

*EPIPHANIE DES HEILS* ed. Gerhard Oberhammer, Pub. De Nobili Research Library, Vienna, 1982, p. 256, price not mentioned.

The present volume contains the papers presented at a Symposium on the epiphany of salvation and experience of Transcendence in Hindu and Christian religious traditions. The seminar aimed at finding a possible field of dialogue on these two traditions. The editor in his note has pointed out that Man's existence is meaningful only when he takes into account not only his own limitations, but also his experience of the Transcendence.

Contributors to this volume range from Indologists to theologians. J.C. Hiesterman ('Opferwildnis und Ritualordnung') sees in the Vedic ritual a form of archaic transcendental experience of the Vedic Aryan, which sharply differs from the spirituality of the later Hindus. G. Oberhammer compares Pakṣilasvāmin's theory of salvation with that of Bhāsarvajña. D' Sa ('Jñāna as experience of transcendence in the Bhagavadgītā') argues that Gītā's experience of transcendence is the experience of 'wholeness of reality'. L. Schmithausen speaks of the Śrāvakabhūmi's concept of meditation and T. Vetter concerns with Nāgārjuna on Nirvāṇa and Śūnyatā. W. Halbfass ('Der Begriff der Erfahrung im Kontext der indischeuropäischen Begegnung') deals with Religious experience in Neo-Hinduism.

The second part approaches the problem of transcendental experience from Christian view, although, in some essays, Hindu point of view has also been discussed. Here we have an essay by the well-known interpreter of Christian thought in present times Karl Rahner. H. Waldenfel's treatment on the seat of transcendental experience in Hinduism and Christianity and P. Scoonenberg's Christian reaction to *avatāra*-theory are interesting contributions to comparative religion.

The volume provides us an opportunity to view Hindu notion of transcendental experience and salvation in the eye of those who are trained in both the two traditions and opens up new dimension for a fruitful philosophica-religious dialogue. - G. Bhattacharya.