

# philippine studies

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## **Indian Philosophy: A Source Book In Indian Philosophy**

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true story of Philippine life. The colleges and universities, society and government in the metropolis are poor gauges of the Philippines as a whole. The real missionaries' lot is a very difficult one and the need for more priests, brothers and nuns in the small towns and barrios is enormous.

One final word of praise to Carmelo and Bauerman for the clear print and to the photographers for excellent pictures.

JAMES T. GRIFFIN

## INDIAN PHILOSOPHY

A SOURCE BOOK IN INDIAN PHILOSOPHY. Edited by Sarvepalli Radhakrishnan and Charles A. Moore. Princeton, New Jersey. Princeton University Press. 1957. Pp. xxxix 683.

THE purpose of this work is "to supply Western readers with basic source material . . . which represents all of the major philosophical systems and perspective of India, not merely its earliest and most religious background" (p. vii). To achieve this purpose, selections "of an expository rather than a polemic nature" have been chosen from the "basic original formulations of the philosophies of the systems," and to these have been added some sixty pages from the works of Sri Aurobindo and of Mr. Radhakrishnan, who "represent the most important interpretational developments in Indian thought in the present day" (p. ix).

The plan of the book includes a preface by Mr. Moore (from which the quotations of the above paragraph have been taken), who is well known as editor of the quarterly *Philosophy East and West*, and of the two volumes *Philosophy East and West* and *Essay in East-West Philosophy*, reporting respectively the fruits of the East-West Philosophers' Conferences at the University of Hawaii in the years 1939 and 1949. The preface is followed by a general introduction to the history and spirit of Indian philosophy (pp. xv-xxix) by Mr. Radhakrishnan, perhaps the greatest

living authority in this field and certainly an author whose collaboration in this instance will be appreciated by all the western students of philosophy for whom the source book is intended. Then come the selections themselves, grouped according to their pertinence to the Vedic Period, Epic Period, Heterodox Systems, Orthodox System, and Contemporary Thought. Three appendices (Pronunciation and Accent, Original Sources of English Translations Used, English Translations of Selections Used), a bibliography both general and particular (pp. 643-669), and an index of names and subjects by both English and Sanskrit listings (pp. 671-683) complete the book.

Only an expert in Indian language and philosophy could evaluate the editors' choice of selections, or the occasional emendations of translations, or the frequent and extremely helpful annotations to the texts. One does not have to be an expert, however, to recognize in a *A Source Book in Indian Philosophy* an excellently bound, printed and edited volume, which covers its enormous fields in a way which could well serve as model for all single-volume source books of philosophy. And this volume will undoubtedly go far to "convince skeptical Westerners that much of Indian philosophy is *philosophy* not only in its unique Indian forms but also in accordance with the strictest standards of open-mindedness, critical analysis, and rational investigation" (p. vii).

Besides the General Introduction, the editors have provided "a short explanatory introduction accompanying the selections from each major system," most of them the work of Mr. Radhakrishnan. These introductions effectively bridge for the student the gap from western to Indian thought and are, in the main, objective. In few instances, however, the editors have inserted personal views which detract from the otherwise general impression of their objectivity and scholarship. Thus Mr. Moore, introducing the selection from Mr. Radhakrishnan, affirms his co-editor's "absolute tolerance" and lauds him as "a profound critic of all forms of exclusiveness, one-sided perspective, dogmatism, and intolerance," who has "taken religion out of the realm of conflicts and bickerings, out of the realm of dogmas and authoritarianism, and has made it into a living philosophy of the spirit, in which he has imbued religion with depth and meaning and practicality for India and for all mankind" (pp. 610-611). This is mere demagoguery. As for Mr. Radhakrishnan's "absolute tolerance," the reader can very well take its measure for himself.

In his introduction to the selections illustrating "Monotheistic and Monistic Tendencies" in the Vedas, Mr. Radhakrishnan informs him—quite dogmatically: "The mind of man is not satisfied with an anthropomorphic deity . . . Whatever the emotional value of a personal God may be, the truth sets up a different standard and requires a different object of worship"(p.17).

It is to be regretted that such blemishes have been admitted into a work admirable in all other respects. The mutual understanding and union of East and West, which the editors have deservedly at heart, would have been considerably advanced by their omission. Fortunately, such blemishes are rare. The users of this volume will look forward to the appearance of similar source books for Chinese, Buddhist, and Japanese philosophy, promised by Mr. Moore in the preface.

RALPH B. GEHRING

## CHURCH AND STATE

### DE SUBORDINATIONE STATUS CATHOLICI AD ECCLESIAM.

By Leoncio L. Lat J.C.D. Rome. Libreria Editrice Francesco Ferrari. 1955. Pp. xix-109.

PRESENTED as a doctoral dissertation in Canon Law at the Dominican institute of higher ecclesiastical studies in Rome, the "Angelicum," this Latin treatise has as its subject matter the thorny and delicate problem of Church-State relations. The author, Msgr. Lat of the diocese of Lipa, is currently secretary-general of the Catholic Welfare Organization of the Philippines.

The author shows courage in venturing into such treacherous and rugged theological terrain. While avoiding the terminology of Bellarmine, in effect his solution is substantially the "indirect power" theory of the latter.

After defining his notion of a "Catholic State," the author puts his conclusions in the terse thesis style of the scholastics, complete with definitions of terms and syllogistic form. The