

LAWĀ'IH : A TREATISE ON ŠŪFISM BY . . . JĀMĪ. Facsimile of an old MS., with a translation by E. H. WHINFIELD, M.A., and MĪRZĀ MUḤAMMAD KĀZVĪNĪ, and Preface on the Influence of Greek Philosophy upon Šūfism. (Oriental Translation Fund, New Series, vol. xvi : Royal Asiatic Society, 1906.)

Few Persian scholars have rendered greater service to our knowledge of Muhammadan Mysticism than Mr. Whinfield, whose text and annotated translation of the *Gulshan-i-Ráz*, or "Rose-bower of Mystery," of Shaykh Maḥmūd Shabistārī, followed by his edition and translation of the Quatrains of 'Umar Khayyám, and his abridged translation of the *Mathnawī* of Jalálu'd-Dín Rūmī, and now by this work, have rendered accessible, not only to Persian scholars, but to all students of religion and religious emotion, four of the most attractive or important Persian works on this deeply interesting subject. It is doubtful whether mysticism can be fruitfully expounded by any writer, no matter how scholarly, who has not some sympathy with the mystics, as well as a wide knowledge of mysticism and its various manifestations in all ages and lands. He who would understand, and still more expound, the Persian mystics should have read not only their chief and most characteristic works, but something at least of the Vedantists, the Buddhists, the Neo-Platonists, the fourteenth-century German mystics, such as Eckhart and Tauler, the mystics of the Church of Rome, such as St. Theresa and Little John of the Cross, the French Quietists and the Quakers, not altogether neglecting the modern Theosophists and even the Christian Scientists. For mysticism is not a product of one age or one people, but is a spiritual experience in which certain temperaments at all times and in all countries participate, and these experiences may, apparently, occur independently of any external impulse.

Mysticism has been divided by Vaughan into three varieties, which he calls the "theosophic," the "theurgic," and the "theopathic"; Mr. Whinfield, following the

Catholic authorities, distinguishes "experimental" and "doctrinal" mysticism; while a third classification into endemic, epidemic, and sporadic might also, from a different point of view, be suggested. In Persia, mysticism is endemic, and it would be hardly possible for mortal strength to read all, or even a quarter, of the Persian mystical books which exist even at the present day. Of the earlier mystical poets Jalálu'd-Dín Rúmí, the author of the great mystical *Mathnawí* and of the *Diwán* which passes as that of Shams-i-Tabríz, is beyond question the greatest, though he modestly affects to regard Saná'í of Ghazna and Shaykh Farídu'd-Dín 'Aṭṭár as his masters. To Dr. Ethé belongs the credit of pointing out the importance of another early mystic, Shaykh Abú Sa'íd ibn Abi'l-Khayr, on whose biography such fine work has been done by Professor Zhukovski of St. Petersburg. Fakhru'd-Dín 'Iráqí, who died only fourteen years after the author of the *Mathnawí*, is another notable mystic, deeply influenced by the teachings of that most prolific Arab mystagogue Shaykh Muḥiyu'd-Dín Ibnu'l-'Arabi. 'Iráqí, besides a *Diwán* of singularly graceful poems, composed a very remarkable prose work, the *Lama'át*, which was commentated by Jámí, the author whom Mr. Whinfield now interprets for us. Of this work (both text and commentary) there is a Persian lithographed edition, published at Tíhrán in A.H. 1303 (A.D. 1886), besides a fair number of MSS., amongst them those marked *Add. 7749* and *Add. 16,822* in the British Museum. This book, itself modelled on the *Sawániḥ* of Shaykh Aḥmad Ghazzálí, very probably suggested to Jámí the idea of his *Lawa'ih*, and would make a very fitting continuation to the Library of Persian Mystics with which Mr. Whinfield has endowed us.

Of the details of the present work little need be said. The reproduction of the text by Messrs. Nopps is excellent, and so, needless to say, are Mr. Whinfield's translation and notes, the short ten-page Preface which precedes them, and the three Appendices which follow. We are glad to find ourselves in entire agreement with Mr. Whinfield as to the debt which the Šúfis owe to Plotinus and the Neo-

Platonists, a view which Mr. R. A. Nicholson, Persian Lecturer at Cambridge, has so ably developed in the Introduction to his *Selected Poems from the Diwān of Shams-i-Tabriz*. In Mīrzā Muḥammad of Qazwīn, the most careful and conscientious scholar I have ever met with amongst the Persians, Mr. Whinfield has found the best possible coadjutor in his work.

E. G. B.

H. KERN. VAITULYA, VETULLA, VETULYAKA. Versl. en Med. der K. Ak. von Wetenschappen, Letterk. 4<sup>e</sup> R., D. viii, pp. 312–319. Amsterdam, 1907. Also in *tiré à part*.

This short but important article throws a new light on the history of the two Vehicles of Buddhism. I may therefore be allowed to give a detailed account of it, as the number of English readers of the *Verslagen en Mededeelingen* is perhaps comparatively small.

In studying some new manuscript fragments of the Saddharma-puṇḍarīka, recently discovered in Kaşgar, Professor Kern, who is now preparing for the Bibliotheca Buddhica the European *princeps editio* of this Sūtra, was struck by the fact that the ordinary reading *Vaipulyasūtra*, ‘sūtra of great development,’ was superseded by a new one, *Vaitulyasūtra*; and, as it were to support this new form, there occurs also *vaitupulya*, a barbarous copyist’s error, due to the insertion of a marginal correction *pu* for the extraordinary *tu*.

Vaitulya is unknown in Sanskrit lexicons; but there is a king Vitula (Mbh. i, 5636, Calcutta edition), styled Vipula, ‘the large one,’ in the Bombay edition.

But, on the contrary, Vetulla is well known in the Singhalese Chronicles as the name of an heresy (*vetullavāda*) which was destroyed during the reign of Tissa, third century A.D. (*initio*). Nevertheless, its partisans were again, in the sixth century, defeated by the therā Jotipālaka.<sup>1</sup>

<sup>1</sup> Mahāvamsa, pp. 227, 255; Dīpav. xxii, 43; Lassen, ii, 1005–7; Kern, Manual of Buddhism, p. 124, note 3.