

signifying 'sand and gravel (or pebbles),' which play an important part in the preparation of the sacrificial altar. In the *Çatapatha Brāhmana* they are usually taken as being Agni's cinders and ashes.

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### 5. BUDDHIST ABHIDHAMMA.

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DEAR PROFESSOR RHYS DAVIDS,—In view of the unsettled state of opinion as to the real meaning of the Pāli word "Abhidhammo," the following extract from the MSS. of the *Atthasālinī*, Buddhaghosa's Commentary on the *Dhamma-saṅgaṇi* of the *Abhidhamma Pitaka*, may be of interest:—

"Tattha abhidhammo ti. Ken' atṭhena abhidhammo? Dhammātirekadhammavisesatṭhena atirekavisesatthadīpato hi ettha abhisaddo. Bālhā 'me dukkhā vedanā abhikkamanti abhikkantavaṇṇā ti ādisu viya. Tasmā yathā samussitesu bahusu chattersu ca dhajesu ca, yaṅ atirekappamānaṅ visesavaṇṇasaṅghānaṅ ca chattaṅ taṅ atichattaṅ ti vuccati, yo atirekappamāno nānāviraḅavaṇṇavisesasampanno va dhajo so atidhajo ti vuccati, yathā ca ekato sannipatitesu rājakumāresu c' eva devesu ca, yo jāti-bhoga-yasu-issariyādisampattihi atirekataro c' eva visesavantataro ca rājakumāro so abhirājakumāro ti vuccati, yo āyu-vaṇṇa-issariya sampatti ādīhi atirekataro c' eva visesavantataro ca devo atidevo ti vuccati, tathārūpo brahmā pi atibrahmā ti vuccati, evamevaṅ ayam pi dhammo dhammātireka dhammavisesatṭhena abhidhammo ti vuccati."

"In this passage he uses the word 'abhidhammo.' What is its meaning? Well, the word 'abhi' is here used to denote the meanings of 'excess' and 'distinction,' giving the meaning of 'excess over the dhammo' and 'distinction from the dhammo'—as in such passages as 'these very severe pains come hard upon me' . . . . .

“And so, just as when many sunshades and flags are uplifted, the sunshade that exceeds the rest in size and is distinguished from them in appearance and position, is called the ‘pre-eminent’ (ati) sunshade, and the flag that exceeds the rest in size and is distinguished from them by its various forms and colours, is called the ‘pre-eminent’ flag; and just as, when princes and kings are collected together, the prince who is superior in rank, wealth, honour, and dominion is called the ‘pre-eminent’ prince, and the king who exceeds and is distinguished from his fellows in long life, beauty, and dominion is called the ‘pre-eminent’ king, and a superior Brāhmā is called an *Ati-brāhmā*, just so this Dhammo (Truth) is called ‘*Abhi-dhammo*’ because it exceeds and is distinguished from the ‘*Dhammo*’—*i.e.* the *Sutta-Pitaka*.”

Buddhaghosa then proceeds to show the difference of treatment of the same subject in the *Sutta* and *Abhidhamma Pitakas*. The treatment is more detailed, he says, in the *Abhidhammo*. “The five *khandas*, for instance, are treated in the *Suttas* briefly and not in detail, whereas in the *Abhidhammo* they are set out much more fully. The same is the case with the 12 *Āyatanas*, the 18 Elements, the 4 Truths, etc.”

The outcome would seem to be that the difference between the *Suttas* and the *Abhidhamma* is one not of subject-matter but of treatment, and that the latter may be considered in a certain sense as the complement and expansion of the former, just as the Pauline Epistles are often supplementary commentaries of the Gospels, collecting and, to a certain extent, systematizing their scattered utterances.

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## 6. THE ŠŪFĪ CREED.

*Norwood, 12 May, 1894.*

DEAR SIR,—In his interesting paper on the “*Mantiq ut-Ṭāir*” Mr. Rogers referred to the analysis of the poem published by M. Garcin de Tassy under the title “*La*