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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

underlying theme: the image of man as a patient, society as sick and the Buddha and Freud as physicians." (p. 3). This then is what de Silva is going on to discuss in this fascinating and original book: a comparison between the therapeutic methods of Buddhism and Freud's psychoanalysis. The Buddhist axiom: "*sabbe sattā ummattakā*" (all worldlings are deranged) shows that both systems looked upon the neurosis of mankind as a problem with which to deal, but Freud saw the solution as a rational insight into one's own condition; whereas Buddha was concerned with a man's emotions and whole being. Both systems had a dynamic quality and not a static one; however, in de Silva's view Buddhism goes further than does Freud. Freud claims that man must live with the best adaptation to the human condition that one can have and Buddhism's *arahaṭ* professes to transcend this condition entirely.

De Silva's new book discusses and compares the following notions in the two systems: mind, unconscious, motivation, the libido versus *kamā-taṇhā*, the ego, ego instincts versus *bhava-taṇhā*, and finally the death instinct versus *vibhava-taṇhā*. The approach to these concepts is novel, detailed, and convincing. And, I would suggest that almost any reader could learn something about both Freud and early Buddhism from reading this book. De Silva is knowledgeable and a good writer as a bonus. I commend this book to your attention.

Gary W. Houston

*Buddhist-Christian Empathy*, by Joseph J. Spae, C.I.C.M. Chicago: The Chicago Institute of Theology and Culture, and Tokyo: Oriens Institute for Religious Research, 1980. 269 pp. (bibliography, index). U.S. \$16.00. ¥3500 (Japan).

This is an important book and a vexing book. It says so much yet it says so little. I am tempted to declaim that it was impossible to review, for I wished to haggle with the author over every other sentence, but short of writing my own book, that I cannot do. That I should wish to haggle is a mark of praise: worthless books need not be dignified by criticism. Fr. Spae is incapable of writing a worthless book.

Those who do not know Fr. Spae certainly should. He is a Belgian (hence he pronounces his name 'spah') Catholic priest of immense learning and global awareness, who has lived in Japan for over thirty years, thoroughly penetrating and lucidly expounding Japanese culture in a limpid, rhythmic English which only rarely stumbles, reminding us that it is not his mother tongue. A pupil of Lamotte, he displays many of