



THE BUDDHIST RAY

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

VOL. II.

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THE SIX PARAMITAS.

For the RAY, by M. Matsuyama, Kioto, Japan.



ODHISATTVAS or aspirants for Buddhahood, who practice the six paramitas, or perfections, to attain to Buddhahood—the highest degree of divine love

and wisdom, are said to belong to the great vehicle or doctrine of buddhism, as distinguished from the small and middle vehicles. These paramitas are: 1. Charity; 2. Morality; 3. Fortitude; 4. Energy; 5. Tranquillity; and 6. Wisdom.

As the bodhisattva knows that the Essence of things is free from avarice, he devotes himself to the practice of charity. As he knows that it is free from the demerits, caused by the five sensuous desires, he devotes himself to the practice of morality. As he knows that it is free from pain, he devotes himself to the practice of fortitude. As he knows that it perceives no difference in the innumerable manifested forms, and is free from inactivity, he devotes himself to the practice of energy. As he knows that it is constant and calm, he devotes himself to the practice of tranquillity. And, as he knows that it is perfectly enlightened or wise, he devotes himself to the practice of wisdom.

The paramitas, then, are: 1st. To give to the needy, to rescue one's

neighbor from evil and danger, to preach the Law, without self-interest, to all men. 2d. Not to kill any creature, not to steal, not to commit adultery, not to sophisticate, flatter, slander or lie, not to be greedy, not to envy, not to get angry, and always to think right thoughts. 3d. To bear an injury patiently and without desire for revenge; to be indifferent in gain and loss, in praise and blame, and in pain and pleasure; in one word, to be firm in all vicissitudes. 4th. To be diligent in the performance of good works; to be resolute, or free from weakness and timidity; to accumulate merits vigorously for one's self and the neighbor.

The 5th and 6th paramitas, which are, abstraction and meditation, are the most important and also the most difficult to understand; and, inasmuch as the one is impossible without the other, they should be considered as one.

There may, of course, be many obstacles in the way of the practice of these paramitas, as; bad karma of past incarnations, worldly illusions, temptations and cares, and sickness; and nothing but a most determined will could overcome them.

With regard to abstraction there is this to note, that, it consists in the withdrawal of the mind from every objective, or external thing, and in the exclusion from it of ideas and thoughts. The abstracted mind is therefore wholly absorbed in itself, and lives in a pure internal or subjective world.

With regard to meditation there is this to note, that, it consists in the contemplation of cause and effect, or the

creation and destruction of the things of the world; in the attention to every emotion of mind and body, and in the remembrance of works to be done and to be left undone.

He that diligently practices abstraction, and advances step by step, becomes at last qualified for the Bhutatatha's samadhi [spiritual rest], and for the complete conquest of the passions. His belief in the Law grows strong, and he can never fall from his high estate. In this condition he realizes the sameness in all things, or perceives the sameness of the [inmost] nature of BUDDHAS and other beings.

But abstraction without meditation is dangerous: for it tends to sink the mind in hopeless apathy and stupor, and thus to dissipate the spirit of compassion and charity. Hence the necessity of that meditation which has its root in divine wisdom, and which leads the mind to ponder on the vicissitudes and impermanence of the objective world; on the miseries of all beings, who, through ignorance, have become subject to birth and death, and on their relations and conditions in past and future births. This kind of meditation is always productive of compassion and charity, and the vow, through good works, to guide all beings out of their pitiable state into the happiness of NIRVANA. This heavenly motive, inspired by meditation, derives great strength from the perception of (the inmost) non-distinction (of all beings), which is acquired by the practice of abstraction. It is the practice of perfect abstraction that enables the bodhisattva to raise himself above the imperfections of sravakas (ascetics) and Pratyeka-buddhas (self-saved buddhas). And it is by the practice of perfect meditation that a bodhisattva surpasses the thirty-two (classes of) yanas (devotees), whose compassion for all beings is not so great.

The excellent path of bodhi (divine intelligence) can not be entered upon without the simultaneous practice of abstraction and meditation: for, without abstraction there is no meditation, and without meditation there is no abstraction.

When tranquillity and wisdom become perfect, BUDDHAHOOD is attained.

Whosoever acquires bodhi and observes the practices taught in the mahayana doctrine becomes a bodhisattva, and, in time, by perfect practice, a BUDDHA.

[Continued.]

PRACTICAL CHARITY.

A BUDDHIST'S FELLOW-CREATURES.

You love your fellow-creatures? So do I,—
But underneath the wide paternal sky
Are there no fellow-creatures in your ken
That you can love, except your fellow-men?

Are not the grass, the flowers, the trees, the birds,
The faithful beasts, true-hearted without words,
Your fellows also, howsoever small?
He's the best lover who can love them all.

—CHAS. MACKAY.

The faithists of New Mexico are perhaps the only positive and united people in America who can be called strictly an anti-war people. They pledge themselves that they will not go to war nor use war implements, and that if impressed into the army they will submit to be shot down rather than to kill. And they also bind themselves to raise their children in the same doctrine. They class all persons that engage in war or aid or abet war as irreligious and ungodly. Consequently the great body of people in Europe and America, papists and protestants, they place under the head of irreligious and profane people, so far as they in any way practice this barbarous slaughter of the human family. They also account for the amiability of the eastern people of India and China as arising out of their anti-flesh diet. Thus do they profess to accept what is good in all countries and reject all that is wicked.—*Child's Advocate*.

Some persons are born and raised nearly allied to carnivorous animals. Some are born on a higher plane. Much also depends on the moral resolution of the person. If a man tries the vegetarian life merely to see how he likes it, the chances are against him. If he is convinced it is a higher and purer mode of living, then he will experience little or no difficulty.

After all, were a man not to consider himself but as to his mortal body, the subject would hardly be worth dis-

coursing upon. But when we consider that man has a higher destiny than this life, and also all the attendant evils which follow flesh-eating, then the subject becomes one of great importance. Vegetarians have no thirst for spirituous liquors; flesh-eaters have. The animal passions are stimulated by flesh-eating. Vegetarian diet produces, and especially when people are raised thus from infancy, gentle and good-natured dispositions. From this point of view it is perceivable that the highest and purest thoughts of people receive no assistance by the eating of flesh. It might be an insignificant question, as to whether a flesh-eating man could have pure and holy thoughts. His reason looks at things from the eyes of cattle and hogs. His perception is blinded by the blood of animals. In this same line of reasoning we might profitably ask, What is civilization? What is enlightenment? Is it to use great states and territories for cattle-raising? Are our farmers in America enlightened, who work ten months of the year to attend their cattle and hogs? Are our non-producing butchers enlightened? Have we appropriated our labor to our fellow-creatures or to the animals? W'm Seward [president Lincoln's secretary of state] was surprised in his travels in China to find hardly any animals, and that in the interior the people had comfortable and happy homes. Evidently he expected from our missionary stories to find them eating rats and dogs and killing female babies. But to find them in peace, and doing to one another as they would be done by, puzzled him, though he was a statesman.—*The Castaway*.

The poor beetle that we tread upon,
In corporal suffering feels a pang as great
As when a giant dies.—SHAKESPEARE.

Vegetarians hold that the use of animal food is unnatural, cruel, and degrading to human beings, and that all the elements of life and health can be found in the vegetable products of the earth. Every time we pass a slaughter-house, a packing-house, or see the death-dealing implements and men, we are inclined to believe all that vegetarians claim, and almost ready to resolve that we will in the future refuse to be

parties to the horrible business by eating the flesh of animals. To a child in its innocence the sights seen in all our barn-yards, where animals are killed for food, fill the mind with horror by day and troubled dreams by night for a long time until familiarity hardens the heart.—*Iowa Tribune*.

Last Saturday a farmer named Coffman, living in Shelby county, near the Carroll line, was butchering several hogs at his barn. His little boys, aged five and three, were watching the operation with considerable curiosity, and after a while the elder of the two told his little brother to come out in the yard, and he would show him how to butcher. The little fellow followed his elder brother some distance from the house, when the five-year-old took a hammer, struck him in the forehead, and then taking a long sliver of glass he struck him in the neck with it, inflicting a ghastly wound, and severing his wind-pipe. Medical aid was summoned with all haste, but the poor little fellow was soon beyond assistance, and died in a few hours. It is said that as soon as the elder brother realized what he had done, he ran away from the place and was found several hours afterward a considerable distance from the house, by his father.—*Harlan Republican*.

Alas, how helpless is our theology against a diet of bull beef!—FATHER DE SMET.

O, amiable, lovely Death!
Thou odoriferous stench! sound rottenness!
I will kiss thy detestable bones,
And be a carrion-monster like thyself.
—SHAKESPEARE.

The amount of suffering from thirst by those unable to speak their desires—babies and animals—must be very great in this world. Pure water will hurt no one, and if offered will not be drunk unless wanted. It is safest to offer it frequently to those that cannot ask for it.—*Homoeopathic Recorder*.

[To be continued.]

THE CHIEF TERROR.

Let thy chief terror be thine own soul,
There, mid the throng of hurrying desires
That trample o'er the dead to seize their spoil,
Lurks vengeance, footless, irresistible
As exhalations laden with slow death,
And o'er the troop of captured joys
Breathes pallid pestilence.—GEORGE ELIOT.

THE BUDDHIST RAY.

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

B DRUG-HOUSE has sent us a circular about a preparation that "cleanses the soul." Can it be possible that science has discovered a substitute for baptism?

—We have received a tract entitled, "Theosophy as a Guide in Life", in which we are warned to stand in awe of "divine authority." We will!!! Only, let us know *when*, and we will shave, split our paper collar, turn our coat, and be ready! When you want a buddhist to see spooks in broad daylight you have but to jabber about "divine authority"!

—Mr Colville, the spiritualistic lecturer, says in the *Golden Gate* that "races of Mahatmas, or Arhats, may have spent ages in ferreting out the truths of the universe, but their existence is not positively known to buddhists." This means that Mr Colville has met and sounded every one of the 500,000,000 buddhists in existence!

—Dr Hartmann, the theosophic writer, criticizes H. R. H. prince Chandhat, in the *Buddhist*, for "misrepresenting" buddhism in the article published in our December number. He says it is enough to "kill buddhism in Europe". Is it? We have lived there many, many years, and probably know the people there as well as the doctor, but we apprehend no such result. Dr Hartmann should not expect a buddhist to use the language of jewish-christian theology. H. R. H. uses the language peculiar to buddhism; and it is the business of those that study this

philosophy to learn it. The "non-existence of the soul" and the "no-thingness of NIRVANA", are phrases that should not be taken in a dead sense.

—"If Dr Tanner succeeds in his proposed feat of imitating the east indian experts in preserving life for four weeks during a cataleptic trance, while buried like an ordinary corpse, he will have accomplished something that has never been done in this country. There is good proof of similar feats successfully performed by buddhist priests in India, who claim the powers of Mahatmas. Mme Blavatsky has claimed she could work this miracle, but has carefully abstained thus far from attempting it." —*Chronicle*. (1) There are no buddhist "priests" in India; (2) buddhist "priests" have never claimed to be Mahatmas; and (3) madame Blavatsky has never claimed to be able to perform this or any other "miracle."

—LISTEN to the song of the *Call*: "The idea that the emperor of Japan and his court were about to become christians alarmed(?) the buddhist priests; they organized a counter movement which bade fair at one time to culminate in a repetition of the anti-christian crusades which formerly kept [pious] foreigners out of the empire. The court had to declare in the official organ that it had no idea of changing its faith. Finally, ridicule began to attach to the wearing of foreign dress [by the brained "gents" in the beautiful "pants"]; the ladies that had adopted Paris fashions had to discard them, and now no person attached to the court apes foreign attire. Everybody admits that the native dress is more suitable [more æsthetic] and comfortable than the garments worn in Europe and America. It appears that the japanese reformers[!] were going too fast. If the changes they proposed to effect are ever realized it will only be through a long lapse of time. Nations do not change their institutions, nor their faith, nor their costume all at once, at the bidding of a sovereign or a reformer. Such transformations are gradual; wrought out piecemeal, in one locality after another."

Three cheers for the japanese!

[Continued.]
SWEDENBORG IN THE LAMA-
SERY.

A SEQUEL OF "SWEDENBORG THE
BUDDHIST."

BY PHILANGI DASA.

PA PO—reads: "One of the first things the christian missionary notices in coming in contact with the mongols, is the completeness of the sway exercised over them by their religion. Meet a mongol on the road, and the probability is, that he is saying his prayers and counting his beads as he rides along. Ask him where he is going and on what errand, as the custom is, and likely he will tell you he is going to some shrine to worship. Follow him to the temple, and there you will find him one of a company with dust-marked forehead, moving lips, and the never absent beads, going the rounds of the sacred place, prostrating himself at every shrine, bowing himself before every idol, and striking pious attitudes at every new object of reverence that meets his eyes."

RA MA: It is news to me that the mongols worship idols. I have for a good many years lived in different places of Mongolia, and I have seen thousands of mongols pay reverence to the all-holy SANGS RGYAS,* but not one that worshipped idols.

HPO KHA: Had you been educated in a european or american theologic seminary, you would n't have seen any save idolaters!

PA PO—reads: "Go to the quarters where the mongols congregate in towns, and you will find that quite a number of their shops and a large part of the trade there are dependent upon images, pictures, and other articles used in worship. Go to Mongolia itself, and probably one of the first great sights that meets your eye will be a temple of imposing grandeur, resplendent from afar in colors and gold. Approach tents and the prominent object is a flag-staff with prayer-flags at the top. Enter a tent, and there right op-

posite you as you put your head in at the door, is the family altar with its gods, its hangings, its offerings, and its brass cups. Let them make tea for you, and before you are asked to drink it, a portion is thrown out by the hole in the roof of the tent, by way of offering. Have them make dinner for you, and you will see a portion of it offered to the god of the fire, and after that perhaps you may be asked to eat. Wait till evening and then you will see the little butter lamp lighted and set upon the altar as a pure offering. When bed-time comes, you will notice as they disrobe, that each and all wear at their breast charms sewn up in cloth, or pictures of gods in metal cases with glass fronts. In the act of disrobing, prayers are said most industriously, and not till all are stretched on their filts does the sound of devotion cease."

HPO KHA: Would he have them drink, swear, and fight before they go to bed?

PA PO—reads: "Among the first things in the morning you will hear them at their prayers again, and when your host comes out with you to set you on your way, he will most likely give you as your landmark some cairn, sacred for the threefold reason that its every stone was gathered and lain with prayer, that prayer flags flutter over the sacred pile, and that it is the supposed residence of the deity that presides over the neighborhood."

HPO KHA: It seems to me that the mongols are very much like the ancient egyptians, the builders of the pyramids, in this respect, that the spiritual element enters into all the minutiae of their life.

RA MA: We lamas have inculcated upon the mongols the idea that in all their doings they should have eternity in view. And many a time have our adepts inculcated the same idea upon Swedenborg.

HPO KHA—taking up a swedenborgian book: Yes; I can easily show the effect of this inculcation. Here it is:—

"I spoke with spirits that in the life of the body the end of all human thoughts and actions should be in reference to the life after death, or eternal life, for that which is

*Pronounced, Sang ye: the tibetan for BUDDHA.

eternal IS, and that which is in the life of the body not even is, except in reference to eternal life as an end: therefore, thither should all the thoughts of man be directed. This, inasmuch as it was perceived in a spiritual idea, and published with a spiritual idea, was confirmed by spirits as a constant truth.—DIARY, Aug. 13, 1748.

RA MA: "Spirits!" Yes, of the kind we were when, out of our gross body, we visited him; and, of the kind he was when, out of his gross body, he visited us.

HPO KHA: His christian followers in the west always take his angels and spirits to be departed men. What does he mean by saying, "it was perceived in a spiritual idea"?

RA MA: That the adepts transferred the idea of eternity to his mind, or suggested it, and that he caught the suggestion. Later it was confirmed by oral teaching.

HPO KHA: Now I understand! When Swedenborg says, "Mihi insinuat" (It was insinuated in my mind.—D. 3108.), he means that it was tacitly suggested to him.

PA PO: Suggestion, insinuation, and thought-transference mean, in this connection, the same thing. It is, as every yogi knows, a part of the "silent tongue", in which we have been conversing. The medical fossils of the west, who now practice mesmerism, or as they call it, hypnotism, have just discovered that "insinuation" is possible. [To Hpo Kha:] Open that swedenborgian book and read numbers 2211 and 2251.

HPO KHA—reads:

I discoursed with angels, and this not by speech . . . D. 2211.

I spoke with spirits by ideas alone, and they understood it as well as if I had used words . . . Some better understand and perceive this discourse than that which is carried on by words . . . Sometimes the discourse is carried on by subtle thoughts, and these are better perceived than if one spoke in words.—D. 2251.

RA MA: While in the west met you any students of Swedenborg interested in this form of yoga?

HPO KHA: No; only such as were dead in theologic and other sins.

PA PO—reads: "Nor is this all. The mongol's religion marks out for him certain seemingly indifferent actions as good or bad, meritorious or

sinful; he has days on which he will not give, and days on which he may bargain but may not sell; places to be avoided and places to be frequented; times to perform certain works and times to refrain from works. There is scarcely one single step in life, however insignificant, which he can take without first consulting his religion through his priest[?]; and the result of the consultation is probably an answer which causes him great trouble and annoyance. But he submits to it. Not only does his religion insist on moulding his soul and coloring his whole spiritual existence, but it determines for him the color and cut of his coat. Perhaps no other religion on the face of the earth holds its votaries clutched in such a paralyzing grip."

HPO KHA: Goodnow! goodnow! 'Tis too bad to have a religion that pervades your whole life. You should have one that could, with the Sunday coat, be put on before "divine" service and put off after it. One that would n't interfere with "business"! O pious missionary!

PA PO—reads: "It would be difficult to find another instance, in which any religion has grasped a country so universally and completely as buddhism has Mongolia. The mongols themselves say that some of them have more piety, some less, but that throughout the length and breadth of the country there is not a single infidel."

HPO KHA: No jewish-christian scriptures, no "lord's new church", no infidels! O barbarous mongols!

PA PO—reads: "I partly believe it; and it is this universality of dominion which enables this religion to build such rich and costly temples, in such a poor and thinly-peopled country.

The mongols themselves are in the habit of saying that before buddhism came to them, they were in ignorance and darkness, given up to deeds of superstition and cruelty, and addicted to such practices as putting their mother to death when she reached the age of fifty. 'Now,' they say, 'see what we are and how we act,—all this has been brought about by the sacred books of buddhism.'"

HPO KHA: Had the Jewish-Christian scriptures got foothold in Mongolia, say, a hundred years ago, "superstition" and "cruelty" would, no doubt, to-day, have been as rampant as they are in Europe.

RA MA: I agree with you. Several desperate attempts to introduce them into that country as well as into this, have been made, but there have been and will be, spiritual forces to hinder it.

PA PO: We come now to the missionary's enumeration of the particular doctrines held by the Mongolian Buddhists.

I. IMMORTALITY.—"The most prominent doctrine in this religion is the immortality of the soul. This their mind grasps firmly and clearly. I never yet met a man that for a moment doubted it, or hesitated in the least when asked to tell what he knew about it."

HPO KHA: Hence it is that Swedenborg wrote,—

In goodness the gentiles surpass the Christians, who are not so much at home in it.—A. 3263.

The reason why many of the so-called intelligent in the Christian world, have no faith in the immortality of their own life, the angels declared to be this, that at heart they deny the Divine Principle [in man], and acknowledge Nature instead of it; and those that think from Nature are not able to think of any ETERNITY by conjunction with the Divine Principle, nor of the state of man as dissimilar from that of beasts, for in rejecting the Divine Principle from thought, they also reject ETERNITY.—J. 25.

PA PO—reads: "They scorn the thought that the soul began its life with the body."

HPO KHA: So does Swedenborg,—

MAN, AS TO ALL HIS DEGREES, EXISTED SIMILARLY BEFORE HIS BIRTH, AS HE EXISTS AFTERWARD.—D. 2591.

PA PO—reads: "And they scorn the idea that its life should end with the body. For countless thousands of ages the soul has been living on, sometimes taking one birth, sometimes another; for countless thousands of ages it shall live on, taking higher or lower births, according to its merits or sins; but still the same individual soul, the same unchanged spiritual being."

RA MA: The statement that the soul takes higher and lower births,

should not be taken to mean that it inhabits, to-day a human body, to-morrow, an animal. The progress of evolution is ever upward, never downward. Every physical body, is, as it were, the outgrowth or manifestation of its soul. Therefore, a human soul can not manifest itself through an animal body, nor can an animal soul manifest itself through a human body. The higher and lower births of a human soul has reference to the environments in which, through merit or demerit, it places itself in each birth, during its upward or evolutionary progress.

PA PO—reads: "There never was a time when the soul was not alive, and there never will be a time when it shall not be alive."

RA MA: It would have been correcter to have said so of the Spirit, the inmost principle of the soul.

PA PO—reads: "And this is not a doctrine that is held simply as an article in their creed, and referred to by the learned only in their discussions: it is an ever-present feeling with young and old, learned and illiterate, with man, woman and child. The body is merely the case or shell in which the soul lives; it is not the man, any more than the house is the inhabitant."

HPO KHA: Let me read you a few sentences out of Swedenborg,—

The body is only as it were a covering or shell.—A. 1718.

The earthly body is only an instrument.—H. 602.

Through death man puts off the grosser things of nature, and retains the purer. This is effected through the rejection of temporary and natural ultimates, which is the death of the body.—W. 220.

PA PO—reads: "And nowhere is their faith in their soul's distinctness and independence more apparent, than in the manner in which they take the dead body which has been vacated by the soul, and cast it out on the waste, to feed the wolves and the birds."

[To be continued.]

"THE more I learn to know the BUDDHA the more I admire Him, and the sooner all mankind shall have been acquainted with His doctrine the better it will be; for He is certainly one of the heroes of humanity".—FAUSBOELL.

EDUCATIONAL MEMORABILIA.

1. THE PATH OF PROGRESS.

Human progress will move on in a straight [ever-continuing] line in all cases; and never zigzag, if we start, and continue with *reason* as our guiding star, invariably avoiding superstition and dogma.—GOULD'S *Notes and Queries*.

2. THE USE OF FAILURE.

It is only by dint of painful failures that success is ever achieved. By falling the child learns to walk: but it is doubtful if the child would ever learn to walk were falling a pleasant experience.—RICHARD HARTE.

3. A GREAT BLUNDER.

It is a futile attempt in the modern educational system, to strain an intellect to imbibe a particular study for which it is utterly incapable by nature. And even if such impossible things be attempted as that of sending an ass over such a bridge, it will yet be an ass even on the other side of it.—DEWAN BAHADUR RAGUNATHA ROW.

4. THE EDUCATING FORCE.

By education is meant, not the poor machinery that moves by spelling-books and grammars; but that mighty system of central forces hidden in the deep bosom of human life, which by passion, by strife, by temptation, by the energies of resistance, works for ever upon children, resting not day nor night, any more than the mighty wheels of day or night themselves, whose moments like restless spokes are glimmering for ever as they revolve.—GOULD'S *Notes and Queries*.

5. MEMORY NOT INTELLECT.

Parents and school-masters boast of those children and pupils who cram much and easily, give them prizes, and publish their names in the newspapers—to cultivate in them pride and other hellish qualities! Thus they mistake *memory* for *intellect*!

Dr Maudsly, the english alienist, says that he has seen an idiot at Earlswood asylum who, upon reading a column of the *London Times*, once, could repeat the whole of it without a mistake; and he has heard of another idiot who, upon a single reading, could repeat the column forward and back-

ward. And Dugald Stewart, in his "Philosophy of the Human Mind", C. vi. sec. 2., says: "I knew a person who, though completely ignorant of latin, was able to repeat over thirty or forty lines of Virgil, after having heard them once read to him, not indeed with perfect exactness, but with such a degree of resemblance as (all circumstances considered) was truly astonishing; yet this person [a servant] was singularly deficient in memory in all cases in which that faculty is of real practical utility. He was noted in every family in which he had been employed for his habits of forgetfulness, and could scarcely deliver an ordinary message without committing some blunder."—PH. D.

6. THE NEGLECT OF REASON.

We have no educational system, no college, in which the art of reasoning is properly taught, though the shallow pedantry of aristotelian logic has assumed to teach the art of reasoning... It is for this reason that popular opinion and opinions of universities are of little value. Everything else but reason dominates: the gift of a founder, the decree of a king, parliament, or pope, the decision of some ancient conclave of the superstitious and ignorant, or the imperious will of some interested body of lords, plutocrats, monks, or political usurpers, establishes the mould in which opinions are cast; and the soft brains of inexperienced and unreflective youth are easily compressed into the form of the established mould, and from that deformed condition they seldom or never entirely recover true symmetry. Never taught to reason deeply or accurately, they yield to the sympathetic mesmeric control of social opinions and impulses, without looking to their origin. Hence the lamentable fact that in matters of opinion or philosophy, as in social amusements and fashions, the animal instinct of gregariousness rules, and men move in masses like herds of sheep or buffaloes.—*Journal of Man*.

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