

pally of Hindu doctrine. His attempt to 'reconcile' Christianity and Islam, and to show that both are identical in their esoteric meaning, while adapted in their esoteric form to different people and different circumstances, is not very convincing. In particular, the argument that Christianity was originally an esoteric religion is quite untenable and is based on a misreading of the evidence. But at the same time the comparison brings out elements of extraordinary interest and his exposition of the 'metaphysical' doctrine of Islam and its relation to other forms of traditional wisdom reveals a depth and range of knowledge which is not inferior to that of Guénon. In all it must be said that though the point of view of this 'metaphysical tradition' is unacceptable to a Catholic, it nevertheless deserves our serious study and demands to be given its proper place in a Catholic philosophy of religion.

BEDE GRIFFITHS, O.S.B.

THE PRINCIPAL UPANISHADS. Edited with Introduction, Text, Translation and Notes by S. Radhakrishnan. (George Allen and Unwin; 50s. cloth; 35s. paper).

The 'principal' Upanishads in this volume are no less than eighteen. The Sanskrit text is transliterated, and followed, verse by verse, with a fairly literal but generally readable English translation. The distracting precedent has been followed of interspersing the notes in the text, instead of relegating them to footnotes or to a separate section. Indeed the difference between 11-point and 10-point is all that distinguishes text from notes, with the result (aided sometimes by inconsistent spacing and indenting) that the flow and continuity of the Upanishads themselves is even more effectively broken than in the editions of the Advaita Ashamra.

This is a small complaint to make about a truly great piece of work. The notes themselves are sometimes purely textual and philological, but are often profoundly illuminating. Both the notes and the introduction are scattered with parallels from Western, Moslem and Christian writers, among whom St Thomas Aquinas is frequently and intelligently quoted. Professor Radhakrishnan's breadth of reading is no less remarkable than his depth of understanding. But always his approach and treatment is that of the detached, conscientious scholar, never that of the salesman.

This spirit permeates his 120-page introduction. It should remove many misconceptions, and be read with particular interest by theologians—especially such as assume that the 'mysticism' and 'salvation' of Vedanta is purely 'natural' and disregards divine grace. Professor Radhakrishnan appears, however, to agree with those who find its beliefs about rebirth and transmigration irreconcilable with Christian

beliefs about the after-life: we should have welcomed his judgment on Coomaraswamy's exposition of 'The Eternal Transmigrant'.

But the author, for all his eirenicism, is no bland indifferentist. He concludes that 'Loyalty to our particular tradition means not only concord with the past, but also freedom from the past. The living past should serve as a great inspiration and support for the future.' Yet his own sympathies are broad enough to offer this monumental labour to 'students of Christian religion and theology, especially those who wish to make Indian Christian thought not merely "geographically" but "organically" Indian'.

VICTOR WHITE, O.P.

PSYCHOLOGICAL REFLECTIONS. An Anthology of the Writings of C. G. Jung, Selected and Edited by Jolande Jacobi. (Routledge and Kegan Paul; 30s.)

The wrapper proclaims that in this book we shall find Jung's 'psychology explained in more than a thousand quotations chosen from sixty of his published books'. This is less than fair; the thousand and more quotations are here indeed, but certainly the psychology is not explained. Dr Jacobi's own preface (which the publishers should surely have read) scrupulously warns us that an exposition, to say nothing of an explanation, of Jung's psychology is precisely what she had not attempted: 'The object of compiling the following selection of quotations was not to present Jung's theory in its purely scientific and professional aspect but rather to show . . . a few of the more important aspects of existence reflected in humanity in general, when understood and illuminated *by* psychology'. She adds that she has omitted 'the foundations of Jung's theory, the basic lines of his analytical psychology, with its vast number of definitions and its varied weave of concepts and forms, the whole of its case material and the amplifying verifications of the auxiliary sciences—and much more besides'. And indeed, outside the sections on 'Dreams' and 'Doctor and Patient', there is comparatively little in the whole volume which deals directly with psychotherapeutic theory and practice. The bulk of the quotations are taken from Jung's more recent work, and a great many of them are *obiter dicta* on a variety of subjects which enhance the book's agreeableness as the anthology which is all that it claims to be, but make it valueless as a text-book or an explanation.

Dr Jacobi's gifts in selecting and arranging material for an anthology are already known to readers of her *Paracelsus*. This time her task should have been easier, and the result is no less successful. Given her terms of reference, the selection seems fair and reasonable; though one misses (especially in the section 'Between Good and Evil') some pronounce-