

the divine Word, the Father's Self-knowledge. *Ananda* is the spirit of love, fulness and bliss without end. The author convincingly explains that this is a pattern that properly fits into the Christian understanding of the Trinity of God.

It seems necessary to point out that chapter two—Death transcended—is apparently a misfit in this lofty work. The omission of this chapter will in no way reduce the merit or affect the integrity of this work.

A. Thannipara

Donald H. Bishop (Ed.),

Indian Thought, An Introduction,

Toronto: John Wiley & Sons,

1975, xv+427 pp, Rs. 36.00.

The great many and variety of introductions to Indian philosophy published recently in the West clearly indicate the felt need to interpret to the West "the wonder that was India". The books under review is typical since it represents the major complementary approaches emphasising the distinctive character of Indian thought, the vicissitudes of historical development of a philosophical tradition or, rather, several traditions in juxtaposition, India's philosophical contribution to the perennial problems of human thought, and the depth of experience that lie behind its rational formulations.

Indian Thought, compiled and edited by Donald H. Bishop has brought together in one volume the contributions of several prominent teachers of philosophy of the Indian universities. In the preface the editor lists the distinctive characteristics of Indian thought: It refuses to make a sharp distinction between philosophy and religion, these are supplementary and not antagonistic. Indian philosophy does not make an absolute distinction between the material and the immaterial, the sentient and the insentient; it views reality as an integral whole. It is willing to accept a variety of data, grounds, evidence and experiences as a basis for philosophy. Tolerance is its fundamental attitude. Insistence on relevance to the present world, the introspective approach, viewed man as a microcosm of the universe, and transcendence, are other characteristic traits mentioned by the author. He also presents a general survey of Indian literature.

Various stages of Indian philosophy are discussed by different contributors. Indian thought is fundamentally Vedic, developed from the *Vedas*, collections of hymns, chants and treatises containing the thought and experiences of the Aryan people. The *Brahmanas*, the *Upanishads* and their commentaries were made possible by the Vedic insight. Madhusudan Reddy shows how the Vedic men took life in

its fulness and found a unity between spirit and matter avoiding the dichotomy of the Greeks. The Vedic vision of reality is one of beauty and splendour. The Sun was the symbol of consciousness. The oneness of all reality is, according to the author, the most profound and significant concept. *Bhagavad Gita* is discussed both as representative of ancient Indian thought and also as presenting "a philosophy of consolidation of great import." It presents a theistic monism reconciling the conflicting interests of schools, emphasizing the presence of Brahman in all things, as well as the radical dualism of spirit and matter ultimately rooted in the one Ultimate. In it monism is tempered with the idea of a plurality of incarnations and the validity of four different margas or paths to God. Practical approach to life is made clear by an emphasis on the attitude of non-attachment, the need for right motives of action, the importance of personal duties and especially the ideal of a man of steady wisdom.

The systems of Jainism, Buddhism and Lokayata materialism are treated under the title of heterodox schools. The third part of the book presents a systematic treatment of Indian philosophy under the titles of epistemology and logic, metaphysics, social philosophy, ethics, and concepts of man. Special effort is made to bring out the specifically Indian insights in these various fields. The fourth and fifth parts concentrate on the schools and important philosophers of the medieval and modern periods. Sankara's Advaita philosophy, the theistic schools of Saiva-siddhanta, Visishtadvaita and Dvaita, as well as the modern thinkers Aurobindo, Tagore, Ramakrishna and Gandhi are discussed at great length.

A special effort is made in an epilogue to summarize the principal lessons to be learned by the contemporary man from Indian philosophy in the areas of modern man's illusions, namely individualism, materialism and concern restricted to the present moment. Against this the Indian thought emphasizes the relative unreality of the present world of multiplicity over against the Real, the inadequacy of rational knowledge, the need for a synthetic view of things in the place of pure analysis and the ultimate vision of unity over against the subject-object, good-bad, friend-foe dichotomies.

The book is a clear and easily intelligible summary of Indian philosophy combining historical survey with systematic presentation given by college teachers of philosophy keeping their students in view. The only complaint could be that it is too clear a presentation of neatly formulated conclusions with very little incentive given to the students to go to the sources. Since all the contributors except the editor are teachers in Indian universities the book clearly reflects the primary concern in Indian schools today to prepare their students for examinations giving them all the answers without compelling them to make the effort to come to grips with the issues, situations and experiences to which they respond.

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