

maintain a common sense view of experience, of the objective world, of the knower and of knowledge itself. All knowledge, either direct or indirect is object-oriented. Vedanta, especially Sankara's non-dualism, affirms the word to be unreal may best justify the spiritualist label given to Indian philosophy in general. But Sankara's is only one school of Vedanta. Ramanuja strongly affirms the objective reality of the world as postulated by the nature of consciousness itself. All later Vedantins belong to one or other of the theistic schools, Saivism, Saktism and Vaishnavism all of which affirm the reality and coexistence of God, souls and the world. The world is a real creation of God.

What the author proves is that all systems and schools of Indian philosophy take proper note of the reality and value of the material world and its meaning for the experience and life of man. But, whether this much is enough to designate it as "materialism" remains doubtful. But the book, however, brings out and emphasizes a point that is often neglected in the study of Indian tradition.

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William E. Phipps,

Recovering Biblical Sensuousness,

London: The Westminster Press, 1975, 192pp; \$ 7.95

This volume is an attempt to discover some of the neglected aspects of the Biblical Religion. William Phipps sets out to show that, contrary to the opinions often held, the Bible does not emphasise the other-worldly at the expense of the natural. The goal of the authentic Christian personality development is shown to be the dynamic harmonization and humanization of the supernatural and natural, in all of their reciprocal relationship.

This book is divided into three major parts. Part one discusses two expressions of Hebrew holism: Dance in general and song in particular. Chapter one traces the history of religion and dance, and concentrates on how Semetic culture is related to the emotions and to the motions of the body. The concept of love is studied in what is perhaps the most interesting essay "the plight of song of songs", the most sensuous book in the Holy Scripture, where the author tries to show how the O.T. can enlighten the modern mind on the problems of relations of man and woman.

Part two, which centres on the N.T., examines certain important affectional themes related to the humanity of Jesus. "Aspects of Jesus' personality" offers some useful insights into the personality of Christ, showing how the Gospels present a full portrait of a fellow human being who could weep, laugh and love.

In chapter four a bold attempt is made to relate the symbolism of sexual relations to the sacrament of Baptism and Eucharist. By proceeding from a theology of sexuality, he is able to illuminate the sexual life of man as sacred and place it in the context of religious values.

Part three which comprises four chapters, analyses certain sensuous things that are equally prominent in O.T. and N.T. The term 'agape,' which is the basic term for love in Greek Bible and is generally alleged to have an exclusively non-affectional or non-sensual association is re-examined in chapter five. The prevailing tendency to impose a dichotomy between divine and human love is pictured as a distortion of Biblical outlook, due to the impact of Greek philosophy on N.T. interpretation. The author contends that the expression of an intense human affection is nothing other than the manifestation of Christian love. The experience of "beautiful" for biblical men and women, in its relation to the intimate sense of touch, taste and smell is exposed in chapter six. In chapter seven "the kiss of love," is discussed in detail in the liturgical and non-liturgical milieu. The author sums up the importance of "kiss of love": "If we could restore the earlier Church's view that all Christians belong to one large, joyous household, then the kiss of love, would be most suitable of signifying welcome, reconciliation, inspiration, affection and farewell". Chapter eight surveys the speculations about paradise in the semetic as well as European cultures. According to William Phipps, the proper function of the semetic paradisaic language is to sketch out imaginatively the consummation of a society in which the sacred and the secular are dovetailed. Consequently the paradisaic eschatology once again, links together religion and simple sense experience.

In each chapter the author consciously tries not only the appreciation of bodily sensation in Biblical religion, but also shows the way in which it has been de-sensitized during the course of history through the impact of an alien ascetic society.. Some current efforts in the Christian community to re-sensitize it in relation to the christological principles are recommended in the concluding chapter.

The introduction and conclusions are very clear and give in a nutshell the entire theme of the book.

The nature of the topic, the vitality of the contributions and spectrum of thought patterns make this book a very useful manual.

Thomas Ambooken.