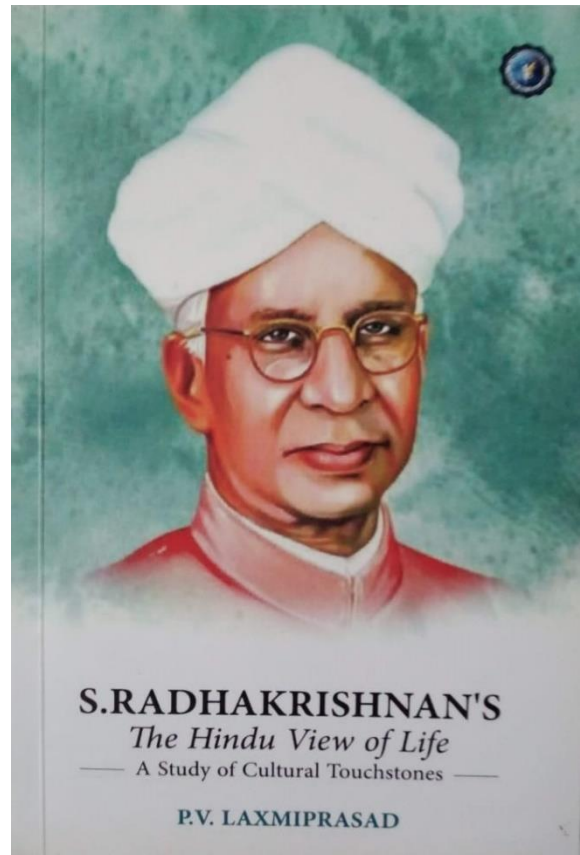


**P. V. Laxmiprasad's *Sarvepalli Radhakrishna's The Hindu View of Life*,  
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P. V Laxmiprasad's penchant for Hinduism is revealed in this book, Sarvepalli Radhakrishnan's *The Hindu View of Life*. He started this book with a great quote "Satyam Jnanam Anantam Brahma" which is apt for this book i.e. if you think that this book is like Brahmam (reality) all the other three are the parts of it, you can be aware of what satyam (truth) jnanam (consciousness) and anantam (infinite knowledge) about Hinduism. Master quotes from Master thinkers pave the way to give a brief as well as deep understanding of Hinduism. Having a deep devotion to Hinduism, Dr. Laxmiprasad takes up the great work of a renowned philosopher, who is bridge builder between India and the West. Dr. S.



Radhakrishnan's brief biography is given with the titles of all his 20 principal writings.

Dr. P.V. Laxmiprasad's introduction focuses on Hinduism which is the third largest and the world's oldest religion along with Christianity and Islam. Practitioners consider this Hindu religion Sanatana Dharma. He says that Hinduism includes a range of philosophies, eternal duties such as honesty, patience and so on, prominent themes such as four Pusharthas, Hindu practices such as rituals include worship, meditation and so on and Hindu texts. He also says that worshipping a single deity though praying to other gods and goddesses to reach them, believing in the doctrines of 'samsara', believing in soul, achieving 'moksha', believing in

religion, striving to achieve 'dharma', revering all living creatures, relating to other religions, believing in symbols such as om and swasthik, and giving value to sacred writings like the Vedas.

After introduction one more essential point is discussed by Dr. P. V. Laxmiprasad, i.e. beliefs and practices of Hinduism. Hinduism taught us Vedanta that means body is just a chariot to carry our soul, the spark of God. This Vedanta is a concluding part of the Vedas. The Upanishads are also one of the parts of the Vedas. The soul or the spirit in our body undergoes training known as yoga for purification and refinity. Yoga is of four types such as Karma yoga (discipline of right actions), Bhakti yoga (path of devotion), Jnana yoga (analytical mind) and Raja yoga (mental control).

Laxmiprasad describes that various sects of Hinduism are present in the life of a human being. Incarnations of God are prayed for help and protection. It is believed that our previous births will decide our happiness or suffering in this life. His attention on number 'four' is praiseworthy. Firstly, four yogas have already been discussed in the earlier part. Now, secondly, four varnas such as Brahmins, Kshatriyas, Vaishyas and Shudras, and thirdly four stages of the life of human beings such as child, adult, ascetic and holy man and fourthly dharma with four padas is yet to be discussed in the later parts of this book. Hindu scriptures are started with the Vedas (hymns), the Upanishads (parables), the Ramayana, the Mahabharata, the Bhagavad Gita and so on provide the essence of Hinduism.

P. V. Laxmiprasad's Revisiting the legacy of Swami Vivekananda: Hinduism against 'Hindutva' once again mirrors the magnitude of our Hindu culture and greatness of Swami Vivekananda. Swami Vivekananda's dream is different from what we are following now in the form of rituals in India. His ideology of Hinduism is with tolerance, inclusiveness without caste and creed. 'Who is a Hindu' in the words of Dr. Laxmiprasad is clear with the definitions provided by great souls and institutions like Bala Gangadhar Tilak, K. Navaratnam, Mahatma Gandhi, Sri Pramukh Swami Maharaj, Swami Vivekananda, Sri Jayendra Saraswati, S. Radhakrishnan, The Vishva Hindu parishad and even The Indian Supreme Court. Dr. Laxmiprasad triggers on 'Hinduism' and 'Hindutva' are two different connotations from the perceptions of Swami Vivekananda and Vinayak Damodar Savarkar. Vivekananda's Hinduism is across the nations and nationality but with spirituality whereas Savarkar's Hindutva is in touch with blood, race, culture and veneration for India.

Dr. Laxmiprasad's description of the four lectures given to the students of the Manchester College, Oxford in September, 1926 by Sarvelli Radhakrishnan is admirable. He describes lucidly about his philosophy of Hindu religion. The central ideas in his philosophy are metaphysics and epistemology. His metaphysics is observed in Advaita Vedanta tradition. Firstly, Dr. S. Radhakrishnan has explained lucidly the metaphysics of Sankaracharya and its applications suitable for the current needs of the people. He also elucidates the relation between maya, an illusion and Brahman, reality. This topic is truly in depth to understand and discuss. That's why he wants to make ordinary people also understand his metaphysics through his lectures.

Secondly, Laxmiprasad focuses on his Epistemology. This epistemology covers two different ideas such as intuition, an expectation and experience. There are no perfect definitions for intuition. His intuition is consolidated by Laxmiprasad in three ways such as integral, experience and result of experience that are found in the world of actions and relations. An individual can have a few innate qualities which define his character. This character gives a kind of satisfaction, joy, confidence, decision making and peace. It is an immediate experience without thought. He finally says that intuition is nothing but creativity and reality. There is no way to consider language and logic for intuition.

Lakshmiprasad observed four varieties of experiences written by Dr. S. Radhakrishnan. They are Cognitive, Psychic, Aesthetic and Ethical and Religious. Firstly, the cognitive experience has been divided into three categories: sense experience, discursive reasoning and intuitive apprehension. Sense experience is nothing but intuition as it shows both inner and outer characters of the world. Discursive Reasoning and logical knowledge is subsequent to sense experience. Sensory experience is direct knowledge whereas discursive reasoning is based on analysis and synthesis. Intuitive Apprehension is observed that intuition is creativity but logic deals with facts and principles. So, sometimes intuitiveness is ignored in the language of logic. People give more value to logic than intuition though without intuition there is no logic.

Laxmiprasad's next focus is on psychic experience after cognitive. Dr. S. Radhakrishnan said that man's mind is classified into three aspects such as subconscious, conscious and super conscious mind. Telepathy and clairvoyance are the best accomplishments of psychic experience. He also says that the psychic mind is not only super conscious but also suprasensory. The third experience is aesthetic experience which will never be confused with

artistic experience. An artist can describe his piece of work in his own manner with connotation and denotation and the scientist also comes with his own laws and observations. Though the art and science are two distinctive forms, he conveys the it through an impressive quote “Poetry is the language of the soul whereas prose is the language of science”.

Dr. S. Radhakrishnan’s the forth experience is ethical experience which is a perfect construction from our ancestors. It is not made up in the hands of the people who live in this present world. He says that every human being ultimately listens to his/her inner voice than the outer world. Getting signs from the nature and following his soul of the world proves his/her ethical experience. Dr. S. Radhakrishnan’s Religious Pluralism is the last experience where the people worship various Gods such as Absolute, personal God, incarnations of Rama, Krishna, deities, sages and spirits. Religious experiences drive a human being to develop and progress spiritually. He says tradition which is a part of Advaita Vedanta is unique and valuable.

Laxmiprasad abridged Dr. S. Radhakrishnan’s The Hindu View of Life in his remarkable style. His book is classified into four chapters. They are Religious Experience-Its Nature and Content, Conflict of Religions-The Hindu Attitude, The Hindu Dharma-I and The Hindu Dharma II. The first chapter explore the characteristics of Hinduism. The word Hindu is a geographical term and it does not refer to any religion. The Vedas are the pillars of Hindu culture and beliefs. Diversified worship is found in Hindu culture. People follow different Gods, deities and spirits that’s why there are various books appear, a few to mention are the Puranas, the Ramayana, the Mahabharata and so on. Hinduism provided foundation for many a culture like China, Japan, Tibet, Burma and Ceylon.

Laxmiprasad simply says the words of Dr. S Radhakrishna’s definitions of Hindu culture and its roots. The Sanskrit word, Sindhu is a historical name for the Indus River, is a basic point for extracting the word Hindus. At first, this Hindu is referred to the aboriginal tribes lived across the Indus River. Dr. S. Radhakrishnan says that Religious Experience is a self certifying character. Purans says about the universe and geographical concepts, Bhuddhism Tantras, reformations, establishment of Arya and Brahma Samaj are the later achievements of following religion. Faith, knowledge and discipline represent the Upanishads, Brahma Sutra and Bhagavad Gita respectively. He also says that God is a supreme personality with whom one can learn how to survive in this world. Hinduism is said in four fold: Dhrama (truth), Artha

(economical and political) , Kama (cause of life) and Moksha (enlightenment) then Maya (illusion) to Moksha. Religious experience brings brotherhood and oneness.

The second chapter, Conflict of Religions: The Hindu Attitude should be understandable to both Hindus and non-Hindus. Hinduism is another name for tolerance as in India's numerous religious people such as Christians and Muslim and Hindus, these are living together with brotherhood. Conflicts and altercations are natural among all the religions but no religion will miss its values and spirit as these are all essential. Conflict between Shaivaite and Vaishnaivite is ridiculous as Siva and Vishnu are one and the same. At the end, he expresses his belief in Hinduism that is, it can do wonders. World becomes and global village so the word religion becomes very petty and the entire world becomes a single community. Democracy and secularism are the two eyes to the state of Hinduism. It promotes mutual understanding and harmony among various religious people.

The Third chapter is Hindu Dharma-I. Dharma is a fundamental concept in Indian philosophy and religion. It appears that some objections to Hindu epics stem from the doctrine of Maya, which questions the reality of the world. Dr. S. Radhakrishnan's perspective emphasizes the relative reality of the phenomenal world, suggesting that all things contribute to the realization of the self. The concept of Maya, as held by Lord Shiva, asserts that the real is enduring and free from change, aligning with the ultimate purpose of life: liberation from the cycles of birth, death, and rebirth. The fourfold plan of life in Hinduism, emphasizing dharma (righteousness), artha (wealth), kama (Desire), and moksha (philosophical freedom), continues to influence the Hindu mindset. Within societies, there is often natural elite that mirrors the collective ideals and emotions. Hinduism's enduring legacy rests on the eternal flow of its principles and Dharma across generations.

The final or the fourth chapter is Hindu Dharma-II focuses on the caste system in India. He suggests that the caste system, while often exploited and associated with exclusiveness, was originally intended to promote cooperation, tolerance, and trust. It emphasizes the man-made nature of the institution, without divine sanction, aiming to regulate social functions through a division of labour among castes. The idea is that each caste has a specific social purpose, code, and tradition, allowing for freedom. The emphasis is on fostering complementarity among the Brahmana, Kshatriya, Vaishya, and Sudra castes, forming an organic whole.

Laxmiprasad concludes Dr. Radhakrishnan's *The Hindu View of Life* by saying that his definition and promotion of Hinduism, Vedanta and the Religion of Spirit are the core themes in his life and works. Throughout his writing career, he showcases Hinduism as a sophisticated and internally consistent worldview. His lifelong endeavour is to articulate, defend and promote rich philosophical and ethical heritage of Hinduism. His thorough study on various religions articulates the differences and commonalities proved him a remarkable scholar and thinker. The roots of Buddhism and Jainism are found in ancient Indian culture though those are individual religions. His teachings of Hinduism indeed encompass a profound understanding of human life personal virtues and the cycle of birth and death. His frequent use of quote and metaphors are the added grace to his content. His work has been instrumental in fostering a greater appreciation and understanding of Hinduism both within India and around the world. By emphasizing the cultural heritage and spiritual wisdom embedded in Hindu traditions, Dr. S. Radhakrishnan sought to preserve and promote these values for future generations. Indeed, the cultural touchstones found in Radhakrishnan's writings serve as valuable resources for understanding Hinduism's rich tapestry of beliefs, customs, and civilization. They provide a roadmap for navigating the complexities of Hindu thought and practice, while also highlighting the enduring relevance of its teachings in the modern world. Laxmiprasad's taste for Hinduism is revealed through his choice of work and the captivating narration style he employs. His never ending flow adds beauty to his work. It is intriguing how his passion for a subject can enhance his creative output.