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Aspects of the Vedanta

Review by: J. Ellis McTaggart

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It is to be supposed that Professor Craig intends to supplement this volume with one treating the Theology and Ethics of post-exilic Israel. The chapter in this volume dealing with "The Exile, 500 B. C. onward" is wholly inadequate. It is scarcely conceivable that after the careful attention bestowed by Professor Duff on the Yahwists and Eloists, the ethically most important work that has come down to us from Hebrew antiquity, the book of Job, is thus to be dismissed in a few words.

The plan was probably that Professor Duff should stop with the Exile. While it is somewhat difficult to gain a real conception of the growth of Israel's religious life and its ethical development from this volume, and occasionally there is an evident apologetic strain, as when the Yahwists are praised for "silently regretting and condemning" certain immoral practices, it should be gratefully acknowledged that, in his interpretation of the earliest Hebrew folk-lore, the prophetic and the pre-exilic legislation, Professor Duff has succeeded, to a remarkable degree, in discovering individual peculiarities, spiritual tendencies, and ethical ideals.

NATHANIEL SCHMIDT.

CORNELL UNIVERSITY.

ASPECTS OF THE VEDANTA. Madras: Natesan & Co., 1904, pp. 168.

This valuable little book contains seven essays by five Hindu scholars to which is added a reprint of a short article by the late Prof. Max Muller. I am inclined to think that the most interesting to Western readers will be the first essay, "The Vedanta in Outline" (Pandit Sitanath Tattvabhushan). In it there is given a very clear account of the difference between the three schools of Vedantic philosophy. Sankara taught that absolute Monism which is the only form of Vedantic philosophy which is well-known in the West—a fact to be accounted for, probably, by the greater number of his disciples. A less extreme form is that of Ramanuja whose theory of the relation of God and the world, as here expounded, seems to have a striking resemblance to that of Lotze. The school of Madhva, again, is frankly dualistic on this question.

The same author has a very interesting essay on "The Vedantic Doctrine of Future Life," in which the theory of pre-existence is defended with great skill.

The two essays of the late Mr. M. V. Aiyar deal with "Some Reasons for the Study of the Vedanta" and "The Ethics of the Vedanta." On page 76 Mr. Aiyar has an interesting discussion on the relation of morality to the rejection of the personality of God by the school of Sankara.

Prof. Rangachariyar writes on "The Vedanta Religion," and Swami Saradananda on the "Theory and Practice of the Vedanta." These essays necessarily cover, more or less, the same ground as those previously mentioned, but the discussion of the same subjects from a slightly different point of view assists the reader to form more definite conceptions.

On page 121 a parable is given from the Vedas, "Two birds of bright golden plumage, inseparable companions of each other, are sitting on the same tree, the one on the higher and the other on the lower branches of it. The upper bird, not caring to taste the sweet and bitter fruits of the tree, sits majestic in his own glory, and sees the lower one tasting the fruits. As the lower bird gets the taste of the bitter fruit of the tree, he grows disgusted and looks up to the splendid vision above him of the upper bird, and draws himself nearer to him. . . . So on he advances till at last when he reaches the upper bird the whole vision changes, and he finds himself to be the upper bird who was sitting in all splendor and majesty all the time." This has a most remarkable resemblance to the main idea of Attar's poem, translated by Fitzgerald as "The Bird Parliament." And yet it seems impossible that a Mohammedan of the thirteenth century could have known the Vedas.

The last essay in the book—"The Vedanta for the World," by Swami Vivekananda—consists mainly of practical advice to the Hindu population of India. The whole book is worthy of careful study by everyone interested in theology or philosophy.

J. ELLIS McTAGGART.

TRINITY COLLEGE, CAMBRIDGE.

PRIMITIVE LOVE AND LOVE-STORIES. By Henry T. Finck.  
New York: Charles Scribner's Sons, 1899. Pp. xvii, 851.

Seventeen years ago the distinguished musical critic of the New York *Evening Post* published a volume entitled "Romantic Love and Personal Beauty." In this work he propounded the theory that unselfish, supersensual love is a distinctly modern sen-