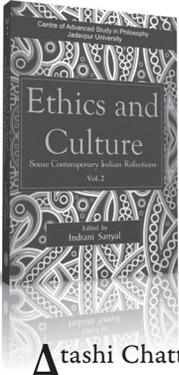


REVIEWS

For review in PRABUDDHA BHARATA,
publishers need to send **two** copies of their latest publications



**Ethics and Culture:
Some Contemporary
Indian Reflections Vol. 2**
Edited by Indrani Sanyal

DK Printworld (P) Ltd, F-395, Sudarshan Park, Near ESI Hospital New Delhi 110 015. www.dkprintworld.com. 2016. 265 pp. HB. ₹ 750. ISBN 9788170174530.

Atashi Chatterjee Sinha's essay (60–89) in this collection is one of the best essays on not merely Benoy Kumar Sarkar's hermeneutics of Asian cosmopolitanism but also on Hinduism and the Vedas: 'Rta is the rhythm of Being. It is Being ... Hindu metaphysics presupposes that behind what we experience as the world there is a fundamental order, unity, design, rhythm, rule, system, harmony or organization. There is a profound mingling, of Rta, the concept of *eka* (one), this (*idam*) and *atman-Brahman* (self-Being) which originated in the early Hindu scriptures' (73–4).

Chatterjee Sinha discusses the Rigveda in the quoted lines and she does her cultural work by connecting Rta with both 'the Chinese notion of *tao*' and 'the Greek notion of *logos*' (74). Chatterjee Sinha shines as a historian of ideas. She traces the history of the term 'logos'. Scholars and students of philosophy, the humanities, and even biblical studies will do well to read her on logos than scour the Internet or refer to obscure tomes for understanding the meaning of logos. Without understanding the meaning of logos one would hardly understand the humanities and the social sciences today, leave alone philosophy.

To understand ethics and culture, it is important to understand logos since it is the Thomist 'unmovable mover'. It is logos which has defined till date all philosophy, both Western and Eastern, with the exceptions of Buddhist and Jain metaphysics. Yet Buddhist and Jain polemicists

attack logos as do those who have not carefully read Western epistemologies and ontologies. If one sits through seminars in the humanities and philosophy then one understands why Chatterjee Sinha has effected the impossible in her brilliant essay. This reviewer has not found a clearer definition of logos anywhere else. While Christian thinkers and Swami Swahananda of the Ramakrishna Mission had connected the logos with Om and the Word that was made Flesh—see the first verse of *The Gospel of John*—in both writing and in speeches, none before Chatterjee Sinha had connected logos with *tao* and *maat*. This is original, non-speculative philosophising. The logos, according to Jacques Derrida who has been misunderstood and misread, never slips. The meaning of logos slips and that is understandable since logos is the Hegelian 'Man-Nature or Mind-Matter unity' (74).

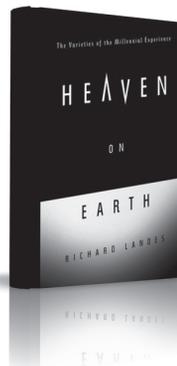
The book under review has other thought-provoking essays by scholars and Ratna Dutta Sharma's essay (137–66) on the relationship of Rabindranath Tagore's father, Devendranath Tagore with the *Upanishads* will be of importance to Tagore scholars. Appendices I and II of this book are helpful since they list eminent Indian philosophers, both living and dead. Indrani Sanyal has done a good job in editing this book.

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**Heaven on Earth:
The Varieties of
the Millennial Experience**

Richard Landes

Oxford University Press, Great Clarendon Street, Oxford OX2 6DPDK, UK. www.oup.com. 2011. 520 pp. HB. \$38.95. ISBN 9780199753598.