are looked at in detail. Whereas with the hand tools there is a precision closely related to the work in hand, with the machine there is a corresponding dullness and brutality which ignores the truth that each thing, like each person, has its own nature and character, and which treats materials as though they could be identified solely with their quantifiable aspects. The hand tools used in the wheelwright's shop would be used to 'humour', not drive the material. Endless variations were introduced into the work by the various qualities in the material which confronted the workman's ingenuity with a fresh problem every few minutes: 'It is clear that the workmen at the machine are not the same kind of men as those who had to use their hands and tools. The work is no longer "life and breath to the maker", the core of a human vocation sufficient to itself; the slight moral responsibility left to the machine-minder is no substitute for the full moral and full intellectual responsibility of the true workman.'

The basic flaw which Gill noticed in an industrial society was that, because the consumers of the products of machinery in such a society were themselves either factory hands or clerks, they lacked judgment of the quality of the wares that were produced. The sole criterion for deciding whether or not a thing should be made was that of consumer demand. This put the engineering of demand at the centre of the economic system, and put the men of business at the mercy of undisciplined fancy. Work accordingly became the business of producing, in the words of William Morris, 'measureless quantities of meaningless makeshifts.'

These debates questioning the basis of industrial society remain as pertinent as ever. The value of this volume lies in putting Gill's powerful insights into a clear and coherent format. The preface by Wendell Berry (also published in *TAR* 24) likewise brings into acute focus the need for a fresh look at Gill's ideas in 'the just begun histories of the computer revolution and genetic engineering'. Whilst this re-issue is not forthcoming in acknowledging the shortcomings of the messenger —an editorial note would have been sufficient to that end—it performs a valuable service by preserving for new audiences the value of the message.

Tristan Leicester

The Fragrance of Light: A Journey into Buddhist Wisdom compiled and edited by John Paraskevopoulos. Kettering OH: Sophia Perennis, 2015. 176 pp. $12.96.

Drawing on an extensive yet accessible selection of illuminating passages from masters and sacred scriptures of the Buddhist tradition, this anthology will stimulate, inspire and challenge the reader. It goes to the heart of what it means to be human

while reminding us of our fundamental need for the transcendent, which alone can set us free. Buddhism is a vibrant and living faith that can offer much to diverse seekers in the modern world, in that it provides much-needed spiritual medicine to an ailing humanity in need of saving Truth and an encounter with the Real.

This work consists of four chapters that present foundational teachings of the Buddhist tradition, preceded by short explanatory introductions: Chapter I: Where We Find Ourselves; Chapter II: Ultimate Reality; Chapter III: Living the Way; and Chapter IV: Immeasurable Life. Rev. Paraskevopoulos makes very useful observations about how the Buddhist tradition is often misunderstood in the West, especially in light of the dominant secular outlook of our age. He writes,

> Most Buddhists in the West . . . see Buddhism as a way of simply improving their lives through meditation, mindfulness and the observation of ethical precepts. The focus is very much on wholesome behaviour, a better understanding of our minds and emotions, and a desire to create a kinder, more harmonious world. All very laudable objectives and not in any way requiring, it seems, a belief in higher realities of a spiritual nature. (p. 37)

He goes on to explain that this desacralized outlook is not faithful to Buddhism's own understanding of itself as a spiritual path:

> The history of the Buddhist tradition, however, confronts us with a very different picture. Here we find supernatural buddhas, transcendent beings, miraculous happenings, divine realms in other parts of the cosmos and so forth. We also find a rich variety of devotional practices along with inspiring stories of faith, wonder and joy. While meditation and the moral life were a central feature of Buddhism as well, this traditional view is clearly more complex and diverse than the, arguably, one-dimensional variety of it that is dominant in some quarters today. (p. 37)

Contrary to how Buddhism is often presented (i.e., as simply a secular philosophy or profane psychology), the reality is that it embraces the whole gamut of spiritual, metaphysical, psychological and cosmological existence. In this respect, Buddhism is nothing less than a religion in the full sense of the word. Contemporary humanity, when reduced solely to its psychological dimension—that of *homo naturalis*—is a benighted caricature of fallen or *saṃsāric* humanity that has lost its center and thus its connection to the Divine. The texts assembled by Paraskevopoulos provide the materials for an understanding of the true spirit of Buddhism, as can be seen from the following examples.

A common misunderstanding is that Buddhism is pessimistic because it considers the human condition as suffering or misfortune (*duḥkha)*. The Buddha, however, offered clear reasons for this and taught a remedy for our suffering by showing how we might transcend the conditions of 'birth and death' *(saṃsāra*). The Buddha recognized that it is difficult to endure the human condition: 'It is painful to leave the world; it is painful to be in the world.' (p. 32) Likewise, the Buddha diagnosed the following predicament: 'All sentient beings are shrouded by afflictions,/Roaming in all conditions, subject to all miseries . . . .' (p. 25) From this perspective, we can appreciate the words of Genshin (942–1017): 'Delusion is the nature of ordinary beings' (p. 104); or as Kūkai (774–835) observed: 'Deranged men do not perceive their madness. . . . Deranged men wrongly believe in the notion of a permanent ego and are firmly attached to it.' (pp. 29–30)

A false identification with the empirical ego creates an unstable mind and unpredictable behavior. Hōnen (1133–1212) offers the following analogy: 'The mind of an ordinary person is never at rest but ceaselessly chases after sensory stimulation, like a monkey leaping from branch to branch of a tree. Perpetually distracted, the mind is very easy to stir up and very hard to calm down.' (p. 26)

According to Buddhist teachings, a human being is made up of five *skandhas*; these are 'The psycho-physical elements of the individual: namely, matter, sensation, perception, mental formations and consciousness—empirical ego as a transitory process.' (p. 47) The Buddhist scholar Edward Conze (1904–1979) speaks of the conflation of the ego with the transpersonal Self: 'We are urged to consider that nothing in our empirical self is worthy of being regarded as the real self.' (p. 15)

Daiei Kaneko (1881–1976) explains how we take for granted the notion of human identity, yet in real terms we know nothing about it: 'If we give thought to the matter, we would find that the self we think we know is only apparitional; the real self is something of which we know nothing.' (p. 17) He further emphasizes: 'Be yourself, throw down that mask, reflect on who you really are.' (p. 17) The Buddhist writer Marco Pallis (1895–1989) reminds us that 'egocentric consciousness is being mistaken for the real person.' (p. 98) Human identity consists of both ephemeral and immutable dimensions.

The contemporary Buddhist teacher Wasui Tatsuguchi writes of our need for 'a well-integrated personality that is fully aware of the mortal and spiritual within us.' (p. 88) In other words, our true identity is transpersonal in that it is more than just our empirical ego, for to be fully human is to abide in our eternal Buddha-nature.

The ultimate identity of *saṃsāra* and *nirvāṇa* is not necessarily evident at the beginning of the spiritual path; however, the illusory nature of dualism becomes more discernible when wisdom starts to take root in us. Shinran (1173–1263) speaks of how rare it is to be born as a human being and, by implication, the great respon-

sibility that we have to realize Buddha-nature as our true self: 'Rare it is to be born in human form . . . sentient beings of the present age in this defiled world live in a time without precepts, such that there are neither those who hold them nor those who violate them.' (p. 21)

No matter how upside-down and challenging the world around us becomes, the timeless teachings of Buddhism provide illuminating and essential reminders of how to live in a manner that will transform our inner life and keep us steadfast on the path. As Huang Po (d. 850) exhorts: 'Do not permit the events of your daily life to bind you, but never withdraw yourselves from them.' (p. 22)

The saints and sages of all the world's religions have pointed out that the highest good that can be offered to the world is for each of us to discover our real nature and submit to it. Myōzen (1184–1225) remarked that 'if you truly aspire to part from samsaric existence, there is certain to be appropriate benefit for every other being.' (p. 96) Shinran comments that the 'aspiration for Buddhahood is none other than the wish to save all beings.' (p. 99)

It is also worth noting that, within the Buddhist tradition, there is a great respect for other faiths and religious pluralism, as is evident in the words of King Aśoka (304–232): 'Contact (between religions) is good. One should listen to and respect the doctrines professed by others. . . . All should be well-learned in the good doctrines of other religions' (p. 71), to which Gampopa (1079–1153) adds the following: 'Study the teachings of the great sages of all sects impartially' (p. 62); while Ippen (1234–1289) declares 'Do not denounce the teachings followed by others.' (p. 75)

This anthology serves as an excellent companion for those who desire a deeper understanding of the Buddhist tradition and for all seekers wishing to discern, with clarity, the heart of this sapiential tradition. This work challenges secularized interpretations of Buddhism and aims to correct the distortions that are so prevalent in the West today. It is not the doctrines and methods of Buddhism, or any of the world's religions for that matter, that must now conform to the anti-spiritual climate of modernity, but rather it is for us to undergo a profound transformation in coming to see that the True and the Real do not change with the passing of time. Myōhen (1142–1224) offers us a final reflection that our highest duty as human beings is to set our thoughts 'wholly on the means by which to resolve the one great matter: breaking free from samsaric existence.' (p. 91)

Samuel Bendeck Sotillos