

citation. Through the Recitation the Written Word (Scripture) becomes a Word that can be heard.

Coming to the Word in the experience of revelation in Hindu Scriptures, the author explains the various forms and functions of Word in the Vedas, in the Upanishads, and in the Bhagavad Gita. In the Vedas the Word is primarily a ritual Word with a sacral power, which, according to the Upanishads, can be heard through dialogue and meditation, which in the Bhagavad Gita becomes the highest Word of personal God to be listened to in love and loyalty.

Thus, this book is a detailed study of the function and meaning of the Word in these two religions, supported with numerous references to the sources, and other scholarly works. In order to be accurate in his understanding and interpretation of the key-notions concerning the Word, he has approached them philologically and historically. This book is an example in listening to another's experience and can serve as a guide for those who undertake similar tasks. I would very much have liked the author to add another chapter on the Word in the Christian experience of revelation and specify the points of its convergence or difference from the Hindu or Muslim revelation. I say so, because the book is written in the context of inter-religious dialogue, and such an addition would have contributed to make the discussion in this area more comprehensive and lively.

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*J. Mattam,*

**Land of the Trinity.**

(A study if the modern Christian approaches to Hinduism),  
Bangalore: T P I, India, 200 pp.

The Church today, is aware that she is called to be a partner in dialogue with other religions "to achieve a deeper understanding of the Gospel's newness and of the fullness of revelation". The Church in India, too, following the pattern of the universal Church, is entering a new era of dialogue. The possibilities are being explored for a meeting of religions in areas of religious scriptures, philosophy, theology, spirituality and so on. And the book "Land of Trinity", is a rich and remarkable contribution to this line of approach.

In this book Joseph Mattam introduces five European Orientalists—Johanns, Lacombe, Cuttat, Zaehner, Monchanin—who have explored various lines of approach to Hinduism. He expounds their views and attempts to evaluate the theological principles implied in the various approaches.

Each of the five scholars focusses his attention on a separate aspect of Hinduism. Johanns confines himself to the sphere of doctrines and ideas. Following the pattern of St. Thomas and the Early Fathers, who assimilated the Greek and Hellenistic philosophy to express their own doctrines, Johanns tries to construct a new philosophy by synthesizing the ideas of Sankara and Ramanuja by using a Christian framework. But such an approach seems to create blocks in the inter-religious dialogue, which by its very nature demands an acceptance of the other in its otherness.

The other four scholars seek a meeting place of Christianity and Hinduism at the level of spirituality and indicate points at which a convergence is possible. Lacombe envisages a convergence of Indian and Christian spiritualities in its original élan, at a level underlying all its doctrinal expressions. On the contrary Cuttat is convinced that an encounter with Hinduism should take place at the summit of spiritual interactions. He establishes the incarnate word as the model of an inter-religious dialogue. Zaehner concentrates on the theistic trends in Hinduism. Taking cognisance of the gradual development of monotheism among the Hindus, he identifies this as a trend which points to a convergence of ideas towards Christ. The point of view of Monchanin's approach to Hinduism is the total Christianization of India. For this, he proposes the monastic contemplative life centred on the most Holy Trinity which will satisfy India's age-long craving for the Absolute within.

In his evaluation the author points out how these scholars went beyond the theology of their time to achieve a Hindu—Christian dialogue and how their contributions helped the Church to effect a change in her attitude towards other religions. However, they suffer from certain limitations. All of them look for a completion or convergence of Hinduism moving towards Christ. They fail to discover the complementarity of both religions and ways to achieve convergence on the basis of mutual fulfilment.

Nevertheless, this book is evidently a very useful work which can help promote the formation of an Indian Christian Theology. The author deserves our compliments for his clear and systematic

exposition of the distinctive view-points of these scholars and his critical evaluation of their approaches in the light of present-day theology. The book is concerned with a few European Catholic Orientalists only, but this study of their approaches can stimulate similar studies of other scholars both Indian and non-Indian, Christian and non-Christian.

Godfrey.

S. Gopalan,

**Outlines of Jainism,**

New Delhi: Wiley Eastern Limited,  
1973, 205+vii pp., Rs 14.00

Dr. S. Gopalan of the Centre of Advanced Study of Philosophy, Madras, has done a great service to the Jainistic heritage by publishing in manual form the main tenets of Jain philosophy under the title *Outlines of Jainism*. The book is a collection of scholarly lectures given by the author to the post-graduate students of Madras University.

The first four chapters of the introductory part are aimed at establishing the individuality of Jainism and its historicity. In a chapter each, the author establishes that (1) Jainism is not an offshoot of Buddhism as the former is more indebted to Hinduism for its origin and development; (2) Jainism was already there even before Mahavira; (3) Parśva and Mahavira are only Thirthankaras; (4) neither of them are originators of the two important sects which are, according to the author, spontaneous evolutions of the tradition, subject to organic necessities.

The next two chapters of this part deal with the source-books of Jainism and the "atheistic" trends of Jainism. Jainism can be accommodated to come under *nāstika* as well as *āstika* though it has greater affinity to the former. It believes in the life after death; however, it does not believe in the vedic ritualism. It is atheistic in its disbelief in the so-called "personal gods". In this sense, the author considers it as leaning towards a sort of philosophic atheism. The term "god" denotes only a higher state of consciousness in the human psyche (*jiva*). Acharya Jinasena's arguments postulating a world without a beginning and an end