

BOOKS AND MAGAZINES

TIBETAN YOGA AND SECRET DOCTRINE OR SEVEN BOOKS OF WISDOM OF THE GREAT PATH, ACCORDING TO THE LATE LAMA RAZI DAWA, Samdup's English Rendering Arranged and Edited by W. Y. Evans-Wentz, with a Foreword by D. R. R. Marett. London: Oxford University Press, 1935. pp. 389. 16 s.

This book forms the third in a threefold series, the former two being THE TIBETAN BOOK OF THE DEAD and TIBET'S GREAT YOGI MILAREPA. There are seven Tibetan texts translated. The editor and translator Mr. Evans-Wentz is of the opinion "that it is only when the West understands the East and the East the West that a culture worthy of the name of civilisation will be evolved. In thus coming to realise that it is in reality One Family, humanity will free itself of all such mentally obscuring concepts as are in this epoch concomitant with nationality, race, caste, or creed, and there will dawn a truly New Age." To begin he gives a general introduction on the subject of Mahayana Buddhism as it is taught and practised in Tibet and then proceeds to his translation of the texts.

The first one *The Precious Rosary* are the Precepts of the Gurus which they give to their disciples. The editor gives interesting notes which serve as a commentary.

The second book is devoted to the teaching of The Nirvanic Path, The Yoga of the Great Symbol, a treatise on the practice of Yoga.

The third book is devoted to the Path of Knowledge, The Yoga of the Six Doctrines. In this book is described the interesting doctrine of Tūmmō, the Psychic Heat. According to this practice, a Yogi even in the midst of ice and snow can generate heat within his own body so that he is kept perfectly warm. In connection with Tūmmō, the Yogi practises certain forms of meditation, breathing, posture, etc., and these are of great interest. The chapter in this book on the Clear Light is suggestive in making comparisons with mysticism in different religions, the symbol of the light being found in all of them.

The fourth book is called *The Path of Transference* and is connected with death. The fifth book is connected with the cutting off of Egoism. The sixth book is called *The Path of the Five Wisdoms*. This is of special interest to us for the Five Wisdoms play a part in the Japanese Shingon Mandara. (See this number of the *Eastern Buddhist*.)

The seventh book is called *The Path of Transcendental Wisdom* and is also of special interest to us for it is *Prajñā-Pāramitā Sutra* so revered in the Japanese Zen sect. The form of it is the shortened *Prajñā Pāramitā* called in Japan *Shinnyo* used both in Shingon and Zen, translated from the Sanskrit by the editor of the *Eastern Buddhist* in his *Manual of Zen Buddhism*. This book has several arresting pictures and the entire book is of the greatest interest to the Buddhist student especially to the Mahayanist. The treatises have never been given to the Western world before and that they are now is due to the deep scholarship of Mr. Evans-Wentz.

A BUDDHIST BIBLIOGRAPHY, compiled by Arthur C. March.

Editor of *Buddhism in England*, published by The Buddhist Lodge, London, 1935. p. 257. 21/-

This is a valuable reference book for Buddhist students. The 2111 items are arranged according to the alphabetical order of authors, and not only books but magazine articles are included. It is the only complete Bibliography of Buddhism in the English language and must be considered as an indispensable tool for anyone who wishes to make a serious study of Buddhism or for the Buddhist worker who wishes to verify facts about Buddhist books quickly and accurately.

CONCENTRATION AND MEDITATION: A Manual of Mind Development, compiled and published by The Buddhist Lodge, London, 1935. 360 pp. 3/6.

The greater part of this book was originally published in serial form in the Magazine *Buddhism in England*. It now forms a handy compendium to the subjects of which it treats. The subject is divided into four main heads of Concentration, Lower Meditation, Higher Meditation and Contemplation together with an introduction, appendices, biblio-

graphy, glossary and index. This book will prove of value both to the beginner and the advanced student. Not all the exercises need be followed but those selected which seem to be most helpful. Meditation seems to be made rather more complicated than according to the simple methods taught in Japan. With one statement we must take exception and that is the one which advises against the repetition of words. This is quite contrary to Japanese methods which make great and constant use of repetition of words, in the Shingon with its mantra and in the Jōdo with its Nembutsu, even Zen often uses the koan vocally. Moreover we may add that to write of Zen methods without having studied them practically under a Zen teacher is a difficult matter.

This little book will be of great value to those who wish a small book of meditation which will give them a definite course to follow and save them searching through many books and stand them in stead until they can have a personal teacher of illumination to guide them. We are sure that readers will find much of help and inspiration.

BUDDHIST MEDITATION IN THE SOUTHERN SCHOOL: THEORY AND PRACTICE FOR WESTERNERS, by G. Constant Lounsbury, with a Foreword by Evans-Wentz, published by Kegan Paul Trench, Trubner and Co., 1935. pp. 163. 6 s.

This is a very different book from the forgoing for while Concentration and Meditation is chiefly from the point of view of Mahayana, this book is entirely from the standpoint of Hinayana. It is admirably presented and those who like precise and detailed instruction in Meditation will like it. Those who are used to more simple methods will find it weighty and cumbersome. But in spite of difference there is much here which can be taken to heart whether the aspirant belongs to the Northern or the Southern School of Buddhism.

From the Theosophical Publishing House, Adyar, Madras, India:

The Science of Dreams: A Study of Sleep and Dreams, by W. B. Crow, D. Sc., Ph. D. Cloth, pp. 42: According to the author "the study of sleep and dreams involves many factors, and although many theories of dreams have been

put forward I know of no system of philosophy which explains them adequately, other than the synthetic and all-embracing teachings which are known to the world today under the name of Theosophy and which have been expressed in the great works of its Founders and leaders."

The Purpose of Theosophy, by Mrs A. P. Sinnett, Adyar Pamphlet I., No. 193, pp. 32; II. Adyar Pamphlet, No. 194 pp. 42: This study was first published in 1885, the present fourth edition being that of 1935. It expounds the principles of theosophy as taught today as well as fifty years ago. When the author states "that the Eastern teaching advises to crush and subdue the personality that you may come to realise your oneness with the whole universal consciousness," all Buddhists can subscribe even though there may be some difference of opinion upon other matters. All will agree that "humanity should be unselfish" and this Theosophy and Buddhism alike teach.

Discipleship and Some Karmic Problems, by Annie Besant, Adyar Pamphlet No. 195, pp. 25: The problem of karma put into a simple and practical form.

Theories in Comparative Mythology, by Mohmi M. Chatterjee, Adyar Pamphlet No. 196.

A Seven Year Plan, by George S. Arundale.

My Work as President of the Theosophical Society, by George S. Arundale, pp. 49.

The Spirit of Youth, by George S. Arundale, pp. 43.

Methods of Psychic Development, by Irving S. Cooper. Manuals of Occultism, No. 1: According to the preface "this little manual is an attempt to express in clear and simple language free from all technical terms, the laws, practices and results of psychic development." It is stated "that the book is sent out with the earnest wish that a knowledge of the information it contains may not only save many from harm but may lead some nearer to the Light Eternal which dwells in every man."

THE SEVENTH GENERAL REPORT OF THE RAMAKRISHNA MISSION, 1931-33, September, 1934. Issued by The Governing Body from Belur Math, Howrah, India.

This pamphlet of 97 pages gives information of the Ramakrishna Mission in different parts of the world.

SRI RAMAKRISHNA CENTENARY, 11 page pamphlet issued by The Sri Ramakrishna Math, Belur, Howrah, India.

PARAMAHANSA RAMAKRISHNA, by Protap Chandra Mayumdar, Third Edition, Udbodhan Office, Baghbazar, Calcutta, 1930, 12 pages.

An extract from *The Theistic Quarterly Review* of October, 1897, telling something of the life of the Hindu saint.

MY MASTER, by Swami Vivekananda, Third Edition, issued by Advaita, Ashrama, Mayavati, Almora, Himalayas, 58 pages.

An address delivered in New York upon Paramahansa Ramakrishna.

KARMA YOGA, by Swami Vivekananda, Fourth Edition, published by Advaita Ashrama Mayavati, Almora, 1930, 122 pp. with frontispiece portrait of the Swami.

This is a famous little book written by the Swami many years ago on the doctrine of work, of work performed not for its fruits but for the work itself. The Swami declares that Buddha is the one man who carried the practice of Karma Yoga to perfection. "All the prophets of the world, except Buddha, had external motives to move them to unselfish action. The prophets of the world, with this single exception, may be divided into two sets, one set holding that they are incarnations of God come down on earth, and the other holding that they are only messengers from God, and both draw their impetus for work from outside, expect reward from outside, however highly spiritual may be the language they use. But Buddha is the only prophet who said, 'I do not care to know your various theories about God. What is the use of discussing all the subtle doctrines about the soul? Do good and be good. And this will take you to freedom and to whatever truth there is.' He was, in the conduct of his life, absolutely without personal motives; and what man worked more than he? Show me in history one character who has soared so high above all. The whole human race has produced but one such character, such high philosophy, such wide sympathy. This great philosopher,

preaching the highest philosophy, yet had the deepest sympathy for the lowest of animals, and never put forth any claims for himself. He is the ideal *Karma-Yogi*, acting entirely without motive, and the history of humanity shows him to have been the greatest man ever born; beyond compare the greatest combination of heart and brain that ever existed, the greatest soul-power that has ever been manifested. He is the first great reformer the world has seen. He was the first who dared to say, 'Believe not because some old manuscripts are produced, believe not because it is your national belief, because you have been made to believe it from your childhood; but reason it all out, and after you have analysed it, then, if you find that it will do good to one and all, believe it, live up to it, and help others to live up to it.' He works best who works without any motive, neither for money, nor for fame, nor for anything else; and when a man can do that, he will be a Buddha, and out of him will come the power to work in such a manner as will transform the world. This man represents the very highest ideal of *Karma-Yoga*."

TEACHINGS OF SRI RAMAKRISHNA, published by Advaita Ashrama, Mayavati, Almora, Himalayas, 401 pp.

In this new edition the teachings of Sri Ramakrishna which originally were brought out in two volumes are put in one volume after a thorough revision. In this small book are to be found the teachings of the great Hindu Saint, the Master of Swami Vivekananda. The chapter on Spiritual Practice is of special interest. Quite allied to Mahayana thought is the opening of this chapter. "When a thorn runs into the flesh, one extracts it with another, and then throws the two away. So 'relative' knowledge alone can remove that 'relative' ignorance which blinds the eye of the Self. But such knowledge and such ignorance are both alike included in Nescience; hence the man who attains to the highest Jnana, the knowledge of the Absolute, does away in the end with both knowledge and ignorance, being free himself from all duality."

THE RAMAKRISHNA MATH AND MISSION CONVENTION, 1926.
published by The Math Belur, Howrah, Bengal. 304 pp.

This is a record of the proceedings of the Ramakrishna Math and Mission Convention held in 1926 incidentally containing a general account of the Ramakrishna-Vivekananda movement and its achievements and progress.

THE CLASSIC OF PURITY: A New Translation by the Editors
of *The Shrine of Wisdom*, published by *The Shrine of
Wisdom*, 1934, pp. 7.

This is a short treatise supposed to be written by Ko Hsuan (A.D. 222-277), a Taoist. There have been previous English translations but this one strives to restore obscure passages to their original purity. It is a mystical book of great truth and beauty and it has affinity with Zen Buddhism. "He who attains Purity and Stillness enters into the Immutable Tao."

弘法大師御影及解説 (Historical Portraits of Kōbō Daishi).
compiled by Gyōyei Midzuhara.

Kūkai (774-835) who is better known as Kōbō Daishi is one of the greatest figures not only in the annals of Japanese Buddhism but in the general cultural history of Japan. Mt. Kōya has a world-wide reputation and is one of the sights foreign visitors do not fail to visit in Japan, and those who visit Kōya all know something of Kōbō Daishi. To the Japanese the name is as familiar as household words, and there are many proverbs associated with it.

As the founder of the Shingon sect more than one thousand years ago, his name has a mystical ring among his followers. "Namu Daishi Henjō Kongō" is for them an "Om Mani Padme Hum," and is recited by them as is "Namu Myōhō Renge Kyō" by followers of Nichiren and "Namu Amida Butsu" by those of Hōnen and Shinran. In this respect the Shingon is decidedly more personal than any other sects of Buddhism. There is reason for this. In Shingon Kōbō Daishi stands not as a transmitter of the truth, but as the truth itself, that is, as an incarnation of Dainichi Mahāvairocana Buddha.

The Shingon finds a deep meaning (*mitsu*=secret) in

every concrete object, and this has stimulated the art instinct of its advocates. The Mandala pictures in which the whole universe is given its symbolic interpretation require the highest development of artistic skill on the part of the painter. Sculpture has also found its share in the Shingon ritualism. When this characteristic tendency in Shingon to give a concrete form to every concept they have of their supreme reality is combined with their feeling for Kōbō Daishi as an earthly transformation of Dainichi, we understand how they vie with one another in preserving his form by every possible means. His portraits are said to have been painted several times during his life. The one kept in the innermost shrine at Kōya is ascribed to the Prince-monk Shinnyo who was one of the great disciples of Kōbō Daishi.

In fact Kōbō Daishi himself is considered still alive deeply absorbed in meditation and waiting for Miroku's (=Maitreya's) appearance on earth. When this inner cave was opened eighty-seven years after his entrance into meditation, it is said that he was seen as showing no change in expression. When he was yet alive, he was once observed by all who surrounded him in transfiguration emitting golden rays from his face. This was to prove his doctrine of "Sokushin Jōbutsu" which means that one in this fleshly body becomes a Buddha.

Reverend Gyōyei Midzuhara, of Shinnōin, Kōya, which is the temple founded by and dedicated to the prince-monk Shinnyo, has recently published (in Japanese) an artistically finished book containing the most important and representative portraits and statues of Kōbō Daishi, now extant in Japan. To collect them he travelled widely, visiting many temples and private collectors. The reproductions are most excellently executed by one of the artistic printers of Kyoto, known as the Benridō. The paper used is of the best Japanese *torinoko* variety. The pictures are kept in a case, and a book, containing a general introduction to the subject and an explanation of each reproduction, accompanies them. The paper for this book was specially made by the Kōya paper-men who have supplied Kōya with their product during the past centuries. The collotypes number fifty-six, the oldest of which dates 951 A.D., one hundred and eighteen years after Kōbō Daishi. The portrait by the prince-monk

Shinnyo which was made while Daishi was still among us is not allowed to be reproduced. It is the sacred treasure of Kōya, and the object of worship for all Shingon people.

The pictures collected here are often expressive of the time of their production. For instance, the one depicting Daishi in a Mandala together with many lay-Buddhists and other figures is significant in more than one respect. For in the assembly of over fifty persons most of whom are of the royal families we discover Prince Shōtoku, Daruma (founder of Zen), Yeshi (one of the Chinese Tendai patriarchs), Śrīmālā Devi (the royal lady of the sutra bearing her name), Amida attended by Kwannon and Seishi, etc. The Mandala was made during the Kamakura era. The association of Prince Shōtoku with Kōbō Daishi seems to have been a peculiar feature of Kamakura Buddhism. Prince Shōtoku comes also very closely related to Shinran Shōnin.

Reverend Midzuhara is one of the scholar-priests of Kōya who are actively striving to live up to the high spiritual standard traditionally permeating the Kōya atmosphere.

Magazines received in exchange for the *Eastern Buddhist: 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.; *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; *Litterae Orientales*, Leipzig; *Zeitschrift für Indologie und Iranistik*; *Journal Asiatique*, Paris; *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; *L'Asie Nouvelle*, Saigon; *The Theosophist*, Adyar India; *The Sufi*, Deventer, Holland.
