

The  
\* Buddhist \* Ray \*

“Hail to Thee, Pearl, hidden in the Lotus !”



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

1891.

## General Information.

### "Reverence to the Holy, Immaculate, and Omniscient Buddha."

§ The TEACHER of the Doctrine of Enlightenment, the BUDDHA GAUTAMA, was born at Kapilavastu, India, about 600 years before the christian era. Seeing the ills to which all men are subject, and desiring to find their cause and remedy, He gave up His right to the throne of the sakyas, in His 29th year, and became an ascetic mendicant; investigated for many years the philosophic and religious systems of India, and practiced the rites and austerities in vogue. But realizing the worthlessness of both ascetic and indulgent religion, He betook Himself to meditation, and obtained thus, after a long and intense effort, while seated under a bo-tree, enlightenment and spiritual peace, that is, NIRVANA. After this He went about for forty years, teaching His Gospel of Enlightenment and Justice, making many disciples, and in the 80th year of His age, thus, forty years *after* His NIRVANA, died at Kusi-nagara, India.

§ Under the bo-tree the LORD BUDDHA discovered: 1. the miseries of existence; 2. the cause productive of these; 3. the possibility of the destruction of this cause; and, 4. the way to destroy it.

§ The ENLIGHTENED ONE saw and taught that every being, high or low, human or animal, while transmigrating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive (impermanent) happiness, and that lasting bliss is to be found only in NIRVANA. He saw that the cause of transmigration, with its miseries, lies in the Will-to-live-for-to-enjoy (sanskrit, *trishna*); that, when, through enlightenment, this Desire ceases, NIRVANA is attained, and then death puts an end to further existence by putting an end to the mask ("persona") of man.

§ "To be at sea," in the buddhist sense, means to be transmigrating: it means the same as "to be in hell": especially in the lowest of all hells—*this* world. "To be on land," means to be on the road to NIRVANA.

§ The BUDDHA's teaching is a philosophy, an "approach to enlightenment"—not a religion: an *Enlightened human mind* is greater than angel and god; *Intuitive reason*, above priest and revelation; *Self control*, better than fasting, self-mortification, and prayer; *Charity*, more than sacrifice and temple; *Contentment* in (voluntary) rags, sublimer than heaven; and NIRVANA above worlds and solar-systems.

§ The chief doctrine of our BLESSED LORD, the BUDDHA, may be summed up in two words: *Eternal justice*. The secret of the existence of any being or thing, anywhere, or in any state, good or bad, high or low, lies *within* itself. This is the doctrine of Cause and Effect or Action and Re-action (sanskrit, *karma*); which may be summarized in the words of Cicero: "What you sow, that you must mow."—*De Orat.* The Doctrine of Enlightenment discredits the creators and saviors, angels and devils of *all* religions, as the causes of the beings and things, or states and conditions, in the universe, and finds them *within* these; nay, it finds the cause of the existence of the universe *within* itself.

§ The most advanced theories of modern science are in harmony with the fundamental teaching of the LORD BUDDHA.

§ *Mental culture, not mental death*, is the buddhist watchword: obedience, then, to supernal or infernal deities, or their earthly representatives, forms no part of the buddhist scheme of salvation. The buddhist asks no favors, and expects, according to the law of the universe, to reap only what he has sown.

§ Self-improvement, the philosophy of life, the nature of man, cause and effect (*karma*), altruism, etc., are subjects of primary importance to the buddhist: priestly juggleries (*e. g.*, prayers, genuflections, revelations), mesmeric and magic or illusory phenomena, ghosts, angels, gods, etc., are of secondary importance.