



— Om Mani Padme Hum! —

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TO THE BUDDHA.

When winds are raging o'er
the upper ocean,
And billows wild contend
with angry roar,
'Tis said far down, beneath
the wild commotion,
That peaceful stillness reigneth ever-
more.

So to the heart that knows Thy love,
O Purest,
There is a temple sacred evermore,
And all the Babel of life's angry
voices,
Dies in hushed stillness at its peaceful
door.*

NOTES AND COMMENTS.

A christian preacher stated lately that his church was the first organization to preach and practice universal brotherhood—"peace and good-will among men." But this is by no means a fact. For to the BUDDHA belongs the honor and glory. We can prove this by christian witnesses: Sir M. Monier-Williams, in his "Buddhism," says: "GAUTAMA's doctrine of a Universal Brotherhood, open to all, constituted the corner-stone of His popularity."

*We do not know the author.—Ed.

Again, "Without doubt, the distinguishing feature of the BUDDHA's Gospel, was that no living being, not even the lowest, was to be shut out from true enlightenment." (pp. 48, 97).

Edkins, the christian missionary, in his "Chinese Buddhism" says: "What gave the first buddhists their popularity? In part, doubtless, the doctrine of the Common Brotherhood of men" (p. ix).

Wm R. Alger, in his "Solitudes of Nature and of Man," says: "It is the BUDDHA's imperishable honor to be the first man historically known to have propounded distinctly the idea of Humanity."

When you find a Universal Brotherhood, older, more humane, more enlightened, longer tried, than the buddhist, please let us know it!

The third buddhist patriarch, Shangsnavasu, made a cloth out of a certain beautiful plant, and gave it to a poor Pratyeka-Buddha. When an Arhat is born into the world, this plant may be found growing in some clean spot upon high mountains.

Bodhidharma, the great buddhist teacher, taught that the "human nature in itself is sufficient for its own wants: all that is needed is to avoid both vice and virtue." A little light may be thrown upon this teaching, if you call to mind that to a man given up to abstract meditation, the outer world,

with its vices and virtues, becomes obliterated.

The BUDDHA's father was sick, and He sent Ananda with a healing message to him. When Ananda came to the sick-bed he lept in the air and produced a super-physical light, which shone upon the sick king and abated his pains: then he put his hand upon the king's forehead and stated the message. When king Ajatashatru was sick, the MASTER Himself went into a state of *samadhi*, and radiated from Himself a pure, cool light which healed the king. The MASTER was both a "good shepherd" and a "good physician."

The christian scriptures relate that after his death, Jesus used to make himself visible and invisible by turns. The BUDDHA used to do so, while alive. We read in our sacred scriptures:

"At that time the BLESSED ONE—as instantaneous as a strong man would stretch forth his arm, or draw it back again when he had stretched it forth—vanished from this side of the river, and stood on the further bank with the company of the brethren."

Again, "I call to mind, O Ananda, how when I used to enter into an assembly of many hundred nobles, before I had seated myself there, or talked to them, or started a conversation with them, I used to become in color like unto their color, and in voice like unto their voice. Then, with moral discourse, I used to instruct, incite, and quicken them, and fill them with gladness. But they knew me not when I spoke, and would say, 'Who may this be who thus speaks? a man or a god?' Then having instructed, incited, quickened, and gladdened them with moral discourse, I would vanish away. But they knew me not, even when I vanished away; and would say, 'Who may this be who has thus vanished away? a man or a god?'"—Maha-parinirvana-sutta, I, 33; III, 2.

The uninformed believe baptism to be a jewish-christian rite. But Sir M. Monier-Williams says that "it is prac-

ticed in Tibet and Mongolia. The buddhist lama consecrates the water by reciting some formula, while candles and incense are burning. He then dips the child three times, blesses it, and gives it a name. After this he draws up its horoscope."—Buddhism," p. 357.

As an illustration of the spirit of buddhism, take the following inscription on a burmese bell in the South Kensington museum, London:

"Without charity you cannot attain to NIRVANA—so it is written in the pali texts [the Sacred Scriptures].

I, the giver of this bell, was staying in the sweet-smelling town of Ma-soo, of which I collect the taxes for the king, and with me was my wife, my life's breath, like a golden lily, from whom I will not be separated in all the existences which are to come, and out of which we hope soon to escape. We adore the BUDDHA, that we may embark in the golden raft of the Noble Path, which will lead us to the final plunge into NIRVANA. We two, brother and sister [i. e., husband and wife] have given this bell as an offering. The exact weight of the bell is 2,500 kyats. We took our own weight in gold and silver and bright copper and other metal, and mixed them well together, in the year 1209 [1847].

Now I will record all the alms I gave, and what I erected within the sacred enclosure. I gave a sacred flag-staff, the price of which, with all expenses in putting up, was 500 rupees. At the foot of it I built four small pagodas. Outside I built a monastery, and a rest-house. Such are all the offerings.

May I be freed from the four states of punishment; from the three great calamities [war, famine, and plague]; from the eight evil places; from the five enemies; from unfortunate times and seasons; and from bad persons. May I escape all these when I die.

All the merits I have gained, may they be shared with my parents and all my relations; with kings, nobles, and all the people in the thirty-two places of habitation throughout the Universe."

"THE SOUL OF MAN."

This is the title of "an investigation of the facts of physiological and experimental psychology," by Dr Paul Carus, the editor of the *Open Court*—one of our most valuable exchanges.

Dr Carus belongs to the same school of philosophers as the noted Ernest Hæckel of Jena. For Hæckel wrote lately to him :

"Your god and your immortality are also mine."

And Hæckel's god is Matter ; and his immortality is the eternity of it.

Both are monists (*monos*, one) : believers in but one reality—Matter, and its myriads of manifestations.

We have read the volume before us with much profit ; though in some respects, we differ *toto coelo* from the author.

He shows that mind is an outgrowth of matter—which we believe. Over a hundred years ago, Swedenborg wrote that the Monad creates its own mind. If, then, anywhere in the universe, an entity manifests mind, that entity is, or has been a man, or in contact with a man, or, has *accumulated* it while in contact with matter, during numberless transmigrations.

At what precise stage of evolution an entity begins to accumulate that knowledge which, after countless ages, becomes a human mind, no one can tell.

We do not wish to convey the idea that Dr Carus believes in transmigration ; which involves *individual* immortality ; for he believes only in *race* immortality,—Hæckelian immortality,—which may be stated thus : Beget offspring, and let this offspring, in its turn, beget offspring, and you will taste the sweets of immortality in it.

Sweet, very sweet, indeed ; but we do not desire to taste this immortality. One life in matter—in hell, among politicians, rulers, priests, vivisectionists, and the like beings—would as a taste of this sort of immortality, suffice us. If escape from it depended only upon the non-production of offspring, we would soon attain a most desirable annihilation.

Dr Carus gives an interesting summary of the present theories of the propagation of sex : the most curious of which is, that the man carries within him the seed of the female offspring ; and the woman carries within her the seed of the male offspring : so that, strictly speaking, a man is his mother's son ; a woman, her father's daughter.

Passingly we might mention that a man is now advertising in a medical journal, that he has discovered how to produce sex at will, in man and beast, and is willing to sell the secret.

Dr Carus describes the workings of the "Peripheral Soul" and the "Central Soul," and says that the "formation of a man's life does not commence with his birth, nor does it end with his death"—from which it might be gathered that the "Central Soul" of man is individually immortal : pre-existent and post-existent. He says elsewhere that "our existence after death will not merely be a dissolution into the All, where all individual features of our spiritual existence are destroyed. Our existence after death will be a continuance of our thoughts and ideals. As sure as the law of cause and effect is true, so sure is the continuance of soul-life even after the death of the individual according to the law of the preservation of form."

So that there is hope for all : even for the ascetic buddhist, who refuses to beget offspring. He can by thinking and working make himself immortal !

The author discusses the philosophical problem of mind ; the rise of organized life ; physiological facts of brain activity ; the investigations of experimental psychology ; and the religious and ethical aspects of soul-life.

The work is profusely illustrated—152 illustrations and diagrams—and contains the latest theories of the french hypnotists and experimenters, is well written, and can be recommended as an instructive and valuable addition to a thinker's library.

With our limited space we cannot do it the justice it deserves.

It is for sale by the Open Court Publishing Co., Chicago, and the price is \$3.00.

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

IN Japan," says the *Kingdom*, a baptist missionary organ, "there are 42 periodicals devoted to the defence and spread of buddhism."

—WE are indebted to a spiritualist friend, Mr A. E. Giles, for a copy of "Starnos: Quotations from the Inspired Writings" of the noted medium, A. J. Davis. We intend to publish a few of them—of a buddhist turn.


—IN our next issue we hope to be able to publish an essay on *scientific* physiognomy, by a student of that science, which will, we are confident, prove very instructive to our readers; also, a reading, by an expert, of the physiognomy of Philangi Dasa.

—THE attention of our friends is hereby called to an interesting and instructive little book published by the American Humane Education Society, 19 Milk Str., Boston, entitled, "Black Beauty: His Grooms and Companions. The 'Uncle Tom's Cabin' of the Horse"—of which 100,000 copies have been sold in England, and 200,000 in this country. Every buddhist should read and circulate it. We hope our brethren in Asia will translate it into their respective languages; for humanity is one of the chief traits of the buddhist teaching and life, and we should promote every work that tends to abate the sufferings of our dumb fellows.

—MR Chas. T. Strauss objects to our advocacy of the latin as an international language. He thinks it is too

difficult to learn,—which is, of course, true—when it has to be learnt in stupid grammars. The children of old Rome had no difficulty in learning to speak and write that language: for it was taught them in a natural way by unlettered women, not in an unnatural way by lettered men. Brother Strauss has translated and published a pamphlet containing an outline of Bauer's universal language "Spelin," a very simple, artificial language, and wishes it could be made the means of intercommunication among the buddhists of the world. Write to him (424 Broadway, New York) for a copy of it.

MR. Edward Maitland, a most humane and enlightened mystic, has in the *Echo* (England), a letter against vivisection, as conclusive in its argument, says an exchange, as anything mundane can possibly be. His position may be summarized thus: 1. Vivisection is the torture of the weak by the stronger in the hope of a self-benefit. 2. It is, therefore, doing evil that good may come. 3. But demonstrably good does not come; because nature stretched on the rack answers, as tortured men were [and are] often driven to do, with a lie. 4. This is admitted by vivisectionists themselves, who, to justify their nefarious practice, use two contrary arguments: *a.* In countries where popular opinion is not professedly christian, that it is necessary to continue vivisection as a protest on behalf of science against interference by clerics and moralists; *b.* In countries where popular opinion is christian, that man was made lord of the animals by the creator, and that it is justifiable to prevent human suffering by performing experiments on animals (only it does not prevent it). Mr Maitland's position is clear. Even if it did prevent it, still nothing could justify the infliction of pain on innocent creatures; and, as it demonstrably does not prevent it, no words can be too strong to condemn a practice which rests on no reason but the lust of investigating the secrets of nature on the bare chance of something being discovered.

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THE LONELY CHARACTER.

[The following sketch is from Wm R. Alger's work, "The Solitudes of Nature and of Man, or The Loneliness of Human Life." The author having given a brief outline of the early life of the LORD BUDDHA, continues:]

Casting away the sceptre and laurel, retreating into the solitude of the wilderness, year after year GOTAMA maintained His pursuit of a perfect insight and emancipation, determined never to falter till He had solved the problem of existence.

He had grown up in a country and age where innumerable rival sects, both in philosophy and religion, lived side by side, with universal tolerance but engaged in keen debate. Hindu faith and metaphysics, represented by masters whose comprehensiveness and subtlety of thinking have scarcely been surpassed, included every form of speculative opinion, both sceptical and dogmatic, dualistic and monistic,—polytheism, monotheism, atheism, pantheism, sensualism, subjective idealism, objective idealism, absolute idealism, nihilism. No fineness, no stretch no complexity of dialectics was unknown to the brahmanic sages.

GOTAMA went over these varieties of thought with consummate vigor and patience. He analyzed the nature of the soul and its constituent faculties with exhaustive profundity and acumen, fearlessly scrutinizing the powers and experiences of human nature, following every clew of logic and of intuition to its furthest reach. He canvassed the dogmatic beliefs and religious rites of the brahmins with startling audacity. Long baffled, at variance in His own thought, dissatisfied and unsettled, worn to a skeleton with incessant thinking and privation, at last the hour of triumph broke, the end of His tremendous toils was accomplished, He believed He had attained the sum of truth, free from admixture of error. He was thirty-five years of age, when, called the BUDDHA,—the *Awakened*, the *Illumined*,—wiser than the wisest, higher than the highest,

He began to teach His system for the salvation of all living creatures from the miseries of existence.

While the greatest teachers and leaders of our race are most the fathers of the future, they are also most the sons of the past. No one, however originative, can be independent of his educational inheritance. Freely as GOTAMA rejected or modified established views, and added new ones, the foundation and motive of His system were the same as those of the system in vogue when He arose. From a combination of causes one predominant style of thought and feeling had prevailed in India for ages. The stagnant despotism of the government, the fixed cruelty of the institution of caste, the oppressive heat and languor of the climate, the weary monotony of usages the tenacious, passionate sensibility of the people, the rich brooding meditateness of the hindu mind, conspired to produce an intense feeling at once of the burdens of life and of the profound unreality of sensible objects.

The habit of thinking all natural phenomena mere dreams and illusions, all existence an odious penance, nourished for many generations, had taken deep root and secured vivid development in the whole hindu race.

No other nation was ever so priest-ridden, or accepted so besottedly the creed and ritual imposed on them. They believed that the visible universe, filled with created beings, from gods to insects, was a congeries of deceptive appearances, in which all creatures were entangled in a whirl of miseries. As soon as one died who had not attained emancipation, he was born again in some other form, to repeat the horrid routine. The supreme sigh was to be freed from the chain of births and the wheel of illusion.

The means of this deliverance the brahmins monopolized in their own caste, with their exclusive possession of the Veda and the sacraments.

They taught that there was but one real being; every other existence was an illusion, removable when the soul, by adequate penance, worship, and meditation, came to pierce the blurring

veils of sense, and recover the lost knowledge of the identity of its own true self with the sole being.

All that had not this knowledge could only practice the prescribed ceremonies, and accumulate merit, until some fortunate link of the chain of transmigrations should bring them within the priestly class. Nature, therefore, was considered a torturing round of illusions, through which all creatures whirled in the circuit of transmigrations, hopeless of escape save through the door of the brahmanic caste. This fearful monopoly the priestly hierarchy had managed for many centuries with monstrous self-complacency and a crushing popular ceremonial, using the key of knowledge for themselves alone, seeking no converts in other castes, dispensing no redemptive light on other lands.

GOTAMA started from the same cardinal principles, but with an abrupt difference of spirit and method. If the system He constructed was more eclectic than original, His wonderful moral sympathy and personality stamped it with a startling freshness of form and novelty of power.

His four fundamental propositions were:

1. There is sorrow.
2. Every living creature feels it.
3. Deliverance is desirable.
4. Pure knowledge is the only possible deliverance.

He first diverged into sharp contradiction with the brahmins by flinging away, as worthless and burdensome, their cumbrous ceremonial law with its superstitious prayers, sacrifices and austerities, and translating the substance of their abstruse philosophy into a brief formula of salvation.

Secondly, He diverged from them in the purity and expansiveness of His morality. His personal and didactic ethics were as noble as have ever been exemplified. He placed in the foreground of His system all the practical virtues, such as justice, veracity, purity, benevolence, reverence. He taught self-sacrifice in its highest form, and recommended the practice of every virtue on disinterested principles. When He had acquired His own deliverance,

His mind burned with the divinest pity for others, with tender and heroic desires to redeem all their sorrows. His was the first missionary religion that ever appeared on earth. Before Him no religionist had ever dreamed of converting a foreign people to his form of worship. Religion was a family or national treasure scrupulously guarded from strangers. Not even the lowest grade of hindus, the sudras, would admit a foreigner into its ranks. But this great reformer, with an unequalled boldness of generosity, commanded His disciples to traverse the earth with the free offer of salvation to all. He was inspired by an unprecedented feeling of brotherly sympathy for the whole race.

The earliest teacher of whom there is proof that he extended the sense of duty from the household, the village, the tribe, the nation, over all castes and outcasts, to the widest circle of mankind, is GOTAMA the BUDDHA. It is his imperishable honor to be the first man historically known to have propounded distinctly the idea of humanity. Six centuries afterwards Jesus conceived that idea with still deeper inspiration, and preached it with still greater effect.* But it is wonderful that the BUDDHA should have clearly declared it so long before, and the world will always owe Him a debt of revering gratitude for the fruits it has borne in the followers of His faith.

While GOTAMA agreed with the brahmins that the world was a prison and lazar-house, like an evil, deliverance a good, and pure knowledge the means of deliverance, His theory of what that pure knowledge was, stood in extreme opposition to theirs. They taught that by penance, prayer, sacrifice, reflection, man might attain the perception of the One Divine Reality,

*History teaches the very contrary: so that our christian friend has not the slightest ground for these assertions. We pass the assertion about the "deeper inspiration"—as a mere opinion,—for that about the "deeper effect." Millions of men, women, and children have been butchered and burnt in the name and for the glory of Jesus; not one for the BUDDHA. This is the "deeper effect."—ED.

and through that perception extricate himself from the time-medley of change and illusion, break the bond of metempsychosis, and, absorbed in the GOD-HEAD, be born no more.

GOTAMA taught that by the practice of disinterested virtue and indomitable thought man might detach himself from all Desire, and so neutralize the attractions that hold him in this wretched sphere as to fly away into a state of unconditional exemption. He believed strictly in no god, no absorption, no transmigration, no real self. But He had equivalents for all these: He recognized the phenomena which the brahmans had generalized under these terms, only He sought by a sharper analysis and a wider intuition to give a sounder explanation of them. Like Hume, Spinoza, and other subtle masters of thinking, the BUDDHA fancied He saw the delusiveness of all selfhood, saw that the soul is no substantive unit, but merely a current of states, its sole identity consisting of the accumulated mass of associations in experience, the organic conditions of memory. Accordingly, when the organism goes to pieces in death the soul is extinct, as a harmonious consensus ceases with the extermination of the related parts.

The attainment of this knowledge, that the [external] soul is a *process*, closing with death, and not a substance, capable of repeated births and lives, is the first great step in GOTAMA's doctrine of salvation. This is the essence of His metaphysics, which He affirms, illustrates, and enforces without end.

But He could not wholly throw off the influence of the habits of thought embedded in the hindu mind by thousands of years of intensely repeated meditations. The concentrated substance of these habits was intertwined with the doctrine of transmigration.

GOTAMA furnished for the transmigrating soul which His remorseless analysis destroyed, a substitute as plausible to the mental state of His hearers as it is strange and incredible to us.

He maintained that when one died, who had not achieved a perfected in-

sight and virtue, the desire that remained, the love of finite things, the cleaving to existence, *produced another being* endowed with the exact desert, good or bad, left behind by the departed predecessor. Thus though there is no surviving soul in man, yet the law of retribution holds over; the fearful vortex of births is preserved full, the detestable kaleidoscope of illusions is kept twinkling.

He attributes a kind of individuality to the Karma of every being, the aggregate of his actions during his existence, the sum of his merit and demerit. And this Karma, or collective moral worth of a man, when he dies, is transferred intact to his successor. . . .

[THE CHAIN OF DAMNATION.]

GOTAMA saw that there could be no illusion without some reality behind it to cause it. If the soul or self regarded as an integral entity was an illusion, there must be some force to sustain the process of life on which that illusion rested. Now this force He interprets as a cleaving to existence, a subtle desire to be and to feel. This cleaving to existence is itself the result of ignorance. In consequence of ignorance, there is an accumulation of merit and demerit; in consequence of merit and demerit, consciousness is produced; in consequence of consciousness, the mental faculties and the body are produced; in consequence of the mind and the body, sensations are produced; in consequence of sensations, desire is produced; in consequence of desire, attachment is produced; in consequence of attachment, birth is produced; in consequence of birth, discontents, grief, vexation, decay, and death are produced.

Thus originates the complete catenation of evils. Whenever one of these constituents ceases to be, the next in the series ceases to be, and the whole combination of sorrow ends.

The method the BUDDHA proposed for destroying the cleaving to existence was by removing the ignorance which caused it. This ignorance He would remove by destroying the self-love, the desires, the enslaving attach-

ments, which blind men to the two truths that all finite being is essentially evil, a painful turmoil of changes, and that eternal deliverance from it is the absolute good. This fatal love of self, this profound clinging to things He would overcome primarily, by revealing to man the phenomenal nature of the soul, that it is only a brief and complicated process of states, the new individual to whom his Karma is to be transferred being an utterly separate person with no remembrance of him whatever; and secondarily, by the most persevering emphasis and contemplation of all disgusts and horrors of experience. In this manner He aimed to detach man from false delights, wean him from the folly of selfish affection, lead him to lose himself in an infinite surrender and repose, cause him in disinterested sympathy for others to labor to break the unhappy series of existences, dissolve the dark combination of woes, and unpeople the worlds by peopling

NIRVANA.

The meaning of this word, is the key of buddhism, alike in its own essence and in its distinction from brahmanism and from christianity. The attainment of NIRVANA is regarded as the fulfilment of the highest possible destiny of man.

The highest possible destiny of man, to the mind of the brahman, is the identification of the self of the seer with the Soul of the Universe. To the christian it is the immortal blessedness of the personal soul in a beatific world, the translation of the conscious individual to the society of the redeemed and the presence of God in heaven. What is it to the buddhist? Is it to become identical with empty infinitude? The brahman would say, with ultimate insight, I am God. This, at bottom, is the creed of every thorough-going idealist, such as Vyasa, Plotinus or Hegel. The christian would say, with filial trust, I am an inextinguishable personal spark struck out by God, a favored and indestructible child of the Infinite Spirit. This is the consistent creed of all that regard the soul

as a finite immaterial entity. The buddhist would say, with perfected detachment, I am nothing.* Holding that his soul or selfhood has no substantial but only a phenomenal, being, that it is but the point of convergence of the forces of the organism, yet believing that that phenomenal centre of consciousness is fatally bound to a continued succession of lives, and exposed in every life to innumerable loathsome evils until he so perfectly perceives the delusiveness of its substantiality and so completely sheds all the affections begotten by the illusion as to dissolve the Karma and annihilate the cleaving to existence,—he sets himself at work to secure this end, to dissipate the spell of ignorance, break the chains of desire and achieve an absolute detachment, an absolute indifference to everything [material].

Nearly all christian writers, nearly all western philosophers, who have studied this system,—so completely opposed to their own modes of feeling,—have been horrified by it, filled with astonishment at it. Even so flexible and wide a scholar and thinker as Max Muller says, it seems "a religion made for a mad house,"† and stands amazed before the almost incredible fact that such a religious power should have been exerted, such *moral benefits* conferred, by a teacher whose whole doctrine is summed in the dark code of atheism and annihilation.

But atheism and annihilation are very different experiences to the buddhist and to the christian, and exert very different influences. The place occupied in the mind of a theist by the idea of God, or by the idea of immortality, in the mind of an atheist is occupied by something else; and this substitute may fulfil for him the office of the idea whose place it holds.

However strange it may appear, NIRVANA, godless and empty as it is,‡ largely discharges for the disciples of

*Rather, "I am a BUDDHA": which is Something!—ED.

†That writer has since, materially changed his attitude toward buddhism; he would not say so to-day.—ED.

‡This sounds as if our christian brother had seen it "godless and empty."—ED.

GOTAMA the functions discharged for us by the ideas of God and immortality. It is the inspirer of their toils and aspirations, the receptacle of their exalting worships.

To appreciate the real nature and influence of the doctrine we must not stand on the outside with disdainful superiority, but enter the interior with charitable humility and curiosity and sympathy, and try to reproduce its relationships as they live in the bosoms of its advocates. We must, for the time, divest ourselves of our own speculative and emotional peculiarities, and invest ourselves with those of the ancient hindus, and of GOTAMA Himself.

Proceeding in this spirit, we shall first conceive of all finite existence as made up of unreality, pain, and impermanence. Next we shall conceive of all ignorant beings as inextricably fastened by their ignorance and their deluded desires in this heaving collection of misery. Then we shall conceive that a perfect salvation for them all is possible and unspeakably desirable. Still further, we shall conceive that that is to be won by a certain mode of thought, feeling, and action; by the patient practice of every social virtue and self-sacrificing discipline. We shall see how that reflective insight sympathy and self-surrendering aspiration, carried through the constant practice of the five great meditations of kindness, pity, joy, disgust, and indifference, will ripen into a perfect detachment and equipoise,—sure signal of the destruction of the productive cleaving to existence, infallible precursor of the eternal release, absorbing foretaste of NIRVANA. And finally, we shall, by an adequate contemplation of the illustrations He uses, so familiarize ourselves with the buddhist's habit of sentiment that it will no longer baffle or be repulsive to us, but we shall enter into it as he does himself, putting it on and off at pleasure.

Such an exercise, a mental freedom and force competent to the sympathetic conquest of modes of thought and feeling so wholly foreign from our own, is an achievement of the most honorable

kind. Nothing can be more emancipating, expanding, and enriching in its effect.

The moral regimen of buddhism is self-renunciation, disinterested sympathy, the common virtues of life, and meditative aspiration, carried to their last terms, for the purpose of escaping the intolerable evil of existence and winning the absolute good of NIRVANA.

Thus conceived, as it is by its votaries, so far from wondering at its effects we must see that no effects are too great to ascribe to it.

To trace the proper working of any system of religion we should look at the system as it lies in the minds and hearts of its disciples, not as it is impoverished and degraded in the travesty presented by ignorant and hostile observers.

This difference in the quality of the same mode of thought when regarded by different persons is curiously illustrated in Jean Paul's critique on the moral influence of the subjective idealism of Fichte, and in Fichte's own estimate of it. This is Jean Paul's awful vision:

"Around me is a wide petrified humanity: in the dark, unpeopled stillness no love glows, no admiration, no prayer, no hope, no aim. I, so all alone, nowhere a single throb of life, nothing around me, and besides myself nothing but Nothing, am only conscious of my lofty Unconsciousness; within me the dumb blind working Demogorgon is concealed, and I am it. So I emerge from eternity, so I proceed into eternity. And who knows me now and hears my sorrow? I."

Compare with this horror the glowing picture drawn by Fichte himself:

"In this point of view I become a new creature. The ties by which my mind was formerly united to this world and by whose secret guidance I followed all its movements, are forever sundered, and I stand free, calm, and immovable, a universe to myself. No longer through my affections, but by my eye alone, do I apprehend outward objects, and am connected with them; and this eye itself is purified by free-

dom, and looks through error and deformity to the True and Beautiful, as on the unruffled surface of water forms are more purely mirrored in a milder light."

There are four paths leading by prolonged and arduous exertions to the fruition of NIRVANA. Through these paths GOTAMA sought by His system to guide all beings to the shoreless ocean of exemption, to the Wall-less City of Rest.

These four paths,—Sowan, Sakradagami, Anagami, and Arya,—are only divisions, at different approximations to the goal, of the straight and narrow way, namely, the dissolution of the whole linked series of sorrow by the extinction of its two earliest terms, ignorance and desire. By the "destruction of the hundred and eight modes of evil desire," the buddhist rescues himself from birth, as from the jaws of an alligator." It is impossible to discover any way in which it is "desirable to hold a red hot bar of iron"; so one that has fully contemplated the evils of existence can see "no form in existence is to be desired." It is delicious for one that has been "broiling before a fire to escape into the coolness of an open space"; the evils of existence are the fire, NIRVANA is the cool open space.

Is it true, then, that the religion which has had the most numerous following of all the historic religions, has made an atheistic annihilation at once its God and its Elysium? Astounding as the proposition may be, so in the form of statement it is to us. But we may be quite sure so it is not in the substance of faith to its votaries. Let us, therefore, instead of turning away in horror, try to discern the meaning of NIRVANA in the theory of life and death held by GOTAMA the BUDDHA.

In the outset we must grasp the fact that the oriental buddhists loathe existence as the sum of evil, the western christians cling to it as the one good; the former yearn toward [physical] extinction as the sum of good, the latter shrink from it as the one evil.

This direct antagonism of faith and feeling between them and us is a re-

sult of historic causes,—race, climate, institutions, and other influences. To appreciate the truth in the case we must not begin by proudly assuming that we are wholly right, they wholly wrong. We must impartially endeavor to discern how far both may be right, how far each may be wrong.

On reflection, it is clear, first, that those who follow their natural, primitive [animal] instincts, dwelling on the known goods of experience, will cleave to life with blind exaggerating greed and tenacity; their self-consciousness and selfish desires will gather into a ruling object of regard everything pertaining to the fruition of personality. Those, on the contrary, who, under the domination of an ascetic recoil, select for constant contemplation the known evils of experience, aggregating and emphasising them, will naturally acquire a morbid dislike of life, an habitual weariness and loathing of it, as made up of the evils which exclusively fill their vision. Now, obviously, the truth lies between the two extreme courses which they legitimate.

Our present existence, which is by no means to be confounded with the entire range of universal life, is neither pure evil, nor pure good, but a mixture of them, good in its essence and intent, evil in some of its accompaniments. It is, therefore, not to be supremely loved, nor supremely hated. With an accurate discrimination of its good and evil it is to be soberly valued carefully improved, and meekly resigned at last in consonance with that Order of the Whole, which must be incomparably better and more important than any atomic part.

The universal and absolute detachment which forms the soul of GOTAMA's theory of life, is the fanatical exaggeration of a sacred truth into a noble error. The true process and purpose of life is the fruition of function. Renunciation, the highest attribute of a moral being, is a function of free self-consciousness for the sake of co-ordinating, refining and enhancing the other functions. To make it a devouring end in itself, and use it for the suppression of all function, is (from a

christian point of view) a supreme perversion. . .

All the renunciations and detachments of GOTAMA were prompted by and taken up into one supreme attachment, namely, that marked by the word NIRVANA. All His desires were swallowed up in the one desire to be without desires. And the desire to be desireless, carried to such a pitch of harmony and equilibration as to fancy itself extinguished in its own fulfilment, is NIRVANA.

It is clear on reflection, that however closely, according to the ordinary conceptions of language, the buddhist idea of NIRVANA and the christian idea of annihilation appear to correspond with each other, metaphysically and morally their fundamental meanings to the eastern and western mind are in world-wide variance. By annihilation we mean a boundless negation, the deprivation of all being; and we regard it as a blank horror. By NIRVANA the buddhist thinkers mean a boundless affirmation, the resumption of that relationless, changeless state of which every form of existence is the deprivation; and they regard it as an infinite entrancement.

Immortality and annihilation are words we use to mark our ignorance of the destiny of man after death, our ignorance of that limitless abyss of potentiality which is the foil to visible creation. Imagination appropriates the attractive elements of the known to make the one mask beautiful—and we love it; appropriates the repulsive elements of the known to make the other mask hideous—and we hate it. In like manner GOTAMA masks His ignorance* of the dismal night against which all created things stand in relief the unknowable, infinite side of our destiny, with the word NIRVANA. And if that mask be formless and colorless, and yet He has the energy of faith to look toward it with unconquerable love and longing, the feat is wonderful rather than absurd, and He deserves to be admired. Instead of looking

down on this cosmopolitan hero of the mysteries of human life and destiny as a deluded inferior and unbeliever, we should see that there was much in His example both of faith and conduct so far superior to our attainment that we are scarcely competent to emulate it.

In self-sacrificing detachment from the collective seductions of the earth, with disinterested sympathy for all creatures, He forsook the throne of an empire for the tree of an anchorite in the forest, and persevered for years in the search for truth by meditations so profoundly abstracted, that, His biographers say, if a trumpet had been blown close to His ears He would no more have heard it than if he had been dead. Having completed His investigations, and compacted the results in a teachable form, He took up His residence in a monastic school, and began to gather disciples. For nearly fifty years He never ceased to proclaim His doctrine of salvation to all that would listen. . .

And even to this day His philosophy in all its forms, retains much of the metaphysical speculation, and more of the sublime ethics, of its founder. The man that could do this,—overthrow the exclusive despotism of the brahmanic hierarchy with His spiritual democracy revolutionize surrounding countries, make His philosophy the religion of half the world for over a score of centuries, compelling innumerable multitudes of disciples to forego all the world for the self-denying repetition of His example,—this man must have had not only a personality, but also a faith, commensurate with these astonishing effects. GOTAMA the BUDDHA stands out as one man amidst thousands of millions!

To stigmatize such a man, in the opprobrious sense of the words, as an atheistic eulogizer of nothingness, a godless unbeliever, is manifest injustice. Absolute pure being is nothing definite, is no *thing*. It is All. As Spinoza, with other metaphysical masters before and after him, has said, every determination of being is a negation; every attribute or quality affirmed of it is a limitation.

*Our friendly author seems here to forget that he is dealing with an ENLIGHTENED ONE, not with an ignorant.—ED.

Now GOTAMA'S doctrine of the extinction of existence means removal of limitations, the destruction of all obstacles to the return into that pure being, whereof, as indicated by the word NIRVANA, He Himself says, "We can affirm nothing, neither that it is nor that it is not, since it has no (material) qualities." It is that conditionless state, the idea of which it bewilders the faculties of thought to conceive, and baffles the resources of language to express; although the writings of every deep speculative philosopher, from Heraclitus to Hamilton, deal familiarly with it.

The scientific idea of force is the idea of as pure and mysterious a unity as the One of Parmenides. It is a noumenal integer phenomenally differentiated into the glittering universe of things.

Every representation of God, salvation, or heaven, is a state of mind. To every man his highest apprehensible reality stands for God. The purest, serenest, most sufficient state of mind he knows stands to him as the representation of salvation. The perpetuity of that state of mind is his heaven. Apply this to GOTAMA the BUDDHA. When as the result of His exercises He had freed Himself from unbalanced desires, risen above the disturbing sphere of worldly things, and in the perfect triumph of detachment and indifference secured an *ecstatic equilibrium of the constituents of consciousness*, experimentally equivalent to the extinction of consciousness, His mind a waveless sea without shore, fixing the unruffled idea of that state for eternity, He projected it to infinitude and called it NIRVANA.

And thus, while according to our notions He believed in no god and no future life, NIRVANA was to Him at once God, salvation, and heaven. The power of this faith inspired Him to break the bonds of passion and vanquish the temptations of the world as easily as the arrow of a skilful archer cuts through the shadow of a tree. It is the most wonderful psychological phenomenon in the history of the human race.

For GOTAMA the BUDDHA, teeming with repose of strength, wisdom and bliss, advanced toward NIRVANA, in what seems to us the most absolute conception of loneliness, the most awful thought of solitude, that ever dawned on the mind of mind,—no personal ruler of the universe through which He was travelling, but an Inflexible Moral Law treating every one exactly after his deserts; and at the goal, no comrade, no object, no idea, no feeling,—only one unbounded, unbroken, and eternal blank.

But if in substance of thought NIRVANA and annihilation are the same, they are wholly different in the form and color under which they are apprehended, and in the mode of feeling and spirit of life which they produce.

The perception of the indivisible unity of real being and the purely phenomenal nature of the self,—in the faith of the BUDDHA this is the matchless diamond whose discovery sets every prepared slave free.

SEEK IT!

Nerve thy soul with doctrines noble,
Noble in the walks of time,
Time that leads to an eternal,
An eternal life sublime;
Life sublime in moral beauty,
Beauty that shall ever be;
Ever be to lure thee onward,
Onward to the fountain free;
Free to every earnest seeker,
Seeker for the Fount of Youth,
Youth exultant in its beauty,
Beauty of the Living Truth.

—EX.

"THE main object of buddhism is to make men ascetics, and to abstract the thoughts, passions, and affections from every mundane object; and, according to its tenets, the Summum Bonum of mankind consists in a total emancipation of the whole being from everything earthly."—REV. BENJAMIN CLOUGH.

"EACH BUDDHA that has appeared has had about Him three assemblies of Saints."—*Nidanakatha*.

THE DOCTOR THAT PREACHES AND THE DOCTOR THAT PRACTICES.

Once upon a time there lived, in a town of Massachusetts, two brothers: the one was a doctor of divinity, the other, a doctor of medicine. One day a stranger knocked at the door of their common home, and in response a servant appeared.

Stranger.—"It is the dhochtor Oi want to see!"

Servant.—Phwat dhochtor do yez want to see: the dhochtor phwat *preaches* or the dhochtor phwat *practices*?"

I. THE DOCTOR THAT PREACHES:

The Kingdom, a baptist missionary organ, Boston, has the following significant news: "A japanese convert (to christianism) visiting America said that nothing was so astonishing as to find so few christians in a christian land."

The *Boston Times* relates this, which happened in a church there: Mrs Rich (between the teeth and icily): "I beg your pardon, but this is my pew." Mrs Poor (with gentle reproach): "I am a sister in Christ, and this is my Father's house!" Mrs Rich (sneeringly): "Doubtless! But I pay the rent, you know!"

The New Earth, christian-swedenborgian, says: "Why do n't more of the working classes go to church? is a question that worries many of the preachers. Good reasons could doubtless be assigned for their absence, one of which may be that the churches are, to a great extent, supported by gamblers."

The Universal Republic relates this: "The late chief-justice Chase once startled Donn Piatt by saying: 'The wicked men are not in the penitentiary, they are in the churches. The criminals we convict are not wicked, they are simply weak—weak in character

and weak in intellect. The men from whom society suffers are the cold, selfish, calculating creatures who not only keep clear of the courts but seek the churches, and deceive others as they deceive themselves and hope to deceive the Almighty."

The *Boston Transcript* says: "Rev. Mr G— preached a pathetic sermon about the Good Samaritan, but on his return home, finding a little beggar girl at the door, he threatened to set his dog on her. That's all right; when G— gets through with his work, he sinks the ship."

The *Conservator* comments thus: "Reading Monday's papers with Sunday's sermons, with whatever attentive eye—with whatever heart's hope for melody and insight—I rarely find in them the first word of serious import, arrowed as if from first hands to a high mark. Whispered gossipries, thundered platitudes, the halt, lame, and blind theologies; these be the current, formal, institutional gods."

The *Chicago Times* sings in this wise: "While organic christianity in the United States is independent of an over-corrupting state alliance, it is not independent of wealth and its influence. The pulpit bends to the power of the rich pew with the inevitable tendency to preach within the limits of parochial desire and prejudice. It is a sad but incontestable truth that the sanctuary is utilized to promote self-interest, greed, and ambition; that in the prominent churches of this country and Europe there are men high in officer-ship and among their acknowledged leaders who are known to be deceitful in their every-day transactions, and reliability in the business world."

The *Twentieth Century* reads thus: "These are the signs of the times:—Rich idlers amusing themselves at Newport and Tuxedo; poor workers burying themselves in coal mines. Young men and women riding across the country after a bag that smells like a fox; old men and women picking de-

cayed food out of garbage cans. Lap dogs driving through Central Park to take the air; children stripping tobacco stems in ill-smelling garrets. Clergymen traveling to Europe for pleasure; real preachers of a real gospel marching, with lock step, in the penitentiary. Society women picking up millionaires at watering places or princes in Europe; street walkers picking up whomsoever they can along the street. Piety in the White House enjoying the fruits of bribery; Infidelity in the tenement house enduring the punishment of uprightness. These are the signs of the times; of christianity; signs that point to calamity [revolution] which nothing, I fear, can avert."

The Chicago *Times* reports this: "Rev. David Swing said, in yesterday's sermon,—'What most deeply injures the christian pulpit of our day, is the excessive growth of material things—houses, furniture, money and all display—a palace in the foreground, with a small, half-doubted God far off in the rear. The clergyman's dinner is richer than his worship. We are all so near alike in this humiliating defect that we are interested in keeping silence. The roman soothsayers wore a wise, solemn face while they were passing a Cæsar or a Brutus, but they smiled when they met each other. Their most sincere study of birds was reserved for the birds served with wine at the dinner table.' Exhortations to 'come to Jesus', from the lips of such men, are ludicrous rather than solemn."

The *Arena* says: "According to a leading New York newspaper, there are 40,000 women and girls in that city whose wages are so low that they must embrace prostitution, accept alms or starve; while one clergyman receives \$25,000.00 a year, and others receive \$20,000.00 a year for preaching the gospel to the rich."

The New York *Herald* has this news: "Canon Scott of Woolwich says that one of the greatest blots on christianity is the fact that in England there are 70,000 girls engaged as barmaids

in public houses and groggeries, with long hours spent amid temptation, foul language and impure air."

The Pittsburgh *Post* reports: "The rev. David Ker says the guns used by the arab slave hunters all bear the english brand. Almost all the whiskey drunk in Africa is shipped from Boston. These are two sinister comments upon british philanthropy and New England religion. Foreign missionaries are not the only ones that are needed. The african may well turn upon England and New England and say, 'Phycisian, heal thyself.'"

The Boston *Herald* reports the noted preacher, Dr Storrs, to have preached a sermon on foreign missions, in which he said: 'It is to be doubted whether christian missions can much longer be carried on in any part of the world, with their old success [! ?], as a purely theologic propaganda.' The *Herald* remarks: 'This means that we cannot longer push foreign missions with a spiritual force and purpose, that are against the present convictions of so-called christians at home.'

The *New Church Life* (christian) has this: "The Hon. Finch-Hatton in his recent work on Australia, says there are men in Queensland who hunt and kill the 'blacks', as the natives are termed, as they would any other game for sport. Of this practice Mr Finch-Hatton says: 'No one who has not lost every vestige of decent feeling could possibly look upon this as sport.' He tells of one colonist whose name is still remembered for his 'big haul of blacks': this 'gentleman' (so the writer terms him) put a wagon load of provisions poisoned with strychnine near a troublesome band, and next morning more than a hundred dead natives were found around it."

The *New Church Tidings* relates that at recent general convention of the christian-swedenborgians, the so-called new-church sect, a preacher got up and told his experiences in the "Academy" (a sect within the sect), from

which he had just seceded because of its immoralities. He stated that he

"saw their contempt for others, and tried to counteract it, but was never able to do much at it;"... and that "it is utterly damnable the intense hatred they have for those who leave them; they desire to destroy them; they have the same desire toward others" (outside their sect).

A beautiful "New Jerusalem" these christian-swedenborgians have!

II. THE DOCTOR THAT PRACTICES:

(From the Editor's Notebook.)

Diogenes laughed at men of letters for reading about the sufferings of Ulysses—while neglecting their own; at musicians that spent, in stringing their lyres, the time which would have been much better employed in making their own discordant natures harmonious; at savans for gazing at the heavenly bodies—while sublimely incognizant of earthly ones; and at orators that studied how to enforce truth, but not how to practice it.

The debasement of human nature, which the french caricaturist Gavarni saw in christian London, affected his sensitive mind so forcibly that, from that time the cheerful caricaturist never laughed nor made others laugh.

A jew that fell into a cesspool on a Saturday, would not be helped out because it was his Sabbath; while a christian, who on that day offered him assistance, refused to do so on Sunday because it was his Sabbath.

"Tende manus Salomon, ego te de stercore tollam."

"Sabbata nostra colo, de stercore surgere nolo."

"Sabbata nostra quidem Solomon celebrabis ibidem."

And the moral of it is, that where religion overrides reason, man remains in the filth of ignorance.

When Abraham Lincoln was at school he was noted for his abhorrence of cruelty—his earliest composition being a protest against the custom of putting coals of fire on the backs of captured terrapins. He did not belong to the church.

Queen Mary burnt a pregnant woman in Guernsey. The child was born at the stake and was straightway cast into the fire—"only a young heretic!"—to burn with its mother. I wonder where its "heavenly father" and its "guardian angels" were; had they gone on a journey?

Sterne, the poet, could according to Walpole, "snivel over a dead ass, to the neglect of his live mother."

When Sismondi, the distinguished historian, once had heard a sermon in an english church, he vowed never again to enter another church holding the same creed, and never to contribute to spread what the english call their "reformation."

Horne-Tooke, the celebrated etymologist, wrote to Wilkes: "It is true I have suffered the infectious hand of a bishop to be waved over me; whose imposition, like the sop given to Judas, is only a signal for the Devil to enter; but I hope I have escaped the contagion [the loss of reason]; and if I have not, if you should at any time discover the black spot under my tongue—pray, kindly assist me to conquer the prejudice of education and profession."

Henri-Francois de Aguesseau, who became chancellor of France, declined to take the slightest advantage of any man, for his own elevation. He used to say: "A Dieu, ne plaise, que j'occupe jamais la place d'un homme vivant!" (God forbid that I should ever occupy the place of a living man!)

Abou-Joseph, a mohammedan chief-justice at Bagdad, avowed openly his ignorance as to a certain legal matter. Being reproached for accepting pay when he could not decide all questions brought before him, he answered: "I receive pay in proportion to what I know; did I receive pay in proportion to what I do *not* know, all the riches of the caliph would not suffice to pay me."

When Abou-Hanifah, the chief of the hanifites (moslems), was struck in the face by a ruffian, he exclaimed: "Were I vindictive, I would return outrage for outrage; were I an accuser I would bring thee before the caliph; but I prefer to ask Allah, on the judgment day, to admit you in my company into heaven!"

When Madam Sontag, the famous opera-singer, began her career, she was hissed off the stage at Vienna, by the friends of her rival, Amelia Steininger, who had already begun to decline through her dissipation. Years passed on, and one day Madam Sontag, now in her glory, was riding through the streets of Berlin, when she saw a little girl leading a blind woman; and she said: "Come here, my little girl, come here! Who is that you are leading by the hand?" And the little girl answered: "That's my mother! That's Amelia Steininger! She used to be a great opera-singer, but she lost her voice, and she cried so much about it that she lost her sight." "Give my love to her," said Madam Sontag, "and tell her an old acquaintance will call on her this afternoon."

The next week, in Berlin, a vast assembly gathered at the benefit of that poor, blind woman, and it was said that Madam Sontag sang that night as she had never sung before; and she called in a skilled oculist to restore the sight of her rival, but in vain. And until the death of Amelia Steininger Madam Sontag took care of her, and her little daughter afterward.

In the time of Upagupta, the fourth buddhist patriarch, there dwelt in his city a woman of wicked life, who, when she heard of his upright conduct, sent messengers to invite him to come and see her. But he refused. The son of a citizen in good repute went, at that time to stay with her. This youth she slew, because a rich man came with presents of precious stones and pearls, which he offered for favors. She buried the body in the court of her house. His relations sought him and found his mutilated body. Informed

of what had happened, the king ordered the executioner to cut off the hands, feet, ears, and nose of the harlot, and then to cast her out among the graves outside the city. When Upagupta went out on his begging round he came to the spot where the dying woman lay; who, when she saw him, said: "When I invited you to come to see me, I had a beautiful face, but you refused. Now when I am maimed and ugly, and near death, you come. Why so?" The monk answered: "I have come to see you from a wish to know what you really are, and not through evil desire. You have by your beauty corrupted and ruined many. You have been like a precious vase giving out bad odors. It would have been no pleasure to a buddhist to approach you. For he would know that your beauty would not last. Now that these miseries, like numberless boils and ulcers, have come upon you, you ought quickly and diligently seek salvation by the means which are in your power."

As she listened to the buddhist she opened her eye and heart to the Law of Righteousness, and purified herself. And dying, she was born in Heaven.

"THE early books of the buddhists abound in beautiful precepts, from the lips of a Man who, through life, was animated by a pure and lofty asceticism. They are tinged with a proud scorn of worldly glory, and with a firm consciousness that there is nothing so good for man as to listen to his Better Nature, while he shuts his ears to the voice sin of and temptation."—EDKINS.

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