

ation and comparability, but it produces its redundancies. Several facts about "Einheitsgewerkschaft oder Richtungsgewerkschaft", T.U. leadership and internal democracy, are told twice.

Space could have been reserved for e.g.:

(1.) Short descriptions of key conflicts in T.U. evolution. If a reader is not familiar with the 'famous Hongkong-Shanghai dockworkers' strike of 1922' etc, three lines of description are helpful.

(2.) Thanks to repression, corruption, 'corporativism' in a lot of countries sometimes even essential T.U. functions are transferred to spontaneous movements or informal organizations. The function of the Christian Churches and its priests e.g. in the Philippines, South Korea, Hong Kong is sufficiently well known. Such phenomena are mentioned only very briefly, if at all, thereby shifting the balance too much in favor of the official unions.

(3.) European observers tend to play down cultural and welfare activities of T.U.s, in particular everything which has to do with leisure time organization or looks like a pure gratification to the workers who stand faithfully behind their unions. It has the air of deviation from the true or classical duties of a T.U., last not least because some of the so-called yellow unions in Asia confine themselves solely to these tasks. Nevertheless, through this kind of activity many T.U.s try to fulfill welfare functions in countries where the government ("Sozialstaat") does not take care of them.

A final but crucial remark: information on Third World T.U.s becomes often completely obsolete in a few years' time because of fundamental political or economic turmoil. To cite the example of the country where the reviewer is presently living (Burkina Faso, formerly Upper Volta); here, ninety-five percent of the findings on the T.U. landscape have become out-dated after the Revolution of August 1983. Therefore, it is absolutely essential for this valuable handbook to be regularly updated.

Helmut Asche

Anindita Niyogi Balslev: *A Study of Time in Indian Philosophy.* Wiesbaden: Harrassowitz, 1983. 172 pp., DM 40.-

Sachchidananda H. Vatsyayan: *A Sense of Time. An Exploration of Time in Theory, Experience and Art.* Delhi: Oxford University Press, 1981. 64 pp., Rs 25.-

Change and transitoriness have puzzled mankind from time immemorial, probably since the origin of the human race. It is therefore quite natural that each cul-

ture has developed its own peculiar notions of time; or, as Vatsyayan puts it: "The *cultural significance* of even the most direct experience of time will vary from culture to culture" (p.6). An understanding of the concept or concepts of time therefore is crucial for any understanding of an alien culture, in so far as this is possible at all.

Balslev's "A Study of Time in Indian Philosophy" discusses the different interpretations of time in the classical systems. The author focusses on Sāṃkhya, Nyāya-Vaiśeṣika, Advaita-Vedānta and the main systems of Buddhist philosophy, intentionally leaving out the pre-systematic treatment in earlier texts like the Upaniṣads and the somewhat popular approach in the epics and the purāṇic literature. Time in classical Indian philosophy always seems to be "objective", i.e. phenomenal time, its ontological status being closely connected with the ontological status given to the phenomenal world. Therefore the implications of any concept of time can be analysed best by a careful examination of the system's concept of causality. This analysis is the most important part of the book, covering five of its eight chapters and following to some extent the model of K.H. Potter's "Pre-suppositions of India's Philosophies" (the best introduction to the subject I've come across till now) in setting the different systems and their specific concept into a structural pattern of synchronous rather than diachronical relations. There can be no doubt that this approach is far more congenial to Indian philosophy than the traditional treatment in most of the "histories of philosophy", especially those by writers like Frauwallner and v. Glasenapp from the German school of Indian studies.

To the main part of the book are added three more chapters, one dealing with time "in the perspective of philosophy of language", one giving a summary called "an overall view of time in Indian philosophy", while the last one deals with the subject in an "intercultural perspective", discussing both parallels and differences in Western philosophy. Despite its lengthy, if didactic repetitions the book is likely to rouse or increase the reader's interest in the problems treated and to make him curious to go to the original sources, which no doubt is the highest achievement possible for any work of scholarship.

Quite different and far more stimulating, at times even provoking, is "A Sense of Time" by the late S.H. Vatsyayan, better known by his pen-name Ajneya. Being a creative writer, Vatsyayan is mainly interested in "human" time, i.e. "time as experienced by us (...), which has little, or only very indirect, connection with what we might for convenience call 'objective', or 'real' time, knowing full well that none of these terms will really stand up to close scrutiny" (pp. 5-6). As the book does not allow for a summary within a few lines, I confine myself to quoting a passage illustrating the author's harsh, but sound criticism of modern, especially Western man's obsession with history and the time or-

der of science leaving no room for the time order of human experience:

... man *needs* the timeless order of experience if he is not to let his personality and self disintegrate completely under the impact of what I might call 'commodity time' – time which is money, time which we hire, mortgage, buy and sell; time which, when used up, is fit only for the garbage heap (...) *Productive* time is precious, time consumed worthless.

Time as experienced by man in modern technological society increasingly exhausts itself in quantitative units measurable here and now. Therefore there is an inner distance from the past which obliterates its forms and divests it of meaning. The past is not only behind us, it has slid into limbo; it is also *psychologically* dead (...)

When we consider this psychological situation with the parallel fact that we never knew so much about the past as we do today, we are confronted with a paradox. We know more about the past, but the more we know about it the less it means to us: there is no feeling of continuity or identity. Indeed, we may even work up some kind of academic enthusiasm for our relationship with Pithecanthropus or the australoid ape, but from our own civilized human past the estrangement seems complete and irrevocable (p. 32).

However, the main object of Vatsyayan's essay is the problem of communicating human experience as it poses itself to modern literature as well as to the other arts. The book, therefore, is of great interest for all who want to learn more about contemporary Indian writing and thought.

Rainer Kimmig

Ajneya (Sachchidananda Vatsyayan): *Unterwegs zum Fluß. Erzählungen, Betrachtungen, Gedichte, zwei Briefe.* Edited by Lothar Lutze and Rainer Kimmig. (Neue Indische Bibliothek, 11). Freiburg: Wolf Mersch, 1986. 282 pages, DM 30.-

Ajneya (Sachchidananda Vatsyayan): *Lebenwollen. Erzählungen und essayistische Prosa.* Edited by Wolfgang Herwig. Hildesheim: edition collage, 1986. 79 pages, DM 12,80.

A series of first translations from Indian regional languages – this we owe to the publisher Wolf Mersch. The first book is dedicated to the learned poet S.H. Vatsyayan, known as "Ajneya", who wrote in Hindi and English. His creativity covered a wide range of literary genres. The selection in hand gives examples of his works in prose and verse, of essayistic texts, and of "reflections" from his