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RELIGIOUS PLURALISM AND SALVATION

John Hick

Let us approach the problems of religious pluralism through the claims of the different traditions to offer salvation—generically, the transformation of human existence from self-centeredness to Reality-centeredness. This approach leads to a recognition of the great world faiths as spheres of salvation; and so far as we can tell, more or less equally so. Their different truth-claims express (a) their differing perceptions, through different religio-cultural 'lenses,' of the one ultimate divine Reality; (b) their different answers to the boundary questions of origin and destiny, true answers to which are however not necessary for salvation, and (c) their different historical memories.

I

The fact that there is a plurality of religious traditions, each with its own distinctive beliefs, spiritual practices, ethical outlook, art forms and cultural ethos, creates an obvious problem for those of us who see them, not simply as human phenomena, but as responses to the Divine. For each presents itself, implicitly or explicitly, as in some important sense absolute and unsurpassable and as rightly claiming a total allegiance. The problem of the relationship between these different streams of religious life has often been posed in terms of their divergent belief-systems. For whilst there are various overlaps between their teachings there are also radical differences: is the divine reality (let us refer to it as the Real) personal or non-personal; if personal, is it unitary or triune; is the universe created, or emanated, or itself eternal; do we live only once on this earth or are we repeatedly reborn? and so on and so on. When the problem of understanding religious plurality is approached through these rival truth-claims it appears particularly intractable.

I want to suggest, however, that it may more profitably be approached from a different direction, in terms of the claims of the various traditions to provide, or to be effective contexts of, salvation. 'Salvation' is primarily a Christian term, though I shall use it here to include its functional analogues in the other major world traditions. In this broader sense we can say that both Christianity and these other faiths are paths of salvation. For whereas pre-axial religion was (and is) centrally concerned to keep life going on an even keel, the post-axial traditions, originating or rooted in the 'axial age' of the first millennium B.C.E.—principally Hinduism, Judaism, Buddhism, Christianity, Islam—are centrally concerned with a radical transformation of the human situation.



It is of course possible, in an alternative approach, to define salvation in such a way that it becomes a necessary truth that only one particular tradition can provide it. If, for example, from within Christianity we define salvation as being forgiven by God because of Jesus' atoning death, and so becoming part of God's redeemed community, the church, then salvation is by definition Christian salvation. If on the other hand, from within Mahayana Buddhism, we define it as the attainment of *satori* or awakening, and so becoming an ego-free manifestation of the eternal Dharmakaya, then salvation is by definition Buddhist liberation. And so on. But if we stand back from these different conceptions to compare them we can, I think, very naturally and properly see them as different forms of the more fundamental conception of a radical change from a profoundly unsatisfactory state to one that is limitlessly better because rightly related to the Real. Each tradition conceptualizes in its own way the wrongness of ordinary human existence—as a state of fallenness from paradisaic virtue and happiness, or as a condition of moral weakness and alienation from God, or as the fragmentation of the infinite One into false individualities, or as a self-centeredness which pervasively poisons our involvement in the world process, making it to us an experience of anxious, unhappy unfulfillment. But each at the same time proclaims a limitlessly better possibility, again conceptualized in different ways—as the joy of conforming one's life to God's law; as giving oneself to God in Christ, so that 'it is no longer I who live, but Christ who lives in me' (Galatians 2:20), leading to eternal life in God's presence; as a complete surrender (*islam*) to God, and hence peace with God, leading to the bliss of paradise; as transcending the ego and realizing oneness with the limitless being-consciousness-bliss (*satchitananda*) of Brahman; as overcoming the ego point of view and entering into the serene selflessness of nirvana. I suggest that these different conceptions of salvation are specifications of what, in a generic formula, is the transformation of human existence from self-centeredness to a new orientation, centered in the divine Reality. And in each case the good news that is proclaimed is that this limitlessly better possibility is actually available and can be entered upon, or begin to be entered upon, here and now. Each tradition sets forth the way to attain this great good: faithfulness to the Torah, discipleship to Jesus, obedient living out of the Qur'anic way of life, the Eightfold Path of the Buddhist dharma, or the three great Hindu *margas* of mystical insight, activity in the world, and self-giving devotion to God.

II

The great world religions, then, are ways of salvation. Each claims to constitute an effective context within which the transformation of human existence can and does take place from self-centeredness to Reality-centeredness. How are we to

judge such claims? We cannot directly observe the inner spiritual quality of a human relationship to the Real; but we can observe how that relationship, as one's deepest and most pervasive orientation, affects the moral and spiritual quality of a human personality and of a man's or woman's relationship to others. It would seem, then, that we can only assess these salvation-projects insofar as we are able to observe their fruits in human life. The inquiry has to be, in a broad sense, empirical. For the issue is one of fact, even though hard to define and difficult to measure fact, rather than being settleable by *a priori* stipulation.

The word 'spiritual' which occurs above is notoriously vague; but I am using it to refer to a quality or, better, an orientation which we can discern in those individuals whom we call saints—a Christian term which I use here to cover such analogues as arahat, bodhisattva, jivanmukti, mahatma. In these cases the human self is variously described as becoming part of the life of God, being 'to the Eternal Goodness what his own hand is to a man'; or being permeated from within by the infinite reality of Brahman; or becoming one with the eternal Buddha nature. There is a change in their deepest orientation from centeredness in the ego to a new centering in the Real as manifested in their own tradition. One is conscious in the presence of such a person that he or she is, to a startling extent, open to the transcendent, so as to be largely free from self-centered concerns and anxieties and empowered to live as an instrument of God/Truth/Reality.

It is to be noted that there are two main patterns of such a transformation. There are saints who withdraw from the world into prayer or meditation and saints who seek to change the world—in the medieval period a contemplative Julian of Norwich and a political Joan of Arc, or in our own century a mystical Sri Aurobindo and a political Mahatma Gandhi. In our present age of sociological consciousness, when we are aware that our inherited political and economic structures can be analyzed and purposefully changed, saintliness is more likely than in earlier times to take social and political forms. But, of whichever type, the saints are not a different species from the rest of us; they are simply much more advanced in the salvific transformation.

The ethical aspect of this salvific transformation consists in observable modes of behavior. But how do we identify the kind of behavior which, to the degree that it characterizes a life, reflects a corresponding degree of reorientation to the divine Reality? Should we use Christian ethical criteria, or Buddhist, or Muslim . . . ? The answer, I suggest, is that at the level of their most basic moral insights the great traditions use a common criterion. For they agree in giving a central and normative role to the unselfish regard for others that we call love or compassion. This is commonly expressed in the principle of valuing others as we value ourselves, and treating them accordingly. Thus in the ancient Hindu *Mahabharata* we read that 'One should never do to another that which one would regard as injurious to oneself. This, in brief, is the rule of Righteousness'

(*Anushana parva*, 113:7). Again, 'He who . . . benefits persons of all orders, who is always devoted to the good of all beings, who does not feel aversion to anybody . . . succeeds in ascending to Heaven' (*Anushana parva*, 145:24). In the Buddhist *Sutta Nipata* we read, 'As a mother cares for her son, all her days, so towards all living things a man's mind should be all-embracing' (149). In the Jain scriptures we are told that one should go about 'treating all creatures in the world as he himself would be treated' (*Kitanga Sutra*, I.ii.33). Confucius, expounding humaneness (*jen*), said, 'Do not do to others what you would not like yourself' (*Analects*, xxi, 2). In a Taoist scripture we read that the good man will 'regard [others'] gains as if they were his own, and their losses in the same way' (*Thai Shang*, 3). The Zoroastrian scriptures declare, 'That nature only is good when it shall not do unto another whatever is not good for its own self' (*Dadistan-i-dinik*, 94:5). We are all familiar with Jesus' teaching, 'As ye would that men should do to you, do ye also to them likewise' (Luke 6:31). In the Jewish Talmud we read 'What is hateful to yourself do not do to your fellow man. That is the whole of the Torah' (*Babylonian Talmud*, Shabbath 31a). And in the Hadith of Islam we read Muhammad's words, 'No man is a true believer unless he desires for his brother that which he desires for himself' (*Ibn Madja*, Intro. 9). Clearly, if everyone acted on this basic principle, taught by all the major faiths, there would be no injustice, no avoidable suffering, and the human family would everywhere live in peace.

When we turn from this general principle of love/compassion to the actual behavior of people within the different traditions, wondering to what extent they live in this way, we realize how little research has been done on so important a question. We do not have much more to go on than general impressions, supplemented by travellers tales and anecdotal reports. We observe among our neighbors within our own community a great deal of practical loving-kindness; and we are told, for example, that a remarkable degree of self-giving love is to be found among the Hindu fishing families in the mud huts along the Madras shore; and we hear various other similar accounts from other lands. We read biographies, social histories and novels of Muslim village life in Africa, Buddhist life in Thailand, Hindu life in India, Jewish life in New York, as well as Christian life around the world, both in the past and today, and we get the impression that the personal virtues (as well as vices) are basically much the same within these very different religio-cultural settings and that in all of them unselfish concern for others occurs and is highly valued. And, needless to say, as well as love and compassion we also see all-too-abundantly, and apparently spread more or less equally in every society, cruelty, greed, hatred, selfishness and malice.

All this constitutes a haphazard and impressionistic body of data. Indeed I want to stress, not how easy it is, but on the contrary how difficult it is, to make responsible judgments in this area. For not only do we lack full information,

but the fragmentary information that we have has to be interpreted in the light of the varying natural conditions of human life in different periods of history and in different economic and political circumstances. And I suggest that all that we can presently arrive at is the cautious and negative conclusion that we have no good reason to believe that any one of the great religious traditions has proved itself to be more productive of love/compassion than another.

The same is true when we turn to the large-scale social outworkings of the different salvation-projects. Here the units are not individual human lives, spanning a period of decades, but religious cultures spanning many centuries. For we can no more judge a civilization than a human life by confining our attention to a single temporal cross-section. Each of the great streams of religious life has had its times of flourishing and its times of deterioration. Each has produced its own distinctive kinds of good and its own distinctive kinds of evil. But to assess either the goods or the evils cross-culturally is difficult to say the least. How do we weigh, for example, the lack of economic progress, and consequent widespread poverty, in traditional Hindu and Buddhist cultures against the endemic violence and racism of Christian civilization, culminating in the twentieth century Holocaust? How do we weigh what the west regards as the hollowness of arranged marriages against what the east regards as the hollowness of a marriage system that leads to such a high proportion of divorces and broken families? From within each culture one can see clearly enough the defects of the others. But an objective ethical comparison of such vast and complex totalities is at present an unattainable ideal. And the result is that we are not in a position to claim an over-all moral superiority for any one of the great living religious traditions.

Let us now see where we have arrived. I have suggested that if we identify the central claim of each of the great religious traditions as the claim to provide, or to be an effective context of, salvation; and if we see salvation as an actual change in human beings from self-centeredness to a new orientation centered in the ultimate divine Reality; and if this new orientation has both a more elusive 'spiritual' character and a more readily observable moral aspect—then we arrive at the modest and largely negative conclusion that, so far as we can tell, no one of the great world religions is salvifically superior to the rest.

III

If this is so, what are we to make of the often contradictory doctrines of the different traditions? In order to make progress at this point, we must distinguish various kinds and levels of doctrinal conflict.

There are, first, conceptions of the ultimate as Jahweh, or the Holy Trinity, or Allah, or Shiva, or Vishnu, or as Brahman, or the Dharmakaya, the Tao, and so on.

If salvation is taking place, and taking place to about the same extent, within the religious systems presided over by these various deities and absolutes, this suggests that they are different manifestations to humanity of a yet more ultimate ground of all salvific transformation. Let us then consider the possibility that an infinite transcendent divine reality is being differently conceived, and therefore differently experienced, and therefore differently responded to from within our different religio-cultural ways of being human. This hypothesis makes sense of the fact that the salvific transformation seems to have been occurring in all the great traditions. Such a conception is, further, readily open to philosophical support. For we are familiar today with the ways in which human experience is partly formed by the conceptual and linguistic frameworks within which it occurs. The basically Kantian insight that the mind is active in perception, and that we are always aware of our environment as it appears to a consciousness operating with our particular conceptual resources and habits, has been amply confirmed by work in cognitive psychology and the sociology of knowledge and can now be extended with some confidence to the analysis of religious awareness. If, then, we proceed inductively from the phenomenon of religious experience around the world, adopting a religious as distinguished from a naturalistic interpretation of it, we are likely to find ourselves making two moves. The first is to postulate an ultimate transcendent divine reality (which I have been referring to as the Real) which, being beyond the scope of our human concepts, cannot be directly experienced by us as it is in itself but only as it appears through our various human thought-forms. And the second is to identify the thought-and-experienced deities and absolutes as different manifestations of the Real within different historical forms of human consciousness. In Kantian terms, the divine noumenon, the Real *an sich*, is experienced through different human receptivities as a range of divine phenomena, in the formation of which religious concepts have played an essential part.

These different 'receptivities' consist of conceptual schemas within which various personal, communal and historical factors have produced yet further variations. The most basic concepts in terms of which the Real is humanly thought-and-experienced are those of (personal) deity and of the (non-personal) absolute. But the Real is not actually experienced either as deity in general or as the absolute in general. Each basic concept becomes (in Kantian terminology) schematized in more concrete form. It is at this point that individual and cultural factors enter the process. The religious tradition of which we are a part, with its history and ethos and its great exemplars, its scriptures feeding our thoughts and emotions, and perhaps above all its devotional or meditative practices, constitutes an uniquely shaped and coloured 'lens' through which we are concretely aware of the Real specifically as the personal Adonai, or as the Heavenly Father, or as Allah, or Vishnu, or Shiva . . . or again as the non-personal

Brahman, or Dharmakaya, or the Void or the Ground . . . Thus, one who uses the forms of Christian prayer and sacrament is thereby led to experience the Real as the divine Thou, whereas one who practices advaitic yoga or Buddhist zazen is thereby brought to experience the Real as the infinite being-consciousness-bliss of Brahman, or as the limitless emptiness of *sunyata* which is at the same time the infinite fullness of immediate reality as 'wondrous being.'

Three explanatory comments at this point before turning to the next level of doctrinal disagreement. First, to suppose that the experienced deities and absolutes which are the intentional objects of worship or content of religious meditation, are appearances or manifestations of the Real, rather than each being itself the Real *an sich*, is not to suppose that they are illusions—any more than the varying ways in which a mountain may appear to a plurality of differently placed observers are illusory. That the same reality may be variously experienced and described is true even of physical objects. But in the case of the infinite, transcendent divine reality there may well be much greater scope for the use of varying human conceptual schemas producing varying modes of phenomenal experience. Whereas the concepts in terms of which we are aware of mountains and rivers and houses are largely (though by no means entirely) standard throughout the human race, the religious concepts in terms of which we become aware of the Real have developed in widely different ways within the different cultures of the earth.

As a second comment, to say that the Real is beyond the range of our human concepts is not intended to mean that it is beyond the scope of purely formal, logically generated concepts—such as the concept of being beyond the range of (other than purely formal) concepts. We would not be able to refer at all to that which cannot be conceptualized in any way, not even by the concept of being unconceptualizable! But the other than purely formal concepts by which our experience is structured must be presumed not to apply to its noumenal ground. The characteristics mapped in thought and language are those that are constitutive of human experience. We have no warrant to apply them to the noumenal ground of the phenomenal, i.e., experienced, realm. We should therefore not think of the Real *an sich* as singular or plural, substance or process, personal or non-personal, good or bad, purposive or non-purposive. This has long been a basic theme of religious thought. For example, within Christianity, Gregory of Nyssa declared that:

The simplicity of the True Faith assumes God to be that which He is, namely, incapable of being grasped by any term, or any idea, or any other device of our apprehension, remaining beyond the reach not only of the human but of the angelic and all supramundane intelligence, unthinkable, unutterable, above all expression in words, having but one

name that can represent His proper nature, the single name being "Above Every Name" (*Against Eunomius*, I, 42).

Augustine, continuing this tradition, said that 'God transcends even the mind' (*True Religion*, 36:67), and Aquinas that 'by its immensity, the divine substance surpasses every form that our intellect reaches' (*Contra Gentiles*, I, 14, 3). In Islam the Qur'an affirms that God is 'beyond what they describe' (6:101). The Upanishads declare of Brahman, 'There the eye goes not, speech goes not, nor the mind' (*Kena Up.*, 1, 3), and Shankara wrote that Brahman is that 'before which words recoil, and to which no understanding has ever attained' (Otto, *Mysticism East and West*, E. T. 1932, p. 28).

But, third, we might well ask, why postulate an ineffable and unobservable divine-reality-in-itself? If we can say virtually nothing about it, why affirm its existence? The answer is that the reality or non-reality of the postulated noumenal ground of the experienced religious phenomena constitutes the difference between a religious and a naturalistic interpretation of religion. If there is no such transcendent ground, the various forms of religious experience have to be categorized as purely human projections. If on the other hand there is such a transcendent ground, then these phenomena may be joint products of the universal presence of the Real and of the varying sets of concepts and images that have crystallized within the religious traditions of the earth. To affirm the transcendent is thus to affirm that religious experience is not solely a construction of the human imagination but is a response—though always culturally conditioned—to the Real.

Those doctrinal conflicts, then, that embody different conceptions of the ultimate arise, according to the hypothesis I am presenting, from the variations between different sets of human conceptual schema and spiritual practice. And it seems that each of these varying ways of thinking-and-experiencing the Real has been able to mediate its transforming presence to human life. For the different major concepts of the ultimate do not seem—so far as we can tell—to result in one religious totality being soteriologically more effective than another.

IV

The second level of doctrinal difference consists of metaphysical beliefs which cohere with although they are not exclusively linked to a particular conception of the ultimate. These are beliefs about the relation of the material universe to the Real: creation *ex nihilo*, emanation, an eternal universe, an unknown form of dependency . . . ? And about human destiny: reincarnation or a single life, eternal identity or transcendence of the self . . . ? Again, there are questions about the existence of heavens and hells and purgatories and angels and devils and many other subsidiary states and entities. Out of this mass of disputed

religious issues let me pick two major examples: is the universe created *ex nihilo*, and do human beings reincarnate?

I suggest that we would do well to apply to such questions a principle that was taught by the Buddha two and a half millennia ago. He listed a series of 'undetermined questions' (*avyakata*)—whether the universe is eternal, whether it is spatially infinite, whether (putting it in modern terms) mind and brain are identical, and what the state is of a completed project of human existence (a Tathagata) after bodily death. He refused to answer these questions, saying that we do not need to have knowledge of these things in order to attain liberation or awakening (*nirvana*); and indeed that to regard such information as soteriologically essential would only divert us from the single-minded quest for liberation. I think that we can at this point profitably learn from the Buddha, even extending his conception of the undetermined questions further than he did—for together with almost everyone else in his own culture he regarded one of our examples, reincarnation, as a matter of assured knowledge. Let us, then, accept that we do not *know* whether, e.g., the universe was created *ex nihilo*, nor whether human beings are reincarnated; and, further, that it is not necessary for salvation to hold a correct opinion on either matter.

I am not suggesting that such issues are unimportant. On their own level they are extremely important, being both of great interest to us and also having widely ramifying implications within our belief-systems and hence for our lives. The thought of being created out of nothing can nourish a salutary sense of absolute dependence. (But other conceptions can also nurture that sense.) The idea of reincarnation can offer the hope of future spiritual progress; though, combined with the principle of karma, it can also serve to validate the present inequalities of human circumstances. (But other eschatologies also have their problems, both theoretical and practical). Thus these—and other—disputed issues do have a genuine importance. Further, it is possible that some of them may one day be settled by empirical evidence. It might become established, for example, that the 'big bang' of some fifteen billion years ago was an absolute beginning, thus ruling out the possibility that the universe is eternal. And again, it might become established, by an accumulation of evidence, that reincarnation does indeed occur in either some or all cases. On the other hand it is possible that we shall never achieve agreed knowledge in these areas. Certainly, at the present time, whilst we have theories, preferences, hunches, inherited convictions, we cannot honestly claim to have secure knowledge. And the same is true, I suggest, of the entire range of metaphysical issues about which the religions dispute. They are of intense interest, properly the subject of continuing research and discussion, but are not matters concerning which absolute dogmas are appropriate. Still less is it appropriate to maintain that salvation depends upon accepting some one particular opinion or dogma. We have seen that the transformation of human exist-

ence from self-centeredness to Reality-centeredness seems to be taking place within each of the great traditions despite their very different answers to these debated questions. It follows that a correct opinion concerning them is not required for salvation.

V

The third level of doctrinal disagreement concerns historical questions. Each of the great traditions includes a larger or smaller body of historical beliefs. In the case of Judaism these include at least the main features of the history described in the Hebrew scriptures; in the case of Christianity, these plus the main features of the life, death and resurrection of Jesus as described in the New Testament; in the case of Islam, the main features of the history described in the Qur'an; in the case of Vaishnavite Hinduism, the historicity of Krishna; in the case of Buddhism, the historicity of Guatama and his enlightenment at Bodh Gaya; and so on. But although each tradition thus has its own records of the past, there are rather few instances of direct disagreement between these. For the strands of history that are cherished in these different historical memories do not generally overlap; and where they do overlap they do not generally involve significant differences. The overlaps are mainly within the thread of ancient near eastern history that is common to the Jewish, Christian and Muslim scriptures; and within this I can only locate two points of direct disagreement—the Torah's statement that Abraham nearly sacrificed his son Isaac at Mount Moriah (Genesis 22) versus the Muslim interpretation of the Qur'anic version (in Sura 37) that it was his other son Ishmael; and the New Testament witness that Jesus died on the cross versus the Qur'anic teaching that 'they did not slay him, neither crucified him, only a likeness of that was shown them' (Sura 4:156). (This latter however would seem to be a conflict between an historical report, in the New Testament, and a theological inference—that God would not allow so great a prophet to be killed—in the Qur'an.)

All that one can say in general about such disagreements, whether between two traditions or between any one of them and the secular historians, is that they could only properly be settled by the weight of historical evidence. However, the events in question are usually so remote in time, and the evidence so slight or so uncertain, that the question cannot be definitively settled. We have to be content with different communal memories, enriched as they are by the mythic halo that surrounds all long-lived human memories of events of transcendent significance. Once again, then, I suggest that differences of historical judgment, although having their own proper importance, do not prevent the different traditions from being effective, and so far as we can tell equally effective, contexts of salvation. It is evidently not necessary for salvation to have correct historical

information. (It is likewise not necessary for salvation, we may add, to have correct scientific information.)

VI

Putting all this together, the picture that I am suggesting can be outlined as follows: our human religious experience, variously shaped as it is by our sets of religious concepts, is a cognitive response to the universal presence of the ultimate divine Reality that, in itself, exceeds human conceptuality. This Reality is however manifested to us in ways formed by a variety of human concepts, as the range of divine personae and metaphysical impersonae witnessed to in the history of religions. Each major tradition, built around its own distinctive way of thinking-and-experiencing the Real, has developed its own answers to the perennial questions of our origin and destiny, constituting more or less comprehensive and coherent cosmologies and eschatologies. These are human creations which have, by their association with living streams of religious experience, become invested with a sacred authority. However they cannot all be wholly true; quite possibly none is wholly true; perhaps all are partly true. But since the salvific process has been going on through the centuries despite this unknown distribution of truth and falsity in our cosmologies and eschatologies, it follows that it is not necessary for salvation to adopt any one of them. We would therefore do well to learn to tolerate unresolved, and at present unresolvable, differences concerning these ultimate mysteries.

One element, however, to be found in the belief-systems of most of the traditions raises a special problem, namely that which asserts the sole salvific efficacy of that tradition. I shall discuss this problem in terms of Christianity because it is particularly acute for those of us who are Christians. We are all familiar with such New Testament texts as 'There is salvation in no one else [than Jesus Christ], for there is no other name under heaven given among men by which we must be saved (Acts 4:12), and with the Catholic dogma *Extra ecclesiam nulla salus* (No salvation outside the church) and its Protestant equivalent—never formulated as an official dogma but nevertheless implicit within the 18th and 19th century Protestant missionary expansion,—no salvation outside Christianity. Such a dogma differs from other elements of Christian belief in that it is not only a statement about the potential relationship of Christians to God but at the same time about the actual relationship of non-Christians to God. It says that the latter, in virtue of being non-Christians, lack salvation. Clearly such a dogma is incompatible with the insight that the salvific transformation of human existence is going on, and so far as we can tell going on to a more or less equal extent, within all the great traditions. Insofar, then, as we accept that salvation is not confined to Christianity we must reject the old exclusivist dogma.

This has in fact now been done by most thinking Christians, though exceptions remain, mostly within the extreme Protestant fundamentalist constituencies. The *Extra ecclesiam* dogma, although not explicitly repealed, has been outflanked by the work of such influential Catholic theologians as Karl Rahner, whose new approach was in effect endorsed by Vatican II. Rahner expressed his more inclusivist outlook by suggesting that devout people of other faiths are 'anonymous Christians,' within the invisible church even without knowing it, and thus within the sphere of salvation. The present Pope, in his Encyclical *Redemptor Hominis* (1979) has expressed this thought even more comprehensively by saying that 'every man without exception has been redeemed by Christ' and 'with every man without any exception whatever Christ is in a way united, even when man is unaware of it' (para. 14). And a number of Protestant theologians have advocated a comparable position.

The feature that particularly commends this kind of inclusivism to many Christians today is that it recognizes the spiritual values of other religions, and the occurrence of salvation within them, and yet at the same time preserves their conviction of the ultimate superiority of their own religion over all others. For it maintains that salvation, wherever it occurs, is Christian salvation; and Christians are accordingly those who alone know and preach the source of salvation, namely in the atoning death of Christ.

This again, like the old exclusivism, is a statement not only about the ground of salvation for Christians but also for Jews, Muslims, Hindus, Buddhists and everyone else. But we have seen that it has to be acknowledged that the immediate ground of their transformation is the particular spiritual path along which they move. It is by living in accordance with the Torah or with the Qur'anic revelation that Jews and Muslims find a transforming peace with God; it is by one or other of their great *margas* that Hindus attain to *moksha*; it is by the Eightfold Path that Theravada Buddhists come to *nirvana*; it is by *zazen* that Zen Buddhists attain to *satori*; and so on. The Christian inclusivist is, then, by implication, declaring that these various spiritual paths are efficacious, and constitute authentic contexts of salvation, because Jesus died on the cross; and, by further implication, that if he had not died on the cross they would not be efficacious.

This is a novel and somewhat astonishing doctrine. How are we to make sense of the idea that the salvific power of the dharma taught five hundred years earlier by the Buddha is a consequence of the death of Jesus in approximately 30 C.E.? Such an apparently bizarre conception should only be affirmed for some very good reason. It was certainly not taught by Jesus or his apostles. It has emerged only in the thought of twentieth century Christians who have come to recognize that Jews are being salvifically transformed through the spirituality of Judaism, Muslims through that of Islam, Hindus and Buddhists through the paths mapped out by their respective traditions, and so on, but who nevertheless wish to retain

their inherited sense of the unique superiority of Christianity. The only outlet left for this sense, when one has acknowledged the salvific efficacy of the various great spiritual ways, is the arbitrary and contrived notion of their metaphysical dependency upon the death of Christ. But the theologian who undertakes to spell out this invisible causality is not to be envied. The problem is not one of logical possibility—it only requires logical agility to cope with that—but one of religious or spiritual plausibility. It would be a better use of theological time and energy, in my opinion, to develop forms of trinitarian, christological and soteriological doctrine which are compatible with our awareness of the independent salvific authenticity of the other great world faiths. Such forms are already available in principle in conceptions of the Trinity, not as ontologically three but as three ways in which the one God is humanly thought and experienced; conceptions of Christ as a man so fully open to and inspired by God as to be, in the ancient Hebrew metaphor, a 'son of God'; and conceptions of salvation as an actual human transformation which has been powerfully elicited and shaped, among his disciples, by the influence of Jesus.

There may indeed well be a variety of ways in which Christian thought can develop in response to our acute late twentieth century awareness of the other world religions, as there were of responding to the nineteenth century awareness of the evolution of the forms of life and the historical character of the holy scriptures. And likewise there will no doubt be a variety of ways in which each of the other great traditions can rethink its inherited assumption of its own unique superiority. But it is not for us to tell people of other traditions how to do their own business. Rather, we should attend to our own.

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NOTES

This paper was originally delivered as the second Kegley Lecture at California State University, Bakersfield, on February 10th, 1988. For a fuller account of its proposals the reader is invited to see my *An Interpretation of Religion* (New Haven: Yale University Press and London: Macmillan, 1988).