



THE BUDDHIST RAY

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

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SWEDENBORG AND THE SECRET DOCTRINE.



WHEN Sinnett put forth his "Esoteric Buddhism," he startled thereby the large majority of students of arcane affairs in the West. The old asiatic doctrines of reincarnation, devachan, kama loca and NIRVANA, were by themselves, without the doctrines of planetary chains and world periods, sufficient to rouse attention; and opposition or approbation. The vulgar bellowed, imposture! and the theologasters screamed, blasphemy!—bellowings and screamings not unusual on their part, and so anticipatory by brains living outside social and religious selfishness, and by them silently spit upon and thrown into the nearest and deepest cloaca!

Note, it has been asserted that these doctrines are altogether foreign to western mysticism and occultism, and, therefore, that they can not be true! An assertion; nothing more. For Philangi Dasa showed later, and in his unholy (because unorthodox) way, that, scattered here and there in the soporific octavos of Swedenborg, and under jewish nugacities and brutalities, like pearls under the feet of swine, lay these same doctrines, and from the same source as those of Sinnett, namely, from the buddhist Adepts in Central Asia. Thus that they are truly a ray

of that ancient wisdom, which, according to Swedenborg, is in the keeping of the all-beauteous Divine Men there. Later came, from London, a little tract, "Swedenborg Bifrons," which threw a little more light on this subject. Finally came the "Secret Doctrine" of that despair of sentimentalists, visionaries and "ames damnees"; of that masterly adversary of Satan, the lucific Blavatsky, whom all the Don Quixotes of corporealism and churchism, with combined goose-quills and foul tongues have not been able to slay,—which restated the arcane doctrines put forth by Sinnett, with many hitherto unknown, and backed them by such pondrous masses of historic and scientific facts, as to give silly women hysterics, weak-minded men headache, and lovers of divine wisdom profound delight:—for which, may the Gods bless her soul!

The criticasters of "Esoteric Buddhism" and the "Secret Doctrine" have among other facts, vehemently rejected the doctrine that every humanity, before it attains NIRVANA, incarnates on seven planets. They have sworn that no western mystic or scientist has ever believed or taught or hinted it: that it is a child of Blavatsky's brain, and that Sinnett, with pitiable artlessness, has adopted it. But, in this issue of the RAY, and in "Swedenborg in the Lamasery," Dasa shows, by crushing fact, the criticasters to be mere lowing calves, and so vindicates Blavatsky and Sinnett.

The reader may now judge whether Swedenborg contains, as a few sectarists assert, nought save the purest ambrosia of the jewish gods!

QUESTIONS AND ANSWERS.

A Conversation written down for the RAY

By H. OSCAREWITCH.

QUESTION. Who, say you buddhists, made the world? ANSWER. No one! It ever exists: as solid matter or as gas,—visibly or invisibly. Q. Then you do not believe in a heavenly father? A. No; but some of us, though, believe in a heavenly mother, even the goddess Kwan-shai-yin, or the Divine wisdom. But few days ago, I saw a beautiful image representing this heavenly mother.

Q. Where do you locate hell? A. Where competition, fear, anger, sorrow, pain, and the like, prevail. Q. In this world, then? A. I do not say so. When our blessed LORD sat under the bo-tree and enjoyed the sweetness of NIRVANA, He was surely in this world!

Q. Where is heaven; and where is NIRVANA? A. Where freedom from competition, fear, anger, sorrow, pain, and the like, prevail *temporarily*, there is heaven; where *eternally*, NIRVANA. Q. Then hell, heaven and NIRVANA are neither here nor there? A. You say right.

Q. Do you hold marriage holy? A. As holy as any other physiological act.

Q. Do your priests marry? A. We have no priests. The true disciples of our dear LORD, those of the Brotherhood, live chastely. Q. Is not marriage chaste? A. It is legally so; but not absolutely so.

Q. Do you ever eat flesh? A. I do not. Q. Do those of the Brotherhood? A. No; not unless they are on a missionary visit to wild tribes in snowy, icy wildernesses: to the esquimaux in the arctic regions, where only flesh or blubber can be had.

Q. Do they drink intoxicants or use narcotics? A. Never.

Q. Do they acquire and hold any property? A. Yes; on the physical plane, this: a single garment, a girdle, a needle, a water-strainer, a razor and an alms-bowl; on the mental plane, this: knowledge and insight. Q. Why not any more? A. Because our blessed LORD taught them that it is a waste

of brain and nerve-force and time to work for that which, at death, cannot be taken along.

Q. Do any of the Brotherhood live solitarily? A. A few; among the northern buddhists. They live so for karmic and other spiritual reasons; and, sometimes, perhaps, because they feel lonesome in society. Q. What! Is it possible to feel lonesome in society? A. Certainly; as a poet puts it: among the "bores and the bored" every sort of disagreeable feeling is possible. Q. Perhaps you feel lonesome in *my* society? A. I do! Q. Dear me!—why, then, do n't you leave me? A. Probably because it is good for you and me that I should stay. Q. But your LORD left the solitude, and, for forty years, went about teaching and doing good. A. I am not a BUDDHA; nor are the anchorites. Still, He lived in solitude; as did also later the jewish ascetics, your Baptist, your Jesus, and their *true* followers. Our LORD has to-day a host of true followers; your Jesus has hardly any. Q. What is a *true* follower? A. One who follows the BUDDHA, the Law, and the Brotherhood as truly as Jesus followed them; in a word, one who is as good a buddhist as he was,—the plagiarists and falsifiers who compiled your bible, aside, of course!

Q. Are you familiar with any religion other than your own and the christian? A. Yes; with the great religions of the world. Q. And you think your own the best? A. As I live! I have found it the only one that stands the crucial test of a free, enlightened reason. I have found its fundamental teachings irrefutable. I have found it wise, good and pure, and so productive of wisdom, goodness and pureness.

Q. How do you view state-religions,—as our church of England? A. As and offspring of the quack black magicians—the priests,—the "devil's" offspring.

Q. Would you, if you could, make us all give up our religion for your own? A. Bless your dear heart, no! A buddhist is not to be manufactured to order: no one is a *true* jew or christian or mussalman to-day, and a *true* buddhist to-morrow. The buddhist

grows like the flower, from *within*: he is the slow but sure growth of the ages. Thunder from Sinai, or blood from Golgatha, or faith, or forgiveness of sin, or any other hocus pocus of the quack black magicians, avails nought in the production of a buddhist: only an enlightened reason and a sweet charity.

Q. If you are without authority, what, then, is there to support your views? A. If the "views" of the Good Law cannot stand on their own feet: if they have to be supported by supports so shaky as state, priest and book, then the sooner they fall, as accursed things, into the pit of oblivion, the better for humanity. An enlightened reason, married to an awakened intuition, is the sole, but mighty support of the "views" of a buddhist.

Q. Are reason and intuition productive of a good life? A. By my soul, these, and these alone, are so. Not, however, of that sentimental, hypocritical foolery, conventionally called a good life; but, of a truly good life. A truly good life: the outgrowth of the inner man, follows reason and intuition as a chariot the horses. Q. How can I tell a true buddhist from a sham buddhist? A. By looking at his inner life; at the love or motive that governs him. Q. But I can n't do that! A. I regret to hear it. And I have, then, to give you the advice a buddhist saint gave me, some years ago, when I objected that I could not do so and so: "Then, do the best you can!" Q. Would my intuition help me? A. My friend, as yet you have no intuition to help you. You have only suspicion. You confound suspicion and the guesses and vagaries of mediumship with intuition; and thousands, like you, do so also. Intuition is not possible without an enlightened reason. I believe you do not boast of the latter, at least not in my company; *ergo*, you cannot boast of the former. You can boast of faith, that is, unreason; nothing else. Your church has, as you well know, a perpetual anathema against reason!

Q. You know Mrs W—; she refers frequently to her intuition; she says, for instance, that she sees intuitively, that I and my husband are not conju-

gal mates. Would you say she is intuitive? A. No; not more so than a goose; she is a gad-about and a tool of quack black magicians, spooks and devils; a cracked medium, to-day a spiritualist; to-morrow, a "theosophist"; and the day after to-morrow, a "buddhist"; really, a poor dizzy fool, without character, at war with everybody, even her own husband and children. The wisest course to pursue with such women is, first, gently to correct them; this failing, second, to reprove them; this also failing, third, to shun them. One of our scriptures says truly: "He that walks in the company of fools, suffers a long way; company with fools, as with an enemy, is always painful.... One should then follow the wise, the intelligent, the learned, the much-enduring, the dutiful; one should follow a good and wise man as the moon follows the path of the stars."—*Dhammapada*, v. 207—8. One thing is certain: whosoever occupies himself with other persons' affairs, neglects his own; and, in time, gets damnation for his trouble!

Q. What class of persons are most repulsive to you? A. Spiritual and political obscurantists and butchers.

Q. Whom do you fear most? A. Myself. Q. Not God? A. No; God, or more properly, the Gods, are subject to the same law as all the other living beings and creatures:—Karma alone, the immutable law of cause and effect, which pervades all immensities and eternities, and so myself, is the only thing I fear.

Q. Whom do you love best? A. He that enlightens my mind most, and so helps me upward fastest.

Q. Do you buddhists believe in the coming of a Golden age, when sin and pain shall be no more? A. No, indeed; we do not believe in impossibilities. It is of little moment whether a soul breathes in this gross body now, or a million years hence; gross matter is ever gross matter; and whosoever dips himself into it, will, by short or long spells, suffer hell-pangs. Still, we believe that our race has seen and will see a better age than this. Blessed NIRVANA alone is the true Golden age. And may we soon attain to it!

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

It was Lavater that said: "The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion."

—SOME sensitive persons who are affected by the magnetic currents of the earth and obtain sleep with difficulty, may, with profit, take the hint contained in the following words of the Fo-sho-hing-tsan-king sutra: "The TATHAGATHA having laid down with His head toward the north and on His right side, slept thus."

—How they lie! "The gospel," says *The Occident*, "is spreading rapidly in Japan. In Tokio it is estimated that the new converts average five hundred a month." Why not, a day?

—THE JAPANESE buddhists have presented the library of the Theosophical society at Madras, with a copy of the sacred scriptures in chinese, in 418 vols., on silk-paper; also some pictures said to have been made over 800 years ago.

—THE *Western Watchman* advocates punishment for heresy, and the *Boston Pilot* says there can be no good government without the Inquisition, wisely designed to guard true faith! And still there are persons everywhere who believe the devil is no more!

—THE rev. Henry van Dyke, asks, in the *Presbyterian*, the following question: "Why should we retain in our creed what all our teachers of theology reject, and what serves only to bring reproach upon our doctrine among

them that are without [as, the buddhists]?" Yes; why, oh, why?

—"At Lakeview, a suburb of Chicago, a man is creating a sensation by announcing himself as an incarnation of Jesus. He has secured many followers, particularly among women."—*Chronicle*. In this country we have now three incarnations of Jesus, and are threatened with many more: a sign of great spiritual discernment on our part!

—"PRINCIPAL Donaldson of the great scotch university of St. Andrews has published an article in the *Contemporary Review*, showing that the position of woman has been degraded by the christian church; that she was far more honored under paganism than under the church control, the debasing influence of which has been mitigated only by modern enlightenment."—*Journal of Man*.

—In one of the late publications of the Theosophical Publication Society, London, entitled, "A Sketch of the Theosophical Organization," we find the following significant words: "It must be confessed that on account of its clear teachings concerning karma, soul-progress and NIRVANA, its spirit of loving tenderness, its marriage of profound philosophy with practical duty, GAUTAMA BUDDHA'S doctrines appeal more to the disciple eager for spiritual attainment than those of any other religious system."

—THE rev. J. R. Hibbard, of the new-church [christian swedenborgian] sect, writes from Paris to the *New-Church Messenger*, that the buddhists are becoming very active in the propagation of their faith. He quotes our esteemed japanese contemporary the *Bijou of Asia* to show that they are making efforts to propagate their doctrines not only in Japan but also over all the world; and he sighs deeply and chest-expansively because his own little sect is not much more than a dead dog on "Zion's" walls. "How long," he sighs, "before a new christianity will show its disciples in a better light? Where is the field for the true christian [swedenborgian] missionaries?" Ah that we can tell: In Terra del Fuego!

[Continued.]
SWEDENBORG IN THE LAMASERY.

A SEQUEL OF "SWEDENBORG THE
BUDDHIST."

BY PHILANGI DASA.

Now the door opened, and Ra Ma entered.

"Good morning, reverend sir," said Hpo Kha.

"Good morning, brother," answered the old lama. Then he went up to the book-case near which hung the picture that had just shown animateness, took down a book, and opened it to read.

"Reverend sir," said the young man. The lama turned round. "Beware of that picture; you stand too near it; either it is bewitched, or I am slowly going mad, being subject of hallucinations."

"What has happened?" asked the lama, with a twinkling in his eyes.

"A few minutes ago, it animated itself, spoke to me in a sweet breath, and, what is more strange, assumed *your* facial likeness. I am a witling, with a sick brain lying sore upon me, if it did n't! Reverend sir, did the picture speak, or am I becoming a dote-head?"

"Why think you thus?" asked the lama, with a merry twinkle in his eyes.

"Because strange occurrences are becoming more and more frequent about me. Yesterday morning I awoke at the usual hour for rising: four of the clock. I felt still a little sleepy, and, turning round instead of turning out, I closed my eyes for a short but sweet nap; when, on a sudden, the door opened and shut with a crash so fearful that, with one bound, I stood in the middle of the floor. Recovering my senses, I went to the door and found it securely locked on the *inside*: as I had left it the evening before. A week ago this crash occurred in the corner of the room where I have my sleeping-mat

spread.* Now, reverend sir, as I am sound: as my pulse, temperature, digestion, secretions and excretions, are good liking, and as I am not a spook-medium, how am I to explain these occurrences?"

"What is your theory about them?" asked the old lama.

"May it please your reverence, I think that you and Pa Po have had a finger in the pie!"

"In what way?" continued Ra Ma.

"Pa Po," answered the young man, "opened and slammed the door, and made the floor crash, *in my sensorium*: it was *maya* (illusion) created by him, to get me out of bed; your reverence projected your soul-face through that picture to teach me a lesson. Did you or did n't you?"

"My good brother," replied Ra Ma, with a serious look, "in this lamasery we see, hear and think; but we do not ask delicate questions. Meddlers and jolt-heads ask such questions, and get, in return,—wind! Wise men do not. But, I see a book in your hand. What have you been reading?"

"Some stories," answered Hpo Kha. "One about the MANGALA BUDDHA, and the divine light which radiated from him; another about the Arahats that awoke after a long subjective life, consumed his physical body, and disappeared; and, a third about the heretic with the luminous navel."

"And, what do you think of them?" asked the lama. "Do they seem at all probable, that is, consistent with reason and nature?"

"They do so."

"Had you ever before read anything the like?"

"Yes, sir! Swedenborg says that he saw the Angels [Arahats] walk in the light that shines forth from God's Manhood."

"And what do you understand by that Manhood?"

"All the BUDDHAS, or the NIRVANIC Host of *our* solar system, or, perhaps, the CHIEF of that Host, who, like a sun, warms and enlightens the minds

*These events are actual experiences of the writer.
—EDITOR.

of angels, men and all other transmigratory creatures."

"What about the Arhat that consumed his body by fire, and so disappeared?"

"By his wondrous, divine might he could no doubt disperse the particles of which his refined and attenuated body was made up. Swedenborg relates that the galilean ascetic, Jesus, in less than three days, dispersed his physical body in the sepulchre, and rose in a deific body. And I take it, that the swedish occultist sought to explain the jewish-christian scriptures in the light of what he had seen and heard in the society of the 'Angels from Tartary,' as he cunningly calls you and your exalted Masters."

"What about the luminous navel?"

"I suppose that luminosity was the effect of a somewhat abnormally active solar plexus of nerves. Bartholin, in his treatise 'De Luce Hominum et Brutorum' (1647), gives an account of an italian woman, whom he designates as 'mulier splendens' (the shining woman), whose body shone with luminous radiations when gently rubbed with dry linen; and doctor Kane, in his last voyage to the polar regions, witnessed almost as remarkable a case of human luminosity. A few cases are recorded by sir H. Marsh, professor Donovan, and other undoubted, western authorities, in which the human body, shortly after death, has presented a pale, luminous, if I may so say, phosphorescent appearance. Not to speak of the many luminous plants and animals in existence.* Then we have the testimony of hundreds of occultists in all lands. I believe that what happened two thousand years ago, may happen to-day, or two thousand years hence. "There is nothing new under the sun," no, not even a "New Jerusalem." Whenever anything new arises above our horizon, it has plainly existed within somebody else's; otherwise it could not arise; and it is a manifest proof of our ignorance of what exists elsewhere; say, on other planets."

*CHAMBERS ENCYCLOPÆDIA, (1880). Under "Luminosity."

"Or, you might say, of our ignorance of what has already existed on this globe, and, of what will exist," interrupted Ra Ma. "Do you believe it possible," he continued, after a pause, "for any one on this globe to visit other globes?"

"I do so believe; not, however, in person, but in soul. Swedenborg says he visited other planets; and some of the so-called psychometrists, in the West, profess to be able to visit other planets. I was present, a few years ago, in America, when a young girl, the chela of an Adept, in his company visited one of the nearer planets; Mars, I think; and described to me the wonders she saw there. I know she did not lie. Besides, for the soul there is neither space nor time."

"Do you think we have ever lived on any other planet?"

"Perhaps we have. It seems to me that it would be lean-witted to believe that perfection could be attained to on a fourth-rate planet like this, belonging to a fourth-rate sun. Your reverence knows, that a man of my kidney is ready to believe anything that is unbelievable by the disciples of the black kites—the priests!"

"Does Swedenborg teach that we have lived on any other planets; or does he intimate the possibility thereof?" asked the old lama.

"Not that I know, your reverence. It would, according to his christian followers, be blasphemy, if he did. To be sure, he wrote that "man exists similarly *before* his birth as he exists *afterward*" (DIARY, 2591.); but, perhaps, he was temporarily lunatic at the time! He was certainly not an orthodox member of the New-Church sect. Were I a theologian, I would, of course, be able to sophisticate that passage so that it should teach the very contrary of what it teaches!"

"Seriously," said the lama, "is there nothing in Swedenborg that points in the direction indicated?"

"As I have said, I think not. Consider what this would involve: the confutement of every theologic lie from the day of the jewish, lily-livered Adam to this. Thus a confutement, among

the great lies of the earth, of the one-incarnation lie; the soul-from-the-father lie; and the everlasting-hell lie! In the physical body, no one could pass from one planet to another: the frightful darkness, cold and airlessness of the inter-planetary space, not to speak of gravitation, would forbid it. In the soul-body, since this is not subject to space, it might take place; but a physical body would then have to be ready for the incoming soul: unless we postulate a gradual upbuilding of such a body by the soul itself, and a subsequent reproduction of it, in the ordinary way. These are only a few objections; I could mention many more."

A pause followed; during which the old monk turned the beads of his rosary between his fingers. Then he looked up and said: "Pa Po hinted the other day, that our Adepts know that before mankind attains NIRVANA, re-incarnation, with its experiences, on seven planets, is the law. And I see in your mind that you do not doubt it. You say you believe there is nothing in Swedenborg that points even to the possibility of such an event or events; and that his christian followers would scoff at the bare mention of it. Well, I am sorry to say they would. But now, for your own benefit; that is, for the widening of your mental horizon, let us open and read Swedenborg's private Diary, no. 3250. The entry there was made September 22, 1748. Look and read."

And Hpo Kka read as follows:

*"It is insinuated (into my mind), that, if the inhabitants of Mars did not remain in their state, which, among us, is called a state of integrity, others would succeed FROM A NEW EARTH; who would be similar. FOR, WHEN ONE (race) PERISHES (on one earth), ANOTHER SUCCEEDS (from another earth)."**

Having ended, he dropped the book, looked at Ra Ma, and exclaimed:

*[Insinuatū modo, quod si Martis incolæ non manerent in suo statu, qui vocatur status integritatis apud nos, quod successuri sint alii A NOVA TELLURE, qui similes forent. NAM CUM UNUM PERIT, SUCREDIT ALTERUM.]

"Tsong-ka-ba! Am I a mole or a man!" After a pause he continued: "Have I these many years, diligently studied Swedenborg, without even scenting this thibetan, secret doctrine? When brother Pa Po mentioned the subject to me, I thought no one beyond Thibet had even a whiff of it; and here is the whole doctrine in a nutshell; in the private writings of a man that lived over one hundred years ago, and thousands of miles away from the confines of this sacred land; a man that never went bodily beyond Europe. Tsong-ka-ba! Tsong-ka-ba!"

"I would advise you," said the old lama, "to be mum about it: unless you want to be thought a fool!"

"Tell me, your reverence; why did n't Swedenborg teach these doctrines openly? Why has he filled his books mostly with theologic trash?"

"Probably," answered the lama, with a smile, "because he wrote for trashy minds. A wise man accommodates himself to his audience." After a short silence he continued: "Really, because the Masters forbade it. Even the most enlightened europeans in his day, were not prepared to hear these archaic doctrines. And I question whether, to-day, they are prepared to hear them. Their minds are either too highly leavened with the putredinous jewish leaven, or too highly infected with the materialistic sap-rot."

The lama resumed hereupon the reading of book he had opened; and the young man arose and left the room.

[To be continued.]

[*"The Scientific American"*, Oct. 19, 1889.]

Prof. Flower, president of the British Association, indorses sir John Lubbock's idea that the field of inquiry is limitless, and that there may be fifty other senses as different from ours as sound is from sight; and even within the boundaries of our own senses there may be endless sounds which we cannot hear, and colors as different as red from green, of which we have no conception. These and a thousand other questions remain for solution. The familiar world which surrounds us may be a totally different to other animals. To them it may be full of music which we cannot hear, of color which we cannot see, of sensations which we cannot conceive.

THE TEMPTER'S BROOD.

At the time our LORD sat under the bo-tree and enjoyed NIRVANA, Mara thought, "So long a time have I followed this man seeking some fault in Him, and find no sin in Him; and now He is beyond my power." And in sorrow he sat down by the roadside, and as he thought of the following sixteen things he drew sixteen lines on the ground: "I did not attain, as He, to the perfection of charity; therefore I have not become like Him," he drew one line. "I did not attain, as He, to the perfections of goodness, longsuffering, truth, resolution and equanimity; therefore I have not become like him," he drew nine more lines. "I did not attain the Ten perfections, the conditions precedent to the acquisition of the extraordinary knowledge of the objects of sense and therefore I have not become like Him," he drew the eleventh line. "I did not attain the conditions precedent to the acquisition of the extraordinary knowledge of inclinations and dispositions, compassion, the double miracle, the removal of hindrances, and omniscience; therefore I have not become like Him," he drew the five other lines.

At that time Craving, Discontent, and Lust, the daughters of Mara, could not find their father, and were looking for him. And when they saw him, sad at heart, writing on the ground, they went up to him, and asked, "Why, dear, are you sad and sorrowful?" And he answered, "Beloved, this Illustrious mendicant is escaping from me. Long have I watched, but in vain, to find some fault in Him. Therefore I am sad and sorrowful." "Be that as it may," answered they, "think not so. We will subject Him to our influence, and bring Him captive." "Beloved," said the Tempter, "you cannot; for He stands firm in faith and unwavering." "But we are women," was the answer; "this moment we will bring Him. Do not be so grieved."

So they approached the BLESSED ONE, and said, "O holy man, upon thee we humbly wait!" But our LORD neither paid attention to their words, nor raised His eyes to look at them. He

sat plunged in the bliss of NIRVANA, with a mind made free by the complete extinction of sin. Then the daughters of Mara considered with themselves: "Various are men's tastes. Some fall in love with virgins, some with young women, some with mature women, some with older women." So each of them assumed the appearance of a hundred women,—virgins, women that had never had a child, or only once, or only twice, middle-aged women, older women,—and six times they walked up to the BLESSED ONE, and professed themselves His humble handmaidens; and even to that He paid no attention, since He was made free by the complete extinction of sin.

Some teachers say that when our LORD saw them approaching in the form of elderly women, He commanded, "Let these women remain just as they are, with broken teeth and bald heads." This should not be believed, for the MASTER issues not such commands. But He said, "Depart ye! Why strive ye thus? Such things might be done in the presence of men that linger in the paths of sin; but I have put away lust, ill-will and folly!"

And so these women returned to their father, confessing that he had spoken the truth when he had said that the BLESSED ONE was not by any means to be led away by any unholy desire.—THE NIDANAKATHA.

So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and
guilt.
—MILTON.

—"Sow an act and you reap a habit;
Sow a habit and you reap a destiny;
Sow a destiny and you reap a character."

—Mental slavery is mental death,
and every man that has given up his
intellectual freedom, is the living coffin
of his dead soul.—INGERSOLL.

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