

Among well-known Buddhists who died of late, Dr. Kōyō Sakaino was an authority in the study of Chinese Buddhism. He was born in 1871 in a Christian family in Sendai. Through the influence of Enryo Inoue, Sensho Murakami and other noted priests, he became a Buddhist and participated in the "New Buddhism" movement. Afterwards he became the head of Tōyō College which he resigned in 1923. Of his many works, the most famous are *The Brief History of Chinese Buddhism*, *Lectures on the History of Chinese Buddhism*, etc.

The Rev. Raifu Gonda, the ex-abbot of the Buzan Branch of the Shingon Sect and the ex-head of Taisho College, passed away recently aged eighty-nine. He was a learned scholar in the Shingōn doctrine and the first man who made the mysteries of it known to the public, by his *Commentary on Ryōbu Mandala*, *Outlines of Esoteric Buddhism*, and other works. He is said to have had such a progressive view that he wished to place Christ in the Mandala.

The Rev. Shinkyō Michishige, the abbot of the Jōdo Sect, and the Rev. Gempō Kitano, the abbot of the Sōtō Zen Sect, died also recently. And the Rev. Mitsuyu Ryūchi, abbot of Kongōbuji (Kōya), died at the age of ninety-two.

BOOKS AND MAGAZINES

YOGA PERSONAL HYGIENE, by Shri Yogendra, with a Preface by Dr. J. W. Fox. Yoga Institute, Bombay. 327 pp. Illustrated.

The purpose of the author of this book is to give a comprehensive presentation of the Yoga system of hygiene and prophylaxis in a scholarly and yet popular way. He writes on Yoga Personal Hygiene in order to give physical efficiency, to purify the body, to remove disease, to promote longevity and spiritual and moral elevation. He takes up in detail the Yoga method for the care of the teeth and mouth, the ear, nose, eye and stomach. He then goes on to describe the Yoga system of deep breathing, care of the sexual organs, the brain and the skin. The book contains a large amount of most interesting information and instruc-

tion. In one respect the Buddhist method of breathing disagrees not only with him but with many other teachers. In Zen Buddhism and other Buddhist schools as well as in non-Buddhist Japanese methods, the abdomen is *compressed* (drawn in,) during inhalation and expanded during exhalation. The great idea in Zen is to put the force both spiritual and physical in the *outgoing* breath, therefore the abdomen must be expanded and filled with power when the breath is exhaled.

The author lays great stress upon his methods for improving the digestive organs. Many of his exercises would prove difficult for persons who are not Indians accustomed from childhood to difficult postures. However they may doubtless be modified to suit the practiser. Many helpful suggestions for daily practice may be found in this interesting manual.

Publications of The Shrine of Wisdom, London:

A SYNTHESIS OF THE TEACHING OF SAINT PAUL
 THE SIMPLE WAY OF LAO TSZE
 A SYNTHESIS OF THE BHAGAVAD-GITA
 THE GOLDEN VERSES OF THE PYTHAGOREANS
 PLOTINUS ON THE BEAUTIFUL AND ON INTELLIGIBLE
 BEAUTY
 TWO DIALOGUES OF PLATO: THE FIRST ALCIBIADES AND
 THE MENO

The publications of the Shrine of Wisdom are tastily bound short abstracts of famous books or of the teachings of spiritual leaders. The Buddhist will find in them much of interest and pleasure in finding parallels and contrasts with Buddhism. As we read in the Proemial of the Synthesis of the Teachings of St. Paul, "The purpose of this Manual is to consider the Christian and Hermetic Mysteries in the light of each other and whilst preserving and respecting the particular tenets of the teachings of Christianity, to present a Synthesis that will lend itself also to a universal application." Students of the Trikaya theory in Buddhism will find the Holy Trinity explanation of St. Paul's of interest. We may contrast the conception of God as Father to the Dharmakaya, God as Son to the Nirmanakaya and God as the Holy Spirit to the Sambhogakaya. His list of the Re-

demptive Virtues and Graces may be set against the Buddhist Paramitas. We find Patience, Diligence and Compassion in both.

When we come to Lao Tsze the Buddhist is on more familiar ground, for there is some affinity between Taoism and Buddhism specially Zen Buddhism in its doctrine Wu Wei, non-action. Many of the sentences in the chapter on Wu-wei in this treatise reminds one of the dictums of Zen masters, for example *Meditating the Beginnings*.

Practice Wu Wei,—that is, be active with the activity of the Inner Life.

Be helpful with the service of the Inner Life.

Be fragrant with the fragrance of the Inner Life.

Regard the great as the small.

Regard the many as the few.

Requite hatred with goodness.

Meditate on difficult things while they are easy.

Do great deeds till they appear to be small.

To serve the world in difficult tasks, we must begin with those that are easy. To serve the world in great affairs, we must begin with those that are small.

That is why the Master, to the very end, does not become great; thus he is perfect in his greatness.

But even as lightly made resolutions inspire little faith, so lack of seriousness in little things makes difficult that which is easy.

That is why the Master regards all things as great; thus, to him, nothing is difficult from the beginning to the end.

THE BHAGAVAD-GITA being an oriental book has also strong parallels with Buddhism in its teachings. Yet it has also strong contrasts for the Gita is Vedantic and there are certain ideas upon which the Vedantist and the Buddhist part company such as the idea of the Self, Brahma as the Lord of the gods and the doctrine of Maya is somewhat different from the Buddhist doctrine of non-reality.

It is when we consider the Five Paths that we find an interesting parallel for all the Five Paths as outlined in the Gita unite together in forming the one path of the Bodhi-sattva. These Five Paths are:

1. Dharma Mārga, as the Path of Duty.
2. Karma Mārga, as the Path of Action.
3. Bhakti Mārga, as the Path of Aspiration.

4. Jnāna Mārga, as the Path of Knowledge.

5. Rāja Mārga, as the Path of Perfection.

Duty would correspond to the Sila Paramita of the Bodhisattva, Action to the Virya Paramita, Aspiration to the Dana Paramita, Knowledge to the Prajna Paramita, Perfection to the Jnana Paramita.

In Japanese Buddhism various sects can be taken to represent these separate paths, for example, Bhakti Marga the Path of Devotion by the Pure Land Sects, Jodo and Shin, Jnana Marga, the Path of Knowledge by the Tendai and Shingon and Raja Marga by the Zen, all of them partaking of the Dharma and Karma Margas. An interesting study could be made fully taking up the contrasts and parallels which the Buddhist would find in the Bhagavad-Gita.

When we come to Plato, the Buddhist is on more unfamiliar ground. *The First Alcibiades* may be contrasted with the Zen idea of Enlightenment and the Innate idea of truth in the *Meno* with the Shingon conception of the Elements and union with the Dharmakaya.

THE GOLDEN VERSES OF THE PYTHAGOREANS may be taken as a handbook for the Arhat. Directions seem more like the Hinayana for the benefit of the Practiser rather than for the Bodhisattva who uses his knowledge and deeds for the benefit of others. But as a guide for self-discipline, they are noble and wise and may form a part of the Bodhisattva's Sila practice.

Publications of The Theosophical Publishing House, Adyar, Madras, India :

DOUBT THE LIBERATOR by Serge Brisy

ANCIENT IDEALS IN MODERN MASONRY by C. W. Leadbeater

OUR RELATION TO CHILDREN by C. W. Leadbeater

NOTES ON THE GOSPEL ACCORDING TO JOHN by H. P. Blavatsky

THE OCCULT TEACHING OF THE CHRIST by Josephine Ransom

THE BOOK OF TAO.

These are booklets attractively bound in paper. The first one DOUBT, THE LIBERATOR, is based upon the teachings of Mr. Krishnanmti but applied personally. The second

one is the report of a lecture delivered to the Sydney Co-Masonic Lodge. The third one gives the author's ideas upon the relation between parents and children. The fourth consists of notes of H. P. Blavatsky, which formed the basis of discussion at the Blavatsky Lodge in October, 1889. THE OCCULT TEACHINGS OF THE CHRIST is from the point of view of The Secret Doctrine by H. P. Blavatsky. The most interesting of all is THE BOOK OF TAO with Notes by the Editor. These notes are very interesting and show a knowledge of and interest in Mahayana Buddhism.

We have recently received the following magazines in exchange: *Buddhism in England*, London; *The Maha-Bodhi*, Calcutta; *The Aryan Path*, Bombay; *Message of the East*, Boston; *Vedanta Darpana*, New York; *Vedanta Kesari*, India; *Shrine of Wisdom*, London; *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; *Le Lotus Bleu*, Paris; *The Liberal Catholic*, London; *The Theosophical Messenger*, Wheaton, Ill., U.S.A.; *The Kalpaka*, India; *Calamus*, Dublin, Ireland; *Indian Historical Quarterly*, Calcutta, India; *Il Progresso Religioso*, Rome; *Litterae Orientales*, Lepzig; *Zeitschrift für Indologie und Iranistik*; *Journal Asiatique*, Paris; *Journal of Urusvati, Himalayan Research Institute*, Urusvati, Punjab; *Wiener Beiträge zur Kulturgeschichte und Linguistik Veröffentlichungen des Institutes für Völkerkunde an der Universität Wien*, Vienna. *Yoga*, edited by Shri Yogendra Yoga Institute Bombay, India.

Buddhist Readings, compiled by Beatrice Lane Suzuki, associate editor of this magazine, has just been published by the Hirano Publishing House, of Kyoto. Although designed primarily for Japanese college students, it is the belief of the compiler that the book may be read with profit by general readers interested in Buddhism. The selections are from Mahayana literature, and taken for the most part from books and magazines either out of print or difficult to obtain. The book costs ¥1.30 plus postage and may be ordered from The Eastern Buddhist Society.

The Editors of the *Eastern Buddhist* are happy to be able to announce the publication of the first two hundred and forty pages, about $7\frac{1}{2} \times 10\frac{1}{2}$ inches in size, of the *Gaṇḍavyūha Sutra*, which form the first two parts of the text. The whole text may comprise more than 600 pages. It is printed in the Devanagari type, clear and quite readable. The *Gaṇḍavyūha* is also sometimes known as the *Avatamsaka*. (Cf. Beatrice L. Suzuki's article on the *Avatamsaka Sutra* appearing in the present number of the *Eastern Buddhist*.) It represents one of the highest peaks of development in the history of Buddhism. Sudhana is the name of the principal character who goes around from one teacher to another in his quest of the ultimate reality. There are more than fifty such teachers interviewed by the young seeker of truth, among whom we find several women and men of the world. The Bodhisattvas concerned with the spiritual welfare of the young pilgrim are Samantabhadra, Mañjuśrī, and Maitreya, all of whom are the outstanding figures in the Mahayana. Sudhana's visit to Maitreya's Sacred Tower is one of the most inspiring and most graphically depicted scenes in the spiritual career of a young Buddhist soul. *Essays in Zen Buddhism*, Series III, by D. T. Suzuki, gives further information regarding the *Gaṇḍavyūha*. Those who wish to know more about its publication may apply to the Editorial Office of the present magazine.

The Training of the Zen Buddhist Monk by D. T. Suzuki will appear during this summer. It describes the doings of the Zen monk in the training station known as Semmon Dōjō. The book is fully illustrated by Reverend Zenchu Sato, of Tokaiji, Kamakura, who is intimately acquainted with the life of the monk and at the same time able to express his knowledge with the painter's brush. A life of simplicity, poverty, humility, service, and prayer sums up the ideals of monkhood. It is in a way the protest of the religious spirit against the trends of modern life. The book contains over forty collotype illustrations, about $5\frac{1}{2} \times 8\frac{1}{2}$ inches in size, and circa 120 pp., costing perhaps ¥5.00 with postage extra.
