

in the measure in which the love wells up from his heart. This book is meant to help realize the significance of love for one's life and to realize the self. "The Epistle of Introduction" itself is note worthy with its poetic style and exposition of the main theme.

The book is written under ten heads, and under each head, three points each are dealt with. The first two chapters expose in detail loneliness, depersonalization and the absurd existence of a loveless human being. The consequences of this kind of existence are injustice, exploitation and social disintegration. The analysis of the "revolution of love" puts the reader in a dilemma of choice, 'Love or you will be destroyed'. Hereby the author affirms, "we cannot love to live, unless we live to love." Under the caption, "Realization through Prema Yoga" and "Initiation to Prema Yoga", he presents the progressive and gradual steps for an authentic initiation to Love. Then in Chapter 5, "The need of conversion to love", he shares his conviction of Love that it alone gives satisfaction, human greatness, the way to happiness, the path to holiness and our salvation. Under the title, "The essence of Prema Yoga", the author attempts to describe love. He succeeds in enumerating more than twenty characteristics of Prema beginning with freedom as the foundational one and love as an eternal value as St. Paul speaks in 1 Cor 13:8-10, 13.

"The exercise of Prema Yoga", primarily consists in achieving the change of attitude towards self, the other, the world and towards God. The basic element is appreciative love which is *nishkāma prema*. It is the genuine dialogue of 'I – thou', as Martin Buber has put it. Secondly it consists in striving to realize love. The total realization of love is attained when one's love becomes universal, unconditional, total, radical and intense. The reaching out to others, for their own sake alone, is one's self-realization. This is true Love. So the author's reflection is that, one could say, "I love you because you are You". In chapters 8 and 9, from personal love, one is gradually led to communitarian love and then to the climactic experience of love which is given to us by sharing in God's love. The author enumerates the characteristics of the true religion of love, and stresses the necessity of communal and personal prayer for the realization of self. He strongly condemns all other acts of religion as "hypocritical", "fake", "projections" and "Opium", if "religion of love" is lacking and wanting in them. In the final chapter "The challenge of Prema Yoga", the author speaks of the action-oriented love. Drawing some of the ideas of