

For copyright reasons, the frontispiece and all other illustrations in this volume have been blacked out. We are in the process of applying for permission to reproduce these illustrations electronically. Once permission is gained, the illustrations will be made available. We apologize for the inconvenience.

BOOK REVIEWS AND NOTES

BUDDHISM, by Paul Dahlke. Published by Macmillan & Company, London.

This notable book by Dr. Dahlke was published just before his death last year. The full title of the book is, Buddhism and its Place in the Mental Life of Mankind. The book offers little of a philosophical nature and little of doctrine, but as its name implies is strictly devoted to elucidating the place that Buddhism occupies in the thought-life of humanity. Being written by a German it is naturally closely reasoned, and, if one is looking for easy reading, he better pass it by. On the other hand, if he likes something worth while to ponder on, it is an excellent and profitable study.

Dr. Dahlke first points out that there are two common ways of trying to approach reality: one by objectifying the world and after the methods of science to approach the most satisfactory hypothesis; the other way is by faith, that is, to personalise one's ideals and then seek to identify one's life with its transcendent divinity. Buddhism, Dr. Dahlke points out, takes its characteristic Middle Path. Science is everlastingly trying to analyse facts and concepts and thereby makes finer and finer discriminations but never gets beyond its bits moving in time and space. Science may make life easier, it can never resolve its dissatisfactions and pain. Faith, on the other hand, is ever trying to construct out of its mental concepts, a picture, a scheme, an image, that it can worship. Unable to get rid of its haunting feeling of self-inferiority, it clings blindly to the infinite power, love or mercy of its fetich or metaphysical idealisation.

Dr. Dahlke shrewdly points out that Buddhism avoids both of these extremes by seeing in the universe of matter and mind and spirit an omnipresent principle of nutrition by which mental concepts are neither analysed and classified

and explained by each other, nor are they to be made into a magical mosaic imbued with supernatural qualities. According to this law of nutrition concepts derived from the senses or the intellect are to be considered as food, to be masticated and digested and assimilated in the universal process of growth, bridging the gap between matter and mind. Gautama had clearly seen this eternal process of growth through nutrition, and, by the seventh step of the Golden Path, Samadhi, had provided for the transition from the physical to the psychical plane; and, by the eighth step of the Golden Path, Dhyana, to digest and absorb one's ideals and thus to bridge the way between the psychic realm and the more unitive life of spirit in its pure significance. Looked at in the light of this principle of nutrition all the familiar conceptions of Buddhism—ignorance, karma, pain, non-egoity, Prajna, Bodhi, Buddha, Nirvana, all take on a new and convincing clarity. The book, is indeed, well worth reading and owning to read again.

WHAT IS BUDDHISM? Compiled and published by the Buddhist Lodge, London, 1928.

This small book of less than 250 pages is an honest and earnest effort by the group of English Buddhists in London to provide a simple exposition of Buddhism to meet the needs of Anglo-Saxons as they become interested in the Dharma. It seeks by question and answer to follow the natural working of the Occidental mind, and illustrates the replies by frequent quotations from European sources as well as from Buddhist scriptures. It tries to avoid dogmatism and seeks to convince the reader by an appeal to rational and common-sense principles. Its outlook is from a Hinayana point of view, generally, although some effort is made to do justice to the Mahayana spirit of Buddhism. The Mahayana doctrine presented is only that of the Zen school. The wonderful philosophies of the Kegon, the Tendai, and the Shingon do not seem to be known, and the Amida doctrine of "salvation

by faith'' professed by so many Japanese Buddhists is characterised as degraded and the mystic formula of love and devotion of *Namu Amida Butsu* is called a senseless repetition. The compilers do not understand the deep philosophy of the Mahayana and the great ideal of the Bodhi-sattva. Until the Mahayana is better known and presented, the answer to "What is Buddhism?" is only a partial one.

One misses something that to more advanced Buddhist scholars would seem to be important, perhaps, but on the whole, for the use of European beginners, and that is for whom the book was intended, it is to be commended.

WAS JESUS INFLUENCED BY BUDDHISM? by Dwight Goddard,
Thetford, Vermont, U.S.A.

This book is a very unusual one, in that it tries to prove that Jesus the founder of Christianity had been brought up in the semi-Buddhist sect of the Jews and was really a Buddhist at heart if not intentionally so. Of course the author is quite unable to definitely prove this thesis, and that has been promptly pointed out by his Christian critics, but he certainly makes out a very strong case based on circumstantial evidence. He is right in asserting that the historical and characteristic facts of the life and teachings of Jesus, as far as they can be safely recovered from the Gospels, all bear a very close resemblance to the facts and teachings of primitive Buddhist monastic life. But this resemblance is not proof. The author then undertakes to trace some connection between Jesus during his early life and the Jewish sect of the Essenes that existed at that time in the Jordan valley as a celibate community. Then he shows the likenesses in their practices to those of the Buddhist monasteries, but the great difficulty is to show any possible connection historically. This connection is seen by the author in the missionaries sent out by the great Buddhist Emperor Asoka to Egypt and Asia Minor during the second century B.C. But this is not 'proof'. Well,

perhaps not, but it is certainly very significant, and until Christian historians can offer something better to explain the origin of Jesus's characteristic ideas than that which is generally suggested, namely, that they came to him by direct inspiration from the Holy Spirit, that which the author offers will bear thinking about.

In the course of the book the author offers a very careful study of the rise and development of the Christian religion showing plainly how the more theistic legalism of Paul finding congenial soil in Greek and Roman mentality, finally dominated and crowded out the ethical idealism of Jesus that appealed more strongly to the Orient and that continued to spread there until the rise of Mohamedanism.

The author in his presentation of Buddhism shows an unusually correct and sympathetic understanding of primitive Buddhism. We would be glad to recommend the book to our readers but are advised that it is already out of print.

THE BUDDHIST ANNUAL OF CEYLON. Published by W. E. Bastian & Company, Colombo, Ceylon, 1928.

The present issue is numbered Vol. III, No. 2 and as usual is full of interesting selections covering a wide range of subjects, new translations, of Pali sutras, elucidation of particular doctrines, stories, poems and essays. Among the many contributors are many names well known to English readers. There is an abundance of illustrations, photographs, portraits, designs and so on. The annual has certainly kept up its record for presenting short, pithy but well-thought-out essays and interesting articles.

THE GOSPEL OF BUDDHA. By Paul Carus. Published by The Open Court Publishing Company, Chicago, Ill., U.S.A.

This book was originally published in 1894 and has been out of print for some time. It is now reprinted in a much larger and more attractive form. To those who are not familiar with the original editions, it may be said that

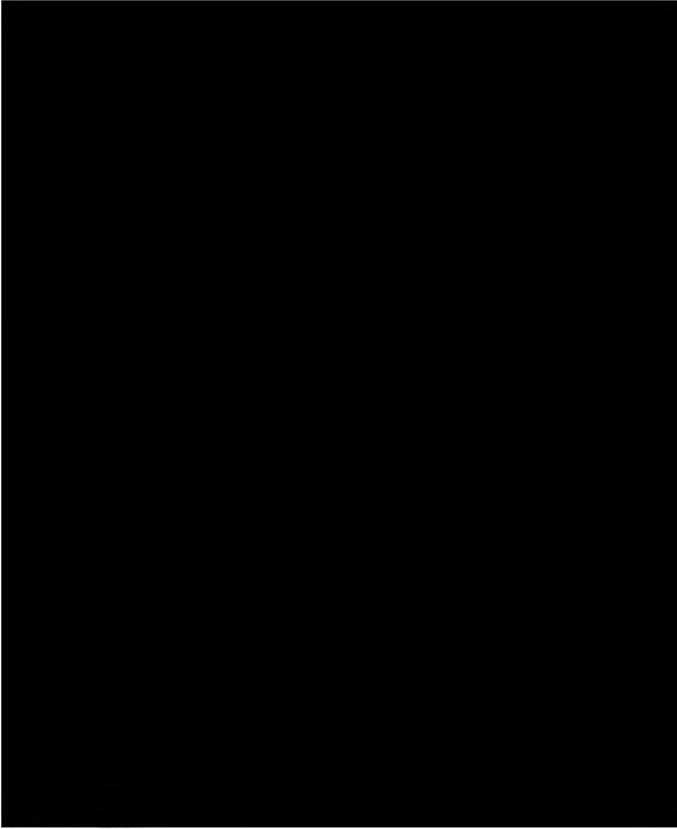
it tries to present the essential teachings of the Buddha in a popular style without losing any of their rationality and moral discipline. In fact the bulk of it are free translations of the old Buddhist Canon. Most of the original material is in the introductory and concluding chapters, and seems to be directed to set the reader thinking. Not the least attractive part of the publication are the line drawings by Miss Kopetsky.

While going over the old Chinese MSS donated by the Right Reverend Koyen Otani to the Library of the Otani Buddhist College (Otani Daigaku), Kyoto, it was discovered by Mr. Ryusan Nishimoto, librarian, that one of the MSS was in all likelihood the Chinese translation by Kumārajīva of the *Daśādhyaṇa-vinaya-bhikṣhunī-pratimokṣa*. Most of the MSS ante-date the T'ang ranging between the fifth and the sixth century, as they all belong to the Tun-huang findings. It is a well-known fact that Kumārajīva translated the monastery rules for the Bhikṣhu, and this text is in our possession, but so far there are no records that he also translated the rules for the Bhikṣhunīs, that is, for the Buddhist nuns. Mr. Nishimoto's discovery may be contested on this ground, but he has made a most painstaking study of the MS and has scientifically proved that the said MS is one of the documents that were lost very early in the history of Chinese Buddhism even within sixty years after the translator's death.

The *Daśa-ādhyāna-vinaya-bhikṣhunī-pratimokṣa* is a set of moral rules given presumably by the Buddha himself to the Buddhist nuns, and there are four Chinese translations of such rules belonging to different schools of Indian Buddhism, and this one ascribed by Mr. Nishimoto to Kumārajīva is the text of the Sarvāstivāda school. Mr. Nishimoto recently published a facsimile reproduction of the MS which is at least 1,400 years old judging from the style of the script, the texture of the paper, etc. The scroll is ac-

accompanied by a book in which the author advances strong arguments for the MS being Kumārajīva's work, and the text itself collated with the other Chinese versions, and also detailed explanations of each article regulating minutely and intimately the behaviours of the nuns. The original scroll is splendidly reproduced. The price of a facsimile copy and the text with its explanatory notes, etc., is twenty-five yen (¥ 25.00) including postage.

The one thousand and four hundredth anniversary of Bodhidharma, father of Chinese Zen Buddhism, was celebrated last autumn by followers of the Rinzai school of Zen in Kyoto. Public speeches were given at the Public Hall by eminent priests and scholars of the sect, and the meeting was attended by a large audience—so large indeed that the big Hall was not spacious enough to take all in. Bodhidharma, who is known popularly and also in history simply as Dharma or Daruma in Japanese (corresponding to Chinese Ta-mo), has gone through the singular fate of getting deeply involved in popular superstition and artistic and religious symbolism. Though we hardly think that there is any inherent necessity in the conception of Dharma as the founder of a religious school to be so treated by the Japanese, various accidents have contrived to see Dharma as a plaything for children, as a sign-board for paper-hangers, as decorative symbols of all kinds for industrial purposes. Mr. Chutaro Kido, of Kyoto, has made a most exhaustive collection of Dharma represented in every possible avenue of life. He has already spent about twenty years for this work, and, still anxious to enrich his collection, is ever ready to undertake even long journeys for the sake of a new discovery. A special hall was built by him to give a shelter to the collection, which may appropriately be called "Dharma Museum." He is planning to write an elaborate book on the subject fully illustrated. The figure of Bodhidharma as reproduced here is the oldest sculptural representation in Japan of the



The Earliest Statue of Bodhidharma Found
in Japan.

father of Zen. It bears the date, 1430, when it underwent a thorough repair. It is now kept at Empukuji, Yawata, near Osaka. Originally it was in Daruma-ji, Nara, where, according to tradition, Prince Shōtoku found Dharma in the form of a beggar. In fact, this temple is said to have been erected by the Prince himself wishing to commemorate this event—an interview between a royalty and a starving mendicant. How this tradition started is difficult to ascertain now. It is however very likely that even in those early days, i.e., early in the seventh century, some Indian Buddhist monks came over to Japan to propagate the doctrine of their teacher.
