

## BOOKNOTICE

**Sara Grant**, *Sankaracarya's Concept of Relation*, Delhi: Motilal Banarsidass, 1998, pp.xiv+205; Rs.295.00 (ISBN: 81-208-1597-1).

Sara Grant is a Catholic nun of Scottish descent. Since 1956 she lives and works in India. She is a known scholar of Indian culture and philosophy, particularly of the philosophy of non-dualism of Sankara. The present work tries to view and evaluate the Advaita philosophy of Sankara in a rather radical way. The author states that a careful study of relation as presented by Sankara in his works may give us a deeper, and perhaps the real understanding of the concept of ultimate Reality and the phenomenal world. How can one explain the real, absolute and supreme Reality, which is pure consciousness, and Its relation to the unreal or phenomenal world and its diverse aspects? The present work tries to answer the question by analyzing the fundamental concept of relation. It is a novel, but a very rational approach.

The book has four parts: First part is a general introduction; second part is "Sankara's Vision of Reality"; third part deals with different dimensions of relation; and the fourth part is the general conclusion.

This volume is to be recommended to all students of Indian philosophy, but students of Advaita should definitely read it.

**Robert E. Goodwin**, *The Playworld of Sanskrit Drama*, Delhi: Motilal Banarsidass Publishers, 1998, pp.xxii+217; Rs.350.00 ISBN: 81-208-1589-0).

This work analyses seven Sanskrit dramas of four ancient authors, namely, Kalidasa, Bhasa, Sudraka and Visakhadatta. The dramas studied are *Abhijnana-sakuntala*, *Malavikagnimitra* and *Vikramorvasiya* of Kalidasa; *Pratijna-yaugandharayana* and *Sypanavasavadatta* of Bhasa; *Mrcchakatika* of King Sudraka; and *Mudra-raksasa* of Visakhadatta. 'Each of the seven plays studied here ... provides us with a different angle of approach to the crucial issues of kavya, and their fundamental ambivalence, which cannot be understood or even delineated by the conventional approach to Indian aesthetics'. The Introduction and Chapter one deal with the theoretical aspects of Sanskrit dramas, and try to establish the aesthetic, erotic and cultural dimensions these dramas. Chapters two to seven study the above-mentioned dramas. There is an appendix on "Rasa Poetics".

This book, which tries to shed fresh viewpoints of Sanskrit dramas, and sees them from a different angle of vision, is definitely useful for students of Sanskrit literature in general and drama literature in particular.

**Roy W. Perrett**, *Hindu Ethics. A Philosophical Study*, Honolulu: University of Hawaii, 1998 (Monograph No. 17. Society for Asian and Comparative Philosophy), pp.ix+105; \$28.00 (ISBN: 0-8248-2085-1).

The book tries to give a new dimension to the study of Hindu Ethics in its relation to western counterpart. It tries to refute some pessimistic and negative attitudes to the ethical doctrines of Hinduism. It also tries to find a logical structure and coherence in Hindu ethics. The four chapters of the book are "Facts, Values and the Bhagavadgita", "Saints and the Supramoral", "Living Right and Living Well in Hindu Ethics", and "The Law of Karma". The book definitely throws new light to the Hindu concept of morality and its teachings on ethics.

**Srinivasa Rao**, *Perceptual Error. The Indian Theories*, Honolulu: University of Hawaii, 1998 (Monograph No. 16. Society for Asian and Comparative Philosophy), pp.xii+150; \$ 20.00 (ISBN: 0-8248-1958-6).

The number of the means for right knowledge is different in the various schools of Indian philosophy. However, basically they are three: Perception (*pratyaksa*), Inference (*anumana*) and Verbal Testimony (*śabda/sāstra*). The present book deals with the different theories of error in perceptual knowledge in different schools of Indian philosophy. It deals with theories of perceptual error in Buddhism, Nyaya (Logic), Mimamsa, Advaita, and other schools of Vedānta.

**Rudolf V. d'Souza**, *Meeting in God-Experience. St. Teresa of Avila and the Bhagavadgita on Prayer*, Anand: Gujarat Sahitya Prakash, 1999, pp. xv+186; Rs.60.00; \$ 8.00.

This is a comparative study on prayer as taught by the *Bhagavad-gita* and the Christian mystic and saint St. Teresa of Avila. Therefore, logically the first part deals with prayer in Christian and Hindu traditions. The second part analyses the teachings on prayer by the great Spanish saint Teresa. The third part is 'Prayer in the *Bhagavad-gita*'. And the fourth part is naturally a comparison of the two. There are people who believe that the era of such comparative studies 's gone, and that in comparing doctrinal points the authors are tempted to interpret things to suit their purpose. The present work

however, shows that comparative studies are still useful for promoting mutual enrichment and mutual understanding.

**Carlos G. Valles, S.J.** *Happy New Century! The Millennium of Hope*, Anand: Gujarat Sahitya Prakash, 1998, pp.268; Rs.80.00; \$10.00.

The book deliberates on some of the important scientific and religious realities of this life in view of the third millennium. Themes like *internet*, digital language, religious life, institution of marriage, problem of drugs, international terrorism, etc. are analyzed. "This book goads our faith and our imagination into thinking ahead for new ways and creative solution for personal and social impasses from the privileged standpoint of the confluence of two great ages in the history of humankind."

**George Bishop, A Lion to Judah. The travels and Adventures of Pedro Paez, S.J.**, Anand: Gujarat Sahitya Prakash, 1998; pp.278; Rs.85.00; \$12.00