the abolition of this practice. Usually men lost their temper if they saw their wife 'in the corner', because they then had to take care of the household which they would never do having been spoiled by their mothers. Here religion comes to our aid and also *dharmically* trains men to be understanding and sympathetic towards women, making them realize what household work is about and thereby respecting their wife. Thus within the religious framework, women have a perfect opportunity to train and liberate men during the four days of each month. It is also the case that the nasty mother-in-law may impose a great deal of work on the daughter-in-law during those four days. Thus the original clinical purpose behind this practice is defeated. But then for this suffering, not religion but human nature is responsible. Hence, *Dharma*, women's *Dharma* in particular, must not be blamed for any suffering.

Once again I must declare that the *Dharma* which obstructs the *Dharma*, righteousness and justice, is not a *Dharma*, but an evil-*Dharma*. Our *Dharma* is indeed a *Dharma in true sense*, and properly observed it will prove to be so.

****

HUMAN NATURE AND CULTURAL RELATIVISM

ANTONIO R. GUALTIERI

A certain week of random reading produced an interesting congruence of materials all pertaining to a question which has much vexed me over the years, namely, that of whether a universal and historically constant human nature exists or whether man's alleged nature is in fact a second nature, that is, the result of the shaping power of a particular cultural and historical situation. Clearly, if the latter is the case then the attitudes, values, and perceptions of people will vary as their conditioning contexts vary.

This series began with Agehananda Bharati's article "Hindus Ignorant of Hinduism - phony swamis abroad" in the *Illustrated Weekly of India* (March 18, 1973). In the course of this rather rambling and unfocused article Bharati asserted there is no such thing as a fixed human nature. In support of his thesis he enlisted the cultural relativist anthropologist, Margaret Mead, and the linguist Benjamin Lee Whorf. As I read the article I was forced once again to consider the tension between the advocates of a given universal human nature on the one side and the historical relativists on the other. This question has particular personal significance for two reasons. Firstly, I have over the years, both in situations of personal ethical decision and in the academic teaching of ethics, argued for some sort of essential unity of the human race. Secondly, I have at the same time, in a seemingly contradictory way, become a firm exponent of the importance and the moral legitimacy of nationalism. We are faced, on the one hand, with the moral imperative of discerning and enabling human fraternity and, on the other, with the significance and ethical propriety of national cultural affirmation.

My provisional solution to this dilemma was to argue (with the objector within myself) that there are, in fact, certain human constants, certain universal features of human existence. Among these is a common biological heritage generating common drives for food, rest, comfort and sex. Moreover, it seems reasonable to posit universal social impulses that carry men into social contracts that provide mutual protection and aid while they humanize and moralize their members. In addition, certain spiritual or metaphysical universals like a potentiality for numinous or spiritual experience could be reasonably postulated. These universal human constants are, however, (so I contended) refracted through the particular social and cultural history which every individual inherits. The needs and aspirations that all men in all places seek to fulfil in virtue of their inescapable, given human nature take on different interpretations and symbolic expressions according to the particular place and time in which they live.

Antonio Gualtieri, a graduate of our Faculty, is presently Professor of Religion, Carleton University, Ottawa.

The next ingredient in the week's mix was a *Newsweek* read on board an Indian Airlines flight from Varanasi to Agra. This issue, focusing on the new breed of existential psychologist and humanist sociologist (Rollo May and R.D. Laing among others) raised again the problematic of a given human nature with spiritual dimensions -- a view which runs headlong against the prevailing orthodoxy of behaviourists and positivists in the social sciences. In linguistics the work of Noam Chomsky was advanced as evidence in favour of the view that the human mind, instead of being a *tabula rasa* upon which the stimuli of the physical world impinge thus creating irreversibly determined personality characteristics, as the behaviourists would have, has instead its own intrinsic structures that predispose persons towards certain sorts of intellectual or spiritual experience. This popular magazine questioned (if it could not refute) the facilely held dogma that social science has once and for all established the truth that human nature is not given but is made by cultural and physical forces -- forces over which individual men have no control.

This afternoon I read Ved Mehta's article "John is Easy to Please" in an old *New Yorker* magazine (May 8, 1971). This article attempts to explain in some detail the technical features of the work of Noam Chomsky and other linguists -- especially that of Chomsky's critics. But it also devotes attention to the critical philosophical issue that underlies their work, namely, that of an *a priori* structure of the mind that provides, in effect, a universal grammar that determines exactly what form any language will take and sets the limits on what can be said. This 'mentalist' position is indignantly spurned by the empiricists and behaviourists, as might be expected. Nevertheless, it raises once again the possibility of a fixed and constant human nature on a level other than the simply biological.

I believe the best view of the matter is a dialectical one which affirms a certain universality of human nature that makes the ethical impulse towards universal brotherhood practicable, and which, *at the same time*, recognizes the reality and worth of disparate cultures, religions, and symbol systems which humans have created in their different historical contexts. Those who have immersed themselves in other cultures will have seen the evident commonality of mankind, will have discerned certain recurring needs, drives, aspirations and solutions that weld men together in a common enterprise. Such perceptions should dispose them to understand and sympathize with the travail and triumphs of their fellow men.

At the same time they will have experienced the distance that exists between persons of one culture and another, a distance created by the historically and culturally specified forms in which these universal elements have found expression, interpretation, and strategies for fulfillment. The fundamental needs are universal and constant; the symbols under which these are expressed vary from community to community. Even here, however, there may be certain striking similarities as Jung's theory of archetypes suggests.

This dialectical relation between essence and history may be further illumined by seeing that man both *is* and *becomes;* he both has a nature and he must within his history, attain his nature. Persons do have a bias, a structure, a potentiality which, however, in existence is obscured or embryonic. This given nature is a capacity which must be brought to fulfillment. Persons must, accordingly, use their freedom within their particular social and historical contexts to become, to make themselves what they ought to be, that is, harmonious with their given nature.

But the polarity of a universal human essence implies that there are *limits* to what people can be; at least to what they can become and at the same time be happy. Persons cannot historically become just anything they freely choose. Not everything is variable and right in its place. Some qualities may properly be viewed as perversions -- cruelty, alienation from others and nature, erosion of emotional quality, among them.

****
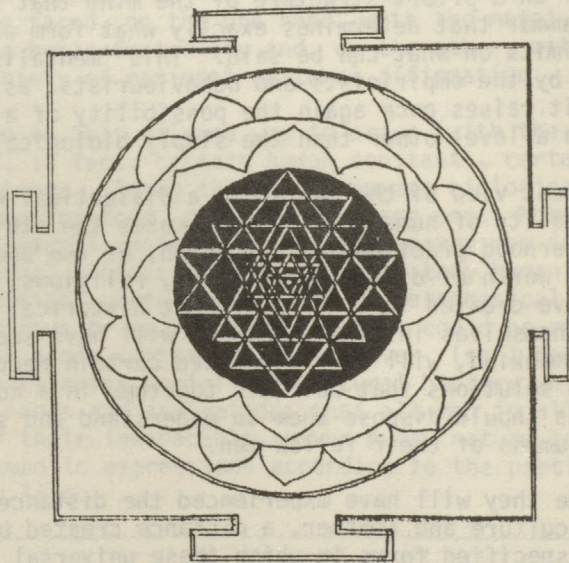
Shri Yantra, meditation diagram in Tantric Hindu tradition.

McGILL SHASTRI SUMMER PROGRAM IN INDIAN STUDIES

MAY 7 - JUNE 19, 1979

For school teachers, university students and others interested in India, an integrated academic and cultural program featuring:

1. An introductory course in Indian civilization (in two terms, 3 credits each).

2. A Hindu language course (6 credits).

3. Special Interest courses (non-credit) in Indian Music, Dance drama.

4. Cultural program including India's performing Arts, films.

The program is being organized by members of McGill's academic staff with experience of and expertise on India. The Shastri Indo-Canadian Institute is providing generous support and the Indian community in Montreal is collaborating too.

There are no pre-requisites for entry into the program. To enrol you merely need to follow the procedures given on the Information Sheet.

The Courses

I. The first two courses below are offered by the Faculty of Education. The third course is offered by the Faculty of Religious Studies. They are listed accordingly in the McGill 1979 Summer Session Announcement. They may be taken for credit, or not, depending upon your student status.

413-313L *Introduction to Indian Civilization I*. (3 credits) An interdisciplinary course which explores the unity and diversity of Indian civilization. Educational, religious, social, political, economic and aesthetic components of classical Hindu society will be analyzed in the context of their dynamic interaction with the religio-political challenges posed by Hinduism, Jainism and Islam.

May 7 - May 28, 1600 - 1800, Mon. - Fri., Professor Young and Staff.

413-314L *Introduction to Indian Civilization II*. (pre-requisite 413-313L, or permission of the Instructor; 3 credits.) This course analyzes the impact of British rule, Christianity and post-Independence secularism on Indian civilization. Special attention will be given to contemporary India and its accommodation to modernity.

May 30 - June 19, 1600 - 1800, Mon. - Fri., Professor Young and Staff.

260-250L *Introduction to Hindi* (6 credits). Hindi for basic communication and reading purposes. The linguistic expressions and colloquial patterns will be introduced to emphasize the conversational aspect.

May 7 - June 19, 10:30 - 12:30, Mon. - Fri., Professor Hejib.

II. "Interest" Courses - these non-credit courses will be given in the even-
ings through McGill's Department of Continuing Education. These courses
are currently being planned with teaching and demonstration in Indian
music and dance drama. The number and nature of the courses given will
depend finally upon sufficient enrolment.

Other Activities

A program of cultural activities is in the making to enable you not merely
to hear and read about India but to participate in her cultural life
through films, dance and music. The Indian community in Montreal is both
active and hospitable and will be helping to make you feel at home.

Residence

Students from out of town can stay at Royal Victoria College, a university
residence right beside the campus. You will not only be close to class-
rooms and libraries, but within ten minutes' walk of shops, subway,
theatres, and restaurants.

Fees

1. Academic courses - tuition

Canadian citizens and Landed Immigrants	*Foreign Students*
Per 3 credit course - $ 57	$150
Per 6 credit course - $ 114	$300

2. "Interest" courses - tuition

Per course - TBA

3. Residence

For 3 week term	-	$ 150
For 6 weeks	-	$ 300

4. Other. It may be necessary to charge for some of the other voluntary
activities depending upon where they take place, sponsorship and
so forth. Every effort will be made to keep such charges to a
minimum.

1979 SUMMER SESSION COURSES

The following courses will be offered by the Faculty of Religious Studies in the 1979 Summer Session. All are open to undergraduate students. Classes are held daily from Monday to Friday on the dates and times specified.

Introduction to Hindi
Course 260-250L (6 credits) Instructor: A. Hejib
May 7 - June 19, 10:30 a.m. - 12:30 p.m., Room 111, Birks Building.

Topics in Religion and the Arts (Religion and Literature)
Course 260-347L (3 credits) Instructor: R. Cooper
May 30 - June 19, 4:30 p.m. - 6:30 p.m., Room 31, Leacock Building.

Topics in Christian Ethics (Options for Resistance to Oppressive Government)
Course 260-373L (3 credits) Instructor: W.D. Van Gelder
July 3 - July 23, 4:30 p.m. - 6:30 p.m., Room To be announced.

Elementary Biblical Hebrew
Course 260-390L (6 credits) Instructor: R.C. Culley
May 7 - June 19, 1:30 p.m. - 3:30 p.m., Room 106, Birks Building.

Introduction to New Testament Greek
Course 260-280L (6 credits) Instructor: G. Harper
May 7 - June 19, 7:00 p.m. - 9:00 p.m., Room 210, Leacock Building.

Topics in Philosophy of Religion (Religion and the Mass Media)
Course 260-343L (3 credits) Instructor: M. Benfey
May 7 - May 28, 4:30 p.m. - 6:30 p.m., Room 210, Leacock Building.

Summer Session catalogue and application forms will be available at a later date through the Summer Session Office, Room 105, F. Cyril James Building, 845 Sherbrooke St. West, Montreal, PQ H3A 2T5. Please register in good time.

****

NOTES FROM THE DEAN ....

This second term began somewhat badly but has much improved. Budget cuts
for next year caused concern in planning, but like all domestic housekeeping
we have had to find ways of living within our means. One positive step to
help the situation for 1979-80 is a publicity and recruitment drive which we
are launching, and in which every reader of ARC can assist. In particular,
we need to broadcast the fact that our Montreal consortium for theological
education - Theological Colleges, Faculty of Religious Studies, M.I.M. - is
in a superior way well able to compete with other Canadian centres. More-
over, the complementary stream of "academic study of religion" for non-
ordinands lends the proper context for theological education today. In this
regard, we are planning a symposium next fall on "Religious Pluralism" to
explore this new fact of our life together.

Another disappointment was the fact that *Dr. Masamba ma Mpolo* was unable to
be with us as Visiting Professor for the term (replacing *Dr. Peaston* who is
currently on sabbatical). After leaving Zaïre, Dr. Masamba moved to Geneva
as Executive Secretary for the Office of Family Education, World Council of
Churches. Through consultation, however, we were able to arrange for Dr.
Masamba to be with us for a month, March 12 to April 6th. He will give a
seminar on "African Theology", lectures on Psychology of Religion, and other
appearances both academic and ecclesiastical. We look forward to the pres-
ence of this distinguished scholar and churchman.

Dr. Cathleen Going of the Thomas More Institute has taken over the Masamba
seminar on "Human Nature in Theological and Psychological Perspective" and
her charming presence is a notable addition to our staff. While *Dr. Boorman*
is on sabbatical, *Dietmar Lage* is filling most capably in the Ethics
department.

Elsewhere you will see the advertisement for the 1979 Birks Event, with *Dr.
Krister Stendahl*, Dean of the Harvard Divinity School as Lecturer.

One of the interesting developments this year has been increasing co-
operation with the Faculty of Education, particularly their Catholic Studies
program. Its Chairman, *Dr. William Lawlor*, taught our course on Modern
Catholic Thought, and next year both he and his colleague *Moira Carley* will
be Visiting Professors with us. The Faculty of Education has instituted a
certificate program in Moral and Religious Education, with our Faculty intro-
ducing new courses in Continuing Education to assist them, particularly on
the "Protestant" side.

This is the year for our accreditation review by the Association of
Theological Schools, involving considerable work both in the Faculty and the
Montreal Institute for Ministry - a "self-study" process in preparation for
a visiting team of ATS in the fall. It allows us opportunity to review every

aspect of our work, not least the curricula for the various programs.
Professor George Johnston is heading the process, assisted by the three
Committee Chairmen, *Dr. Stevenson* (B.A.), *Dr. Hall* (B.Th.) and *Dr. Culley*
(Graduate). We will keep you informed of whatever drastic steps may emerge;
meanwhile I'm sure you will be delighted to know that your professors are
themselves undergoing evaluation!

J.C. McLelland

****

RECENT GRADUATES:

During the past year the Faculty of Religious Studies conferred the degree of
Doctor of Philosophy on *Bennett K. Falk*. Originally from Houston, Texas, Dr.
Falk received a B.A. in Philosophy from Rice University in 1970 and an M.A.
in Systematic Theology from the Graduate Theological Union in California, 1973.
Since then he has been in the Ph.D. program at McGill and was awarded a Canada
Council Fellowship for the years 1975-76 and 1976-77. Dr. Falk has taught at
the University of Windsor and the University of San Francisco where he is
presently teaching. The following is a brief summary of his dissertation.

FROM CRISIS TO CRITIQUE: RELATIVISM AND THE PROBLEM OF TRUTH IN THE
TWENTIETH CENTURY PHILOSOPHY OF RELIGION

The emergence of pluralism as a topic in theology has provided the occasion
for a re-appraisal of the status of theological truth claims. Some
theologians suggest that the process of verification can be modified to take
greater account of the practical circumstances under which truth claims are
raised.

The works of Ernst Troeltsch provide a comprehensive theoretical framework
within which such suggestions may be explicated. Though practical and
critical elements co-exist in his works, Troeltsch's epistemological
subjectivism prevents the formation of a social theory of truth.

Building upon the critique of epistemological subjectivism waged by the
members of the Frankfurt School, Jürgen Habermas explicates the concept of
truth in terms of a social ideal which is immanent within it. It is pro-
posed that theology, insofar as it is a linguistic enterprise, is bound by
this concept of truth and the attitude toward pluralism that it entails.

****

A SPECIAL APPEAL....

YOUR SUCCESS IS HARD FOR OTHERS TO FOLLOW

The quality of your education and what you have been doing with it keeps the reputation of this Faculty high. That is reflected in the large number of enquiries and applications we receive and in our enrolment figures.

The problem is that we are also losing a number of fine students each year because we cannot offer enough money in scholarships or bursaries. We have been working to imporve this for several years. Since 1968 the number of teaching assistantships has been increased from 4 to 10; and their value has grown from $1500 to $3750. Other financial aid has increased only slightly. We have also worked hard to ensure that our students get their fair share of the aid available within the University, from Canada Council and so forth.

However, this is still not enough. It covers too few students, often inadequately, and leaves some ineligible.

To help good students we are appealing to Alumni, special friends of the Faculty and foundations in order to raise a bursary fund. This would allow us to encourage and keep students of high calibre, to bring them to the service of the community in so many varied and valuable fields - social work, ministry, business and medical ethics, and teaching.

You can help by sending a special contribution for this Thirtieth Anniversary appeal (this is not part of the regular Alumni giving) - and perhaps even pledging an amount for the future. Please send us a cheque now. If you don't find a Fund Office card enclosed, please use the coupon on the Dean's letter.

Here are a few cases showing some of the problems our students face:

Item: Mr. M. is a young clergyman serving in a small parish. He has a Master's degree in theology, and has great promise for a teaching career. But to equip himself for this he requires a Ph.D., involving some three years of study and research. Funds may well be available for his second and third years, from scholarship or a "teaching assintantship". But how to finance the first year?

Item: Miss D. has graduated with a major in religious studies, and would like to do graduate work to equip herself for a "helping profession" such as social work, or teaching. After supporting herself during three years of her undergraduate program, she has to spend at least two years in a job which will pay sufficient for her to save money for her graduate work. Even if she can obtain such a job, it will mean two years away from the academic career to which she is committed. At least one year of funding would enable her to fulfil her residence requirement for the master's degree while she applied for scholarship funds such as Canada Council.

Item: Mr. C. is a hardworking, well-organized foreign student who has a lot to contribute to the intellectual life of the Faculty and who will make a good teacher of Philosophy of Religion. He needs financial help to get through his Master's and we are able to give him some support as a part-time Teaching Assistant; but he had to spend his savings in order to make do through first year. He wanted to stay at McGill but this year he will be at another Canadian University because he was guaranteed an assistantship of $3,500 and a chance at a scholarship worth up to $2,400.

Please make cheque payable to *The Martlet Foundation* or, in the U.S.A., to the *Friends of McGill University, Inc.*

These gifts are authorized as tax-deductible by Revenue Canada and by the United States Internal Revenue Services.

BIRKS EVENT

1979

MONDAY OCTOBER 1st	7:30 p.m.	-	Dr. Krister Stendahl, Harvard (Pres. Coll. Auditorium)
	9:00 p.m.	-	Wine and Cheese Reception, (Faculty Foyer)
TUESDAY OCTOBER 2nd	9:30 a.m.	-	Coffee
	10:00 a.m.	-	Dr. Stendahl
	11:45 a.m.	-	Worship Service: University Chapel
	12:30 p.m.	-	College Luncheons and Meetings
	3:00 p.m.	-	Dr. Stendahl

NOTES FROM M.I.M.

DONNA J. WILSON

The Quebec Workshop consisted of a week of presentations and discussions
concerned with the topic of a faithful ecclessiology and the form of future
ministry that may grow from understanding the Church as a faithful witness
to God. It was very appropriate that, from within this context, the issue
of women in the church (women in ministry) should emerge. Among the 50 - 60
participants (approximately ¼ of whom were women) were great resources for
the sharing of the issues involved in being the Church in Quebec society.
However, it was not until the final day of the Workshop that any overt
connection was made between a faithful ecclessiology or the prophetic role
of the Church and the ministry of women and the implications of such a
reality. Ironically, it was a male participant that brought the issue to the
attention of the larger group, suggesting that the area of women in the
Church was a very relevant issue in light of the week's events.

This seems to be significant for two reasons: it not only suggests that
there is some degree of consciousness about such an issue - so much so that
our brothers are speaking out on our behalf - but it also suggests that many
women have either chosen or been forced into submerging the issue of women
in the Church (ministry) as unrelated to the Church at large or too dangerous
to talk about it in mixed company. Although this is regretable, it nonethe-
less gives some indication as to where we stand on the subject in the
Montreal area church, McGill University (Faculty of Religious Studies),
Montreal Institute for Ministry, and the three Theological Colleges. It is
difficult to generalize. However it seems apparent that we who represent
the above communities have not yet come to terms with the Ministry of women
in the Church in any significant manner.

Having arrived at this conclusion, during the final session of the Workshop
(when interest groups were formed) there was a group that met specifically
to discuss the ministry of women in the Church. The group was comprised of
eight women (all who were in attendance at the Workshop that morning) and
five men. The discussion began with the exchange of experiences in which
various women had been inhibited or violated throughout the process of train-
ing and the process of securing placements. During the session it was
brought to the attention of the group that this week had been particularly
significant for the Presbyterian women in the group. Throughout the week
these women discovered that their Board of World Mission responded to men and
women quite differently when it came to finding placements for graduating
students. Although this could be regarded as an isolated incident, it was
apparent that this phenomenon cut across all denominational lines. Information
about the experiences of individual women was collected and the group decided
to take a stand and call into question the procedure of the Board of World
Mission. Further support on this action came from the larger group of the

*Donna Wilson, a graduate of the McGill Faculty of Religious Studies is
presently an In-Ministry Year student of the Montreal Institute for Ministry.*

Workshop during a Eucharist Celebration later that morning. Although this was one specific concern that was raised, and dealt with to a small degree, there were a number of people within the group that the implications and issues of women in ministry were far more complex than fighting isolated battles.

Issues raised by this event: As women share their experiences it becomes very apparent that our churches (Presbyterian, Anglican, and United) have barely acknowledged the presence of women in the ordained ministry. Even the United and Presbyterian churches, which have been ordaining women for quite a number of years, have not yet fully accepted women in this ministry. Our institutions have modified procedures and passed regulations to admit women but, in general, the implications of such a transformation have been denied. Initially this meant that women were expected to conform to the traditional role models for ministry: male role models. Perhaps, in some sense, there was no alternative for the first women who were ordained; conforming or buying into traditional roles of ministry became the only means for women to actualize their call to ministry. Many women in the early years were so glad to be "accepted" (if only superficially) that they were more than willing to play the role that was expected of them.

In striving to the "accepted" there is always a great temptation to "play the game" to gain acceptance; but this route has its own limitations. At present it is particularly difficult to be conscious about the significance of women in the Church as we move closer to what appears to be a more stable situation. We have begun to be accustomed to seeing women in seminaries and theological colleges, and this gives the impression that we are indeed accepted.

> If we can boast that women now constitute 25 - 40% of most student bodies (in training for ministry) then surely we've arrived!

I wish it were so, but this is an illusion. Unfortunately this attitude, held by both men and women alike, has meant that women have been denied their self-expression (and self-understanding) as women. It seems that we are still in the primary stages of breaking away from male role models - we have only begun to develop confidence in the gifts that women bring to ministry. In general it seems that women are no longer satisfied to be male ministers or priests in female bodies.

What is significant about women in Ministry? In the article "Upsetting the Assumptions", Barbara Zikmund (professor at Chicago Theological Seminary and ordained minister of the United Church of Christ) raises significant issues about women in ministry. She suggests that in general "women are raising some basic theological questions about the authority, scope and nature of religious leadership and Christian ministry." *(Christian Century*, February 7-14, 1979, p.127) She cites four areas in which women are challenging and developing the understanding of the Church's ministry. In the first place,

women are challenging the traditional sources of religious authority. In its decision to ordain women, the Church has "acknowledged the tension which exists between Scripture/tradition and religious knowledge which comes directly from the Spirit." This has not only enhanced the validity of personal religious experience but has also opened up the possibility of new forms of leadership now freed from the bonds of limited biblical or traditional understandings.

Second, Dr. Zikmund suggests that women are expanding the understanding of religious life. "The movement of women into religious leadership fundamentally challenges the latent body-spirit dualism within Christianity. When women become religious leaders, they affirm the incarnational message of the gospel in a very direct manner." (p.127).

Third, women are, in a very direct way, changing the style of leadership in the Church. It is suggested that although women consider themselves capable to perform the leadership held by men they feel that there is more need to question the basic assumptions underlying these roles. Because of their experience and history women are more likely to be sensitive to the kinds of situations and styles of leadership that inhibit growth and devalue human experience. They have had to struggle for their position within the ordained ministry and are, therefore, sensitive to issues of disparity between leaders and followers; powerful and powerless. They are less inclined to choose authoritarian roles of leadership and, therefore, develop roles which enable others to grow, discover their own gifts, and, in turn, contribute to the ministry of the community. In general they are more concerned with shared and communal styles rather than hierarchical models to which they have been subject to in their struggle with the institution.

Four, according to Dr. Zikmund, "women are calling the Churches to a more vital theology of ministry." (p.127). The emphasis in this view of ministry is on "the historic female tasks of nurturing personal growth in order to wean persons from immature dependence on authoritarian leadership." It questions the traditional sources of authority and concepts of religious life, but even more importantly, it seeks to be the kind of ministry in which Christians support and care for one another within the context of community. Through our experience of oppression and dehumanization we can bring to ministry the possibility of identifying with and addressing ourselves to the social and political dimensions of the world around us.

Where do we go from here? In reading books and articles written by American women theologians (and Church workers) it seems that we have a long way to go in terms of developing a more local self-understanding as women in Ministry. I think that we must first dispel the illusion that women have truly been accepted for who they are by the institutional Church. We, as women, must gather together for strength and support - not as a ghetto but as a (prophetic) community - to help one another struggle to understand what

it means to be women, and, in particular, women who have been called by God to ministry. We must seek to understand more clearly the base from which we raise our voices; our protests should not just stem from the fact that we are denied "equal job opportunities" but that our very being, our womanhood, is violated whenever growth is inhibited and we are expected to minister as males in female bodies. We must come together to celebrate our gifts as women and to enable our sisters and brothers in the Church (and in society) to understand who God has called us to be. We must stand in solidarity with one another to name the systems and structures in the Church and Society which prevent us from expressing our womanhood: our God-given humanity.

The issue of women in ministry is not a new one by any means. In recent years around the Faculty of Religious Studies and the three colleges isolated attempts have been made to form a women's caucus. Apparently the time has not yet been right or the organization of such a group has been inadequate. It is my hope that the women in these communities might now consider coming together in light of what has emerged from the Quebec Workshop. To do so means being faithful to God's call and in turn will require us to encourage and support each other as we respond to this call in faith.

****

Taizo-kai (womb-circle) central lotus section.

PEOPLE AND EVENTS

Dr. Donna Runnalls, Associate Professor of Old Testament and Judaism, has submitted her resignation as Warden of Royal Victoria College, a post she has held since 1972. Dr. Runnalls also attended the Annual Meeting of the American Schools of Oriental Research (New Orleans, Nov.18-21) as the Corporate Representative of McGill and an Associate Trustee. At the meeting she chaired the third session of excavation reports. In addition, Dr. Runnalls has received a sabbatic leave next year (1979-80) with the added distinction of receiving a Canada Council Fellowship.

Dr. John Arthur Boorman, Associate Professor of Theological Ethics, is on sabbatical during the 1979 calendar year. After a month visiting the United Theological College in Jamaica, he is presently continuing research in the area of business ethics at the University of Sussex, England. From there Dr. Boorman hopes to further his research at the World Council of Churches in Geneva with a special focus on the economics of the developing countries.

Dr. Monroe Peaston, Associate Professor of Pastoral Psychology is on sabbatic leave from January to September, 1979. After a brief time in California, Dr. Peaston is presently engaged in research in New Zealand.

Dr. Katherine Young, Associate Professor of Comparative Religion has been asked to participate in a project organized by the University of Sherbrooke, and funded in part by the Canadian International Development Agency to introduce Francophone students and educators to the cultures of India and Sri Lanka. In addition to lectures and research the project includes a trip to India and Sri Lanka in December and January of 1979-80. The project is directed by Dr. Fernand Ouellet, a graduate of our Faculty who now teaches at the University of Sherbrooke. Dr. Young also participated at the American Academy of Religion meeting in New Orleans this past November, presenting papers including *A Reconsideration of Ramaniya's Position on Arcavatara (Image Incarnation) with Special Reference to Bhagavadgita 4:11* and *The Power of the Meek: A Feature of Indian Feminism.*

Dr. J.C. McLelland will be the guest preacher at the combined General Assemblies of the United States "Northern" and "Southern" Presbyterian Churches - the United Presbyterian Church of the U.S.A. and the Presbyterian Church in the U.S.A. Because of their union conversations, they have agreed to meet at the same time, May 22-30, in Kansas City. Each morning Dr. McLelland will address the joint assemblies on the theme "Celebration and Suffering". In midsummer 1979 a delegation os seven theologians from the World Alliance of Reformed Churches will visit the Ecumenical Patriarch, Istanbul, to discuss the structure of further conversations between Orthodox and Reformed Churches. Dean McLelland has been chosen as one of the delegates, after having served as chairman of the Reformed group in North American area conversations with Orthodox theologians over several years. From July 9-12 Dean McLelland will give the Convocation Lectures at the Summer Institute of Theology of Princeton Theological Seminary.

Feb. 18-22, the Faculty of Religious Studies hosted the 25th Anniversary of the *Canadian Theological Students Conference*. Bob Miller, founder of the C.T.S.C. and 65 delegates from across the country attended seminars and lectures and a reception held at the Birks Building and at the Centre Marial Montfortain, a Roman Catholic Center in the east end of Montreal. The main speakers were Dr. Gregory Baum of St. Michael's College, Toronto and Dr. Douglas Hall of our Faculty who spoke on the theme of the Conference, "Sin and Hope in Canadian Society".

Dr. Douglas Hall, Associate Professor of Christian Theology has given lectures in South Carolina and at the convocation of Luther-North Western Seminaries in Minnesota. Dr. Hall has also worked on the United Church of Canada's newly formed Committee on Theology and Faith, instituting a national study on 'The Theology of Nation'. He has also prepared the schema for the next five years of study on *Covenant* for the North American Alliance of Reformed Churches. A recent article, *La Question Nationale* has been published as the cover-article of the *Chelsea Journal*. In the near future Dr. Hall will be giving lectures in Chicago, Washington State and Georgia as well as conducting courses at the Centre for Christian Studies of the Toronto School of Theology and at Union Theological Seminary, Richmond, VA.

During the past year, *Alaka Hejib*, Lecturer of Comparative Religion was invited to speak on the topic of *Feminism and Non-Western Women* at the Center for the Study of World Religions, Harvard University. During a recent visit to India, Miss Hejib was asked to speak on several radio stations on topics relating to the study of Sanskrit and Hinduism in both North America and India. She also spoke to these issues in several other places throughout India. In Poona (her home-town) she spoke on the future of Sanskrit in India before a gathering of Sanskrit scholars as well as presenting a paper to the All India Oriental Conference. At this Conference, she was awarded a shawl and a coconut, symbolic of the recognition as a 'Local Traditional Sanskrit Scholar'. As well, Professor Hejib presented a paper (written in collaboration with Dr. K. Young)to the Conference of the American Oriental Society held in Toronto. Miss Hejib also attended the American Academy of Religion meeting in New Orleans participating on various panels and presenting several papers including *Rev. N.V. Tilak: A Christian Sannyasi (ascetic)*, *Swami Dayananda: An Emancipated Emancipator*, *If Nirvana equals Samsara, Why be a Monk?*, *The Hermeneutical Significance of Particles in the Bhagavadgita*, and *Women and Arathood* (jointly with Prof. K. Young). Two other papers are reprinted in revised form elsewhere in this journal.

Dr. R.W. Stevenson, Associate Professor of Comparative Religion and Assistant Dean of the Faculty attended the American Academy of Religion meeting in New Orleans, Nov. 18-21. He was chairman of a section of the Comparative Religion area activities and presented papers on *The Concept of Avatara in Ancient and Modern Commentaries on the Bhagavadgita* and *Ramakrishna: Concerned Husband and Misogynist Sannyasin*.

ISLAM: THE BALANCED PATH

KAZI ZULKADER SIDDIQUI

'The Religion with God is *Islam*' (Qur'ān 3:19)
'Seek they other than the 'Religion of God?'- while all (creatures) in the heavens and on earth have, willingly or unwillingly, *bowed to His Will (accepted Islam)*, and to him shall all be brought back' (Qur'ān 3:83)

The implications of the above are clear. The Qur'ān unequivocally makes a clear distinction between the Religion given by God Himself, which is Islam, and the religions which are a creation of man.

"It is He Who has sent His Apostle with Guidance and the *Religion of Truth*, to proclaim it over *all* religion: and enough is God for a Witness"
(Qur'ān 48:28)

The Apostle is Muhammad, the Guidance is the Qur'ān and the Religion of Truth is Islam.

Is this to say that all other religions are false, and all previous religious leaders imposters? And is Islam the only way to 'salvation'? Do the Muslims have some sort of a superiority complex over others? To answer these questions, the three verses of the Qur'an quoted above are not sufficient data, and we hope to come to an understanding by trying to first find out what is this "Islam" that is the Religion sanctioned by God.

The Word "Religion": In the Islamic terminology, Islam is not a 'religion' at all; it is a *dīn* (way of life). It is not merely myth or ritual or a part of life. It is the whole life of man from cradle to grave that is his *dīn*. And the *dīn* prescribed by God is Islam. 'Religion' in English usage has come to denote only one aspect of life - the sacred one. The worldly affairs need not be the concern of 'religion'. Therefore, please read *dīn* (way of life) instead of 'religion' in the three verses quoted above.

The Word "Islam": In Arabic, 'Islam' literally means submission, obedience, and commitment (to the message and Will of God); and one who accepts Islam is a "Muslim". God has made a proposition to man to accept the Truth and the Reality, and to obey the path prescribed by Him. Anyone who accepts this proposition is a "Muslim" and the act of acceptance is "Islam". Thus "Islam" is not named after a god, a man, a tribe, a nation, or a place as is the case with all other religions. Islam, rather, is an act of acceptance of the way of God.

Kazi Z. Siddiqui is a doctoral candidate of the McGill Institute of Islamic Studies.

The word 'Islam', as explained above, points to a very important fact, that the *din* of Islam is absolutely theocentric. It is not the prophet Muhammad, but, God Himself who is central to Islam. Muhammad is merely His Messenger (cf. Qur'an 3:144). Thus Muhammadanism is a misnomer for Islam.

God: The basic creed of Islam states: 'There is absolutely no deity (worthy of worship) except Allāh'. This absolute negation of all deities removes any and all doubts about the *Oneness* and Uniqueness of Allāh. This key notion is called Tawhīd. Allāh is the proper name in Arabic for God. The word Allāh does not form a plural (like god and gods), nor can one form two genders out of it (like god and goddess). All through the Qur'ān, Allāh reveals Himself through His numerous attributes. One of the most beautiful verses of the Qur'ān about Allāh is the 'Verse of the Throne':

> "Allāh! There is no god but He, - the Living, the Self-subsisting,
> Eternal. No slumber can seize Him nor sleep. Unto Him belongs what-
> soever is in the heavens and in the earth. Who is he that shall
> intercede with Him, save by His leave? He knows what lies before them
> and what is after them, while they comprehend not anything of His
> knowledge save such as He wills. His Throne does extend over the
> heavens and the earth, and He is never weary of preserving them. For
> He is the Most High, the Supreme (in glory). (Qur'ān 2:155)

His are the most beautiful names (59:24); and the Qur'ān tells us many of them. He is the Creator of everything in the universe as well as being the active Sustainer and Nourisher of all creatures. He is the Provider. He listens to the call of the beckoner. He is Gracious, Most Merciful, and Forgiving. But He is also Just and maintains a balance between His Love, His Mercy, and His Justice; for these complement each other in reality. He is Omniscient, having all knowledge of the Seen and the Unseen; and He is Omnipotent, having absolute Power over everything. He alone is Sovereign, and He alone is worthy of being worshipped.

Muḥammad and Revelation through History: The second article of the Muslim creed states: 'Muḥammad is a Messenger and Slave of Allāh'. The meaning of this statement has far-reaching implications for a Muslim. It means that Allāh, Who he worships, has a Message for mankind; thus there is a need for a Messenger. The Messenger is a vehicle of Allāh's revelation.

Now Muḥammad was not the only Messenger of Allāh; for had that been the case, then Allāh would be unjust. Afterall, Muḥammad was born around the year 570 A.D. and called to prophethood c.610 A.D. Mankind had been on this planet earth for millenia before Muḥammad. Allāh had not forgotten them. There had been thousands of Prophets and Messengers like Muḥammad who were sent to all nations prior to Muḥammad with the message of Islam. In other words, Muḥammad is *not* the founder of Islam, *nor* did Islam begin with him. When did it begin? - Even before the creation of man, before Adam. Let us try to view this through another perspective.

We have said that Islam means submission and commitments to the Message and Will of Allāh, i.e. obedience to the Path - the Law prescribed by Him. This Divine Law is not only prescribed for man, but is also ordained for everything in the universe. The heavenly bodies follow their course according to Allāh's Laws. All laws and forces operative in nature, as discovered by man through physics, chemistry and other sciences, are sanctioned according to Divine injunctions. Thus everything - the planets, stars, plants, seas, winds, animals, etc. - in nature, which obeys the Law of Allāh is Muslim. And the Law of Allāh prescribed for Man is merely an extension of the Divine Law operative in *Nature*. Thus Islam is the 'Natural Religion' (30:30).

In the Muslim historical perspective, Allāh created man, and him alone He gave the choice to accept the Law or to live in chaotic conditions. But man, though created in the 'best of molds' (95:4), had his limitations. So Allāh, out of His infinite Mercy and Bounty, guided man to the Straight Path through different levels - by endowing intuition, senses, and an intellect that could logically deduce the Truth; and as if all this was not sufficient - for desire often rules over the intellect - Allāh, out of his Love *revealed* Himself and His Message to man through direct Messengers and Prophets. Right from the time of the first man - Adam - human Messengers and Prophets were sent to all nations through history. 'For We assuredly sent amongst every nation a Messenger (with the Command): 'Serve Allāh and eschew Evil': Of the people were some whom Allāh guided, and some on whom Error became inevitably (established)' (16:36; cf.also 10:49). Some of the Biblical personages mentioned as prophets in the Qur'ān include Abraham, Isaac, Ishmad, Jacob, Joseph, Moses, Aaron, Jesus, John the Baptist and others. And they all preached the one and only Message of Allāh - Islam, i.e. submission and commitment; and they and their true followers were Muslims (cf. 3:67, 5:114, etc.)

Thus, Muḥammad is not an innovator. He preached the same essential message that was taught by every other prophet before him. He affirmed the Message brought by Abraham and Moses and Jesus and others. But there was one thing unique about Muḥammad. He was the Last of Allāh's Messengers and there will be none after him. The reason for this is simple. In the past, when Allāh's Messengers came, they were persecuted and belied by man; and after his death, the message was tampered with according to the desires of the people or that these great men were made martyrs and eventually gods or demi-gods. So Allāh would send another Messenger to purify the Message. Finally, Muḥammad was sent at such a time when human civilization had matured enough to be able to preserve the Message through the tools of written language. And Allāh Himself promised to protect this Message for all times to come. This Message is the Qur'ān. Such books were given to previous prophets also, like the *Tawrāt* (Torah) to Moses, the *Injīl* (Evangel or Gospel) to Jesus, etc. Hence, since the Message shall remain pure for all time to come, there is no need for another messenger.

Islam, thereby, affirms the *essential unity* of all Truth, the Truth given to Moses, Jesus, Muḥammad and all prophets. Muḥammad's religion is neither new nor different. It is the ancient true way of life ordained by that Ancient One Himself. Thus, the affirmation of Muḥammad's prophethood is an affirmation of the fact that Allāh reveals Himself and His Message, an affirmation of all prophets and messengers prior to Muḥammad, with him being the last, and the fact that *all including Muhammad were human*, not divine. They were all slaves of Allāh like every Muslim is - truly obedient. This is the actual meaning of the verses quoted by us at the beginning. Stating that Islam alone is God's religion is affirming all Truth enshrined in any philosophy or religion which in fact comes from God Himself and is Islam, and a negation of all Error that is an insertion of man's whims and desires.

The Qur'ān and Muhammad: The Qur'ān and Muḥammad gain far greater importance for the Muslim solely because the Qur'ān is the only authentic extant document from Allāh; and Muḥammad's life, which serves as the best example for mankind, is the only life of a prophet recorded in history in such detail. In the decades to follow, the Muslims took utmost care in preserving the text of the Qur'ān and documenting Muḥammad's biography and sayings. They developed various sciences to verify the authenticity of the facts recorded.

The Qur'ān is a rather short book. It contains the essential outlines for a righteous life. The Prophet's life becomes its exegesis. As his wife ʿA'ishah is quoted to have said: "He is the living and walking Qur'ān". One merely needs to study the Prophet's example. "Verily in the Messenger of Allāh, you have the best example (a beautiful pattern of conduct) for him whose hope is in Allāh and the Last Day, and who engages much in the remembrance of Allāh" (33:21). One would find in his life the best example for behaviour in all walks of life, whether it be social, political, economic, psychological, spiritual or any other. Every prophet was the best example for his people.

The Universal Message and the true Brotherhood: Islam is for all - black, white, yellow, brown, red, rich, poor, week, strong, destitute, slave, master, king, pauper, American, Canadian, Indian, Arab, Persian, Chinese, etc., etc. Nationality, race, ethnicity, language, etc. are not a bar to Islam. No physiological, sociological, psychological, economic or political trait makes one man superior to another. As the Qur'ān categorically states:

"O Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, thay you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of God is (he who is) the most *Righteous* of you."(49:13).

As a corollary to this fact is the spirit of brotherhood that Islam engenders among its followers. The Qur'ānic statement "Verily the Believers are a single brotherhood" is not a mere hollow statement. The whole love of "eastern" hospitality, kindness, love, chivalry, good neighbourly deeds, etc.,

etc., are a translation of this very brotherhood. When the Prophet Muḥammad and his persecuted followers migrated from Mecca to Medina on that famous 'hijrah' 1400 years ago, the Muslims of Medina took the Meccan Muslims into their homes and gave half of what they possessed to their homeless brothers in Islam.

Faith and Deed: When one turns to Islam in practice, one finds that it is based on two principles - Faith and Righteous Action. The Qur'ān states:

> "We have created man in the best of molds; Then do We abase him (to be) the lowest of the low - Except such as *believe* and do *righteous deeds*: For they shall have a reward unfailing. (95:4-6)

The Faith is in the Unseen - that which is above the sensory perception of Man and yet is true. It includes belief in God, His angels, His scriptures, His Messengers (of the past), and the Day of Judgement. Belief in God includes belief in His Attributes. It includes belief in the Omnipotence of God and what He destines for man. Belief in the Day of Judgement includes belief in human responsibility and the limited powers and will that God has endowed man.

There is no 'saviour' in Islam and no notion of 'salvation' as such. Man is born sinless. And as he grows up, man can lead a righteous life and be among those who please God; or he could disobey God and fall into sin - for sin is merely the disobedience of God's injunctions. A sinful man can repent and be forgiven by God, for He is Oft-Forgiving, Most Merciful. Thus there is no need for a 'saviour' or 'salvation'.

In other words, what is required is Faith and Righteous Action that can keep man in "the best of molds"; or else he can fall down to be the "lowest of the low" leading a purposeless life with no end in sight. An important fact is also that claiming to be Muslim does not mean 'salvation'. Even a Muslim must prove himself through fact and deed.

The Judgement and the Hereafter: Every man will be judged on that Day which is to come. The criteria for that judgement will not be anything that a man accumulates on earth except for his faith and deeds.

> "Then anyone who has done an atom's weight of good, shall see it!.
> And anyone who has done an atom's weight of evil, shall see it! (99:7-8)

The righteous will be in felicity while the wrongdoers will be in distress. The Qur'ān describes the event to come in rather vivid colours; and yet it says that it is still beyond human imagination. Trying to describe one dimension through the means of another can never depict an accurate picture. But the image projected is clear. The true servants of God will be in happy circumstances, in "Gardens" filled with the Bounties of God and in the presence of Their Lord Himself (3:14-15, 89:27-30); but the ungrateful rejectors of Faith and Good Action will face their punishment in the "Fire".

The Hereafter is very closely connected with this life, and the Qur'ān asserts

its certainty. It is not merely certain beliefs and attitudes but the whole of this earthly life that will determine man's eventual fate. God is Just and is beyond all emotional considerations. Yet He is Most Merciful and Oft-Forgiving for the truly repentant servants.

Worship: One of the key notions that depicts the Islamic attitude towards life is "worship". The term in Arabic is *'ibādah*, which literally means servility, servitude, slavery and obedience. Thus obedience to the Will and message of God and servility to Him alone is *'ibādah* or worship. But that is what we defined Islam to be, and that is where lies the key. For a Muslim, his whole life is a worship as long as he obeys his Lord. Therefore any act done to fulfil the Will of God, having the right intention is an act of worship - whether it be a prayer, alms-giving, pilgrimage, telling the truth, helping a neighbour, having sexual relations with one's spouse, fulfilling political duties, governing people, being a good father or son, etc., etc. There is nothing that is outside the realm of worship in general.

On a second level there are certain rituals that can be described as the worship. Thus, worship has both of these aspects and the two fulfil the spiritual and mundane needs of man.

Islam, the Balanced, all-comprehensive path: Another very important concept is that of the golden mean that should be followed by Muslims.
  "We have made you a (balanced) middle nation, that you may be witnesses over mankind, and the Messenger a witness over you" (2:143)
The Muslim dislikes extremes in anything, whether it be the extreme of renunciation of this world (like monks) or the renunciation of the other-wordliness (like the atheists, Jews and materialists); whether it be in social attitudes, morality, political behaviour or whatever. Muslims are not extremists. Afterall the whole universe is balanced and Islam being the "natural religion" must also maintain that balance.

Besides this balance, Islam provides an all-comprehensive plan for man. Family relationships, eating habits, social relationships, caring for poor, needy, orphans, widows, etc., governmental and political functions, rules of war and peace, struggle for justice and against oppression and persecution, spiritual matters, rituals, law and justice, legal codes, travelling, hospitality, charity, taxation, loving, etc, etc. - all fall within the domain of Islam's concern. One can describe these in detail, but the shortage of space does not allow us to do so.

This, in brief, is Islam, the religion of a Muslim, the religion of Adam, of Abraham, of Moses, of Jesus, of Muḥammad, and all the prophets and messengers of God, and of the righteous. This is the view held by a Muslim of himself, his way of life, of human history and the universe that surrounds him.
  "There is no compulsion in religion. *The right direction is hence-forth distinct from error*. And he who rejects false deities and believes in Allāh has grasped a firm handhold which will never break. Allāh is the Hearer, the All-Knowing."

THE ISMAILI MUSLIMS

MOHAMED A. ALI

Sunni and Shia: It is not generally known in the West that the vast and diverse world of Islam is divided into two major branches: Sunni and Shia. Estimates, never wholly reliable, place the Sunni population in the world at over 600 million, the largest centers being Indonesia and India. The Shia are estimated to be around 60 million, residing mostly in Iran, Iraq and China.

Muslims conceptualize their religion in terms of guidance. Muhammad was chosen by Allāh (the Muslim word for God) as messenger (*rasūl*), to the Arabs and through the Arabs, to the whole of mankind. In his function as messenger Muhammad delivered the message (*al-risālah*) to his people, declaring that the truth he was conveying was neither unique nor original with him; it had been conveyed before by other messengers of Allāh (e.g., Abraham, Moses and Jesus). Muhammad considered himself a member of this group of prophet-messengers. He went a step further, however. The previous prophets had been assigned a limited scope. They disclosed the truth to their people in their own idiom, and created new social arrangements by implementing Allāh's law (*sunnat Allāh*). Human forgetfulness (*ghaflah*) necessitated periodic updating of this social organization. Muhammad's cyclical conception of human religious history consisted, as is evident from Quranic statements, of a periodic regeneration of the codes by which peoples' social and symbolic life was regulated. Muhammad's distinction, from a Muslim perspective, lies in his claim to be the final link in this cyclical series: he was more than a continuator and reviver of old laws; he was the very end-point, the seal (*khatm*) of prophecy. Henceforth human society would be adequately guided by the code (*shari'a*) of Muhammad. Muslim conceptualization of divine guidance therefore contains two conceptions of time as historical process: the cyclical, characterizing human history before Muhammad, and the linear, characterizing history after Muhammad.

Muhammad's death and the confusion that arose over the leadership of the new Muslim community is too well known to need elaboration here. The Shia and the Sunni divisions of the community were born as specific responses to clear up this confusion.

Briefly, the Sunni response was, and has remained to this day, to take a normative, law-oriented approach to an understanding of religion (*din*) and its implementation in the life of the individual and of the society. Divine guidance, at the levels of belief and action, is identical with a specific complex of integrated institutions covering ritual, family, penal, military, commercial and dietary laws.

Sunni Islam's ideal, the internal contributor to the dynamics of its entire subsequent history, is to strive incessantly for the full-scale implementation of these eternal and immutable regulations.

Mohamed A. Ali, a former student of the Institute of Islamic Studies, is presently a doctoral candidate in the Department of Near Eastern Languages, Harvard University.

Shi'ism's response was not very clear cut in the beginning. The supporters (*Shia*) of the Prophet's cousin and son-in-law, Ali, appear to have regarded him as an exact equivalent to Muhammad, who had combined in himself the positions of religious leadership and state leadership, with exclusive decision-making authority. On the other hand, in Sunni theory and much of Sunni practice, the leader after Muhammad (called the *khalif*) was merely an executive and administrative leader, not a source of religious teaching or guidance. Himself a Muslim and, therefore, subject to a life founded on the Quran, the Sunni Khalif could not claim religious authority of the kind Muhammad possessed, since in Sunni understanding that would be equal to claiming the authority to introduce a new revelation, a direct violation of the cardinal tenet, held by all Muslims, that Muhammad is the last law-giver. It remains for research to throw light on the early Shia conception of the religious leader. The evidence suggests that in treating Ali as an equivalent of Muhammad these early Shia extended to Ali the theocratic notions which had applied to Muhammad: fusion of the highest civil, decision-making power and office with the position of religious leadership.

The failure of Ali to attain to the highest civilian position (*khilāfat*) after the death of Muhammad created, in the first place, a variety of Shia factions dedicated to installing in this position one or the other candidate from the family of Ali and Muhammad (*ahl al-bait*); and, in the second place, it forced the Shia to re-examine their ideas concerning religious leadership (*Imāmat*).

By and large the Shia require that the Imam be a lineal descendant of Ali and Fatima (the daughter of Muhammad) with the central task of interpreting the Quran. Placing an extra emphasis on the connection between knowledge (*ilm*) and religious life, Shi'ism finally developed a full scale theory of divine guidance in sharp contrast to that of Sunni Islam. The central principle in this conception is scriptural interpretation. Shia theory held that if the community was to correctly live the life required by the Quran, a correct understanding of the sacred scripture was necessary. The only true guide to this correct understanding is the Imam belonging to the chain of succeeding Imams beginning with Ali. Every age has to have its Imam (*Imam al-zaman*), who would interpret anew the same scriptural material.

There are two types of Shia: Ithna-Asharis and Ismailis. The Iranians are overwhelmingly Ithna-Ashari (Twelver) Shias, so called because their line of Imams failed to continue after the first ten descendants of Ali. They now believe that the twelfth Imam, *al-Mahdī* (the Guide) has removed himself from the physical world and will terminate this occultation (*ghaiba*) toward the end of history, when, according to their estimates, the world will be at a maximum of injustice, suffering, oppression, and lawlessness.

The non-availability of a continual line of religious leaders, each equivalent to Muhammad, compelled the Ithna-Asharis to upgrade the authority of the law (*shar'ia*), moving it to a position on par with that of the Imam. Historically therefore, Shi'ism finally took a path similar in structure to much of Sunni

Islam. It created, developed, and systemized its own code, similar in most respects to the Sunni code; and it produced its own body of learned men (*mujtahids*), who guided the religious life of the community in its intellectual and practical aspects. The law was eventually the central social expression of Shi'ism, making the everyday practice of Shi'i religion almost indistinguishable from that of Sunnism (e.g., in forms of worship, family law, etc.). Paradoxically, a legalistic and static Shi'ism is in conflict with the more dynamic conception of the Imam in Shi'i philosophy and theology, which, though it never allowed him to change or discard the Quranic code, nevertheless accorded him room for personal initiative in the realms of thought and imagination through the Shia doctrine concerning the inner meaning (*bātin*) which underlies the literal expression (*zāhir*) of the scripture. Modern Ithna-Ashari Shi'ism's predicament, manifested in the current developments in Iran, is fundamentally the same as that of the entire Islamic world: a missing concept of change and, consequently, a missing religious mechanism which could change or discard Quranic laws and regard such a step as not only consistent with the Quran, but a requirement of the Quran. Muslims cannot see how the Quran could ever require that its own laws be put aside and be replaced by other laws. Almost the entire spectrum of Islamic religious consciousness equates the survival of Islam as a living, molding and creative force with the implementation, and hence survival, of Quranic laws, and the death of Islam with the abandonment of Islamic laws.

The Ismailis: Three Ismaili communities are of importance: the Druzes, the Mustealis (Indian Mustealis are largely Bohras), and the Nizaris.

The Druze movement was formed at the height of the power of the Ismaili Fatimid empire (11th century A.D.) as a unique response to the mystery surrounding the disappearance of the Imam al-Hakim bi-Amrillah. Emphasizing doctrine more than is common in Sunni or mainstream Shia Islam, the single outstanding belief of the Druze, setting them apart as a community with a religious life peculiar to itself, is that the Imam al-Hakim is to reappear after a millenium which, according to some members of the Druze community, will occur in the 1980s.

Unlike the Druzes, the Musteali community was formed during the waning stages of the Fatimid Khalifate. The Ismailis of Egypt and of the Yaman opted to accept the claims of al-Musteali, the younger son of the Imam al-Mustansir. The Nizari Ismailis opted for al-Musteali's elder brother Nizar, who they believed had been appointed by his father al-Mustansir to succeed him.

The Musteali Ismailis soon faced the problem that had plagued other Shia groups: failure of the line of succession to continue, with the expected result of the emergence of a belief in the occultation of the Imam. Both the Druze and the Musteali communities are led by a representative of the invisible and unavailable Imam. Both groups have retained much of the religious doctrine and law in the form in which they were developed and systematized at the time of the Fatimids.

In the remainder of this article I shall deal only with the third Ismaili group, the Nizaris, and shall focus only on those aspects of its fundamental conceptions which highlight its distinctiveness as a Muslim group.

The Nizaris are perhaps the only Shia group existing today to have been led all along by a physically present Imam, a point of observation that quickly marks them out within Shi'ism. Smaller in size (numbering not more than 20 million) than the Ithna-Asharis, they are nonetheless a far-flung community, living in over twenty countries and composed of many ethnic and cultural groups.

Through the ages Nizari as well as the earlier Fatimid Imams appear to have eschewed a rigid, cut-and-dried approach to religious life, letting each jamat (the Nizari term for community) integrate their guidance into the specific cultural and social forms of life that pre-existed the introduction of Ismailism into the area. Nizari and Fatimid missionaries seem to have acted on the principle that the forms of culture, be they cognitive, ritual, technical or organizational, were not in themselves the ultimate determinants of faith, though they were undoubtedly the tools and mechanisms whereby faith acquired material and social form. A synthetic, integrationist outlook has characterized much of the history of this group. Under the Fatimids the Ismailis made a concerted effort to assimilate the vast corpus of Greek and Hellenistic philosophy and science, being guided in this move by the twin principles of a distinction between form and matter on the one hand, and of a conception of man as a duality of body and soul mediated by the mind, which latter owed its existence to the interaction of body and soul. The form-content distinction was a subset of a more fundamental metaphysical category, that of the external (*zāhir*) and the internal (*bātin*). The scope of the application of these notions has varied in space and time. For example, among Indian Ismailis in general, zāhir and bātin type of thinking applies to scriptural exegesis to the interpretation of rituals and other religious symbols, and to the concept of man and of the Imam, in the overall service of spiritual development and greater happiness. In much of Iranian and present-day Syrian Ismailism similar observations may be made. But the specific doctrines, rites and ceremonies, liturgies and religious literature differ radically from group to group, as indeed do social institutions and the language in which religious life is conducted. Arabic operates in Syria; Persian in Iran; several languages in the subcontinent--from Chinese and Russian languages in the north, through Punjabi, Urdu, Sindhi, Gujarati, Bengali in the middle regions to Marathi further south; English (especially in early morning assembly prayers in Ismaili schools) and a variety of Indian languages in East Africa.

In a similar manner, while much of Quranic law was retained in Arabic and Iranian Ismailism, nearly all the social customs and laws that had formed the Hindu background to Indian Ismailis have survived in much of the Indian community. The vast repertoire of religious mythology and cosmology of Hinduism was reworked to acquire new meaning and reference, but almost the entire vocabulary of Hinduism was retained in this extension of Nizari

Ismailism into India. To this day the Ismailis of Indian origin practice their daily religious life largely through the devotional and ethical hymns (*ginans*) developed and composed several centuries ago in India. Needless to say the Ismailis of Iran and Syria, not to mention those of China and Russia, know nothing of these devotional poems, sung on local variations of classical Indian music.

This retention of the forms of a community's social and cultural background while re-orienting its basic reference is parallel to the earlier reworking of the heritage of Greek philosophy. In both cases the fundamental criterion applied is the functional utility and serviceability of any form, whether conceptual term, social rule, rite, or technical method, to the overall and ultimate aim of developing the potential (spiritual, intellectual and material) of men and women so that they may deal with the problems of life successfully.

Several basic principles explain Nizari Ismailism's penchant for taking on new forms by adopting those of the milieux in which it appears or enters. Without an elaborate cosmology, life is conceived as one continual trans-formation. Everything changes, and one thing man cannot do is to prevent transformation of material and social life from affecting his environment. There are times when transformation is slow, but present nonetheless, and there are times when transformation is very rapid, as in the early years of Islam, and, most dramatically, in the twentieth century. A life in which things are in a constant state of flux demands an attitude of planning, preparation to meet oncoming changes, and, most important, an attitude toward the past which depicts it as paradigmatic, but not in a literal sense. Tradition serves to anchor the identity of the faith, to illustrate the way in which the guiding principles were defined by earlier generations of Ismailis to be applied to the specifics and exigencies of their own time and its temper; but it has no binding power on the present generation, or the generations to come. Among the many tasks of a Nizari Imam, one of the most vital is to alert the community to those aspects of its way of life that are either out-moded or will soon be outmoded, and, in a real, practical sense, to suggest to the community policies affecting religious life which, because they enmesh with social life, will require corresponding changes to be made in health, educational, financial and social institutions of the community, so as to safeguard and foster the intentions of the faith.

An Ismaili perceives that the task of his Imam is to create human beings equipped materially, financially, technically, intellectually and ethically to contribute to the material or emotional well-being of their fellow men. That the Imams have spent millions of dollars in projects like schools, housing schemes, sports facilities, dispensaries and hospitals, investment trusts and industrial assistance programs suggests to the Ismaili that the Imam is optimistic regarding the egalitarian and altruistic potential of human beings to work cooperatively in their attempt to achieve spiritual and material happiness.

TOMB POTTERY FROM BAB EDH-DHRA

DONNA RUNNALLS

The Faculty of Religious Studies has an important antiquities collection which is now located in the Redpath Museum. This collection was put together in the early part of this century because of the interest that individuals in Montreal had in archaeological developments taking place in the Middle East. In the early years of the modern archaeological enterprise it was possible for museums in Europe and North America to acquire collections cheaply and with ease because the countries where excavations were taking place were not conscious that they were thus being deprived of part of their national heritage. Since the Second World War, however, most countries in the Middle East have come to this realization and have now largely prohibited the export of antiquities. It is, therefore, extremely difficult to add in any signifi-cant way to the existing collection or even to add individual pieces at prices which this institution could reasonably be expected to afford. While in the 50s it was hoped that the Faculty might buy a part of the Dead Sea Scrolls, and money was especially solicited for this purchase, in the end the Jordanian Government refused to permit the export of the Scrolls. In fact, no major additions have been made to the collection since the formation of the Faculty in 1948.

Until the present our collection has consisted of Egyptian materials with smaller amounts from Palestine and Mesopotamia. While the Egyptian materials are extremely important for the study of the ancient Near East, the collection has been lacking in artifacts which are more directly related to the physical environment in which the biblical traditions were developed and transmitted. Fortunately the past year has seen two significant additions to the Palestinian materials: tomb pottery from Bab edh-Dhra, and the R.B.Y. Scott Collection. This article will be concerned with the first, the tomb pottery from Bab edh-Dhra, and I will leave a discussion of the second to a later date when more restoration work on it has been completed.

At the end of 1977 I was present at the Annual Meeting of the American Schools of Oriental Research (of which the Faculty is a member) when Mrs. Nancy Lapp announced that the Jordanian Department of Antiquities had decided to release for sale through the ASOR some of the Early Bronze tomb finds from excavations carried on at Bab edh-Dhra in 1965 and 1967. By this decision the Jordanians were hoping to increase interest in Jordanian archaeology and also encourage cooperative efforts in the field with the ASOR. Offered for sale at cost price were the contents of 21 shaft tombs and 3 charnel houses; each tomb group consists of whole clay pots with some large sherds, while some groups also contain stone vases.

Donna R. Runnalls is Associate Professor of Old Testament and Judaism at the McGill Faculty of Religious Studies.

The Faculty agreed to make a bid for one of these tomb groups and we were successful in acquiring the contents of tomb A 71 S, a group which consists of 46 clay pots.

Where is Bab edh-Dhra? What is its importance archaeologically and historically? What is the significance of this collection?

On the south-east side of the Dead Sea a peninsula called the Lisan juts into the Sea. Facing this peninsula and about 500 feet above the level of the shore is the site of Bab edh-Dhra. It is about five miles from the present shore of the Dead Sea and located beside the modern road which leads east up onto the Transjordan plateau which at this point is known as the 'hills of Moab'.

The site was discovered in 1924 on an expedition led by W.F. Albright to the eastern basin of the Dead Sea. At that time the expedition identified "a large open-air settlement ... a strong fortified acropolis, more than a thousand feet long, and finally a group of fallen limestone monoliths, six in number, with fragments of a seventh."(i) The wall of the acropolis, which averages 4 metres in thickness and 5 metres in height had been constructed of large, unshaped field stones. Surrounding this fortress and especially on the south side, remains of an extensive settlement containing the foundations of round and square enclosures which appear to have been individual family huts were identified. Various stone artifacts such as loom weights and mill-stones as well as a hearth were found in almost all of the enclosures. Around the fortress and the settlement, especially on the west and east sides, numerous burials were marked by cairns or small stone-circles.

Finally, about fifteen minutes walk to the east of the fortress the expedition found the group of fallen monoliths (the largest measuring 4.40 by 1.70 metres). (ii) The monoliths were completely isolated so they could not have belonged to any structure. They were made of a stone which is not found in the immediate vicinity so must have been dragged to the site from a distance. Albright concluded that these seven stones represent a group of sacred cult-stones at which the religious rites of the community of Bab edh-Dhra were celebrated.

At the time of the expedition pottery sherds, both large and small, were gathered from the surface of both the interior and the surroundings of the fortress and settlement. Some of the largest came from one of the cairn burials which had been uncovered by the local Arabs. This surface survey of the area revealed no trace of accumulated debris of occupation and no hint of any change in pottery styles.

The pottery is characteristically Early Bronze, with some showing indications of Middle Bronze technique, and appears to date from a period covering several centuries. Albright suggested that the date of the Early Bronze occupation

of Bab edh-Dhra would be slightly later than the parallel period at Jericho and therefore the dates should be approximately from the last centuries of the third millenium until about 1800 BC. He later modified this suggestion limiting the period to the 23rd - 21st centuries BC. *(iii)*

As the site did not show the accumulated debris of permanent occupation, Albright concluded that the settlement was not a permanent town. He conjectured that it was a place of pilgrimage where annual feasts were celebrated and in which people lived in booths for the several days of the celebrations. The fortified acropolis would have been built to protect the celebrants from armed incursions by the nomadic tribes inhabiting the Moabite hills to the east. The people who celebrated festivals on this site which, because it is somewhat elevated is cooler than the valley floor, were the occupants of the cities of the Dead Sea valley, cities which were destroyed by a major catastrophe. Memories of such a catastrophe are found in the biblical tradition of the story of Abraham and his relationship with the valley cities. Albright associated what appears to have been a sudden abandonment of the site with the biblical story of the destruction of Sodom and Gomorrah.

Further archaeological work did not take place on the site until 1964. At that time it was discovered that the large amounts of Early Bronze pottery which were flooding the antiquities market of Jerusalem were coming from this site. Local Arabs had begun to raid the tombs in order to sell their contents. A group from the ASOR led by Dr. Paul Lapp decided that it was important to excavate some of the tombs scientifically before too much of the evidence had been destroyed.

As a result of the evidence uncovered during his campaigns in this and subsequent years, Lapp proposed a different use for the site than that which Albright had suggested. *(iv)*

Lapp's explorations found that the site contained a cemetery covering an area over one kilometre in length and at least half that in width. Although only fifty tombs were excavated Lapp has suggested that the cemetery may contain several hundred thousand dead as well as perhaps two million pots. There are remains of three distinct types of burials on the site: cairn burials, charnel houses and shaft tombs. The cairn burial (which was the latest type and the one which provided Albright with his pottery sherds) consisted of a shallow pit in which was placed a single articulated skeleton together with some pots and, in one case, a dagger as well. The pit was filled with stones which then formed a heap above the original surface. Lapp concluded that the pottery of these burials showed a complete break with that found in the fortified area and the charnel houses and was to be identified as belonging to Albright's Middle Bronze I period, the last period of occupation on the site. The burials apparently belonged to the people who destroyed the Early Bronze settlement and camped in the vicinity during the last quarter of the third millenium.

Lapp concluded from his finds that the fortified site was built during a period earlier than the open-air camp site. With the fortification is to be identified the use of the charnel houses. These were rectangular mud-brick buildings (roughly 11.5 x 5.5 metres) without interior partitions. A stone-paved entryway opened through one of the long walls. In one case where the entrance was flanked by two orthostats (each over a metre high) the threshold was packed with skulls and these were surrounded by a thin mud-brick wall which probably sealed the entrance. In two cases there were considerable traces of burning in the vicinity of the doorway; large quantities of cloth and wood were associated with the entryways, most of it burned but some still preserved. The buildings contained mixed piles of bones and pots, sometimes over a metre in height. Some piles contained only long bones, others only skulls with a few long bones, while others had a wide variety of bones; some piles had only small pots, others only large pots, and still others mixed large and small pots.

The latest of the charnel houses Lapp estimated was sealed not earlier than the 23rd century BC. The city therefore represents the late stage of the Early Bronze city-state of Palestine and the charnel house type of burial shows a previously unknown facet of that culture.

The earliest type of burial in the cemetery was found in the shaft tombs of which A 71 S is an example. The usual pattern of these tombs was the appearance of a circular shaft below 50 centimetres to 1 metre of surface cover. The shaft was dug into the soft limestone to a depth of approximately 2.1 metres. Blocking stones at the base of the shaft covered the entrances of from one to five chambers. From the shaft there was a 50 centimetre step down to the floor of the dome-shaped chamber which was approximately 1.8 metres in diameter and with a maximum height of 87 centimetres. Of the fifty burials excavated, none had been reopened since their initial sealing five thousand years ago.

The burials in these tombs were generally arranged in the same manner: in the centre of the chamber, lying on a mat, was a heap of bones capped by the long bones neatly laid out in parallel fashion. To one side was a line of skulls or skull fragments, generally from three to six, and always equal to or more than the number required by the long bones. Surrounding these and lining the walls were from 10 to 75 pots often nested together. In some of the tombs one or two stone cups were also found. Special artifacts included seven female figurines of unbaked clay. These have exaggerated doubly-pierced ears, beaked nose, raised stump arms, female breasts and a base with slightly stumpy feet.

These undisturbed tombs were neatly arranged and it was clear that the pottery had never contained food or liquid, in fact they had never been used. The bones were well-preserved and perfectly clean and it is possible that they were decarnated by cooking before burial.

Lapp assigned these tombs to the late fourth and early third millenium BC and has suggested that rather than being a cult centre for the cities of the Dead Sea basin Bab edh-Dhra was the central cemetery.

The tomb excavations at Bab edh-Dhra have provided valuable evidence of the existence of changing cultural patterns during the fourth and third millenia in Palestine. Most Palestinian pre-historians have regarded the change as representing the incursion of separate groups with distinct though over-lapping geographical and chronological limits. The tomb evidence, according to Lapp, shows there were two incursions during the fourth and third millenia BC that caused rather sudden and radical changes in the material culture. The first shift took place about the 32nd century BC and Lapp cites evidence suggesting that it was accompanied by a change in the cranial type showing the incursion of a different racial group. During this period, and especially from about 2900 - 2200 BC, an intrusive, probably Egyptian, element imposed a system of town life on the indigenous pastoral population. There is no evidence to suggest that the second incursion was made by a different racial group, but the evidence does show the imposition of a different material culture. *(v)*

Archaeological excavation continues at Bab edh-Dhra and in other parts of the Dead Sea valley in order to broaden our knowledge of the peoples inhabiting the area and how they were related to other groups in the ancient Near East. The recovery of evidence concerning these peoples and their movements will enlarge our understanding of the background out of which the biblical tradi-tions grew. The acquisition of the pottery from tomb A 71 S at Bab edh-Dhra gives us a concrete means of emphasizing the importance of this area of research.

Footnotes:

i.　W.F. Albright, "The Archaeological Results of an Expedition to Moab and the Dead Sea," *BASOR*, no.14, 1924, p.6.

ii.　Albright, "The Jordan Valley in the Bronze Age," *AASOR*, vol.6, p.59.

iii.　Albright, "Early-Bronze Pottery from Bab edh-Dhra' in Moab, " *BASOR*, no.95, 1944, pp. 3 - 11.

iv.　Reports of these excavations are found in: "The Cemetery at Bab edh-Dhra', Jordan," *Archaeology*, 19, 1966, pp. 104 - 111, and "Bab edh-Dhra' Tomb A 76 and Early Bronze I in Palestine," *BASOR*, no.189, 1968, pp. 12 - 41.

v.　William Dever opposes Lapp's conclusion that there was a radical shift at this time. See "The EB IV-MB I Horizon in Transjordan and Southern Palestine," *BASOR*, no.210, 1973, pp. 37 - 63.
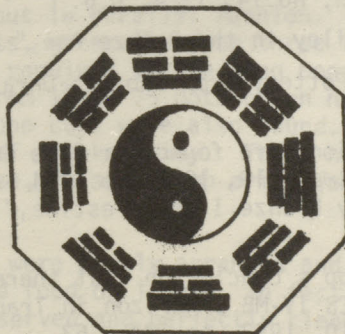
ARC is an attempt to provide a means of maintaining the ties that exist be-
tween the academic community and its Alumni/Alumnae. To aid in this continuing
theological education, we are publishing two issues per year which are dis-
tributed to almost 1500 graduates and friends of the Faculty of Religious
Studies of McGill University, its affiliated Colleges (Anglican, Presbyterian
and United Church) and the Montreal Institute for Ministry. Rather than charge
a fee for what we feel is an important service, we are asking for donations to
offset the printing and distribution costs which amount to approximately $2.00
per person per year.

ARC welcomes all comments, suggestions and donations. If your name or address
is incorrect on our mailing label, please let us know so that we can send you
the next issue of ARC without unnecessary delay. Address all correspondence
to:

Yin-yang symbol with the eight trigrams