

This little book makes no claim to break new ground: it does not advance a new theory, or propose a new point of view from which to reassess established data. Professor Parrinder's purpose 'is to present a short and popular study of some of the leading Indian beliefs and theories about man' (pp. 12-13). He devotes most space to the classical Upaniṣads and the *Gītā*, but mentions most of the main currents of thought; Indian materialism, Vaiśeṣika philosophy, Tantra and Caitanya are the notable exceptions. Of these of course the Tantrists deemphasise and the materialists deny the indestructible soul, and so jar with the book's main theme. An Upaniṣadic passage which asserts that man is not born again is quoted (p. 73) but left without comment. Professor Parrinder's sympathies lie elsewhere: he tells us that 'the appearance of a more clearly apprehensible Supreme Being' was 'in response to religious need' (p. 46); describes Buddhism as 'ignoring God' (p. 33); and writes that 'Buddhist teaching is negative in *not seeing* that a being passes from one life to another, but positive in asserting the reality of transmigration and Karma' (p. 84, my italics).

As might be expected, the treatment of Buddhism is comparatively weak; in particular, the section entitled *Buddhist problems* (pp. 82-4) gives a less than adequate account of Buddhist theories of karma and transmigration.

It is also odd to say, 'Memories of past lives are not adduced as proof of transmigration' (p. 85), for such memories figure in standard Buddhist accounts of the process of Enlightenment (e.g. *Sāmañña-phala-sutta*). On p. 90 Professor Parrinder himself has the Buddha recalling his former lives. Similarly, it is odd to have the Buddhists speaking of the 'creation' of the world (p. 22), when the passage cited shows that they regarded such a creation as a delusion. The three cardinal sins of Buddhism are passion, hatred and delusion (not greed, which for Buddhists is synonymous with passion), and on Tibetan banners these are symbolised by the cock or dove, snake and pig respectively (p. 65). The reference to the hypothesised Buddhist soul as 'impermanent' (p. 34) is presumably a slip.

On Jaina souls Professor Parrinder misses the point when he writes that they 'were to be found in all living matter . . . down to animals and insects' (p. 29); that is true of Hindu and Buddhist souls too; Jains are distinguished by hylozoism, the belief that even matter *not* normally thought of as living is inhabited by souls.

On the whole, however, Professor Parrinder is a reliable guide through some of the main Indian ideas on the soul, if one is content to have them presented with hardly any reference to their historical context or development, and he does pack a lot into a small compass. The only idiosyncratic features are the type-setting of all quotations as if they were verse (which makes them look more gnomic) and the author's penchant for thumbnail etymologies of Sanskrit technical terms. The mention of remote English cognates is perhaps intended to make the words easy to remember, but it may rather confuse, even when the etymology is correct: a Gandharva is not 'fragrant' (p. 93); the *dehin* (soul) is not 'formed or moulded, like the English word "dough"' (p. 31), though one *might* say that of *deha* (the body); and it hardly seems relevant that *māyā* is 'distantly related to our word "measure"' (p. 49). Despite these quirks, teachers looking for another textbook in this field may be grateful for this competent rehash.

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