

Karl Rahner,

Foundations of Christian Faith,

An Introduction to the Idea of Christianity
 New York: A Crossroad Book, 1973, XV+470pp., \$ 19.50.

Karl Rahner's *Foundations of Christian Faith* is one-volume compendium of his theological positions. It is a compact summary of the Christian faith he accepted as his own personal commitment and interpreted over the past forty years of his teaching career. The book is conceived as a "Foundational Course in faith and it demonstrates the intrinsic unity and homogeneity of all dogmas in the Christian tradition. As a coherent system of theological discussion, Rahner succeeds in achieving "the anthropocentric anchoring" of the foundations of Christian beliefs and once again establishes his characteristic transcendental methodology in theologising with the categories of the existentialist philosophy. Theology understood as a reflection on the entire human existence in its openness to the Fullness of Being God, the Transcendent Reality what Rahner ultimately wanted to do was merely to reflect upon the simple question: "What is a Christian? And how can one live this Christian existence today with intellectual honesty?" The theological speculation in this volume, therefore, begins with the concrete Christian existence as conditioned "by personal levels of maturity, by very different kinds of social situations and hence also of religious situations, by psychological differences and so on".

The compendium consists of nine chapters with a separate introduction and an epilogue. The introduction clarifies some of the methodological problems in the light of the teachings of Vatican Council II, and they are reset in the new context of contemporary theological and anthropological situation. As part of the methodological discussion the introduction also carries sub-titles which throw new light on some of the basic epistemological questions which he thinks, would have critical bearing on the understanding of dogmatic truths.

Taking the concrete Christian experience of faith as the foundation of theologising, Rahner gives the first chapter the title, "The hearer of the message", in which he interlocks philosophy and theology from the point of view of the Christian experience of the human person as the subject endowed with freedom and responsibility. Though free man's experience of a primordial dependence on a transcendental Mystery poses the problem of the salvation of human history in the proper anthropological setting and not in the abstract as a priori category of speculation. "Man in the presence of absolute mystery" is the title of the second chapter. Man's understanding of the word "God" and the meaning this word carries in the experience of man pointing to the transcendental and "holy mystery", the analogous language applied to God as "person", the "mediated immediacy to God" and the "experience of creatureliness as 'denuinizing' the world", are all very interesting and thought-provoking lines of discussion.

When we pass on to the third chapter, "Man as a being threatened radically by guilt", we enter into the problematics of the experience of conscience, guilt, freedom of option, responsibility of judgment, the possibility of making a decision against God and the understanding of this decision as the primordial sin and experiencing sin as a "Permanent Existential" in human history against the abiding sovereignty of God. Chapter four, "Man as the event of God's free and forgiving self-communication" presents the discussion on the twofold modality of God's self-communication. Going further, it explains "God's self-communication and abiding presence as mystery", the model of formal causality, and then God's self-communication for the sake of immediate knowledge and love, the absolute gratuity of God's self-communication. Here Rahner presents Christianity as the "Religion of immediacy to God in His self-communication." God's pristine offer to man is His own self-communication called, the "Supernatural Existential", and it is also called the hidden presence of the "mystery" as grace. Here the problem of conceptualisation of the "Mystery of Trinity" opens a new way of understanding with a psychological theory of the Trinity. The discussion leads logically to the understanding of the Mystery of Trinity in the history of salvation.

"The history of salvation and Revelation" being the topic of chapter five, it discusses some of the latest issues in theological thinking concerning the relationship between "history of salvation and revelation." Rahner seems to maintain and support the view

throughout that the "history of salvation and Revelation is co-extensive with the whole of world history". Then, obviously, the place of "Jesus Christ" in history should constitute the next chapter, and it does. Here Rahner deals with Christology within an evolutionary world-view and elaborates at length the theological understanding of the "history of the life and death of Jesus of Nazareth". The dogmatic speculation on the various aspects of the Christ-event is concluded with a spiritual overtone given to the "personal relationship of a Christian to Jesus Christ", and a note on "Jesus Christ in non-Christian religions" as well as a positive acceptance of the concrete history of religions.

Chapters seven and eight deal with Ecclesiology on a new level. The necessary institutional mediation of religion in the social context of mankind and its special nature in Christianity points to the fact that the "Doctrine of the Church is not the central truth of Christianity". At the same time, Rahner also attempts an "indirect method for showing the legitimacy of the Catholic Church as the "Church of Christ". His discussion on the sacred scripture as the Church's book, and the uniqueness of the "Ecclesial teaching office", "the primacy and teaching authority of the Bishop of Rome" and on other allied topics in the same chapter, gives the whole chapter a very "traditional" look, though its arguments are marked by subtle logic. But his concluding subtitle "the uniqueness of the Christian Offer of meaning in a pluralistic society" certainly puts an account on "uniqueness" in the midst of actual day-to-day anonymities.

The final chapter on 'Eschatology' provides a double key for opening the door of the "beyond". The first is to be used to understand the futurology of human actions with reference to their final validity. The second is to understand the collective eschatology. It deals with the "culmination of the history of mankind in God's full self-communication". The epilogue of the compendium consists of "brief creedal statements".

Though this work does not contain the usual elaborate citations, footnotes, bibliography, and not even the necessary references to the innumerable books and articles of the author on almost every question discussed in the book, it is an exemplary "introduction" to the vast theological literature on the Christian faith. If "what is being offered here is an introduction", then neither should the reader expect that this book to be final summary of the previous theological work of the author.

Thomas Manickam.

Anto Karokaran, cmi

Evangelization and Diakonia:

A Study in the Indian Perspective,

Bangalore : Dharmaram Publications, 1978, XVII+285pp.

From the early stages of missionary activity in India, many a missionary had the feeling that he and his method had to undergo a "new birth" to meet the heart of India. But How? His inability to find an answer left him to the traditional method which he had inherited from the mother-churches in the West, namely, the method of preaching and planting the church and measuring the success more in terms of external and institutional growth. Here is a valuable study, which brings us to the yearning of the Church for this new birth, and reveals to us the contours of the emerging theology of evangelization for India.

The main thrust of the book centres around the relationship between evangelization and the social involvement of the Church. The book has six chapters, arranged in two parts. The study presents the fruit of the author's doctoral research at the University of Freiburg. The first part, in dealing with "some important theological positions and attitudes of the early missionaries in India in relation to their social engagement", lays a firm foundation for the second in which the author makes "an attempt at understanding the present consciousness of the Indian Church". (p.2) The first two chapters discuss the important principles and attitudes of the early missionaries. We cannot really blame the early missionaries, who were conditioned by the vision of their time. However, there was no attempt at understanding Hinduism. It was regarded as the "chief bulwork of the Kingdom or darkness" (Leonard), or, "the grandest living system of heathen error" (John Wilson) (p. 16). Moved by genuine sympathy for the immortal souls trapped in these erroneous religion, the objective of their missionary work was entirely spiritual to save souls. The missionary's involvement in social welfare programmes was judged exclusively by this spiritual motivation. As an educationist or physician he was not a missionary; he was one only if he succeeded in making Christianity known and spread. In short, the conception of the aim of evangelization in eighteenth and nineteenth centuries "prevented the early missionaries from understanding and undertaking social activities as an integral part of their missionary commitment." (p.60).

In chapter three, the period of change (1880-1930) in the missionary attitude to socio-caritative activities is analysed. There is a gradual change in the aim of evangelization from a purely spiritual salvation to that of the whole man. The spirit of the social Gospel movement and a change of concentration for practical reasons, from high castes to low castes and tribals are the two factors which paved the way for this new understanding and a new missionary approach in the socio-caritative front. T. Slater and J.N. Farquhar were the leading exponents of a new theological trend, which encouraged a positive appreciation of the major non-Christian religions. The idea of Christianity as the fulfilment of other religions seems to be the most notable characteristic in the changed attitude of the missionaries. The Church's services in the field of socio-economic development began to be seen from a wider perspective. The National Christian Council of India, Burma and Ceylon declared in 1930, "To us rural uplift is of the very essence of the gospel of Christ, and therefore an integral part of the Christian message." (p.78) This new awareness, though not represented by the majority, was a force progressively shaping the present consciousness of the Church as regards the relationship between evangelization and diakonia.

The author's laborious journey through the labyrinths of the documents related to the missionary attitudes of the last century was meant to prepare the second part of the book. "More than ever before in her history, the Church in India is now aware of her responsibility to the nation whose entire energy has been absorbed in efforts for progress and development. This trend did not appear all on a sudden, but has come about at the end of a gradual growth." (p.2). In chapter four, he analyses the contemporary awareness of the Indian Protestant Churches. In this section the author dwells mainly upon the thought of Paul Devanandan and M.M. Thomas, who are the main forces giving shape to the Christian Institute for the Study of Religion and Society, Bangalore. The C.I.S.R.S. is sponsored by the coordinating body of almost all the Protestant Churches in India. The central concern of Devanandan and Thomas is the struggle of the people for a dignified human living and the creation of a new society and the role of the Church to help in this. The main forces participating in the struggle are Renascent Hinduism, Secularism and nationalism. As a correlative of this great quest, the task of the mission of the Church will be to help the realization of the New Humanity among all peoples. The New Humanity revealed and realized in

Jesus Christ is the birth-right of every human being. The way to its realization is through evolving a new culture, and a struggle for justice and a dignified human life. The new shift in the understanding of the mission of the Church has tremendous implications for determining missionary methods, the relationship between the Church and the Non-Christian religions and other ideological movements, the place of the institutional church etc. However, the author has reservations regarding the official stand of the protestant Churches in general, and C.S.I. and C.N.I. in particular.

Chapter five, the central part of the book, considers the trend in the post-independent Catholic theology in India. Among the Catholic theologians, Karokaran considers mainly R. Panikkar and D. S. Amalorpavadas. Both these theologians have tried to define anew the task of evangelization in the context of the great living religions of India and the struggle of the masses. To base his conclusions on solid grounds and to get an insight into the collective thinking of the Church on evangelization and diakonia, Karokaran analyses the important recent documents of the Church: 1) the Declaration of the National Seminar on the Church in India Today, Bangalore 1969; 2) the Declaration of the Nagpur Theological Conference 1971; 3) the Declaration of the All-India Consultation on Evangelization, Patna 1973; 4) the Communication of the Catholic Bishops Conference of India to the Roman Synod of 1974. Working within such solid framework, the author brings together the contemporary Indian Catholic theological thinking to bear upon the two fronts of the Indian situation in a healthy correlation of question and answer: Question one struggles of the Masses; and the answer, the involvement of the Church in these struggles; question two, the challenge posed by the great living religions of India; and the answer, dialogue and contemplation. The relation between Christianity and other world-religions is to be understood in positive and mutually inclusive terms; non-Christian religions to be seen not as intruders into God's plan of salvation, but as included in one and the same divine economy. Without surrendering her faith in the uniqueness of the Christian economy, the Church is guided to affirm her faith in Christ's presence in the living religions, and to see them as channels of God's saving intervention. The Church's understanding of her role on the socio-economic front is equally positive. "That the Gospel may receive credibility and relevancy in India, it is utterly necessary that this church should involve herself in the struggle and address the Gospel to the problems faced by India."

(p. 174) Social engagement aimed at the integral development of man began to be seen as part and parcel of evangelization.

However, the fact that "the Church in India insists on social engagement as extremely important to fulfil her task in the present situation in the country...should not be construed as giving a blank cheque for an empty activism...So long as the Church in India does not arrive at her own understanding of these religions based on a living contact with them, she will never be able to make an effective witness in India." (p. 177). The sections on dialogue and Ashram life are given due importance along with a study of "Caritas India". Karokaran does not merely present the views of others; he makes his own evaluation and passes judgment on them. While acknowledging his great appreciation of the value of Panikkar's theology, he subjects it to a severe (perhaps a bit hasty) criticism: "What is ultimately at stake now in Panikkar's theology is not merely the uniqueness of Christianity but to a great extent the uniqueness of God's revelation in Christ itself." (p. 211) His approval of the Church's performance in the social field ends with a pointed criticism. Basing this on the data collected for the period of 1969-72, he says: "To be engaged in formal education in such a large proportion as is done by the Church today is to help perpetuate the present oppressive structures of the society." (p. 216).

The final chapter is an analysis of the interview the author had with about a hundred Indian missionaries, both Protestant and Catholic. The results of the interviews and the analysis by the author have brought to light a very encouraging factor: "The analysis of the data of the interview shows that, in general the views and aspirations of the men in the field too are substantially in agreement with the rest of the Church." (p. 250).

The author has thus focussed his research on the emerging new awareness of the Indian Church on the relationship between evangelization and diakonia in terms of communion and development centred on Christ, "the recognition of the inter-relatedness of the Church with other faith-communities on the basis of Christ's presence in them and the consequent readiness from and possibility of an inter-faith communion" (p. 259), and an "exchange of brotherly love in a tangible form as they strive together and co-operate with each other for a common end, i.e. a fuller and more authentic human life: The New Creation". (p. 263) It is to the credit of Karokaran that he has presented to the public, in

a very positive and ecumenical way, ample evidence for the theological maturity of the Indian Church to find her own answer to the problem of evangelization in the context of the concrete Indian situation. A rather disturbing feeling which a serious reading of the book leaves on the mind, and for which the author cannot be blamed, is that this theological creativity has not affected to any appreciable degree the structures of the Church in India.

J.P. Muringathery.

Swami Harshananda,

Sri Vivekananda: Karma Yoga Sutra 'Satakam',
Mysore: 'Sri Ramakrishna Ashrama', 1978, 118pp Rs. 16.

It is a well-known truth that for the orthodox schools of Vedānta, especially for the Advaita, Swami Vivekananda's view that "the yoga of work, of wisdom and of devotion are all capable of serving as direct and independent means for the attainment of *mokṣa*" is unacceptable. Swami Vivekananda, in his eight lectures on *Karma Yoga*, establishes the theory that not just the way of knowledge or wisdom as the Advaitins have it, but also the way of action (*Karma Yoga*) is equally independent and direct means for the attainment of liberation. Along this line of thinking, Swami Harshananda of Sri Ramakrishna Ashrama has written his *Karma Yoga Sūtra Satakam*, in the traditional style of *Sūtra* works in Sanskrit. It comprises 101 *Sūtras* in three chapters, with introductory notes and commentaries for each *Sūtra* in Sanskrit and English.

Although the *Gīta* advocates desireless action (*niskamakarma*), the view that *mokṣa* is attained by *jnāna yoga* alone, or that it is attained by *bhakti yoga* alone, appears to have a stronger influence on the Hindu mind. But compared to other paths of liberation, the path of *karma* is easy and people are naturally inclined towards action. The conversion of action (*karma*), however, into *Yoga* is necessary if it has to serve as a means of liberation. Here *Yoga* is taken as *Samādhi*, in which the mind itself becomes Brahman. This *Yoga* has to be reached through action. "By action all action is meant" (4). The central vision of the work lies in this aphorism. According to the *Gīta* "Man attains perfection by worshipping Him through his duties". (18,46). Performance of one's own actions (*svakaram*) is the greatest worship; it means all actions in conformity with one's duties (*dharma*), and not only

sacrifices and Vedic rituals. This broader vision of *karma* widens the sphere of the holy and sacred in man's daily life and the call to his duties. The work under review, gives a real stimulus to men of action to persevere in their way of action with confidence and zeal. But the author rightly reminds the seekers of liberation that no *Yoga* can be exclusive and complete in itself. To a certain extent a *Karma Yogi* must practise other *Yogas* too. As a whole, the vision the work presents makes a religious seeker get more engaged in shaping the development of his earthly life, and that in itself is the strength and achievement of the book.

K.T. Kadankavil.

Mayeul de Druille, OSB (ed),

Christian Spirituality for India: A Symposium on Patristic and Indian Spirituality, Bangalore: St. Peter's Pontifical Institute of Theology and Asirvanam Benedictine Monastery, 1978, 130 pp., Rs. 8.00, \$2.

Today the desire to integrate the theology of West and East has become very popular and fashionable. *Christian Spirituality for India* edited by Mayeul de Druille, O.S.B. is an expression of this desirable tendency. Modern sociology has re-emphasized the need of man to know his "roots", a man cut away from his roots loses his sense of belonging and of identity. The great treasures hidden in the writings of the early church Fathers have to be discovered by modern man. They are close to the sources of Christianity and thus help one to get in touch with Jesus, his times and his message. They too had to face problems similar to the contemporary Christians, having had to preach the Christian faith in a world culturally different from the Palestinian world, where it was born, without losing sight of the principle of involvement and detachment.

The book contains the papers of the Seminar on Patristic spirituality held at the Benedictine Monastery, Asirvanam, Bangalore on Nov. 8-13, 1976. The participants have succeeded in delving deep into the unfathomable recesses of patristic spirituality, though they could not harmoniously integrate it with Indian spirituality. The book limits itself to the spirituality of the Fathers of the church upto the beginning of the fourth century. Origen, the desert fathers, and Gregory of Nyssa used a more

intellectual approach to God, influenced by the Platonian and Stoic philosophers. In contrast with these, the Syrian fathers represented another school of spirituality, stressing the experience of God through love, which is akin to Indian understanding. Attempts have been made to synthesize the Advaitic experience and the experience of the personal God in the Upanishads and the Gita, which revealed interesting similarities with Origen's description of the man-God relationship. The *guru-sishya* relationship in the Bhagavata-purana and the spiritual training in early Shaivism, provide interesting parallels to the desert fathers, and in a more general way, and the Christian ministry of spiritual counselling. The meeting with God in the dark cloud of Mt. Sinai presented by Gregory of Nyssa compares beautifully with the Advaitic tradition of Sankara, vividly presenting the idea of God beyond mind and senses. The patrimony left by the Syrian Fathers is clearly brought to light in the last part of the book.

Though many attempts have been made to synthesize the spirituality of East and West, very few attempts have been made to synthesize patristic spirituality and Indian spirituality. This book has opened the door for further investigation and study. The book will no doubt receive a warm welcome from all those who are interested in building up a spirituality, both authentically Christian and deeply integrated with the cultural heritage of India.

Davis Manjaly.

Thomas Vellilambadam

Tomorrow's Society: Marcuse and Freud on Civilization, Kottayam: Oriental Institute of Religious Studies, XVI + 212pp (\$5).

Sigmund Freud, one of the all-time great 'trouble-makers' in the field of psychology, has explained the building up of society and civilization in terms of the repression of basic impulses. "The price for civilization", said Freud, "is the inhibition of instinctual wishes and the curbing of individual freedom because unbridled freedom for one brings with it unbearable slavery for others." The whole edifice of civilization is built upon the restrictions imposed on the twin instincts of sex and aggression. Freud even suggested, to the surprise of many, that neurosis could be avoided if the child's sexual life were allowed free play, as happens among

many primitive races. Many knew Freud was absolutely wrong, yet few dared propose an alternative. But the world found a powerful challenger to Freud in the person of Herbert Marcuse, the German-born American Jew. Marcuse, one of the chief representatives of the Frankfurt school, has clearly shown that it is quite easy to be healthy not only for the barbarian (as Freud believed) but also for the civilized man of modern industrial society. Thanks to Marcuse's contribution, we have now an optimistic view of society. Many of the modern thinkers believe that the fate of tomorrow's society lies, to a great extent, in exploring and developing the full potential of the Marcusean project.

Hence any attempt to understand Marcuse and his project is a welcome move, for it brings a ray of hope to contemporary man. Judged from this viewpoint, the present work is highly relevant and significant. The author has made a worthwhile contribution in that he has exposed Marcusean philosophy in simple and lucid terms.

Tomorrow's Society is at once a probe into the shape of things to come and a concrete suggestion to be worked out. The author accomplishes this by undertaking a critical study of the philosophy of Marcuse. A doctorate degree holder from the Catholic University of Louvain, Belgium, Dr. Vellilamthadam has taught at various reputed Institutes and seminaries in India. The present work is a modified version of the author's doctoral thesis, *The Concept of Repression in Herbert Marcuse*, submitted in 1973. Although the views of both Freud and Marcuse are analysed, the focus, as expected, is always on the Marcusean viewpoint. The author deserves credit for bringing the crucial ideas of Marcuse into limelight. As against the misleading Freudian view, Marcuse has succeeded in presenting a balanced view of man and society. He points out convincingly how a non-repressive society can be achieved. The means and ways to achieve this goal are also thoroughly examined. What we have in Dr. Vellilamthadam's book is a scholarly and lucid exposition of this great project.

The whole work is divided into three parts, comprising seven chapters. In the first part, the author describes Marcuse's interpretation of the Freudian theory of repression in the light of current trends in advanced industrial societies. He starts with some introductory remarks which help us get a glimpse of the biographical as well as the intellectual background of Marcuse. The influence of Heideggerian, Marxian, and Freudian thought on Marcuse in his formative years is discussed. The introductory part concludes

with a note on the critical theory. Part one deals with the Repressive Reality principle. The Marcusean interpretation of Freud's theory of repression is given a thorough treatment in this section. The author explodes many a myth Freud had established, or, rather, tried to establish, over the years. This paves the way for the Marcusean vision of a non-repressive civilization. This section ends with Marcuse's analysis of society—an analysis based mainly on the American technological society. In this section one gets the impression, perhaps, that the author has gone too far in denouncing Freud in order to assert Marcuse's superiority. Perhaps he is assessing Freud from the viewpoint of Marcuse, or, may be, he is anxious to do justice to Marcuse!

Part two explores the possibility of a non-repressive reality principle. The central concern here is to find out the ways and means to secure more freedom and happiness for the individual. The only way out, according to Marcuse, is liberation from the repressive conditions of the established reality. Mounting a frontal attack on Freud, the author more or less succeeds in establishing the possibility of a non-repressive reality principle—at least in a technological society. One of the key-concepts here is the transformation of sexuality into Eros. This, he hopes, would have a tremendous effect on all aspects of man's existence, and on people in all walks of life.

The third part is an analysis of the concepts of technology and art in Marcuse and Heidegger. The analysis concludes by stressing the vital role that the aesthetic and erotic reality principle has to play in the new scheme. Marcuse, and for that reason the author, dreams of a 'new heaven and new earth' where the Logos and Eros (Marcusean substitutes for Freud's aggression and sex) work together for the freedom and happiness of man. Marcuse yearns for a society where the individual potentialities will be once again fulfilled. He argues for the re-establishment of the primacy of the individual. Thus Marcuse confidently asserts the possibility of a non-repressive culture pointing out the ways and means to achieve it. When the author dethrones Freud's aggression and sex and establishes Logos and Eros in their place the reader hears a sight of relief and satisfaction.

The author has produced a fine piece of work indeed, although one may find it hard to accept certain ideas and statements. To conclude that "...destruction and annihilation go hand in hand with progress and affluence" (p. 161) may be sound like taking a

too pessimistic look at reality. One may, again, doubt the practicability of the Marcusean hypothesis. Although Marcuse himself vehemently states that his views are far from Utopian, everyone may not accept them readily. Still, one finds comfort in the statement that "The Marcusean alternative to the established reality principle is only one of the philosophic projects..." (p. 188). Hence, as the author himself states, one has to judge the Marcusean project in its historical context. As Marcuse himself has made it clear in his later works, the implications of the historical possibilities of this philosophic project must be conceived as being fulfilled in the form of a break rather than a continuity with previous history. Marcuse, nevertheless, affirms that he does not advocate a break: his aim is to define a free society. However, the value of the Marcusean project in shaping tomorrow's society is unquestionable. His solutions deserve the serious study of philosophers, sociologists, psychologists, and politicians. The author, therefore, deserves credit for this timely contribution.

Jose Thadavanal

Patrick Olivelle (ed.),

Vāśudevāsrama Yatidharmaprakāśa,

Part One: Text. Part Two: Translation,
Vienna: Publications of the De Nobili Research Library
Indologisches Institut der Universität Wien,
Volumes III and IV 1976, 1977, pp. 139, 231

According to the Vedāntic tradition, the philosophical and the social dimensions of *saṃnyāsa* have both been of paramount concern, right from the first appearance of the idea of homeless wandering (the renunciation of the householder's life) in the Upaniṣads. On the one hand, passages such as Yājñavalkya's pre-renunciatory conversation with Maitreyī (*Bṛhadāraṇyakoṣa* IV. 5) are understood to express the metaphysical character of *saṃnyāsa*, by linking it with *jñāna*. On the other hand, the gamut of questions surrounding *saṃnyāsa* as an *āśrama* (in relation to *dharma*) is set up by a famous passage from the *Chāndogyoṣa* (II. 23):

There are three *dharma-skandhas*. The first consists of sacrifice, reciting the Veda (*adhyayana*), giving. Austere practice (*tapas*) is the second. One who studies sacred knowledge

(*brahmācārin*) (while) dwelling in his teacher's house, submitting himself entirely in his teacher's house, that is the third.

All these become possessors of meritorious worlds (*puṇyaloka*). He who stands firm in a brahman (*brahmasamstīa*) attains deathlessness.

The complementarity of the two dimensions was emphasized by texts which had the form and title of Upaniṣads, but which dealt with the *āśramic* status of *saṃnyāsa* in a *dharmaśāstra* manner, e.g., the *Jābālopaniṣad*. Medieval Vedāntins were not slow to investigate both dimensions of renunciation, and to establish their interrelationships. For example, *Vidyāranya* in his commentary on the *Paramahansaopaniṣad* (chapter five of the *Jīvanmuktiviveka*) is careful to determine right at the outset the mutual significance of the philosophical and social meanings of *saṃnyāsa*, for the 'yogin who is a *paramahansa*': the yogin who lacks the *paramahansa's* discrimination, is in danger of becoming attached to his supernormal powers; while the *paramahansa* who has overcome the yogin's attachment to power, is in danger of simply disregarding *vidhis* and *niṣedhas*, such as those which bear on meditational practices or celibacy, and leading a profligate life.

In the modern period, especially under the influence of the Hindu renaissance thinkers and the sophisticated neo-Vedāntins who followed them, the *traditional* social meaning of renunciation has been very much underplayed, and authors have tended either to concentrate solely on its philosophical dimension, or to put forward a non-traditional activist interpretation which has proved itself to be more appropriate to an enlightened presentation of India's cultural and political (as well as metaphysical) unity. Austin B. Creel discusses this modern concept of '*dharma in mokṣa*' in his article on "The re-examination of *dharma* in Hindu ethics", *Philosophy East and West* XXV (1975), pp. 161-172. With reference to neo-Vedāntin writers, he remarks that "*dharma* is not only preparation for *mokṣa* but also is tantamount to the earthly embodiment of *mokṣa*... For example, Hiriyanā says that one who has achieved *mokṣa* is not subject to ordinary requirements but he does not evade the world. While the final goal of life transcends former values, it also includes them, so that *dharma* in *mokṣa* becomes *service to others in a spirit of absolute detachment*" p. 165; my emphasis). This approach has continued almost without exception to the present day. One of the most recent books to appear on the subject, K. Tiwari's *Dimensions of Renunciation in Advaita*

Vedānta (Delhi, 1977), tries to show that the activist model of renunciation, which is a feature of the era of Gandhi and Radhakrishnan, may be convincingly derived from traditional sources and concepts. In my opinion, this attempt finally fails, not on the philosophical level, but on the social-institutional level—Tiwari's claim is simply not supported by the ways in which classical and pre-modern pandits and *samnyāsins* wrote about *samnyāsa* as an institutional idea. (It is worth noting that the *Yatidharmaparakāśa* was not available to Tiwari.) It was left to the social anthropologist, Louis Dumont, to suggest a largely theoretical model of *samnyāsa*, which aimed at recovering its traditional, institutional significance within the religious context of ancient Indian society, in his Frazer Lecture "World Renunciation in Indian Religions" (first published in French; an English version appeared in *Contributions to Indian Sociology* IV, 1960, pp. 33-62).

The preceding remarks are intended to help specify the importance of Patrick Olivelle's original edition and translation of *Vāsudevāśrama's Yatidharmaparakāśa* (Ypra), a late medieval digest on *samnyāsa* (Olivelle carefully assigns it to the period 1675-1800 c.e.), which is heavily dependent on earlier sources, yet also demonstrates the author's skill in arranging and working through the traditional materials. Olivelle classifies Vāsudeva's immediate sources under three headings: *dharmasāstra* commentaries, e.g., Vijñāneśvara's *Mitākṣarā*; *nibandhas*, e.g., Mādhava's *Parāśaramādhaviya*; and special works on renunciation, e.g., the *Jīvanmuktiviveka*, and Viśveśvara's *Yatidharmasamgraha* (early 16th century). Vāsudeva's use of these sources indicates that his primary aim is to discuss the nature of *samnyāsa* in dramatic terms, as well as in terms appropriate to *mokṣa*.

Olivelle earlier published three articles in the *Wiener Zeitschrift für die Kunde Südasiens*, which grew out of his researches on the Ypra: "The notion of *āśrama* in the *Dharmaśāstras*" (1974, pp. 27-35), "A definition of world renunciation" (1975, pp. 75-83), and "Odes of Renunciation" (1976, pp. 91-100). The second of these is particularly important here because, according to Olivelle, the Ypra seems to be unique among Indian writings in actually supplying a definition of *samnyāsa*—a definition which characterizes *samnyāsa* as essentially a 'negative state' (this, in Olivelle's opinion, confirms Dumont's conceptual model):

Renunciation is the abandonment of rites known through

injunctions...the *śrauta* and *smārta*, the permanent, occasional and optional...after reciting the *praiṣa* ritual formula.

(Ypra, 12; Part II, pp. 55f.)

The entire Ypra is, in effect, an elaboration of this definition. After discussing the authority (*pramāṇa*) and qualification (*adhikāra*) for renunciation, Vāsudeva outlines the four categories of renouncer (*kuṭīcaka*,..., *paramahansa*). As Olivelle points out, his treatment of these classes suggests that renunciation involves the progressive abandonment of practices peculiar to life-in-society; each category of renouncer abandons the *dharma* appropriate to the preceding category. In the Introduction, Olivelle shows how this fourfold renunciatory scheme was also used by Vāsudeva as a *mīmāṃsā*-style device to interpret and reconcile conflicting textual dicta.

The bulk of the Ypra concerns the life-style and renunciatory norms (understood negatively as 'exclusive specifications', *pari-samkhyā-vidhi*) which go to make up the orthodox institution of *samnyāsa*. After his discussion of the classes of renouncer, Vāsudeva takes up the procedures for 'entering *samnyāsa*' (=abandoning *varṇadharmā*); the daily practices of a renouncer (including his special *sambhyā* worship, which involves meditating on *om*, as occultized in Śaṅkara's *Pāñcikarāṇa*); the rules governing homelessness and rain residence; the rules governing general features of renunciation (a sort of '*sāmānya-dharma*' for *samnyāsins*), such as humility and sexual abstinence, expiations for any misdoing, and funeral rites; and a special discussion concerning the possibility of renunciation during the Kaliyuga (as Olivelle remarks, this was denied by some Vedāntins, e.g., Vallabhācārya).

Both the edited text and the translation contain references for all of Vāsudeva's quotations which Olivelle has been able to trace. The edition contains notes on the author, as well as annotated list of MSS consulted and a full critical apparatus. The translation is both felicitous and accurate, and it contains two appendices: one giving the ritual hymns cited in the text but too long to include easily within the translation; and a glossary of Sanskrit technical terms and maxims, which will be of interest to the *mīmāṃsā* specialist.

In sum, this is a most welcome and salutary addition to our library of primary materials on the meaning of renunciation according to traditional Brāhmanical thought. The care with which both parts have been prepared and produced is especially appreciated.

Fred Morgan.