



THE BUDDHIST RAY

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

VOL. III.]

SANTA CRUZ, CAL., U. S. A., OCTOBER, 1890.

[NO. 10.]

"KREUTZER SONATA," ETC.

VENDERS of count Tolstoi's latest novel, the "Kreutzer Sonata," which has been excluded from the United States mail, are, in some free, american cities, coming to grief. The San Francisco *Bulletin* says,—

"A half-dozen street venders have been arrested in Philadelphia for selling the 'Kreutzer Sonata', and held each in \$500.00 bail under the law prohibiting the sale of obscene literature."

Philadelphia is the home of the present postmaster general, merchant-soul and sunday-school teacher, John Wanamaker, and it stands to reason that the official parasites there, should display an unusual amount of brutality and asininity in his honor, even though it make us americans contemptible and ridiculous in the sight of the civilized nations of the world.

Colonel Ingersoll, the great american champion of free thought and free speech, comments, in the *North-American Review* for September, upon the exclusion of the "Kreutzer Sonata" from the mails, as follows,—

"Tolstoi, on most subjects, appears to be in accord with the Founder of christianity, with the apostles, with the writers of the New Testament, and with the fathers of the church; and yet a christian teacher of a sabbath-school decides, in the capacity of postmaster-general, that the 'Kreutzer Sonata' is unfit to be carried in the mail."

Colonel Ingersoll, as well as every other intelligent american, knows only too well, that the postmaster-general,

though excluding the book from the mail, does not think it immoral; but only antagonistic to his religion; i. e., fashionable, protestant christianity, of which he is a true representative. The ideas of the book are in harmony with those of Jesus; and it would have received his *imprimatur*, had he held the anomalous position of american censor or postoffice pope.

We are glad to be able to tell our foreign readers, that the leading newspapers of the land, though not on Tolstoi's side in the matter of chastity, protest nevertheless against the present state of affairs; and against the proposition made by certain bigots, to constitute every postmaster a censor of the press in his district. The *Sun* says,—

"To convert the post office into an extraordinary tribunal, and to make every little postmaster a judge to suppress the liberty of printing which the constitution guarantees, is an intolerable proposition."

And the *Chicago Tribune* enumerates some fifty authors (Shakespeare, Zola, Byron, Whitman, Walter Scott, and others, including those of the Bible), with truly obscene matters, who are not excluded from the mail.

The truth is, that the "Kreutzer Sonata" contains *nothing obscene*. It advocates the chastity (celibacy) practiced by Jesus,—a most unfashionable virtue. Its offence then consists in this, that it disturbs the mental peace of grasping, lickerish, fashionable christianity: putting it in an unenviable light before the whole anti-christian and non-christian world.

A writer in the San Francisco *Examiner*, in a lengthy review, says that

whoever charges Tolstoi with obscenity, is himself an obscene hypocrite; and that, the existing universal conspiracy against the "young girl",—to keep her in ignorance about marriage affairs,—has received a well-merited set-down in the "Kreutzer Sonata." He ends by saying,—

"And may heaven endow her [the "young girl"] with charity superior to mine, to forgive the criminal ignoramus that translated the text, and the fatuous idiot that wrote the preface."—(AMBROSE BIERCE.)

While he entertained the merchant-souls with sweet little sentimental stories, with "eccentricities" even, as; the making of his own shoes, ploughing, or helping some poor woman to harvest her grain; Tolstoi was a very jewel of a man: but the instant he told them that chastity (celibacy) is a "sine qua non" of a follower of Jesus, the goat in them sprang forth; and, wonderful to relate, charged *him* with their own peculiar vice—unchastity ("obscenity")!

Those of us americans who, throughout life, stay at home, and read nothing but own newspapers, are apt to fall into the error of thinking that our own country is, *par excellence*, "god's country,"

"the land of the free."

There cannot be a much greater delusion.

Dr Felix L. Oswald, a most able writer, has an article in the *Open Court*, entitled, "Our Next Neighbors," in which he proves that the Mexico of to-day is a freer, more liberal country, than the United States of to-day. And, we believe it. For pettiness, narrow-mindedness, no civilized government in world can beat our present. Here are the proofs:

"Compare those [mexican] triumphs of rationalism [absolute religious liberty, etc.] with the present state of affairs in Anglo-America. Only a few weeks ago C. W. Cook, of New Haven, Indiana, was indicted and fined for having allowed an AUTOMATIC cigar-machine to work on Sunday. For a similar offence R. M. King, of Obion county, Ohio, was convicted and fined \$75.00. In Grand Rapids, Michigan, the members of a base-ball club were arrested like thieves for playing on Sunday. Every place of busi-

ness and recreation in South Norwalk, Connecticut, is closed on Sunday by the order of the police. In Baltimore, Philadelphia, Atlanta, Cleveland, Pittsburgh, Newark, Omaha, and Minneapolis, arrests and imprisonment of visitors of public picnic grounds and other places of recreation, are matters of weekly occurrence. Some twenty seventh-day adventists were persecuted (as a local paper expresses it with unintended suggestiveness) and fined in Georgia and Arkansas for observing the Sabbath on the last, and not on the first day of the week. Postmaster general Wanamaker stopped Sunday mail-service, and president Harrison, by a similar 'ordre du mufti', has tried to enforce the religious observance of the christian Sabbath by the officers and men of the army and navy. In Coaling, Alabama, a freethinker (mr H. Y. Vard), for being too honest to deny his convictions was formally deprived of his civil rights, and refused the privilege of using the courts; and the State university of Illinois refused to allow a student to graduate, because he would not attend chapel."

And the facts here cited are but a few out of thousand similar.

At Valley Falls, Kansas, there is a newspaper published, *Lucifer* by name, devoted, among other matters, to the abolishment of the legal, sexual slavery of the american woman. The editor, Moses Harman, an old man with a family, is known in his community as an upright, unselfish and industrious man. Some months ago he published an article by a physician, illustrative of the sexual abuse to which some married women are subject even when under surgical care, and for which there is no legal redress; in which a certain anatomic term occurred very common indeed, in dictionaries, and in the hundreds of medical journals that daily pass through the post-office. The postmaster general, probably instigated thereto by a notorious hypocrite named Anthony Comstock, ordered the editor prosecuted. A burlesque of a trial was held, and the judge, having a grudge against the poor, defenceless man, sentenced him (for using the mail for immoral purposes!!!) to five years at hard labor in the Kansas penitentiary, where he now serves. Did the editors of that state protest? Did the women? We are sorry to say that the majority of them fear the bigots at Washington, and at home, too much, even to whisper a word in their brother's defence.

Another editor, E. H. Hayward, of the *Word*, Princeton, Mass., who had the manhood to republish the article received two years at hard labor in the Massachusetts's penitentiary.

In view of the fact that the constitution guarantees absolute freedom of speech and press, these crazy raids of bigots against civilized humanity, show that that document is held in contempt by the unworthy successors of Washington, Jefferson and Lincoln.

Let us never forget the words of Wendell Philipps:

"No matter whose the lips that would speak, they must be free and ungagged. Let us believe that the whole of truth can never do harm to the whole of virtue; and remember, that, in order to get the whole of truth, you must allow every man, right or wrong, freely to utter his conscience, and protect him in so doing. Entire, unshackled freedom for every man's life, no matter what his doctrine; the safety of free discussion no matter how wide its range. The community which dares not protect its humblest and most hated member in the free utterance of his opinions, no matter how false or hateful, is only a gang of slaves."

And the best way to stay the impending slavery is to preach the Doctrine of Enlightenment.

Some one has said that the BUDDHA showed a profound contempt for caste and wealth, when He founded His Order of mendicants,—a moral and intellectual aristocracy in rags! And it is interesting to note that His teachings, though not recognized as His, are slowly but surely winning their way in the world. A writer in the *Open Court* says,—

"In Europe the old or 'blue-blooded' aristocracy has completely (except in a few countries) lost the very last remnant of their old privileges. Now, in the midst of general and perfect equality, they are satisfied to remain the [imaginary] model of social refinement and high-toned simplicity. The aristocracy of finance has never been able to win in Europe that popular admiration given to big purses here in America. The most influential aristocracy is the intellectual; that of litterateurs, savants and artists. It is they who move the world; 'mens agitat mollem'; they lead civilization. The peers of anybody, even if born in the poorest classes, they are welcomed and lionized in these very 'salons' where business men, even the Rothschilds with all their millions, would not be admitted."

TEACHINGS OF SWEDENBORG.

It is a mistake to think that man's hereditary evil is from a first ancestor, an Adam^{P. 277.}; for all that he thinks and does, comes forth from the Final Causes [Karma] which lie deeply hidden in him.^{A. 8620.}

Whatever man wills, thinks, speaks or does, add itself to his life,^{A. 9333.} and, with what he has formerly willed, thought, spoken or done, goes to make up his future man (the entity of a future incarnation), as his good or bad "Remains" of the past.^{D. 2159.} And all this constitutes the Silent Providence that leads him and makes his surroundings for him what they are,^{A. 4364.} and wherever he may be. Therefore, let him be among the blessed or the damned, among the rich or the poor, among the honest or the dishonest, among the virtuous or the unvirtuous, *he is just where he ought be*; ^{D. 1986.} that is, where his inner Will, or Man, places him.

In this world, man should look for nothing more than the necessities of life ^{A. 10160} (not riches, nor reputation, nor glory ^{A. 6247.}) so that he may be able to give his attention to the moral education, or evolution, of himself. Only in this earthly state can he obtain natural knowledge ^{D. 2389.}; not in the subjective state, after death.^{D. 3093.} If he desire communion with the DIVINE [the LAW in himself^{D. 3253.}], he must subdue his Outer man and destroy the lusts therein^{T. 597.}; the bodily lusts that he has in common with the beasts [as the propagative lust, etc.], and which decay in a short time, or satiate him.^{D. 2128, 3100.} For lusts of all kinds, and material affairs distract the mind and scatter the thoughts, and prevent conjunction with the DIVINE.^{D. 574. A. 1563.}

Man can of himself restrain himself from evil.^{A. 8307.}; can make his own heaven [or hell]^{D. 2014.} He has but to submit the Outer man to the power of the Inner: to cultivate an affection for the good and the true, and so be drawn away from bodily and worldly pleasures and affairs.^{A. 1947; 5810.} He can abstract his mind from these, think interiorly, and by degrees approach and see the DIVINITY in himself.^{E. 151. A. 3957.}

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

WE are glad to note that the buddhists of Ceylon continue to show interest in their own moral welfare.

The *Buddhist* says: "The christians at Madapata have begun to show a spirit of hostility to the buddhists, through fear that the christian schools in the village will [as in many other places] be emptied."

—THERE are said to be 500,000,000 believers in this [the buddhist] religion; among them are some of the greatest thinkers.—*The World's Advance Thought*.

—It cannot be a matter of indifference what a man eats and drinks. He is, in fact, choosing his animal and moral character when he selects his food.—*London Lancet*.

—THE charity and chivalry of the american legal profession illustrated: A poor, deserted wife in Milwaukee, Wis., has been placed in jail because she was unable to pay a \$24.00 fee on a 6-cent judgment.—*S. F. Bulletin*.

—THE evidence is accumulating from all quarters of the world that leprosy is spreading; and that it is following upon the heels of vaccination and its enforcement. There are 1000 lepers in the city of Bombay alone.—*London Daily News*.

—THE theosophists of this coast have just held a convention in this city. Several public lectures were delivered by delegates. Karma, re-incar-

nation, self-salvation, and the like distinctly buddhistic doctrines, formed the groundwork of these lectures.

—THE rev. J. B. Daly, LL.D., of the church of England, has been initiated into the circle of the southern buddhists, at Colombo, Ceylon, by publicly taking the Five Vows. He is now working among the buddhists there; and we wish him hearty success. Now, let the christian missionaries there, try to "convert" him!

—FOR every dollar England sends to the missionary work in Africa, she ships a gallon of vile rum to the same district. For every missionary she sends, she ships 200 barrels of vile rum. For every convert she makes, she makes 300 drunkards. An english religious journal says so, and it would n't look well for an american paper to dispute it.—*Detroit Free Press*.

—THE "Buddhist Catechism" of Subhadra Bickshu has already appeared in german, english, swedish, dutch, and french. We have, thus far, read the english, german and french editions: the last, in the tasteful typographic dress characteristic of the french printers, lies before us. ("Catechisme Bouddhique. Paris. Ernest Leroux. 28, Rue Bonaparte.") Colonel Olcott's catechism has thus far appeared in a dozen or more languages; and if this also does so, it is because the publishers have discovered that there is a demand for buddhistic literature. As time passes, this demand will increase.

—THE publisher of the "Annual Statistician and Economist," L. P. McCarthy, has sent us a pamphlet on "Health, Happiness, and Longevity," in which he tells his readers how to be "healthy without medicine and happy without money [riches];" and how, by attention to diet and cleanliness, he cured several diseases supposed to be incurable. Although the author is personally "in favor of a diet that excludes flesh-food entirely," still he does not advocate the vegetarian diet for all. The pamphlet contains many useful hygienic, medical, and dietary hints, and much sound advice. It can be had of the author, 814 California st., San Francisco. Price, 50c.

[Concluded.]

THE DYING RAHAT'S SERMON.

Translated from the Pali for the RAY by

C. SAMERESINGHA.

1. In this universe, there is nothing that should be compared to the [Good] Law, so far as it concerns the future weal of mankind. By its effect, which is exceedingly vast, and which contributes to give a death-blow to every depravity of sin, may I always be so fortunate as to attain the state of happiness, both worldly and nirvanic.

*May my relatives, friends, and enemies, and those that are neutral, and all beings in all worlds, become fortunate and happy, and free from grief, fear and disorder.**

3. This constitution which is always subject to sickness, infirmity and dissolution, may be compared to a broken pot full of dirt. It is apt to fall into error and ruin at every stage and to think that every thing in this world is intended for the good of the living.

4. With regard to the old, the young, or the babe, the Angel of Death makes no distinction whatever, but involves them indiscriminately in mortality. Whether I am standing, moving, or resting, I am advancing nearer the jaws of Death, as death is my fate.

5. O ye beings, whose bodies have had the experience of transmigratory existence, always attend to meditation as the repeated bad qualities are actually inherent in your bodies. Those that are given to meditation should make it a point at all times to do so; they should meditate on kind feelings toward all, on LORD BUDDHA, on His doctrine, on the bad state of our nature, and on death.

6. Beings! Attend to retributive deeds of meritorious actions in this world and reap their ample rewards. Be charitable in rendering others what will give them satisfaction and pleasure; because wealth acquired is nothing, compared to contentment gained by charity.

7. When hands are clapped sound is produced. Hence there must be a cause for every effect. In like manner there cannot be any birth, death or existence in the animal[-human] kingdom apart from the combination of the five constituents.

8. Beings! As ignorance is the cause of existence, so the result of merit and demerit is the cause of birth in various ranks and grades. Thus, in consequence of birth [human] animals in their transmigratory existence become continually subject to grief, decay and death.

9. By the destruction of ignorance the desire of existence disappears, and by the suppression of the desire of existence, re-incarnation ceases, and by the extinction of re-incarnation, grief, infirmity and dissolution cease; as if the light of a candle is put out.

10. Beings! It is said by our LORD SAKYA SINGHA, that he who in this world examines the constitution of the BUDDHA'S Doctrine of Enlightenment, sees the BUDDHA Himself. Endeavor to comprehend the TEACHER of the three worlds, and His holy doctrine; it is the invariable practice of the virtuous to do so.

11. Beings! (To be saved) it is absolutely necessary, by the hook of wisdom, to pull out the principal causes of sin (avarice, malice and ignorance) which are unpleasant and equal to a sharp thorn piercing the heart, and which lead to ruin and every mode of evil.

12. As mount Meru stands unshaken before a strong wind, so the heart pure and free from attraction of existence, is always unshaken by the eight good rules of world and the five desires in their various and complete stages.

13. Beings! Always give your time for the good of others, as the BUDDHA, the SUPREME LORD, who sailed across the deep ocean of ten noble attributes (*paramithas*), regardless of the horrors of metamorphosis, and who destroyed the flame of ignorance and by self-exertion gained a full knowledge of all that should be known.

14. Suspending the attainment of NIRVANA, at a time when He was not

*Schopenhauer says that this is the most beautiful prayer in the world. It is characteristically Buddhist.—Ed.

far from it, SAKYA MUNI passed many a dreadful birth on account of His sympathetic feelings toward others. So do I give you instructions chiefly with the object of doing good to others.

15. It is impossible that any one of sound understanding should wander away from the noble path of the Law, after attaining the most difficult object of attainment, the human form, which is free from eight acquirements of sinful rewards, and after gaining all the varieties of wealth and luxury, and a knowledge comprehensive of the doctrine capable of giving a death-blow to the desire of existence.

THE END.

[Continued.]

BUDDHISM IN THE FAR EAST.

Written for the RAY by

C. PFOUNDEN, F. R. G. S., ETC., ETC.
(Of the Japanese Buddhist Propagation Society.)

There is some controversy as to the exact contents, and what is of later origin in the sutra (pali, *sutta*), expositions, discourses, verses, etc., prose and poetry. The student will find reference to this first council in Dipavansa civ. s. 17, Burnouf, Hodgson, Childers, Alwis, Hardy, Rhys-Davids, etc.

Then the greeks under Alexander, appeared in India; later on a great native ruler arose; and about 312 B. C. another council met, that of Vaisali. Dissensions that grew out of detail of observance and doctrine, resulted in division into two bodies or parties; the orthodox and more exacting, rigorous disciplinarians seem to have been in minority; but out of these grew several subdivisions, that it may be credited are the originals of some of the sects that we learn more of later on.

The council that met at Patna, usually referred to as the Third Great Council, had the patronage and protection of the Asoka who was the grandson of the great king that ruled India after Alexander's hosts were driven out. Missionaries, it is related, were sent far and wide, immediately after.

The names of some of the countries

and the propagandists who went forth to preach the Good Law, are given.

About this period, viz., 245 B. C., edicts were issued, and some of them have been preserved to our own time; several recently discovered being engraved on rocks and pillars, in different dialects; prakrit at Delhi, Allahabad, Peshawr, Guzerat, Orissa, etc. These show the undoubted purity of the earlier buddhism, valuable testimony illustrating how the noblest teaching may be overwhelmed with a superimposed mass of ritual, dogma, aye, and superstition, besides priestcraft and mystification, to awe the multitude.

Ceylon in the south, the Malay Peninsula, and neighboring countries and islands in the south-east, speedily became fields of buddhist labor; succeeding waves of conquest, in Ceylon especially, gave a chequered character to its progress.

Across the himalayan passes to the north-west, the north and north-east, the devoted missionaries wended their way; and generation after generation, were followed by devoted, self-sacrificing propagandists.

Opposition there often undoubtedly was, and in some cases, persecution: but knowledge spread apace, in spite of hostility; and the Doctrine of Enlightenment gained a footing in the east of Asia. It was known of in China two centuries B. C., through the irruption of barbarous tribes on the north-west of the Middle Kingdom, necessitating a military expedition to the country of the Yue-tchi, about 140 B. C., the leader of which appears to have penetrated to the shores of the Caspian Sea, probably passing through the northern regions of what is now Great Thibet, or perhaps through Mongolia. Another later expedition penetrated about 120 B. C., towards Baktria, through Kashmir, and amongst other trophies brought back a golden image (of the BUDDHA it is supposed) that played an important part in later accounts. The visions of an emperor lead to messengers being sent to the west and south, in the century B. C. These returned with images, books

and religious paraphernalia, accompanied by two learned indians, Saddharma and Kasyapa Matanga.

Taking up their residence at Lo-yang, these began to translate, with the aid of chinese scholars, the sutra and shastra.

In 67 of the christian era, a temple was made the residence, by imperial decree, of the buddhist teachers, on the White Horse Hills, and it is known as the White Horse Temple. The name is significant, the white horse being from ancient times, sacred to the sun; and it still is in Japan, dedicated to the sun-goddess.

About the middle of the 2nd c., the teaching of the higher ethics of buddhism were in great esteem, and considerable progress had been made in translations, the further arrival of indian teachers, greatly assisting.

Corea received the teachers, and about 372, the Good Law established a home there, spreading the doctrine to the northward, amongst the nomadic and belligerent tribes of mongols, manchurs and tartars.

The Vinaya (Discipline) school, following the lines laid down by the stricter section of the 2nd council held at Vaisali, established the principles of Dharmagupta, the practice of the precepts of *dhyana* (meditation) and *samadhi* (ecstasy), as recited by the disciple Upali, in the summer that followed the GREAT NIRVANA of our LORD the BUDDHA.

The doctrine of the Pure Land, the Western Paradise of certain writers, gained adherents, after the translation of the Amitayus sutra by Samghavarman, 252, which is a history of the "pilgrim's progress" of the GREAT MASTER from darkness to everlasting light.

The Abhidharma, the metaphysical school, survival of the Sarvastivada,—one of the eighteen of the Hinayana early subdivisions of the Sthavira schism,—arose in China, Gautama Samghadeva translated, 391, the Abhidharma-hridaya sutra, and others were similarly treated later on.

Kumaragiva completed translations of the shastra, or discourses, about 409

of the christian era; viz., the Middle, the Hundred, and the Twelve Gates; and these three discourses give the name to one of the sects, the principles of which spread to Japan in the course of a century later, and claim to embody the entire teaching of the life of the TATHAGATA.

About the same time Buddhayasas translated the Dharmagupta Vinaya. The five teachers including the last Upagupta, were harmonious, but five schools arose, and subsequently subdivided in a score of diverse teachings.

The Vinaya or Discipline was taught in China in the 3rd century.

Buddhabhadra translated the Avatamsaka sutra, and founded a sect to teach it, about 418. The chinese pilgrim Fa Hian, was of this era.

Kumaragiva translated the Satya siddhi shastra,—the disciples of which are called by the name thereof,—about the same era, and the teachings were introduced to Japan from Corea, but explained according to the Mahayana doctrine.

Buddhaghosha visited Ceylon, and also Burma, some years later.

The Nirvana sutra was translated in 423, by Dharmaraksha, and the school that arose, was considered to be the 5th in chronological order.

Bodhiruki translated the Dasa bhumi shastra about 508, which was very extensively studied, a sect being formed.

The Dhyana, or Contemplative, sect was established by Bodhidharma, who is reckoned as the 28th patriarch-transmitter of the True Law, of the seal of meditation.

At the great assembly on Vulture's Peak, SAKYA MUNI held a golden flower, uttering no word; all those present marvelled exceedingly, but the venerable Mahakasyapa, of all the vast assemblage, alone appeared to understand the meaning of the TATHAGATA's silence. The knowledge of this has been transmitted onward, and is known as the "Doctrine of Thought-transmission."

The Yoga and the Unrevealed doctrines were taught. Kumaragiva teaching it in China in 401; and its doctrines

and practices spread to the east, north and south.

The coreans, and especially the japaneese, eagerly sought instruction; notwithstanding considerable opposition by the literati, who followed the traditional policy of classical scholars, of the confucian and tauist schools, in China, and the shinto, or followers of the indigenous cultus in Japan.

Several other translators founded sects, having their peculiar tenets founded on some one or other of the sutra and shastra. Amongst others arose the Mantra or True Word. This sect claims that the doctrine is a great Secret Law.

Mahavairokana, a TATHAGATA prior to SAKYAMUNI, is stated to have preached the true meaning, as recorded in the Maha vairokana sutras, in which the circle and secret rite of baptism are principal features.

Nagarguna visited the Iron Tower in Southern India, and there received the secret from Vagrasattva.

In the 6th c., buddhism met considerable opposition in Japan, although at first under the protection of members of the imperial family, and some of the courtiers.

About the period of the visit to India of the celebrated chinese pilgrim Hiouen Tshang (629—48), the marriage of a chinese princess to the ruler of Tibet was a means of opening this country to buddhist laborers once more; and in 632, envoys were sent to India for the sacred texts.

Nepal had already become a very successful field for the propagandists of the True Law.

Lamaism is a later development, of the 13th c.; and the temporal power of the Dalai Lama, dates from the 2nd decade of the 15th c. The yellow-robed monks are of this phase, whilst the older sects wear blue.

[To be continued.]

"ALL that protestant christianity seems to have assimilated from the so-called Holy Bible is the sleek, subtle subservient advocacy of selfish and bestial passions, such as legal polygamy and legal spoliation by war."—*Ex.*

KARMA.

Thy fate lies in thy own heart :
As thou didst so shalt thou fare.

Who from a heart that is hateful
Speaks hateful words, does hateful deeds;
Him hate will surely follow
As the wheel does the carriage-horse.

Thy fate lies in thy own heart :
As thou didst so shalt thou fare.

Who from a heart that is loving,
Speaks loving words, does loving deeds :
Him love will surely follow
As the wheel does the carriage-horse.

A BAD CUSTOM.

"What the buddhists call 'time', in reference to meals is thus explained: the time of the Gods is the early morning, the hour chosen by the Gods to take their meal. The time of the Good Law is noon, the hour selected by the BUDDHAS, past, present and future, for their meal. The time of the Brutes is in the evening, when animals feed. The time of the Genii is at night; during which good and evil Spirits eat. Thus all meals taken after midday are unseasonable for buddhist monks, and all that observe the precepts rigorously abstain from such."

—E. BURNOUR.

Here is hint for those that turn day into night, and night into day: who, by eating their principal meals at unseasonable times,—dinner in the evening and supper at night,—contract all manner of digestive disease, and lay the foundation for gross thoughts, desires and works. Often, when we meet persons, otherwise estimable, sometimes even cultured, whose breath and exhalations suggest the hyena or the sink, and cause us to heave, we wish the buddhist custom was more generally known and followed. "A pure mind in a clean body," should be our motto.

SWEDENBORG THE BUDDHIST
OR, THE HIGHER SWEDENBORGIANISM, ITS SECRETS, AND TIBETAN ORIGIN." By Philangi Dasa. 322 octavo-pages.

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THE BUDDHIST RAY.—Unbound copies of the 2nd vol. (1889), can be had at the usual price. The 1st vol. is out of print.