

EPIPHANIE DES HEILS ed. by GERHARD OBERHAMMER. Institut für Indologie der Universität Wien, Wien, 1982. (Commission agents: E.J. Brill, Leiden; Gerold & Co. Vienna; Motilal Banarsidass, Delhi) Pages 256. Price not marked.

This volume is a documentation of the symposium held at Vienna during 25-28 February 1981 under the title 'Epiphany of Salvation: towards the correlation of Transcendence movement and anticipation of manifestation in Indian and Western Theology'. The Institute of Indology, University of Vienna, under the able guidance of Prof. Oberhammer, has been holding symposiums on comparative study of related problems in Indian and Christian traditions and publishing the papers discussed for making them available to a wider range of scholars.

The present volume is in two parts, dealing respectively with Indological and theological contributions. Prof. Heesterman's paper

is on the ancient rituals. Prof. Oberhammer discusses Transcendence as salvation in ancient Nyāya. Prof. Schmithausen analyses the *Śrāvakabhūmi* and explains submersion practice and redeeming experience discussed in it. Dr. Vetter's paper is on the *Mūlamadhyamakakārikās* of Nāgārjuna. Among the theological papers are 'Avatāra concept in Christianity' by P. Schoonenberg and the Christian theory of redemption by K. Rahner. A retrospective introduction by the editor discusses the methodological point. All the papers except one are in German. In the English article 'Jñāna as Experience of Transcendence in the Bhagavadgītā' F.X.D'sa avers: 'When it is said that the wise Man is the very Ātmā of the Lord what is meant can be best rendered by the Christian concept of Comm-'union' where personal identity is preserved in the very midst of a union of persons. Such a communion is a Jñānabhakti (sic), p. 50. This is a superimposition of Christian ideology on the *Bhagavadgītā*. Ātman is Spirit; Brahman is synonymous with it. It is not in space-time. It cannot but be non-dual. To call it the Whole (p. 56), meaning made up of parts, apparently of Ātman-s (p. 54), is question-begging. What is not in space-time cannot be pluralized.

K.K. RAJA