

## REVIEWS AND NOTES

THE BUDDHA'S GOLDEN PATH, A manual of Practical Buddhism, Based on the Teachings and Practices of the Zen Sect, but Interpreted and Adapted to Meet Modern Conditions, by Dwight Goddard. Revised Second Edition. London: Luzac & Co., 1931. 214 pp.

Mr Goddard has spent some time in Japan studying Zen and practising Zen meditation, and his desire to share the results of his study has taken form in this little book, *The Buddha's Golden Path*. We could have preferred to have kept the word "Noble" to describe the Path, for that is the epithet generally used in the Buddhist works to designate the eightfold step along the Noble Path which the Buddha outlined.

Mr Goddard divides his book into three parts. The First Adventure is devoted to Emancipation attained through restraint of Physical Desire and he takes up the eight steps, viz., Right Ideas, Right Resolution, Right Speech, Right Behaviour, Right Vocation, Right Effort, Right Mindfulness and Right Concentration, and then he uses these eight steps of the path to show how they will lead the aspirant through right Mind Control to Enlightenment and in the third part through Concentration of Spirit to Tranquillisation. There are certain dogmatic assertions made by the author and sometimes it seems as if personal views were put to the fore rather than Buddhist teachings and in some ways the thought seems to be derived more from the Hinayana view of Buddhism than from the Mahayana, yet when this is said we have little but words of praise for this effort to put Buddhist ideas in a practical way before the beginner in Buddhism who finds the scholarly translations difficult and is seeking for some practical instruction. The best chapters in the book are those of the second part devoted to Right Mindfulness, Right Concentration and Right Intuition. The chapter which seems the least Buddhistic in tone and outlook is the one on Right Environment of the second part with its criticism of women. We would like to see this modified, for the author seems to have in his mind the picture only of a spiritual man hampered by a worldly-loving

wife, forgetting that this may be just as well applied to a spiritual woman who is hindered by a materialistically minded husband. To advance spiritually along the Noble Path is to divest oneself of all sex ideas and to realise that women as well as men are longing for the ideal.

We are sure that this book comes as a great help to many persons who wish for something eminently practical in their Buddhist study.

As the author says "The purpose of the Buddha's Golden Path is to enable one to attain within his deepest consciousness self-realisation and the patient acceptance of this supreme truth. To those who follow the Golden Path Buddha is refuge; Dharma is refuge; the Brotherhood of the Golden Path is refuge." We cannot but admire the earnestness of Mr Goddard's study which has enabled him to give this uplifting book to the Buddhist world. It is indeed a refuge for one who would learn in detail the necessary steps to tread the Noble Path.

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ASPECTS OF MAHAYANA BUDDHISM AND ITS RELATION TO HINAYANA, by Nalinksha Dutt, with a Foreword by Prof. Louis de la Vallée Poussin. Luzac & Co., London, 1930. 358 pp.

The object of this work the author states is to present an exposition of the principal doctrines of Mahayana as found in the early Mahayanic treatises and to show points of agreement and difference between the doctrines of Hinayana and Mahayana.

The first chapter is meant to help the readers to have a bird's-eye view of Buddhism for about seven centuries. The doctrines dealt with in the second and subsequent chapters belong to this period, though the sources from which the information has been drawn may be later. The second chapter shows that Mahayanists regarded themselves as the true followers of Buddha, and asserted that Buddha had only one form of teaching, the Mahayana; but the Hinayanists being, according to the Mahayanists, intellectually weak, could not comprehend it thoroughly. They considered themselves far superior to the Hinayanists and adduced reasons for this superiority. The third chapter is divided into four sections. It will be found from the first section

that according to the *Saddharmapundarika* and other Mahayana texts, the Hinayana teaching was only an expedient adopted by Buddha to suit the mental calibre of his early disciples, and that the Hinayanists were taught only Puḍgalaśūnyatā and not Dharmasūnyatā. It has been shown in the second section that the Buddha of the Hinayanists was really, according to the Mahayana view, one of his Nirmānakāyas, his two other kāyas being Sambhoga and Dharma. A review of the speculations of Trikāya in the various texts has been given in the section. The third section treats of the interpretation of Nirvāṇa. In it the conclusions drawn by scholars from the Piṭaka passages have been reviewed and the expositions of Buddhaghosa, Vasubandhu, Nāgārjuna and others have been summarised and compared. The fourth section deals with the four Truths and the Causal Law, the Paramārthasatyas of the Hinayanists. They are, however, Saṃvṛtīsatyas to the Mahayanists, whose Paramārtha or Pariniṣpannasatya is Dharmasūnyatā or Tathatā. The fourth chapter contains an exposition of the Bodhisattva-bhūmis, showing that the first six bhūmis correspond to the four stages of spiritual progress of the Hinayanists, and that the last four bhūmis are meant exclusively for Bodhisattvas for the comprehension of Dharmasūnyatā or Dharmasamatā and the acquisition of the extraordinary powers of a Buddha. It has been shown in the fifth chapter that Mahayanists depended upon the Hinayanists for their disciplinary code, adding to it some rules and practices in conformity with their own ideals.

In the Appendix an attempt has been made to ascertain the probable time of composition of the Prajñāpāramitās.

A full review of this book will be given in the next number of *The Eastern Buddhist*.

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We have also received with many thanks from Mr John Watkins, London, *Fragments of a Faith Forgotten*, by G. R. S. Mead and *Meister Eckhart, II*, translated by C. de B. Evans, and from Theodor Weicher, Leipzig, *Gesetze der Weltgeschichte, Indien*, by Hartmut Piper. The review of these books will go over also to the next issue of our magazine owing to giving in this number the entire conclusion of the *Daśabhūmika*.

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Owing to financial reasons, *Buddhism in England* is to change from a monthly to a bi-monthly. It would certainly be a great pity to have this admirable little magazine cease publication. It presents Buddhism in an interesting and attractive way to Western people. *The British Buddhist* has also been troubled financially, but we understand that the magazine is to continue and we are very glad to hear it.

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Other Buddhist magazines which come to us are: *The Mahā Bodhi*, from Calcutta, *The Buddhist Organ* of the Young Men's Buddhist Association in Ceylon, and *Der Buddhaweg und Wir Buddhisten*, the organ of the Gemeinde um Buddha in Berlin, edited by Herr Martin Steinke. Two Annuals came to us since our own last number, *The Hawaiian Buddhist Annual* for 1931, an attractive volume bound in blue and gold, containing many articles from writers all over the world, and *The Buddhist Annual of Ceylon* filled with many articles short and long on Buddhism and illustrated with many pictures. We are glad to welcome both these magazines which help to keep the torch of Buddhism blazing for English-speaking readers. A new comer to us is *The Aryan Path* published by the Theosophy Co. of Bombay, India. This magazine is issued in the endeavour to put out the true Theosophy as given in the early message of H. P. Blavatsky. The articles are by no means entirely theosophical but have a wide range and Buddhism is frequently presented. Well-known writers both Western and Eastern are contributors.

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Another new comer small but most acceptable is *The Vedanta Darpana*, or Mirror of Vedanta issued by the Vedanta Society of New York and devoted to the exposition in very short articles to the Vedanta philosophy.

We have received with thanks the following exchanges: *Message of the East*, Boston; *Vedanta Kesari*, India; *Pra-buddha Bharati*, India; *Shrine of Wisdom*, London; *Zeitschrift für Indologie und Iranistik*; *Occult Review*, London; *Extrême Asie*, Saigon; *Mythic Magazine*, India; *Theosophical Quarterly*, New York; *Bulletin of Oriental Studies*, London; *Bulletin of Bhandarkar Oriental Research Institute*, Poona, India; *Journal of Religion*, Chicago, Ill., U.S.A.; *The Epoch*,

Ilfracombe, England; *Rosicrusian Magazine*, Oceanside, Cal., U.S.A.; *Le Lotus Bleu*, Paris; *Le Revue Spirite*, Paris; *The Meher Message*, India; *The Liberal Catholic*, London; *The Theosophical Messenger*, Wheaton, Ill., U.S.A.; *Canadian Theosophist*, Toronto, Canada; *The Kalpaka*, Tinnevely, India; *The Vedic Magazine*, India; *The Logos*, Tübingen; *Journal of the Andha Historical Research*, Madras, India; *Journal Asiatique*, Paris; *Calamus*, Dublin, Ireland; *Inspiration*, Brookline, Mass., U.S.A.; *Indian Historical Quarterly*, Calcutta, India; *Il Progresso Religioso*, Rome; *Litterae Orientales*, Leipzig; *The Seer*, Carthage, Tunisie.

One of the Tun-huang MSS which found their way here to Japan has lately been placed on the Editor's desk. On examination it proves to be one of the lost MSS early in the history of Zen, for it is a collection of Shên-hui's sayings (神會語錄).

Shên-hui was one of the principal disciples of Hui-nêng\* 慧能, who is generally regarded by Zen followers as the sixth patriarch of their sect in China. The Zen school which is flourishing at present in China and Japan traces its origin either to Huai-jang of Nan-yüeh, 南嶽懷讓 or to Hsing-szū of Ch'ing-yüan, 青原行思, who were the fellow-disciples of Shên-hui under the sixth patriarch. The school of Shên-hui prospered very much for a while after the passing of Hui-nêng, but Shên-hui's descendants failed to assert the spirit of the master vigorously enough, and Huai-jang and Hsing-szū who were comparatively quiescent while Shên-hui was active, grew stronger and stronger. With the disappearance of Shên-hui's school itself, his sayings probably collected by his immediate disciples, also went out of sight; at least they failed to reach us of this later date.

Professor Hu Shih 胡適, of Peking University, published in 1930 an edition of the remains of the "Sayings of Shên-hui," 神會遺集, based on the Tun-huang MS preserved in the Bibliothèque Nationale, Paris. The work was most creditably edited by Professor Hu Shih. Compared with this

\* *Hui nêng* represents the Pekingese way of pronouncing 慧能 while the Southerners have for it *Wei-lang* as we know from 黃茂林's (*wong-mow-lam*) English translation of the *Sermons of the Sixth Patriarch*. The translator's own name will be *huang-mao-lin* according to Wade's system of transliteration.

edition, the present MS before us is completer in one respect and imperfect in another. For the first missing part is greater in ours than in Hu Shih's, while ours contains more dialogues and, besides, a short history of the six patriarchs of the Zen sect in China from Bodhidharma to Hui-nêng. What is most significant is the fact that our text bears the date, "The 22nd day of the 10th month in the 8th year of Chên-yüan, T'ang", when the MS was carefully revised under the auspices of a government official who was probably a disciple of Shên-hui. This colophone definitely fixes the date of our MS, which is the thirty-second year (792) after the death of Shên-hui himself (667-760). The Editor of this magazine intends to make this newly recovered document accessible to the general public at the earliest possible opportunity.

As Hu Shih fitly remarks in his edition of Shên-hui's sayings, most of the material we have for the historical study of Zen in China belongs to the Five Dynasties, Sung, and later periods. As to the material belonging to the T'ang when the Zen began to make its fuller development after Hung-jên, the fifth patriarch, it is very poor. But recently four most important MSS bearing on the history of Zen have been unearthed from the Tun-huang cave library where they have been kept buried for more than one thousand years. It is likely that there are some more such MSS still kept away from the public sight. The four are: (1) 楞伽師資記, treating of the transmission of the *Lankāvatāra*, which is one of the main texts of the Zen sect; (2) 歷代法寶記, Record of the Successive Masters of the Dharma-treasure, being a history of the Zen masters from Bodhidharma down to some of the disciples of Hui-nêng; (3) 神會遺集, Dialogues of Shên-hui; and (4) 南宗頓教施法壇經, Sermons of Hui-nêng.

*The Lankā Transmission* was to be published last summer in Peking, but owing to the trouble between China and Japan, the editor of the MS who undertook the work partly through the suggestion of the Editor of the present magazine, has not been able to complete it so that the general public cannot yet have access to it, though the present writer himself has fortunately been supplied with a few advanced copies of it. The work throws much light on the early history of Zen in China.

*The Record of the Dharma-treasure* has been incor-

porated into the Taisho edition of the Buddhist Tripitaka by Dr J. Takakusu and Dr K. Watanabe. The position held by the author of *The Record* is in opposition to that of *The Transmission*. The latter identifies the *Lañkāvatāra* with the teaching of the Zen school, thus taking Gunabhadra, the translator of the *Lañkāvatāra*, for the first patriarch of Zen in China and Bodhidharma as the second who succeeded him. Against this *The Record* upholds Bodhidharma as the first Zen master in China, for a mere translator is to be distinguished from the one who taught Zen in his practical life through meditation and realisation. *The Record*, however, pays particular attention to the transmission of the patriarchal robe which is supposed to have come down from Bodhidharma. At the time of Hui-nêng and Shên-hui, the whereabouts of the robe called out much comment among the Zen followers, and this fact is reflected even in the life of Hui-nêng as we have it in his *Platform Sermons*.

The Tun-huang MS copy of Hui-nêng's *Platform Sermons* differs a great deal from the current edition which came to take the present form in the Ming. *The Sermons* seems to have suffered a vicissitudinous fortune soon after its compilation. While it is still uncertain to tell definitely how far the hands of Shên-hui are visible in the work—as is maintained by Professor Hu Shih, there is no doubt that Zen reached its turning point at the time of Hui-nêng. A leader of thought is generally apt to be interpreted variously by his disciples. The one thing we notice most strongly emphasised both in Shên-hui and his master Hui-nêng is the importance of the *Vajracchedīka* where the Prajñā is given the first place in the six Pāramitās.

In the Shên-hui MS which has come to the hands of the Editor the *Vajracchedīka* and not the *Lañkāvatāra* is mentioned as the sutra that was given by Bodhidharma to his first disciple Hui-k'ê. Was there really a sort of rivalry between upholders of the *Vajracchedīka* and those of the *Lañkāvatāra* at the beginning of the new era in the history of Zen? All the history so far records the *Lañkāvatāra* to be the sutra so transmitted. As our MS is definitely dated 792, we know that in Middle T'ang the *Vajracchedīka* tradition was already asserted. Did Shên-hui invent the tradition in order to support his partiality to the Prajñā sutras?

There is no doubt that the discovery of this new Shên-

hui MS sheds much light on the history of Zen thought when it began to differentiate itself strongly and definitely from the older philosophical schools of Buddhism.

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The hospice for foreign students of Zen Buddhism at Empukuji, Yawata, near Kyoto, will be ready in June, this year. There is room for five residents. The accommodation will be very reasonable and consequently very simple. Residents will have small separate rooms with vegetarian fare, and the opportunity to practise Zen meditation under the abbot of Empukuji. Those who wish to take up residence there should apply with full particulars to the Editors of the *Eastern Buddhist*.

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The original of the portrait to Kōbō Daishi published as frontispiece to the *Eastern Buddhist*, July, 1931, is owned by Shinno-in, of Kōya-san, and it was through the kindness of Rev Gyōye Midzuhara that we were able to use it in our magazine.

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