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Vedanta: An Anthology of Hindu Scripture, Commentary and Poetry

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efforts, vis-a-vis development usage, of other-society-directed second generation scholars like Provencher.

Mary R. Hollnsteiner

VEDANTA: AN ANTHOLOGY OF HINDU SCRIPTURE, COMMENTARY AND POETRY. Edited by Clive Johnson under the supervision of Swami Prabhavananda. New York: Harper and Row, 1971. xii, 243 pages.

Like most collections of documents from the Indian heritage, this book contains excerpts covering three thousand — maybe more — years of religious experience. From the Vedas to contemporaries like Ramakrishna, Gandhi, Aurobindo. The anthologist, however, does not present another historical survey to provide academics with another source of erudition. While the niceties of academe are meticulously fulfilled — as is only right, since religious experience does not usually flourish in intellectual sloppiness — the anthologist's aim transcends mere scholarship. He has gathered these excerpts hoping to be of help to searchers for God. He has the same basic stance as the authors of the works he has anthologized.

Roque J. Ferriols, S.J.

A QUÉ LLAMAMOS ESPAÑA (Colección Austral, No. 1452). By Pedro Laín Entralgo. Madrid: Espasa-Calpe, S.A., 1971. 157 pages.

The book under review is the preliminary essay of an extensive work on Spain soon to be published by the editors of Espasa-Calpe, the publishing house in Madrid. It is divided into four parts: I. "Mosaico multiforme"; II. "Modos de ser y vivir"; III. "Vida conflictiva"; IV. "A qué llamamos España."

In the first two parts, the author describes the various geographic regions of Spain, heaping warm eulogy on the good in all of them, at the same time that he points out their various deficiencies and flaws. Catalonia, Asturias and Cantabria evidently are the author's favorites, not least because of their geography and climate. Castilla he treats with sober praise for its lofty dignity and idealism, especially in the epic forms of expression that "castillanized" the peninsula and spread its influence to the outside world, together with the mysticism of ideals that explain both the root and the story of its more sublime aspirations. Both the plans of a divine providence and the unforeseen eventualities of history have stamped their impress on this region's characteristics: proud, exacting, cautious but bold to accomplish hazardous deeds, mystical, of unlimited idealism, with an undying hope to lift itself to the heights in order to live fully. The following Teresian tryptich is perhaps its best expression: