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different kinds of effects. From Dr. Robinson's translation (pp. 39 and 91) one gets the impression that we are not dealing with technical matters at all (and under other sets of circumstances this would be a virtue), but the fact is that the terms *rnam par smin pa'i bras bu*, *byed pa rgyu mthun gyi 'bras bu*, *dband gi 'bras bu*, *skyed ba byed pa'i 'bras bu*, and *smyong ba rgyu mthun gyi 'bras bu* have very specific meanings in a discussion of karma. To go into the details of these distinctions here would be beyond the scope of this evaluation. Suffice it therefore to refer the reader to a very adequate discussion of these very concepts in Geshe L. Sopa's *Lectures on Tibetan Religious Culture*.

I hope that by my bringing up these points the reader has not lost the forest for the trees. Despite minor discrepancies in the translations, the work is as a whole of superior quality. It should be a work that a general audience will find enjoyable reading. The inclusion of the Tibetan text and informative appendices will enhance its value to the specialist as well. All in all, James Robinson's *Buddha's Lions* will be a work that will find a wide range of appeal for many years to come.

José Cabezón

Tangles and Webs, by Padmasiri de Silva. Second edition. Foreword by Ninian Smart. Colombo: Lake House Investments LTD. 1976. 75 pp.

This rather slim tome has a more than ambitious task, namely, to offer a comparative analysis of Existentialism, Psychoanalysis, and Buddhism. One has to add here that de Silva means *Theravāda* Buddhism and all technical terms are given in the *Pāli* form. There are only six chapters: Existence, Pleasure, Tragedy, Anxiety, Alienation and Therapy; all but the last are key concepts in understanding Existentialism. The title *Tangles and Webs* comes from the *Antojaṭṭā Bahijaṭṭā* and de Silva says: "In the vast jungle of knots, tangles and webs, each man should clear up his own little mess" (p. 69). This notion is reinforced by a recent book in psychology: *Knots* by R. D. Laing, with which de Silva is familiar.

Indeed, the erudite de Silva is familiar with many schools of thought. In my opinion, he is most suited for writing this study, which has been influenced by his reading acquaintance of Ludwig Binswanger, a friend of Freud and the founder of the psychiatric school called "Existential Analysis." De Silva has already written a book on Freud, entitled *Buddhist and Freudian Psychology*, and a review of this book will be published presently in this same journal.

The main thesis of *Tangles and Webs* can be put succinctly: "The

comparative examination of Existentialism and Buddhism embedded in this monograph basically revolves round the concept of human suffering (*dukkha*). Though the Buddhist notion of *dukkha* is not an equivalent of existential *angst* or Freudian anxiety, the points of contact that go criss-cross through these concepts are certainly interesting" (p. ix). What is *dukkha* for de Silva? "The word *dukkha* has at least three broad usages: pain as a predominantly physical sensation, sorrow as something mental, and a general philosophical sense as unsatisfactoriness. In the third sense *dukkha* has been translated by many words, some of which are disharmony, anxiety, and unsatisfactoriness. This meaning becomes prominent when *dukkha* is considered as a universal characteristic of all *samsāric* existence, along with impermanence (*anicca*) and egolessness (*anattā*)" (p. 20). And, again, "It must be clearly stated at the onset that Buddhist *dukkha* is not an equivalent of existential *angst* or Freudian anxiety" (p. 54).

Nor does de Silva come down as a Buddhist fundamentalist, as do some writers, such as Gunapala Dharmasiri, who uses the *Pāli* texts in a different manner. De Silva understands the science of hermeneutics, or interpretation and application. For example, "The message of the Buddha is not limited to the problems of a specific historical era, but will always illuminate the changing panorama of the alienation of man from time to time" (p. 67). I must interject a personal slant and state that it is refreshing to read a Buddhist that critically reflects on his scriptures, using them as a guide, and does not merely quote Buddha's words without interpretation as the final word. Allow me to use here another direct quote: ". . . Buddhism is in a sense a therapeutic system based on the psychology of man" (p. 36). De Silva is concerned with the application of principles, as is evident from his last chapter.

The reader who spends time with this small volume will be rewarded. I suggest it be read three times: once to find out what it is about, secondly to understand what you have read, and finally to see how it better enables you to clarify the human riddle of existence. Perhaps the only shortcoming of this book is that it lacks both a bibliography and an index. Could it be that a future edition will rectify this?

Gary W. Houston

Buddhist and Freudian Psychology, by Padmasiri de Silva. Colombo: Lake House Investments LTD, 1978, 207 p. index.

"The condition of man today gives a sense of timeliness to our