



THE BUDDHIST RAY

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

VOL. III.]

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

[No. 9.]

AN AMERICAN PROPHET.

EASTERN sages have ever taught that there is nothing permanent, above or below, save that Divinity, "in which," according to Aratus, "we live and move and have our being,"—SPACE. And this is also a fundamental teaching of the Doctrine of Enlightenment. A buddhist would say that everything sub-nirvanic, is impermanent. Hence, he experiences no difficulty in believing that chapter of the earth's history, which teaches that, by turns, land has been sea-bottom, and sea-bottom, land: a teaching he can verify for himself anywhere on the surface of the earth. As in the past, so in the future: risings and sinkings of islands and continents; earthquakes; outbursts and extinguishments of volcanoes; floods, great and small; and floras, faunas, and races coming and going. To a buddhist the history of the tiny monera is that of the immense universe itself: birth, growth, decay, death, rest; and this by turns forever and ever. The small earthquakes and floods, and the slow risings and sinkings of coasts, within historic times, are but retrospective of great and sudden similarities in the past, and prospective of such in the future. Only fatuity and ignorance and theology will dispute positive science: buddhism, not.

Dr J. R. Buchanan, the noted anthropologist, whose researches into occult and scientific matters, extend over a period of half a century, has just pub-

lished several prophecies in the *Arena*, some of which are of a nature so startling and important, that, for the curious reader, we summarize them here:

1. In about fifteen years there will be a great war in Europe: all the thrones, except that of the Sultan, will be overthrown. After the war a terrific terrestrial convulsion will devastate a large number of cities along the Mediterranean: the Suez canal will be washed out of its bed.

2. Within twenty-five years, a terrestrial convulsion will begin on the Pacific coast; will destructively affect the whole coast, including Mexico and Central America (many cities of which will be totally overthrown); and will then pass eastward, destroying and submerging by tidal waves, partly or wholly, many cities along the Gulf of Mexico and the Atlantic, including Galveston, New Orleans, Mobile, St. Augustine, Savannah, Charleston, Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City, and New York. New York will, later, be sought for on the sea-bottom. Southern Florida will probably be entirely submerged and lost. After the crash there will be a civil war in the United States (between capital and labor): the present political parties will be overthrown, and a true democracy established, in which the people, for their common good, will control railways, mines, telegraphs, banks, etc., etc.

Dr Buchanan is positive that these prophecies will be fulfilled; so positive indeed, that he wants them recorded for future verification. And, as there is no moral nor scientific reason, why they should not be fulfilled, we gladly do so. Especially because an occasional earth-quake, which rocks our bed like a cradle, reminds us of the existence of active, subterranean forces, like those that once buried Herculaneum and Pompeii, and overthrew Lima, Lisbon, and other cities. A tidal wave, caused by an earth-quake, like that at Cadiz, which rose 60 feet in height, is not an impossibility anywhere along our coasts; indeed, one 600 feet in height, would not be so. Dr Buchanan says that earth-quakes may, now-a-days, be predicted with scientific accuracy; and we think that revolutions may, too. However, time will tell!

D OR DD.

By C. PFOUNDERS.

(Representative of the Buddhist Propagation Society of Japan, etc., etc.)

"Buddhism" is the western designation for the great creed of the Extreme East. We might perhaps do better, by saying, the designation for a group of ethical and religious-philosophical ideas, having admixture of indigenous cults, and forming many sects. Compounded by adding the inevitable western "ism" to the occidental method of spelling a sanskrit root-word, we have a hybrid, and not satisfactory term.

Consulting a sanskrit lexicon, we find many forms derived from the root; e. g.:

budh, awakening.
buddhi, intelligence.
budha, wise.
bhuta, become.
bhuti, being.
bodhi, perfected wisdom.
bodhi sattvas, a wise one.
Buddha, etc., etc.

Some of the earlier, and more than one of the later writer on buddhism, use only one *d*, e. g., Upham, who had access to a valuable collection of material from Ceylon; some of which has been discovered, of late, to be forgeries by the dishonest or ignorant monks there. His book was published in 1829.

The learned professor F. Max Muller, in the preface to "Buddhist Texts from Japan, No. 2.", gives an opinion on the spelling of the word "Buddhism," in favor of one *d*, in connection with eastern buddhism (Extreme Orient).

The claim by certain students of indian religion and superstition, for the word as spelled with one *d*, to mean something else than the Doctrine of the TATHAGATA, of the BHAGAVAT GAUTAMA, cannot be maintained.

In a recent correspondence with madam Blavatsky, when I raised the question, and challenged theosophy as being something else than buddhism, she wrote,—

"It is not Buddhism, pure or impure, common sense or otherwise; it is esoteric BODH-ism; having as much to do (but no more) with Christ, Krishna, Osiris, or Odin, as with the LORD BUDDHA. So there can hardly be any clashing between us. Olcott is a buddhist of the siamese sect."

I could give many other extracts from letters and printed matter, to illustrate the befogged state of even leading theosophists as to this *d* or *dd* question.

The general public appear to consider the word "BUDDHA" a name, like John, and that the BUDDHA, like Jesus gave His name to an "ism" or "ianity." But "BUDDHA," like Christ, is generic, and not personal. GAUTAMA of the Shakyas and Jesus of Nazareth are parallel. GAUTAMA, the BUDDHA, and Jesus, the Christ, are also parallel.

Buddha, the masculine form of the noun, may be translated, Cognizance, Observance, Wisdom, an Enlightened person; one whose conscience, or intelligence, is aroused or awakened. *Buddhi*, the feminine form, also from the word *budh*, is translatable as, Perception of the transcendental character, or degree, on the higher plane.

In Sinnett's "Esoteric Buddhism," *buddhi* is termed the Spiritual soul.

Blavatsky has latterly repudiated Sinnett, and in her "Secret Doctrine" she speaks of his book as one with "a very unfortunate title."—Vide *Lucifer*, vol. ii. p. 247 et seq. Also "The Secret Doctrine," vol. i. p. xviii.

As an effort to "crawl out of a hole," this ophidian wriggle, will not do; and when brought to bay, a discussion about the use of one or two *d*'s, in the word "buddhism," will not mend matters, especially if it tends to the perpetuation of a misleading error, first a blunder, not intentional.

In a letter to me, dated Nov. 11, '89, madam Blavatsky wrote,—

"My dear captain Pfounders.
 . . . Allow me to tell you that which I teach. . . . The buddhism of Ceylon . . . being considered as the very orthodox buddhism of GAUTAMA, the BUDDHA. Budhism, or the doctrines preached in Esoteric Budhism are once more quite a thing apart. . . . Esoteric Budhism is Buddhism only through its

acceptance of GAUTAMA, the BUDDHA, as the highest Adept; otherwise it is far nearer the Vedanta philosophy. . . The *Bodhism* or Gupta Vidya I teach, the one of my Masters, neither Sinnett nor Olcott knows anything about, but only those that are pledged. As to the public in general, it has never been given the smallest key to it, and knows absolutely nothing."

I have omitted several paragraphs and some sentences not bearing directly on the point at issue.

Buddhism, spell it how you like, is the doctrine still existing in Ceylon, Siam, Burma, Nepal, Thibet, China, Mongolia, Manchuria, Corea, Japan, etc., in its various sects. To confound it with hindu philosophy, or dravidian superstitions, would be, and is, as great a folly, as to confound christianity with islamism, or later developments of judaism.

The pure tenets, imperishable truths of the Doctrine of Enlightenment, and its Humanitarian Gospel, are far more ancient than the comparatively modern schools of hindu or semitic philosophy, that it has been attempted, parasite-like, to attach thereto.

The gems of wisdom that have been transmitted, polished into brilliant jewels of thought, by attrition between the astute thinkers and subtil-minded reasoners of past ages, have come down to us, somewhat tarnished, fortunately only superficially so, by passing through vitiated mediums, yet capable of once more shining out in all their splendor. Any attempt to set these precious things in unsuitable setting, of base metal, meretricious in conception and design, must be most strenuously resisted by all true lovers of the Good Law.

The traditions of the propaganda, even the legends surrounding the early days, after the NIRVANA of the TATHAGATA, all point to a high ideal, a noble standard; and the most popular accounts illustrate the general sentiment as to what buddhism should be, in the statements as to what it was intended to be.

No self-elected prophets, no monopoly of knowledge, no exclusive claim

to power, no adepts* wielding superhuman power, no supernatural agencies, no specially gifted elect to dogmatize, to rule, perchance, if they dare, to tyrannize.

Knowledge for one and all, true fraternization, equal rights, equal privileges.

The Doctrine of Enlightenment teaches self-salvation, self-control, self-knowledge, and its Humanitarian Gospel is essentially altruistic, in the practical matter-of-fact sense.

It is all very well to guard against being robbed, swindled, or bested; but the great lesson to learn is, not to plunder or chouse others, not to take undue advantage for our own selfish ends.

And call it what you may, spell it with or without a second *d*, buddhism has been non-persecuting, non-aggressive; always for righteousness, and with loving kindness, a great Peace Society, protecting life, even of the meanest living thing; teaching all that is charitable, good and amiable; verily a Gospel of Humanity, a true Doctrine of Enlightenment.

*[We hope we do not misunderstand our esteemed correspondent when we say that we do not agree with him as to the non-existence of Adepts within Buddhdom: for it is characteristic of this dominion that it has ever, in *some* part of the world, had its Adepts with superhuman (not supernatural) power—*irrdhi*. We are aware that many students of the Good Law, of a materialistic turn of mind, look upon the wonder-working Rahats of the Sacred Scriptures as upon fabulous beings; that some lazy, ignorant monks in Ceylon, told sir Edwin Arnold that Rahats do not now exist; and that the age of wonders is past. All twattle! Many christians (enemies) have testified to the existence of Rahats within Buddhdom,—of which Ceylon is but a small part. And our good LORD Himself said that the world would *never* be without Rahats, if His disciples would truly carry out His precepts. No Rahats: ~~no~~ no true monks: ~~no~~ only yellow-robed impostors in to-day's Buddhdom! Eh?—E.D.]

THE BUDDHIST RAY

A MONTHLY MAGAZINE.

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

TERMS: 50 cents a year, in advance; single copies, 5 cents. To foreign countries belonging to the Postal Union, 12 cents additional postage.

All communications should be addressed to PUBLISHER THE BUDDHIST RAY, Santa Cruz, Cal., U. S. A.

Entered at Santa Cruz P. O. as Second Class Matter.

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

HERE is an avowed re-incarnation of 'Buddha' in the United States, and an avowed re-incarnation of 'Christ,' says a writer in *Lucifer*. The fact is, that we have, in this country, about a dozen re-incarnations of "Buddha" and "Christ," all in the forms of deluded spirit-mediums!

—*Health and Home* for August, contains a re-publication, in full, of our article, "The Buddhists of Ancient America;" and a gentleman in London, writes us that the article "aroused interest" there.

—REV. H. R. Haweis, of the church of England, makes two rather strange confessions, in the June number of the *Contemporary Review*, when he says: "Intelligent men refuse to take orders; and, intelligent men refuse to attend church." This is highly complimentary to those that do take orders, and do attend church.

—THE "Koreshan Astronomy" is the title of a pamphlet sent us by the Guiding Star Publishing Co., Chicago. This astronomy differs from the common, mainly as follows: We live on the *inside* of a hollow globe consisting of twelve different layers of matter; the sun rises and sets, and is only a reflection of the real, invisible, immovable sun in the centre of this hollow globe; the moon and the stars are only optic phenomena; and a personal god is the centre and soul of the whole. The subject is illustrated by diagrams; and the author is quite serious.

—THE following lines come from Germany: "Dear Sir,—I send you by money-order, \$1.25, for vols II and III of the RAY, which I beg you to send me as soon as possible. Allow me to add, that I think the RAY the best buddhist journal existing at present, far above the journals that mix up buddhism with magic, spiritism, gnosticism, kabbala, and the like, in a way no true buddhist can approve. I hope the RAY will continue to spread pure doctrine, and get, as it deserves, many subscribers. The editor has my sincere esteem. Yours,—." [How true the saying, "It never rains, but pours."—Ed.]

—THE *Microcosm* says that madam Blavatsky is "not less than four or five hundred years of age," and that an "advanced theosophist" believes her to be in possession of the "elixir of perpetual youth." This is not quite correct. Madam Blavatsky is far older than that. We saw her come out of the ark of Noah having the two donkeys in tow, which were saved out of the flood: one of which became in time editor of the *Microcosm*, and the other, an "advanced theosophist." Since that time her charity has prompted her to take a good many other donkeys in tow. Seriously, our indiscreet friends do us often more harm than our discreet enemies.

—BROTHER Krishna C. Chowdhuri, the editor of the *Bauddha-Bandhu*, Chittagong, India, writes us from Rangoon, Burma, that he is on his way to Bangkok, Siam, to see H. R. H., prince Krommun Vajira Nana Varoraso, the head-abbot of Siam, about the propagation of the Good Law "throughout the world." He sends us also a copy of a memorial (too long for publication) addressed to the royal abbot, touching his countrymen, the little community of magha people, a remnant of the ancient buddhists of India, who are greatly in need of educational facilities. We hope brother Chowdhuri's mission will bear good fruit: that the royal abbot will do all in his power, both for these buddhists and for the propagation of the Good Law among the heathens of Europe and America.

[Continued.]

BUDDHISM IN THE FAR EAST.

Written for the RAY by

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

The revolt against the tyrannical monopoly and domination of a sacerdotal class, proved most successful, and the principles involved were highly acceptable to the easterns. The example of a Great Leader, and His most estimable disciples, formed an ideal. The teachings attributed to Him, were not necessarily His own. He may have been equally well a transmitter of all that was best, that had come down to His own time; but the individuality was pre-eminently His own. The one-man power, that wonderful force, that has swayed humanity era after era, was once more irresistible.

The freedom of opinion, and of open expression as such, characteristic of the tolerant and non-persecuting peoples amongst whom buddhism spread, permitted, indeed actually encouraged some divergencies of view in metaphysical problems, in questions of discipline, and details of doctrine and of religious observance.

Rites and ceremonies interested the Order (Sangha) rather than the laity; and the successive conferences and councils, assembled after the NIRVANA of the BHAGAVAT, from time to time, only elaborated details; but did not in any way vitiate the original great principles: still the common property of all sects of buddhists.

The propagandists of the north-east, across the stupendous mountain ranges, amidst the more hardy races, developed religio-philosophical ideals, that lay dormant amongst the more southern peoples, in the subtropical and torrid zones: conditions of life greatly varying, the surroundings forming stronger contrasts.

Hence we see the northern and southern schools evolved, that later on again met in the coast regions and populous islands of Far Cathay.

Persecution checked the progress of buddhism in China, as it did later in Japan.

Buddhism was the state religion in the trans-himalayan regions, e. g., Kabul, Kashmir, etc., earlier than in China, but later than in Ceylon. It reached Korea from northern China, in the 4th century of the christian era, and Burma in the 5th c., Buddhaghosha crossing the Indian ocean from Ceylon about 430. It spread to Japan from Corea in the 6th c., though known of previously, through the medium of the chinese classics. Siam and Thibet accepted the Good Law in the 7th c., and in Java there are stupendous ruins of buddhist shrines of contemporaneous date.

Intercourse between the extreme limits of this vast area, appears to have been continuous; hence we find many temples founded, from time to time, in which teachers resided. Indians who arrived, natives who had travelled westward and returned with stores of knowledge, trophies of their arduous journeys and studies: gleanings such as those we read of in the records of Fa-Hien and Hiouen-Tsang, Ku Kai (or Ko bo dai shi) of Japan, and many such.

Century after century new schools were founded in China, and pupils from Corea and Japan arrived for a time to study, who upon their return to their own countries established similar institutions. Hence we find more than a dozen such in China; and the eight early sects, or schools, in Japan develop to an equal number, some having many sub-sects.

The doctrines of these will now have our most earnest consideration: as it is highly important that the development of these ideas should be clearly yet concisely stated.

Certain sutra, in some cases later commentaries, and discourses of teachers, form the basis of each of these sects, or offshoots, but it must be understood that there never has been any central authority in buddhism, to correspond with the papacy of Rome, and its altogether unwarranted assumption of exclusive divine power by a dominating theocracy.

As much confusion exists in the Occident, and misconceptions are perpet-

uated, as to the Northern and Southern (so called) divisions: and the Vehicles, *Maha*, or great; and *Hina*, or small, it may be as well to anticipate somewhat by elucidation of these distinctions.

Considerable differences exist *at present* between buddhist doctrines, in, say, Ceylon and Nepaul; Burma and Siam; Thibet and Japan. The Minor Vehicle (*Hinayana*) being accredited to Ceylon and the other southern countries; the Major Vehicle (*Mahayana*) to the north of India, etc.

In China *both* have long existed; as also in Japan; but as buddhism in Ceylon was re-introduced from Burma and Siam, there will be much in common, whilst diverging very materially from the archaic tenets and details perpetuated in Central Eastern and North Eastern Asia and outlying Islands.

The Madhyamika, the Middle or Moderation doctrine, a most important phase, has as yet to be made generally known and understood in the West. It holds a most important position in China, Japan, etc.; and, as will be shown later on, permeates both the older sects and the later developed, and more popular.

The absence in the South, of much of the mysticism, and the metaphysics of the transcendental, northern teachings; together with the marked contrast of southern atheistic and northern tendency to pantheistic dogma, are salient features chiefly dwelt upon by alien critics: but there are other, and to the subtil oriental mind, vital divergencies, which give occasion to the astute founders of dissentient schools, or sects.

The Hinayana or Small vehicle, may satisfy the superficial; the Mahayana or Great vehicle, gives latitude, that has been stretched to the utmost by the mystic; while the Madhyamika or Middle course [vehicle], appeals to the moderate matter-of-fact.

This will necessarily be again referred to as we treat of the development of the various sects, offshoots, and schools.

The history of the early years of buddhism furnishes material for much

controversy, that it is not intended to enter upon here or now.

Taking the 5th century B. C. as the era of the BUDDHA, best-known to the western student, we begin with the first council held after the NIRVANA, called by some the Great Decease.

The great disciple Kasyapa is said to have presided on the occasion, having duly attended to the obsequies of the GREAT TEACHER. A cave that still exists in the Vaihara hill, near Rajagriha, India, is still pointed out as the scene of this memorable assembly.

The collocation of the aphorisms, and teachings embodied in the Theravada, is attributed to this occasion.

[To be continued.]

VASALA SUTTA.

Translated from the Pali for the RAY, by
D. J. SUBASINGHA.

Thus I (Ananda) have heard :

Once our LORD the BUDDHA resided in the monastery of Jetavana, built and presented by Anepidu Sitana, in the city of Sravasti. Arrayed in yellow robes, with the alms-bowl in hand, He entered one morning Sravasti. The brahman Aggikabharadvaga, a heliolater, was at this time, preparing a sacrificial fire, the flames of which illuminated the surroundings of his house. The OMNISCIENT ONE,* making His begging tour, happened to approach this brahman, who, seeing Him at a distance, cried out :

"Mean bald-pate, stay there; mean monk, stay there; *Vasalaya*, come not hither!"

"Brahman," said the SARVAJNA, "do you know who is a *vasalaya* or what actions make one?"

The brahman answered in the negative. . . . "Venerable GAUTAMA," said he, "I therefore pray that you would inform me, as I would, if I approve of it, be benefitted." . . .

"Brahman," said the BLESSED ONE,

*The omniscience attributed to our LORD was not a universal knowledge, without an effort of mind, but one easily acquired by mental effort, when He desired to be informed of certain matters.

"listen and remember the doctrines, I am now going to teach you."

"Yes, Venerable GAUTAMA," answered the brahman.

And our LORD delivered this sutta :

1. One that falls into causeless anger, harbors revengeful feelings, does sinful actions, pins his faith to a false belief, acts against the Right Doctrine, deceives others, and rejoices at the faults of another, is a vasalaya.

2. One that plunders and besieges villages and towns, and is known as a contemner [of peace] is a vasalaya.

3. One that destroys life, and has no sympathy for the life of another, is a vasalaya.

4. One that steals the goods of another, either in a hamlet, village, or town, is a vasalaya.

5. One that, after taking a loan, drives away the creditor when he demands it, denying its receipt, is a vasalaya.

6. One that, in the quest of plunder, encounters travellers on the highway, kills them and robs them, is a vasalaya.

7. One that testifies falsely, either on his own behalf or another's, for earthly gain, is a vasalaya.

8. One that does not refrain from unlawful sexual intercourse is a vasalaya.

10. One that beats his parents, sisters, or relatives, and insults them, is a vasalaya.

11. One that conceals the right way from his neighbor, and shows the wrong, is a vasalaya.

12. One that has sinned by acting basely and conspiringly, and denies it, is a vasalaya.

13. One that receives hospitality, and then shows ingratitude, is a vasalaya.

14. One that deceives and drives away a brahman, a samana, or anyone else, who comes to him, without offering him anything, is a vasalaya.

15. One that by harsh language irritates and drives away a brahman, a samana, a beggar, or anyone else, who comes to him during meals, is a vasalaya.

16. One that is sunk in ignorance,

and uses indecent language, is a vasalaya.

17. One that debases others by the exaltation of himself, is a vasalaya.

18. One that despises the BUDDHA, the Law and the Order, or a true buddhist (Upasaka*), is a vasalaya.

19. One that makes another angry, is avaricious, immoral, neither fears sin nor is ashamed to commit sin, is a vasalaya both in this world and in the World of Brahma.

20. By birth one becomes neither a vasalaya nor a brahman, but by actions.

22-24. Once there lived a man called 'pandit Sopaka,' who was the son of an outcast. This pandit was venerated alike by royalty and brahmans, because he was virtuous, kind, humble and educated. Know, by this instance, that a man does not by birth become a vasalaya, but by actions.

25-26. One that is born of a brahman, or a statesman, and acts viciously, will be disgraced in this world [hereafter], and will, at death, go to hell. One that commits sinful actions by virtue of his office, will neither escape degradation nor hell-fire.

27. By birth, one does not become a vasalaya nor a brahman; but, a vasalaya by malicious, envious, disrespectful, crafty, covetous actions; and a brahman by virtuous, kind, beneficial actions.

"LORD GAUTAMA," said the brahman, who had earnestly paid attention, "your sermon has been very impressive. BLESSED ONE, your sermon has been excellent. Just as an upset vessel is placed in its proper position, a hidden treasure dug out, a man going astray is set aright, a dark room illuminated, a dull board varnished, fire-wood kindled, so am I fully, fully enlightened. O Venerable LORD, I will follow the BUDDHA, the Law, and the Order as my guides; and will act up to your precepts. I therefore pray that you will admit me into your Order, and henceforth call me an Upasaka [true buddhist]."

*One devoted to some form of religious faith; in this instance, to the BUDDHA, the Law, and the Order.

[“West Superior Journal.”]

BUDDHISM IN PARIS.

It was recently stated that extraordinary progress is making by buddhist doctrines in Vienna and other cities of central Europe, says the London *Telegraph*. It is now said that a decided move in this direction is taking place in Paris. This phenomenon is probably to be accounted for by the fact that the enlightened people that have discarded christianism find themselves unable to get on, after a time, without some kind of religion or philosophy, and so turn their attention to any new thing in the hope of filling up the vacuum.

M. Leon de Rosny, one of the most popular of the Sorbonne professors, has been lecturing recently on buddhism, and he says he could never have imagined that it could have taken root in France as it has done. He is of the opinion that the growing favor in which it is held is due to the fact that far from being in conflict with modern science, it really contains the principles of the truth expounded by our savants. Its disciples are most enthusiastic; and here lies the danger; for they complicate the BUDDHA's pure philosophy with a variety of supernatural theories, and dabble in spiritualism, hypnotism, and other uncanny practices, in the forefront of which [black] magic may be placed. But M. de Rosny declares that the leaders of the movement deplore this, because it is at variance with buddhist doctrines, and proclaim that they have absolutely nothing to do with the “occult” sciences. He fears, however, that the most ridiculous extravagances will be indulged in by these pseudo-buddhists or spiritualists. Every day he receives visits from distinguished persons who affirm that they are buddhists; and one of them has just asserted that he has at least 30,000 co-religionists in Paris. The vice-president of the Academy of Medicine has entered their ranks; and the captain of a french frigate who returned lately from a cruise in chinese waters, says that one-third of his crew

have embraced the doctrines of the BUDDHA.

[To those of our readers who are familiar with the history and the teachings of the Good Law, it must be plain that the fears of the french buddhists are unfounded: for the element in question, is an altogether transitory one. We have much and to spare of it in our country; in truth, ours is its Promised Land. And, since this element is ignorant of the fact, that a hearty embracement of Good Law presupposes a predominance of REASON, with an inborn tendency to UNSELFISHNESS, it will, upon discovering this, return to church, or “circle,” and remain there. Now and then we meet a member of this element: some ignorant, smiling creature: full of self-charity: too mean to feed a hungry sparrow (except for stage-effect): ever expecting something for nothing: ever lying and mining, who announces himself a “buddhist,” and who, when he discovers that he gets nothing by it, returns, like a dog, to his vomit. He belongs, as a rule, to that bane of the Theosophical society—the hungry, ever hungry, vulgar, vampire, sensational element of the West, which unceasingly cries, not for an increase of the “light of the world,” a noble INTELLECT, but for an increase of phenomena, “occult” power, “divine” revelation, and the like. It is this magic, psychic, occult, hypnotic, esoteric, gnostic, kabbalistic, rosicrucian, or christian-scientific element, that is the object of apprehension on the part of our brethren in France; but which, we are sure, will not materially hinder the spread of the Doctrine of Enlightenment there, or elsewhere. A philosophy, which, like the buddhist, demands REASON and SELF-FORGETFULNESS, for the good of the “great orphan,” humanity, is not likely to become so popular (vulgar), as to suit the “three-pound-brain” of these selfists and sensation-hunters.—ED.]

ALL evils which are called hereditary [karmic], are seated in the Natural and Sensuous Man [Lower Ego], and not in the Spiritual Man [Higher Ego]. —SWEDENBORG (E. 543.).

‘SWEDENBORG THE BUDDHIST OR, THE HIGHER SWEDENBORGIANISM, ITS SECRETS, AND THIBETAN ORIGIN.’ By Philangi Dasa. 322 octavo-pages. Price, \$1.50, post-paid. Address, Publisher THE BUDDHIST RAY.

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