



# THE BUDDHIST RAY

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

VOL. III.]

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[No. I.]

## KOLB ON BUDDHISM.

**G**ENTLE and loving, rational and spiritualising, suited to men of all colors, zones, degrees, tongues, and ages, is the Good Law of the Blessed LOKAGURU! Be it the humble son of the indian jungle, or the proud savant of the german university, who hears it, the verdict of an honest heart is ever the same: It is a good law this, of the BUDDHA!

The learned german historian, G. Friedr. Kolb, who, in his "History of Humanity's Culture," has weighed and found wanting all the priestly religions, has also weighed the anti-priestly; and of one of these, namely, the buddhistic, he speaks as follows:

Along with brahmanism, and in opposition to it, and therefore later, arose buddhism; which denies a corporeal god, and affirms a PRIMITIVE POWER, which exists partly in rest, partly in activity. This doctrine, which originated 550 or 600 years before our era, signified not merely a profound reformation of brahmanism, but also, and for the first time in the history of the world, an overthrow of the boundaries of nationality, by the formation of a religion suited to spread itself among the most diverse nations; indeed, over all the world. Buddhism rejects caste; and wherever it has been unable to break down this partition-wall, it has softened its sway. In the eyes of this religion all men are equals; and being in the same painful plight, it behooves them fraternally to succor one another.

It would have been correcter to have said: Although, in the eyes of this religion, all men are not spiritual equals, still they are brethren; and so forth.

Instead of the everlasting re-births of brahmanism, with their pains and agonies,

the BUDDHA holds out to all, participation in the eternal rest in the bosom of the PRIMITIVE SPIRIT.

In justice to the brahmans it must be said that the author does not correctly state their belief. The Sankhya and Yoga systems of philosophy teach a true nirvanic emancipation, the state of MOKSHA, which takes place at the death of the body of a perfect devotee. It is possible that what he means to say is, that this emancipation is held to take place only in the case of the brahmanic devotee, who is supposed to stand in the same relation to Brahma, as the jew to Jehovah: as a favorite.

Reason and gentleness are the foundation principles of the buddhist doctrine. Even brahmanism, its direct antithesis, suffered no persecution when buddhism became the dominant cult in a part of India.

It is buddhism we have to thank for the sparing of prisoners of war: which heretofore had been slain; also for the discontinuance of carrying away the inhabitants of conquered lands into captivity.

With the death of the individual comes dissolution, NIRVANA, the "cessation of thought when its causes are removed;" a state, "in which nothing that constitutes existence remains." Together with man's consciousness ceases also existence. It is "like the extinguishment of a lamp."

From the author's words one might be led to infer that, at death, every man enters upon NIRVANA; which would be wrong; since only those few that have extinguished in themselves every passion and desire do so.

Personal gods, one or many, do not exist, consequently no "divine" incarnation. The BUDDHA Himself was but a man, but at the same time the wisest, noblest and most single-minded. As a general rule, there arises from time to time a man of purity so great, that he becomes a BUDDHA, whose laws are obeyed until the coming of another BUDDHA.



## AESOP'S FABLES.

FROM the time of the most brilliant period of athenian literature to this day, all educated men, in the West, have read and admired the so-called *Æsop's Fables*. Ancient writers like Herodotus, Diogenes Lærtius, and Plutarch, ascribe their authorship to a slave named *Æsop*, born at Samos in the latter half of the 6th c. before the christian era. But his history is very uncertain, and many critics have, with Luther (1530), even denied his existence. Some have attributed them to the arabian fabulists, and others have held them to be of an asian origin.

But the modern european orientalists, especially those of them that have devoted themselves to the study and translation of the sacred scriptures of buddhism, have discovered and published their true origin. Rhys-Davids the noted english pali scholar, speaks of them as follows,—

"What is at present known, then, with respect to the so-called *Æsop's Fables*, amounts to this, that none of them are really *æsopean* at all; that the collection was first formed in the Middle ages; that a large number of them have been already traced back, in various ways, to the buddhist *Jataka* [or Birth-Story] book; and that almost the whole of them are probably derived, in one way or another, from hindu sources."

The purpose of *Æsop's Fables* is to teach that vice and crime receive their due punishment, and virtue and well-doing, their reward. Originally, however,—that is, as Buddhist Birth-Stories,—they had this, and a deeper purpose; as may be seen in the fact, that, from the day of our LORD, they have, in buddhist lands, served to teach and illustrate the workings of karma—the law of cause and effect. One has but to read the birth-story that follows to see this. The "Dancing Peacock" illustrates, as an apologue, the fact that what a man, from the love of it, thinks or does, recurs; that is, what he thinks or does in one birth, he will think or do in another. And this explains all those mysteries of life, which the

heathens everywhere attribute to the direct interference ("divine providence") or the indirect interference ("divine permission") of their god or gods.

"All acts," says Swedenborg, "proceed from final causes [karma] which lie deeply concealed *within* (man.—A. 8620). A truly buddhist teaching, which mightily militates against that lawless, "thus saith the lord;" for it enounces a law which no god can overrule.

"An effect," he says, in another place, "cannot subsist unless there be a cause [karma] constantly *in* it; for when the cause [karma] ceases, the effect ceases."—A. 5711.

With this teaching in mind, a little reflection will show the theologically unfuddled mind that all events, be they accounted good or bad,—as honor, sickness, riches, poverty, health, and dishonor; and, of course, birth and death,—begin and end when the cause or karma *within* them, which produces them, begins and ends.

## A BIRTH-STORY.

## THE DANCING PEACOCK.

A LUXURIOUS monk was brought before the BUDDHA, who asked him, "Is it true, O monk, what they say, that you have become luxurious?" "It is true, LORD!" said he. "How is it you have become luxurious?" asked the BUDDHA. But without waiting to hear more, he flew into a rage, tore off his robe and his lower garment, and calling out, "Then I'll go about in this way!" stood there naked before the TEACHER. The bystanders exclaimed, "Shame! shame!" and he ran off, and returned to the lower state (of a layman).

When the monks were assembled in the lecture hall, they began to talk about his misconduct. "To think that one should behave so in the very presence of the MASTER!"

The TEACHER then came up, and asked them what they were talking about, as they sat there together.

"LORD, we were talking of the misconduct of that monk, who, in your



presence, and in the midst of the disciples, stood there as naked as a village child, without caring one bit; and when the bystanders cried shame upon him, returned to the lower state, and lost the faith!"

Then said the TEACHER, "O monks! not only has this brother now lost the jewel of the faith by immodesty; in a former birth he lost a jewel of a wife in the same way." And He told a tale:

"Long ago, in the first age of the Earth, the quadrupeds chose the lion as the king; the fishes, the leviathan; and the birds, the Golden gander. Now the Golden gander had a daughter, a young goose most beautiful to see; and he gave her her choice of a husband. And she chose the one she liked best. For, having given her the right to choose, he called together all the birds in the Himalaya region. And crowds of geese, and peacocks, and other birds, met on a great flat piece of rock. The king sent for his daughter, saying, 'Come and choose the husband you like best.'

On looking over the assembly of birds, she caught sight of the peacock, with a neck as bright as gems, and a many-colored tail; and she made the choice with the words, 'Let this one be my husband.'\*

So the assembly of the birds went up to the peacock, and said, 'Friend Peacock! this king's daughter having to choose her husband from amongst so many birds, has fixed her choice upon you.'

'Up to this day you would not see my greatness,' said the peacock, so overflowing with delight that in breach of all modesty he began to spread his wings and dance in the midst of the vast assembly,—and in dancing he exposed himself.

Then the Golden gander was shocked. And he said, 'This fellow has neither modesty in his heart, nor decency in his outward behavior. I shall not give my daughter to him. He has broken loose from all sense of shame.'

\*The peacock! Of course! The primitive goose seems to have been strikingly like the modern. When our American goose cannot, at home, get a peacock, she flies abroad and, indifferent to leprosy

Then the king bestowed his daughter on a young gander, his nephew.

And the peacock was covered with shame at not getting the fair gosling, and rose straight up from the place and flew away."

When the TEACHER had finished this lesson in virtue, in illustration of what he had said ("O monks! not only has this brother now lost the jewel of the faith by immodesty, formerly also he lost a jewel of a wife by the same cause") He made the connexion, and summed up the Jataka, by saying, "The peacock of that time was the luxurious monk, but the king of the geese was I myself."

#### THE FOUR QUALITIES.

"WHAT though a king of kings, O monks, who has exercised rule and sovereignty over the four continents, on the dissolution of the body, after death, be reborn into a happy state in heaven; into a state of union with the *tavangs* angels. And here, in the Society of Delight, surrounded by crowds of *houris*, should pass his time in the possession and enjoyment of the five pleasures of sense. If he be not possessed also of the Four qualities, he is not set free from rebirth in purgatory, or in the animal race, or as a ghost. He is not delivered, I say, from rebirth in evil states.

And what though a disciple who has entered upon the Excellent way, live upon morsels of food and in much poverty. If he be possessed of the Four qualities, he is set free from purgatory, and from a life as an animal [man] or a ghost. He is set free, I say, from rebirth in states of woe.

And what are these Four qualities? They are faith in the LORD, in the Law, in the Brotherhood of the Select, and in the Virtues which are unbroken intact, unspotted, unblemished; which make man free, and are praised by the wise; which are untarnished by any desire after anything earthly or heavenly; and which are conducive to high and holy thoughts." — SANGYUTTA NIKAYA.



## THE BUDDHIST RAY. A MONTHLY MAGAZINE.


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

E are told that accidents will happen even in the best of families. While in press the type at the bottom of page 3, was injured, and the words, "and brainlessness, buys one," were obliterated.

—MR Charles F. Powell, an American buddhist, is travelling about in Ceylon, delivering lectures among our brethren. We heartily wish him success.

—CITIZEN George Francis Train was, a few days ago, in the broad gaslight of Boston, robbed of a large [25-cent] diamond pin,—probably by some newspaper editors, driven to desperation by dishonest, non-paying, and delinquent subscribers. And there is this to be said about it, that, when a man, like this citizen, tells his fellow-citizens, that it is better to live on fruit and sunshine than on pip, scab, murrain, consumption, trichinae, scrofula, and the other good things of the butcher-shops, which, to prevent overpopulation, an avenging Nemesis has taught them to eat, we think he merits to be robbed of his koh-i-noor. In so thinking, however, we may make a mistake!

—THE so-called National Reform Association at Pittsburgh, a body made up of wholly unreformed persons, has adopted a resolution requesting president Harrison to mention the Christ of Galilee in his state papers, especially in the thanksgiving proclamations. Considering the facts that the state-

papers are mostly made up of political chicanery, incompetency and selfishness; and Thanksgiving day is mostly devoted to gluttony, drunkenness and lewdness, it would be highly flattering to that ascetic to have to play a role in the composition of the former, and in celebration of the latter!

—THE first number of the second volume of *Food, Home and Garden*, the organ of the Vegetarian Society of America, comes to us enlarged and beautified. The editing is well done: long, windy, johnsonese articles being, as in the office of the RAY, relegated to the large journals, in which, being appended to the advertisements (the chief contents of these), they serve as soporifics for tired brains. The typography is a credit to the printer. The Vegetarian Society is doing a noble work: practically preparing the way for a race, higher and nobler than our present omnivorous; and we hope that our readers will interest themselves in it. Address the rev. H. S. Clubb, 2915 Fairhill street, Philadelphia, Pa., for a sample copy.

—A KIND friend has sent us a leaf of the sacred bo-tree of Ceylon; in all probability the oldest *planted* tree in the world. It was planted in 288 B. C., and sir J. E. Tenent, in his work on Ceylon, published in 1859, gives reasons for believing that the tree was then really the wonderful age of 2,147 years; and refers to historic documents in which it is mentioned at different dates, as 182, 223 of the christian era, and so on to the present day. This tree is invested, in the estimation of all buddhists, with wonderful sanctity. "To it," says sir James, "kings have even dedicated their dominions in testimony of their belief that it is a branch of the identical fig-tree under which GOTAMA BUDDHA reclined at Uruvelaya when He underwent His apotheosis." Its leaves are carried away as treasures by pilgrims; but it is too sacred to be touched with a knife, and therefore they are only gathered when they fall. The leaf now in our possession, which we prize highly, is 8 inches in length, and at its widest place, 5½ inches.



## THREE BUDDHIST TEMPLES.

## THE WAT CONLAYER NEMIT.

THIS is a chinese temple at Bangkok, Siam. It contains a brazen image of our LORD, in a sitting position, about 50 ft in height and 40 ft in width at the bent knees. The immense roof of this temple is as much as 100 ft from the ground. There are two smaller temples within the same enclosure. The first of these contains a brazen image of the BUDDHA sitting upon a rock, supported by a copper elephant on one side and a leaden monkey looking up with reverential eyes on the other side. The second, contains a large central image of the BUDDHA, and about one hundred smaller ones, in different positions; some of lead, brass, and mixed metal, and others of silver and gold.

## THE WAT CHENG.

THIS temple is also at Bangkok. It is bell-shaped, with a lofty, tapering steeple, or sacred spire; the whole about 250 ft in height. It is built of brick and plastered outside; the whole wrought into a grotesque and fantastic mosaic with chinese cups, plates, and dishes of all sizes and colors, broken and whole, so set in the plaster as to form figures of elephants, monkeys, demons, griffins, flowers, fruits, vases and arabesques. In large niches upon the sides, at nearly half the distance to its top, are images of the HOLY ONE riding on three elephants. The grounds of this temple, some twenty acres in extent, embrace, besides the monk's dwellings, temples, preaching-room, library, and halls,—beautiful flower and fruit gardens, ponds, grottoes, belvederes, and stone statues of sages, giants, warriors, griffins, and other curiosities, brought from China.

## THE SHOAY DAGON.

NEAR Rangoon, Burmah, is the largest buddhist temple in the world. It is situated about a mile from the city upon a hill perhaps 80 or a 100 ft in height. The entrance, guarded by two huge griffins of brick and mortar, passes between long narrow sheds,

are beautifully carved and gaudily painted in vermilion and gold, and covered with horrid representations of tortures for the damned; and thence, mounting a staircase, the immense stone terrace upon which the temple itself stands, is reached. This terrace is nearly a 1000 ft square, and the base of the structure, standing at its centre is octagonal-shaped and 1500 ft in circumference, while the entire height of the temple is 300 ft. It is built of solid masonry and lime, covered with gold leaf, and gradually tapers to a spire, which terminates in a "tee" or umbrella, and an open iron-work cap 26 ft in height.

The gold upon this temple is said to equal the weight of a former burmese king; and the spire blazes so fiercely under the noonday's sun as almost to dazzle the beholder.

At the base of the immense structure are broad stone steps and large griffins and also smaller temples of like design and finish.

Most of the smaller temples within the enclosure contain huge images of the LORD BUDDHA, made of wood, brick and lime, marble and metal, and nearly all thickly gilded; some of the sitting figures at 12 ft, some of the standing as much as 18 ft in height.

This temple derives its peculiar sanctity from being the depository, according to burmese tradition, of relics of the BUDDHA.

The foundation of this splendid monument to the SAGE is said to have been laid 2,300 years ago.

The "Golden Pagoda" rears its lofty head from a beautiful grove of palmyra and cocoa palms and mango trees.

## THE DARK AGES.

THE sacred scriptures teach that at certain times men perceive not that living beings are subject to birth, decay, and death; the threefold pearl of the gospel of the BUDDHAS is unknown; and when the BUDDHAS speak of the impermanence of all things, of the universality of sorrow, and of the delusion of individuality, they will neither listen nor believe, saying, "What is this they talk of?"



## KARMA, RE-BIRTH, HEAVEN AND HELL.

H. R. H., prince Chandrdhat of Siam, published some time ago in the *Buddha Bandhu*, an interesting article under the above heading; of which, because of its length, and our limited space, we can give but an outline.

### KARMA AND RE-BIRTH.

H. R. H. begins by saying, that everything in Nature, including the mind of man, is impermanent, being subject to change or decay. The mind and body of infancy are not those of youth, manhood and old age, notwithstanding every appearance to the contrary. Karma, the force stored up by ante-natal thought and work, inherent as it is in the man himself, is every moment unfolding itself, and is thereby constantly shifting both the mental and the physical substances of man's nature, and, at the same time his surroundings. So that the unfolding karmic force produces both subjective and objective shiftings, as; happiness or unhappiness, health or disease, enlightenment or ignorance, honor or dishonor, riches or poverty.

The prince makes a very important suggestion when he says that karma should not be thought of as a force outside man, which, like a heathen god, interferes in his affairs; but it should be thought of as a force inside man, inherent or involved in the very atoms of his spiritual and physical natures. The reader will do well to bear this in mind.

Karma, he says, is active not only in the case of individuals, but also in that of nations; indeed, in the whole cosmos.

The objection, that pre-existence cannot be a fact because the ordinary man cannot recollect a former life, is, he says, a frivolous one; since the ordinary man cannot recollect his infancy nor certain dreams a few minutes after he has dreamt them.

### OTHER STATES AND WORLDS.

Besides those with which men in general are acquainted, there are other

states of soul, heavens and hells, and worlds. Some are superior to our own; others, inferior; some are more material; others, less so,—according to the nature of the karma inherent in them and in their respective entities. The nature of the karma determines always the state and world in which any entity is conscious.

The world nearest our own is the

### LOKIYA KUSALAS,

and it is inhabited by three separate classes of entities: 1. The *kamawachera*: Entities that have, in a previous existence, thought good thoughts and done altruistic deeds: thoughts and deeds which have a peculiar effect on the six senses of the body. 2. The *rupawachera*: Entities that have attained this state by the concentration of the mind upon an object of reverence, until free from animal passions and desires. And 2. The *arupawachera*: Entities that have, by self-development, separated their mind from materiality, and have, by this means, been reborn in the *arupa*, or formless, state.

These three states, says the prince, are attainable by the members of all religions, buddhists as well as heathens, provided they have lived a good life. But there is one more state,—a higher one,—to which only a buddhist can attain, and this is, the *LOKUT-TARA KUSALA*. Among the spiritual teachers of the world, our LORD is the only one that has openly pointed out the path to this *SUMMUM BONUM*. And the path is this: 1. To know the nature of sorrow; 2. To know the cause of sorrow; 3. To know how to suppress the desires which cause sorrow; and 4. To know the means of the suppression of sorrow. He has also pointed out that whoever enters upon this path, extinguishes in a few births karma and the miseries of existence, and enters upon peace everlasting, *BLESSED NIRVANA*.\*

H. R. H. says that the Arahats, who is fully in the path, and who, because

\*The three spiritual states here enumerated, are the three "heavens" of Swedenborg. The fourth state, *NIRVANA*, is his "SPIRITUAL SUN."—EDITEE.



of freedom from all karma-creating Desire, does not store up any new karmic force that will cause a re-birth into the physical world, is like a lamp which, burning to-day by its last oil, and receiving no additional for to-morrow, necessarily burns out. For, as every thinker knows, where there is no cause (karma), there can be no effect (re-birth).

The hells are of a reverse condition to that of the heavens, but are, like these, of different grades; according to the nature of the karma inherent in their respective entities.

"We see," says H. R. H., "that all the existences of living beings, from the lowest creatures known to us, up to the unknown devas, whose bodies are more or less material, or immaterial, or formless, are, without exception, subject to the government and tyranny of the all-powerful karma, which is present in all molecules of matter composing the universe." And he ends by urging his readers to seek to escape the karmic force by following the guidance of the BLESSED BUDDHA.

[ "Freethought." ]

### CHINESE "CONVERTS."

"SINCERE promoters of missions will be surprised, and the schemers will be chagrined, at the report which lieutenant Wood, U. S. N., makes concerning christianity in China. He has been much in China, and is able to speak with authority on the subject; and he says that it is not extravagant to assert that the work of the missionaries in China and Corea has been absolutely without any result, except to hold them up to the ridicule of the natives. 'It has before been stated, and I concur in it,' says the lieutenant, 'that there is not a chinese convert to christianity, of sound mind, to-day within the entire extent of China.'

It is explained by the same writer that the converts we hear of in this country are merely menials employed about quarters of missionaries, who for a salary of \$4.00 a month become 'converts.' But when they are discharged there is no further evidence of their 'change of mind'. The missionaries

do not mix with the natives to any considerable extent, and many of their meetings are not only conducted in english, but with the missionaries themselves as audience.

Such a thing as a corean nobleman or a chinese mandarin acknowledging the christian faith, according to lieutenant Wood, has never been heard of. The missionaries are looked upon about as the salvation army is in America, only with ten times the prejudice and contempt. A curious blunder made by them in translating the bible into chinese adds to this feeling. The missionaries located in Foo Chow, and learned its dialect, which they used in translating the bible. But it so happens that Foo Chow chinese differs as much from the language of the educated, in which Confucius is given to the people, as the negro dialect of Louisiana differs from standard english. All the people of China reverence this classical language of the country, and, though some of them do not understand it, they want high class literature or none. The bible, therefore, is to them what Josh Billing's Almanac is to americans and no more.

Another thing that must strike an intelligent resident of China as remarkable is that the missionaries should go to that country to convert its natives, while ninety-nine out of every hundred chinese in this country still practice their heathen rites. They will no doubt conclude, as many persons here have concluded, that the mission movement is merely one of the numerous impostures by which the church wheedles money out of its dupes."

### THE PLAY OF KARMA.

There's many a nobleman dwells in a cot,  
The palace holds many a clown;  
The princes have beds of the tamarind bark,  
While beggars have couches of down.  
Brave kings are in cotton, seek glory in silk,  
While slaves like an emperor show;  
For the worth of a title is stamped on the heart,  
But the world does n't look at it so.

Here misers are prodigally flinging their gold  
To spendthrifts who hoard in their wake;  
There mumbles a rake in the gown of a priest  
To a priest in the garb of a rake.  
Sweet saints there are living in hovels of sin  
And sinners in Sanctified Row;  
The heart in the breast is the only true test—  
But the world does n't look at it so.

—ARKANSAS TRAVELER.



## THE TWO UMBRELLAS.

## A TRUE TALE FOR CHILDREN.

By H. OSCAREWITCH.

ONE day a friend called on me ; and as he was about to leave, it began to rain. "Could you accommodate me with an umbrella?" he asked. "Certainly!" I said, as I went to a corner of my study and brought forth two: the one old and faded, the other new and glossy. "Two umbrellas!" he exclaimed. "You are a luxurious dog! A bloated bondholder in the disguise of a poor buddhist!" "Your choice!" I said. He eyed them for a few seconds, then he asked, "Would you object, if I took the good one?" "No; not at all; you are welcome to it."

He thanked me, and went his way.

A few days afterward he returned with it, and said: "The only difference between this umbrella and none, is, that, instead of getting a hundred *big* drops on you, you get a hundred thousand *small*. In other words, it distributes the rain evenly all over you!" "I know it," said I coolly, "and so I always carry the faded one, which is water-proof." "You know it!" he exclaimed. "Why, then, did n't you tell me?" "For two reasons," I answered. "First, had I told you to take the good one, you would, in yourself, have said, 'This man is a jew, not a buddhist; he wants the good one for himself.' Second, had I made you take the better one, I should have lost this opportunity of teaching you a useful lesson. When I held the two umbrellas before you, I knew you would permit appearances to mislead you. Had it been two women instead of two umbrellas, the same thing would have happened; with this difference only, that, instead of a shower of water, you would probably have had one of hell-fire: for you would have chosen the poorer of the two; led thereto by your lust and vanity, and by appearances. The majority of men are just like you: appearances determine their choice: with the same results. A few days ago, I received a letter from a young woman, in which she severely upbraided me for having merely hinted that a

'friend' of hers is a knave. He appears to her as a self-denying, truthful, heavenly-minded ascetic. 'Appears', I say. I *know* him to be a hypocrite, a cheat, a liar: an incarnation of selfishness. She has a false likeness, an appearance before her; I, the reality. Her opinion is founded upon a superficial acquaintance, and hypocritical, frothy letters from him; my knowledge, upon a lengthy, daily intercourse with him; strengthened by a similar experience of a dozen other trustworthy persons."

"Could n't you show her that he is a knave?"

"No; she would attribute an effort of that kind, not to anything wrong in him, but to something wrong in me. Like his wife, who heartily despises him, she will have to get both wet and burnt before she opens her eyes. Does it not seem strange to you, that there should be but one thing that will awaken the Monad of man and cause it to rise out of Matter into Spirit?"

"Yes; and what is it?"

"*Suffering!* Without this, transmigration would be endless; our hells, everlasting.

"Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without change."—SECRET DOCTRINE, Vol. II, p. 475.

I hope the little cold bath received through my good-looking umbrella, will serve to teach you, ever to try to get behind appearances; for behind these are realities. We buddhists believe the Physical Nature without us, to be made up of an endless series of appearances, and the Spiritual Nature within us, of an endless series of realities. Hence we aspire to the BLESSED NIRVANA, which is hard by the centre of this Nature and is its glorious ever-luminous SUN!"

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