



THE BUDDHIST RAY.

"HAIL TO THEE, PEARL, HIDDEN IN THE LOTUS!"

VOL. I.

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DEVOTED TO BUDDHISM IN GENERAL, AND
TO THE BUDDHISM IN SWEDENBORG IN
PARTICULAR.

BUDDHISM AND CHARITY.

The "North American Review" for March, 1885, published an article by F. Max Müller, headed "Buddhist Charity," in which the learned Oxford Professor makes the following significant remarks:

"Most people are attracted by the doctrines of Buddhism, by its moral code, its parables, and its metaphysical teaching. But as one of the many solutions of the problem of poverty, or as an attempt at constructing a society in which no one should stand alone or feel himself forsaken, in which each man should love his neighbor as himself, not only in word but in very deed, I think it deserves the attention of all that are interested in the historical development of charity. In one sense, *Buddhism and Charity are synonymous terms.* The Buddhist brother lives on the charity of his brotherhood, or the monastery or college to which he belongs. The brotherhood lives on the charity of what we call the laity, the Upasakas, those who, though they do not join the brotherhood, support it as a religious duty by alms. *Charity, therefore, is the very life and soul of Buddhism*; or, as it has been expressed by a Buddhist: 'Charity, courtesy, benevolence, unselfishness, are to the world what the linch-pin is to the rolling chariot.' But charity with the Buddhists is not confined to giving alms; charity with them is one of the six, or ten, highest perfections, what they call Paramitas, and then becomes complete self-surrender, carried to

such an extreme that to our Western minds it is unreal and almost grotesque. The Paramitas are: charity, morality, long-suffering, earnestness, concentration, wisdom and prudence.

"By charity the Buddha meant not simply the giving of alms, not simply giving out of our abundance, giving, in fact, what we ourselves do neither want nor miss, but a readiness to give up everything, even what is dearest to us; not only our jewels and our land, but our life, nay, even more than our life, our wife and children, so that we may obtain what is called Buddhahood, and be able to save ourselves and our brethren from ignorance, misery, sin, and eternal transmigration. I have said that *Buddhism and Charity are synonymous.* It was charity, as preached and practiced in his last life, that enabled Gautama to reach the highest perfection in this life, when he preached and practiced the law. There is one Buddha to come, who is called Maitreya, the teacher of Maitri or Love. That love is described in the following words: 'As a mother, even at the risk of her own life, protects her son, her only son, so let there be love without measure among all beings. Let love without measure prevail in the whole world; above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. Then the saying will be fulfilled: Even in this world holiness has been found.'"

Swedenborg says: "for a man to be a (genuine) man, he has to be a charity in form;" and, "he that is not a form of charity is a form of hatred" (C. 93; 100). Now a Form of Charity is the Form of a Mind free from the delusion that it can elevate others be-

fore it has elevated itself by the abandonment of the love of ownership of persons and things. A Form of Charity is a form of sublime selfishness: for it realizes it has all in itself. It gives without stint the bawbles of the three worlds to whomsoever asks for them, and then feels itself rich in the ever-present, all-bestowing, Divine Life!

THE RIGHT WAY.

Two young Brahmans named Vasettha and Bharadvaja, came one day to the Buddha to ask the right way to a state of union with Brahma (the Divine Life.) And the Buddha answered them in the following discourse; which the reader should not take as a complete statement of His own view of life—of Arahatsip and of Buddhahood—but only as an answer to the particular question put by Vasettha:

"Know, Vasettha, that from time to time a Tathagata is born into the world, a fully Enlightened One, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a Blessed Buddha. He, by himself, thoroughly understands, and sees, as it were, face to face, this universe—the world below with all its spirits, and the worlds above, of Mara and of Brahma—and all creatures, Samanas and Brahmans, gods and men, and he then makes his knowledge known to others. The truth doth he proclaim both in its letter and in its spirit, lovely in its origin, lovely in its progress, lovely in its consummation: the higher life doth he make known, in all its purity and in all its perfectness. A household, or one of his children, or a man of inferior birth in any class, listens to that truth. On hearing the truth he has faith in the Tathagata, and when he has acquired that faith he thus considers with himself: 'Full of hindrances is the household life, a path defiled by passion; free as the air is the life of him that has renounced all worldly things. How difficult is it for the man that dwells at home to live the higher life in all its fulness,

in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the orange-colored robes, and let me go forth from a household life into the homeless state.'

Then before long, forsaking his portion of wealth, be it great or small; forsaking his circle of relatives, be they many or few; he cuts off his hair and beard; he clothes himself in the orange-colored robes, and goes forth from the household life into the homeless state. When he has thus become a recluse he passes a life self-restrained according to the rules of the Patimokkha; uprightness is his delight, and he sees danger in the least of those things he should avoid; he adopts and trains himself in the precepts; he encompasses himself with holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses; mindful and self-possessed, he is altogether happy!

Now wherein, Vasettha, is his conduct good? Herein, O Vasettha, that

Putting away the murder of that which lives, he abstains from destroying life. The cudgel and the sword he lays aside; and, full of modesty and pity, he is compassionate and kind to all creatures that have life! This is the kind of goodness he has.

Putting away theft of that which is not his, he abstains from taking anything not given. He takes only what is given, therewith is he content, and he passes his life in honesty and in purity of heart! This is the kind of goodness he has.

Putting away unchastity, he lives in chastity and purity, averse to the low habit of sexual intercourse. This, too, is the kind of goodness he has.

Putting away lying, he abstains from speaking falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he injures not his fellow-man by deceit. This, too, is the kind of goodness he has.

Putting away slander, he abstains from calumny. What he hears here he repeats not elsewhere to raise a quarrel against the people here: what he hears elsewhere he repeats not here to

raise a quarrel against the people there. Thus he lives as a binder together of those that are divided, an encourager of those that are friends, a peace-maker, a lover of peace, impassioned for peace, a speaker of words that make for peace. This, too, is the kind of goodness he has.

Putting away bitterness of speech, he abstains from harsh language. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, urbane, beloved of the people—such are the words he speaks. This, too, is the kind of goodness he has.

Putting away foolish talk, he abstains from vain conversation. In season he speaks; he speaks that which is; he speaks fact; he utters good doctrine; he utters good discipline; he speaks, and at the right time, that which redounds to profit, is well-grounded, is well-defined, and is full of wisdom. This, too, is the kind of goodness he has.

And he lets his mind pervade one quarter of the world with thoughts of Love, of Pity, of Sympathy, of Evenness of Mind; and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great and beyond measure!

Just, Vasettha, as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions, even so of all things that have shape and life, there is not one that he passes by or leaves aside, but regards them all with mind set free and deep-felt love! Verily, this, Vasettha, is the way to a state of union with Brahma!"

Then Vasettha and Bharadvaja addressed the Blessed One, and said:

"Most excellent, Lord, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden, or were to point out the right way to him that has gone astray, or were to bring a lamp into darkness, so that those that have eyes can see external forms;—just even so, Lord, has the truth been

made known to us, in many a figure, by the Blessed One. And we, even we, betake ourselves, Lord, to the Blessed One as our Guide, to the Truth, and to the Brotherhood. May the Blessed One accept us as disciples, as true believers, from this day forth, as long as life endures!"

GROWTH.

The living stream must flow, and flow,
And never rest, and never wait,
But from its bosom, soon or late,
Cast the dead corpse. Time even so

Runs on and on, and may not rest,
But from its bosom casts away
The cold dead forms of yesterday—
Once best, may not be always best.

That which was but the dream of youth,
Begot of wildest fantasy,
To our old age, perhaps, may be
A good and great and gracious truth.

That which was true in time gone by,
As seen by narrow, ignorant sight,
May in the longer, clearer light
Of wiser times become a lie.

I hold this true—who ever wins
Man's stature here below,
Must grow, and never cease to grow—
For when growth ceases, death begins.

—ALICE CARY.

SECRET BUDDHISM.

Both in Western and Eastern Thibet, as in every other place where Buddhism predominates, there are two distinct religions, the same as it is in Brahmanism—the Secret philosophy and the Popular religion. The former is that of the followers of the doctrine of the sect of the Sutrantika. They closely adhere to the spirit of Buddha's original teachings which show the necessity of intuitional perception, and all deductions therefrom. These do not proclaim their views, nor allow them to be made public.—ISIS UNVEILED.

SWEET MEMORIES.

I think sweet memories will not die,
But live, and die not ever;
I think the heart's sweet memories' tie
Will bounden be forever.
I think sweet memories will awake
That long have slept and slumbered;
I think the longest night will break
In dawn and joys unnumbered.

—T. O. PAINE.

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"THIS ANCIENT ONE [THE BUDDHA] IS OUR ANGEL, WHOM WE REVERE AND OBEY."—SWEDENBORG.

WITH this number of the RAY we begin the publication of Philangi Dasà's "occult" story, "Swedenborg in the Lamasery."

THE Theosophists say that some Hindu Pandits have threatened, if Madame Blavatsky, the "Russian spy," in her forth-coming work, exposes any priestly tricks, they will expose her. Pandits! for heaven's sake do n't! The West trembles at the bare thought of it.

WHEN you write to us and expect an answer do not forget that we are rich in poverty and poor in riches; send along a little toward postage. And when you see something in the RAY, which you like, call your enemies' attention to it. In this way you may get us new subscribers and so extend your own and our usefulness.

THE Christian Swedenborgian ("New Church") journals are a little out of humor because the Western World will not accept the "only Christianity" of Swedenborg, and because the lofty Buddhistic teachings that underlie his theological parodies are publishing. They say we treat Swedenborg as Ignatius Donnelly treats Lord Bacon in the Shakespeare matter. And they call the Protestants, "dragons;" the Catholics, "harlots;" the Spiritualists, "imbeciles;" the Theosophists, "charlatans;" the Buddhist Sages, "Mongolian hobgoblins;" and the author of "Swedenborg the Buddhist," a "fool," a "caricature," a "woman-hater," a "boot-black," and a "conceited border-ruffian!"

THE TEMPTER.

The Buddha, when fighting on earth his last fight with the powers of darkness, with Mara, the lord of death, the spirit of evil, challenged Mara by saying: "To me now belongs the throne that was occupied by former Bodhisattvas after they had practiced the ten perfections. Or canst thou produce any witness as to thy having practiced the high virtue of charity?" Then the Spirit of darkness stretched out his hand and called upon his followers, saying: "All these are my witnesses." And a shout arose from the people, crying, "We testify, we testify!" Then Mara, the evil spirit, said: "And thou, Prince Siddhartha, who can bear witness to thy acts of charity?" The Buddha replied, "Thou hast living witnesses here. I have none. But I call upon the Earth, though she is unconscious, to bear witness that during my last existence, I, as Vessantara, performed seven hundred great acts of charity, to say nothing of acts of mercy performed in earlier existences." Then he drew his right hand from under his cloak and stretched it forth to the Earth. And a voice arose from the Earth, saying: "I can bear witness to thy charity." And such was the thunder of that voice that it crushed the host of the enemy. The followers of Mara fled, and heavenly voices shouted: "Mara, Death, is conquered! Prince Siddhartha has triumphed!"

THE SACRED TREE.

[FROM THE CENTURY.]

The sky is overcast, a chill wind from the north shakes the sacred tree: does it foretell the fall of Buddhism, or is it only shaking off dead leaves? These indeed are showered upon us, and slip themselves, as it were, willingly beneath our feet; they are crushed to pulp, not dead: no! they have only taken one more step in the infinite journey of life. Banish from your thoughts the idea that Buddhism is a senseless idolatry! It has its saints, philosophers, and poets. It is a great religion!—L. PARKS.

SWEDENBORG IN THE LAMASERY.

[A Sequel of "Swedenborg the Buddhist."]

BY PHILANGI DÀSA.

INTRODUCTION.

In the Spiritual World I have talked with Spirits [Chelas] and Angels [Arhats] who were from Great Tartary, who informed me that they possess the Ancient Word; that they have possessed it from ancient times; that they perform their divine worship according to it; and that it consists of mere correspondences.—SWEDENBORG. (T. 279.)

How frightful those plateaux and solitudes of Mongolia are, in which the traveller sometimes finds himself as it were on enchanted ground: in which boulders look like men, animals, and tents; in which men, animals, and tents look like boulders; and in which human voices are heard when a human being is not within a hundred miles. How frightful those entrances to Thibet are: the deep, dark, sunless gorges; the narrow, winding, slippery paths, where a false step tumbles you into eternity; the shaking, swinging planks and rope-bridges stretched over the foaming, hissing, seething cataracts and torrents; the bleak, craggy, icy mountain-walls; and the cold, snowy, treeless ridges and plains, from which rise mountain-peaks whitened with a perpetual glittering, blinding snow.

The Capuchin Desideri said that the very thought of his journey in those solitudes, gorges, and mountains made him tremble.

When the traveller has once surpassed the thousand and one dangers incident to the roads to Thibet, and has entered its confines, what does he find? Fertile fields and hillsides; vineyards and orchards; silks, pearls, silver, gold, and precious stones; well-built cities and magnificent palaces?

Happily, no!

The soil is poor, and in the short season of summer produces nothing but rye and barley; the hillsides are bare: one sees neither plants nor fruit-trees; the houses are small and narrow, made of stones heaped one upon another, without any art; the inhabitants go clothed with plain woollen-stuffs, and are as a rule moneyless,

trade being generally carried on by exchange of commodities. With the exception of a few, almost inaccessible, fertile little spots, (veritable paradises in these wilds) there is in the whole wide land positively nothing to attract greedy traders, ambitious adventurers, and scheming priests and politicians. The schools, monasteries, and temples of Thibet are, to be sure, rich in treasures; but these, being of the Higher Soul and of the Divine Spirit of man, have no value in the markets of the West.

I can think of no spot on this globe (unless it be the North-Pole) fitted better than this very region for the safe-keeping of the Wisdom of the Ages, or as the Swedish Theosophist, Swedenborg, names it, the Ancient Word. But might not the possession of this Wisdom be worth an invasion and a conquest of the land? Kind reader: the Western nations might, in order to get possession of it, invade Thibet; might capture, torture, and crucify every inhabitant; might indeed re-enact the barbarities enacted in the newly discovered America;—but they would never obtain possession of it; no, not even get a glimpse of it.

Man's Lower nature will never obtain for him the Wisdom of the Ages!

The experiences of Romanist monks in Thibet have been curious and instructive. Sent thither at long intervals (between the years 1661—1844) by their superiors to convert the Thibetans to Christianity, they have, after months and years of dangers from wild beasts and wild tribes; rains, floods, torrents, precipices, deserts, ice, snow-storms, hunger, thirst, cold, darkness—everything horrible!—returned home, invariably to tell a tale of woe, of failure, of death, and of wonderful discovery.

We know their woes, their failures, and their deaths (how, for instance, nine of della Penna's companions lost their life); but do we know their discoveries? To wit: that the Thibetans have what Swedenborg would call a "representative" worship: a Pope, cardinals, bishops, priests, abbots, monks, nuns, acolytes, altars, holy-water, images, incense, rosaries,

candles, processions, singing-service, extreme unction, and a confessional, — in fact, a hierarchy and ritual, of which the Christian is an exact copy. Heavens! How shall we account for it? cried the astonished Jesuits. In this way, answered the Procurator-General and the Congregation of the Propaganda, that the Devil, foreseeing the establishment of Christ's church, and its orders and forms, had, in order to confound the faithful, the Pagans adopt these, long before Christ came into the world. Amen! ejaculated the Jesuits; and upon all that doubt it an anathema!

When Huc, upon the expedition of 1844—46, told Europe that the hierarchy and ritual of Thibet closely resemble those of the "Holy Mother-Church," he created but little sensation: the Jesuits had told this nearly two centuries beforehand. But when he solemnly stated that he had seen the Lamas perform wonders as great as any recorded in the Jewish-Christian books, and that he wished the French Christians (his countrymen) were as good and pious as the Thibetan Buddhists, then, there was no limit to incredulity and fury: to incredulity on the part of the Protestants; to fury on the part of the Romanists. The Papal authorities unfrocked him. Poor, honest monk! He did not long survive the Thibetan expedition and the unfrocking: for the former ruined his body; the latter wounded his soul.

Let us look at some of the religious discoveries of the Romanists Desideri (in 1414), Andrada (in 1624), Grueber and Dorville (1661), Horace della Penna and his eleven Capuchins (in 1732), and Huc and Gabet (in 1844—46):

Desideri tells us that when, on his way to Thibet, he came to the foot of a mountain-chain, which he ascended by three plateaux, he found on the highest of these the Gentiles worshipping a venerable Old Man appointed to guard the place. What sacred object does that high place enclose? In Thibet he found that they worship a deity called Konchok (the Divinity), or Konchok-chik (the One Divine Life), or Konchok-sum (the Triune

Divinity); and that their principal prayer consists of three words: Om (the power), Ha (the word), Hum (the love); which have a mystic signification. In these three words the reader will no doubt recognize fragments of "Om mané padmé hum!" (Hail to thee, Pearl, hidden in the Lotus!) They worship also a deity called Urghien, who is neither god nor man, but both. In which we have the archetype of the incarnate God-man so often spoken of in the Swedenborgian theosophy. Swedenborg does not however mention Urghien, but hides him under some name familiar to his readers; as, Jesus, or "God-Messiah." They worship also many saints. And in their temples there is an altar covered with costly cloth and ornaments, in the middle of which is a tabernacle, where, according to them, the God-man resides, though he is at the same time in the heavens (Du Halde's Letter. Edif. et Cur.). Here also is the archetype of Swedenborg's idea that in Christian temples it is proper to place the "Word of the Lord" in a tabernacle at the east end, to represent the presence of the God-man.

Grueber tells us that the High-Priest of the country is called the Lama Konjû; that he is adored as a god; that the Chinese and Tartars call him God the Father; and that his religion, in essential points, tallies with the Christian. He also tells us he would have converted a goodly number of Thibetans to the Christian religion had not the "devilish God the Father" (*sic.*) prevented it! The missionary did not however see the Lama Konjû, but only a picture representing him. The king, who was a brother of the Lama Konjû treated the missionary kindly; and so did the people (Grueber's Letters). Jesuit Desideri says he saw the Grand Lama; but this must have been in a dream!

Capuchin della Penna tells us he submitted the Christian doctrines to the Grand Lama, who, of course was delighted with them! showed him and his eleven companions "extraordinary love and kindness;" published a regular Russian ukase to this effect that

the Capuchins were to be at liberty to preach Christianity throughout Thibet; and later, wrote letters to them in which he stated that all their discourses were printed in his heart! How some persons do dream! Let the reader bear in mind that these truthful missionaries were in the mere A B C of the Thibetan language. With regard to the ecclesiastical affairs of the Thibetans our Capuchin says they are a counterpart to the Romish; but only in externals. Just as at this day the Buddhist doctrines are the counterpart to those of the Christian Swedenborgian sect; but, of course, only in externals! The Capuchin tells us furthermore that the Thibetans worship La (the Buddha); who came down from the Celestial abodes, took upon him human flesh, lived among men and taught them, and then went up for awhile to the Celestial abodes. Before he went up he promised to return to his disciples and to be ever present with them in the person of the Dalay Lama. Behold here the origin of the Swedenborgian teaching that the God-man has made a second advent into the world and is now present with the Christians, not in person, but in "Spiritual sense of the Word;" that is to say, in the Theosophic writings of Swedenborg, which are said to be this sense. There is truth in this teaching; for in these writings the "Ancient One," as Swedenborg calls the Buddha, has in a certain sense, made his second advent—into the Western world.

Grueber tells us that the term Dalay Lama signifies the Great High-Priest; which priest is also styled the Eternal Father (Lama Konjû). And Bentinck observes that the word Lama, in the Mongolian languages, signifies a Priest; and Dalay, a Vast Extent, or an Ocean: the Dalay Lama, then, is the Universal High-Priest. In China he is called Ho-fo, the Living Buddha. Every intelligent Lama knows that the Dalay Lama is not the Buddha Gautama; but that he is overshadowed by the Holy Spirit of the Eternal Father, or by the Divine Ray of the Eternal Wisdom radiated by the mind of all the Buddhas.

The missionaries have told us much nonsense and little sense about the Dalay Lama, or as the Thibetans sometimes call him, the Glorious King (Gyalpo Rinpotshe), at Gedun Dubpa, near Lhasa; but they have not told us much of either about the Pantshen Lama, the Glorious Teacher (Pantshen Rinpotshe), at Krashis Lunpo, in further Thibet. The offices of these two yellow-robed masters of Thibet, being what Swedenborg would call "representative" and "correspondential" of divine verities, have a secret history:

The A'di-Buddha, the origin of all things, used the wisdom with itself, and so produced by meditation the five Dhyani-Buddhas. These are the Celestial Buddhas. Now the celestial has ever a terrestrial counterpart, and this Swedenborg calls its "correspondency;" its terrestrial reflexion. The Celestial Buddha, Amitabha (the "Infinite Light"), is the fourth Dhyani-Buddha; and the "correspondency," or terrestrial reflexion, or emanation of this Buddha was the Buddha Gautama of India—the "Light of Asia." When this "Light of Asia," this "Ancient One," passed off our stage of materiality, the Celestial Buddha, Amitabha, sent his servants, the Bodisats Manju-sri and Avalokiteswara, to overshadow and to influence mankind for good; and they do this through the two Grand Lamas: the Glorious Teacher and the Glorious King; which, by the way, are the archetypes of Swedenborg's idea that the Divine is present with mankind as a Teacher (priest) and a King.

One of the most prominent teachings in the Swedenborgian theosophy is that concerning the Divine Love and the Divine Wisdom: the two emanations of the Divine Life. The Divine Life, says he, by the radiation from itself of a Divine Sun, whose heat is Love and whose light is Wisdom, creates and sustains all things visible and invisible in the Universe. Now the terrestrial counterparts of this Love and this Wisdom are the Good and the True of the "Lord's Word" with men.

Let us see where Swedenborg got this teaching: In the "Kingdom of

Snow" (Thibet) it has from time immemorial been held and taught that the Amitabha Buddha (the "Lord"), by the radiation from himself of the Bodisat Avalokiteswara ("Love") and of the Bodisat Manju-sri ("Wisdom") creates and sustains all things: and that these Bodisats have as their terrestrial counterparts the Dalay Lama (the "True") and the Pantshen Lama (the "Good"), which together represent the Law of the Buddha (the "Lord's Word") with men.

(To be continued.)

THE THREE CLASSES OF MEN.

Science is the half-way house of the course of human development,—a resting place of the soul, when its psychic clarity is only at par with the sense-concepts of the intellect. In general, the unfolding of the spirit in man has three stages, which may be called opinion, knowledge, and illumination; or ignorance, erudition, and enlightenment; or nescience, science, and conscience. And these correspond respectively with the body, the mind and the soul, to put it exoterically; more truly, with sensation, ratiocination, and idealization. The sense-bound *Acolyte* fancies that things are what they seem to be,—a necessary fallacy, in which most persons live and die. The reasoning *Novitiate* knows that things are not what they seem to be, and there is no flaw in his syllogism, ability to construct which is the touchstone of the true scientist. The ideating *Adept* knows what things are. The first cries for the moon; the second knows it is not a green cheese; the third has it within arm's length. The first engenders nothing; the second procreates, the third creates. For the first, truth is that which seems to be; for the second, truth is that which is, or the agreement between the conception of the thing and the thing itself; for the third, the truth is that which he causes it to be, and consists in the agreement of his mind with itself, for it is the method of creation that it shall be but the expression of creative will.—E. COVES.

"SARCOGNOMY."

The *Adhesive region* of the head (the occipital), a region of Desire and Impulse, is interested in what is personal to ourselves, local and limited—the *Intellectual region* (the frontal) is interested in that which is impersonal and unlimited. The Adhesive region is interested in our friends alone—the intellectual region in all humanity alike. The Adhesive region seeks to be actively engaged in the midst of society and exerting an influence—the Intellectual region avoids action, enterprise, and responsibility, and is at home in solitude. The Adhesive region produces impulsive energy and ability to interest others—the Intellectual region produces delicacy, sensibility and (physical) inactivity. The one is highly emotional and strong—the other is passionless and (physically) feeble. The one develops in stirring life—the other in solitude. The one grows and strengthens in physical action—the other exhausts and emaciates.—DR. J. R. BUCHANAN.

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