soul (*jīva*) as different (*anya*) from body". It is a pity that the translators do not refer to the Jaina parallel at all.

Thus everything tends to show that the *Dīgha Nikāya* is by no means one of the earliest and most original productions of the Buddhists, but that on the other hand it is one of the most important works for the history of Buddhist literature. All students of Buddhism and Indian literature will therefore be thankful for this new contribution to our knowledge of these texts. For we have here not only translations of sometimes very difficult texts, but also introductions and notes which are full of suggestive remarks on points of Buddhist teaching and on literary questions. May we not have to wait too long for the third and final volume!

M. WINTERNITZ.

COMPENDIUM OF PHILOSOPHY, being a Translation now made for the first time from the Original Pali of the *Abhidhammattha-Sangaha*, with Introductory Essay and Notes by SHWE ZAN AUNG, B.A. Revised and edited by Mrs. RHYS DAVIDS. pp. xxvi and 298. London: published for the Pali Text Society by Henry Frowde, 1910.

This book is the result of the joint labour of a Western philosopher and Pali scholar, Mrs. Rhys Davids, and a Burmese Buddhist scholar, Shwe Zan Aung, B.A. Mr. Aung has had the advantage of studying Abhidhamma or "philosophy"¹ under the learned monks of Burma. Burma has always been a seat of Abhidhamma learning. "Bhikkhus from Ceylon come now, as in days of old, to

¹ Mrs. Rhys Davids now considers "philosophy" to be the best translation of the term *Abhidhamma*. And if, as I think, *Dhamma* is best translated by "religion", *Abhidhamma* may well be taken as equal to the "philosophy of religion".

study philosophy under the Theras of Burma, so renowned are the latter for proficiency in this subject." But Mr. Aung is also versed in Western philosophy, and, besides, his whole manuscript has passed through the hands of Mrs. Rhys Davids, who had also written a translation of her own of the *Abhidhammattha-Sangaha* and sent it to Mr. Aung, who collated it with his own translation. Thus the translation now before us is, in the best and fullest sense of the words, the result of Eastern and Western effort combined.

The work here translated is "a primer of psychology and philosophy" which, as we are informed by Mrs. Rhys Davids, has been studied in Ceylon and Burma for probably eight centuries. It is ascribed to a teacher named Anuruddha, who is said to have lived earlier than the twelfth and later than the eighth century A.D. In Burma it is "classed under a group of classical summaries, or compendia, entitled Let-than, or Little-finger Manuals, nine in number, and having, most of them, an exegetical literature belonging to each work". This compendium has been commented on more than any of the others. It treats of the same subject-matter as Buddhaghosa's *Visuddhi-magga*, but has a different object in view. The *Visuddhi-magga* is ethical in its end, while the *Abhidhammattha-Sangaha* is psychological. "The two works are thus to some extent mutually complementary, and as such still hold the field as modern text-books for students of Buddhism in Buddhist countries." The text was published in the Journal of the Pali Text Society as early as 1884 by Professor Rhys Davids.

To the ordinary Western reader it will seem strange that these endless dry and terse categories, filling page after page, interrupted only by mnemonic summaries in which the subject-matter is still further condensed, should be termed "philosophy", and stranger still that a book consisting of hardly anything but dry lists and summaries—the

merest skeleton of a system—should rank as one of the most important treatises on philosophy in Buddhist countries. In fact, I much doubt if the book itself would convey any meaning to a Western mind had not Mr. Aung himself, in a well-written Introductory Essay (pp. 1–76), given a brief résumé of the teaching contained in the Compendium, and added numerous explanatory notes to his translation. But even so, it needs such a sympathetic student of Buddhist thought as Mrs. Rhys Davids to discern in this crudest outline of a system a psychological and ethical philosophy which after all deserves to be placed side by side with the best efforts of the great thinkers of the world.

The Editor herself anticipates “that the cursory reader, even if not unversed in our own psychological method, will not get past a feeling of repulsion and impatience”. But I am sure this feeling will give way to a feeling of respect for these earnest, if somewhat pedantic, Buddhist thinkers, when that cursory reader has read the Editor’s Preface, especially her fine remarks (pp. xvii–xxiv) on the merits of the Buddhist way of analysing mind, on the close alliance between psychology and ethics in Indian philosophy, on Buddhist “mysticism”, and on the parallelism between Herakleitean and Buddhist philosophy.

While the Editor’s Preface will probably be to most Western readers (as it was to the present writer) the most intrinsically interesting part of the book, the Appendix (pp. 220–85), which contains Mr. Aung’s extensive notes on some of the most important technical terms of Buddhist philosophy, will be found extremely useful by all students of Buddhism. More especially I would point out the very lucid and highly instructive discussions on the vexed question of the *Paṭiccasamuppāda* and on the true meaning of the term *Samkhārā*. Three useful indexes add to the usefulness of the volume, for which both the English editor and the Burmese author deserve our best thanks, and on

the publication of which the Pali Text Society is to be heartily congratulated.

M. WINTERNITZ.

THE VEDAS AND THEIR ANGAS AND UPANGAS. Vol. I. By
BEHARI LAL, B.A., Shastri, M.R.A.S. Lahore, 1910.

The alternative title of Mr. Behari Lal's work, *The Thesaurus of Knowledge Divine and Temporal*, indicates not inadequately the purpose with which he has written. We are all familiar with the strange works found in old libraries which expound all science, human and divine, in the light of the Bible, and which in each generation reinterpret the holy scripture to make it conform with the ideas of the day. So Mr. Behari Lal reinterprets the *R̥gveda*, and finds in it the tenets of his own creed, which seems to us to be allied to that of the Bhāgavatas: he believes in the reality of matter, of the individual soul, and of a personal divinity, and all these he finds in the *R̥gveda* as properly interpreted.

Proper interpretation necessarily involves the throwing to the winds of philology and of native tradition alike, and the resort to mysticism. We must satisfy ourselves with mentioning but a few of the author's conclusions: there is no human or animal sacrifice in the Vedas; ¹ *ālabbheta* means *upayauñjīta*, i.e. using in a proper way to acquire merit, i.e. giving it away; *avadyati* denotes the marking with colour of the limbs of the animals given; *māṃsa* means bran, not flesh; the legend of Śunaḥśepa means that the individual soul supplicates the Almighty God to save him from bondage. On the other hand, ² there is held to be no trace of ancestor-worship in the Vedas, but transmigration ³ is essentially a part of the Vedic belief, as it is of Mr. Behari Lal, and its existence is proved and its ultimate acceptance by the Western world,

¹ pp. 309-402.

² pp. 253-308.

³ pp. 429-52.