



Om Mani Padme Hum !

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THE UNIVERSAL BROTHERHOOD.

BY C. F. KÖPPEN.

From the German by PHILANGI DASA.

RELIGIOUS transformations and revolutions are as a rule like political and social: the upper classes, the proprietaries,—spiritual as well as secular,—are seldom, and only exceptionally, inclined to join in, and forward them; and are besides mostly too selfish, too undermined and consumed by pleasures and lusts for pleasures, to interest themselves in an Idea, even when they acknowledge it to be true, or, in an innovation which does not promise a material return.

It is altogether otherwise with the lower classes, the oppressed, which depend upon Hope.

Christ declares it impossible for a rich man to enter the Kingdom of Heaven; and the BUDDHA teaches that "it is difficult to be rich and to learn the Path" [to NIRVANA].*

"It is difficult"—complains a god in the legend,—"to enter the Ascetic Brotherhood, when one is born in a high and eminent family, but easy, in a low and obscure."†

It is a beautiful legend (and reminds us of the widow in the Gospel, who put a penny in the treasury) that a poor man filled the alms-bowl of the BUDDHA with a handful of flowers, which the rich with ten thousand bushels could not.*

And so also is the other legend, that of all the lamps which were lighted in honor of the BUDDHA, only one, brought by a poor woman, burnt all the night, while the others, brought by kings, ministers, etc., went out for want of fuel.†

As the Son of the Carpenter turned to fishermen, publicans, and sinners—to the poor and heavy laden—and called them to himself, so [at an earlier date] the SON OF SAKHYA turned Himself to the unclean, despised, and outcast—the accursed of the brahmins—even to the lowly chandalas.

Here buddhism is seen in its most beautiful light, in its all-embracing tenderness and love, so that we are often involuntarily reminded of the first annunciation of christianism. For instance, when we see the favorite disciple Ananda and the outcaste girl at the well. After a long journey he is tired and thirsty, and says to her:—"Give me some water!" She replies that she is an outcaste, who cannot approach him without defiling him. But he replies:—"My sister, I have not

*Sutra of the Forty-Two Sections. Huc, ii, 149.

†The Wise and the Fool, 40. The Lotus of the Good Law, p. 659.

*Foe K. K. 77.

†The Wise and the Fool. 327.

asked for your caste, nor family, but for water, if you can give me that ;"—and in this way he wins her over to the ascetic life [of the buddhists].*

Examples of this kind—which made the orthodox brahmans shudder—occur often in the legend; and we find, in the surrounding of the VICTORIOUSLY PERFECTED ONE, sudras and chandalas, barbers and street-sweepers, ruined merchants, debtors, imbeciles, homeless old men, beggars and cripples of every kind, worn-out whores, girls that slept on dunghills, and even thieves, murderers and notorious highwaymen ;—in a word, the miserable and unfortunate hurry to Him to be freed from their burders.

If the indians had not already been hopelessly ruined by religion, and drained of their life-blood and love of life by theologic-priestly vampirism and politic despotism, it is scarcely to be doubted that the cry for liberty and the preaching of the equality of men, by the SAGE OF SAKHYA, would have led to the emancipation of the lowest classes [of India], as the preaching of christian freedom by Luther emancipated the peasants [of Germany].

Not at all the less, though buddhism in its way never directly or indirectly caused the overthrow of the caste-system, it made itself, however, during its golden age in India, most beneficently felt, in that it softened the hard and fast lines of separation, and weakened the caste prejudices ; so that he who claims that it had no material influence upon the caste-system, claims too much.

On the contrary, the series of bloody persecutions through which at last, after fifteen-hundred years existence, the teaching of the SON OF SAKHYA in the Peninsula was uprooted, proves only too well that the brahmanic institutions and interests were in the greatest danger through its levelling tendency, and that the brahmans were thoroughly aware of this danger in its whole compass.

Whoever turns to the masses and desires to show the most ignorant and

uncultivated the Path of Salvation, has in teaching, to adapt himself to them ; become popular and comprehensible to be understood. And so it is : the BUDDHA is not merely the academic teacher (if that He was) but the Preacher of Redemption. His method is not, as a rule, dogmatic, nor systematic, nor scientific : "there is an abyss between it and the brahmanic."

The brahmanic *guru* teaches a small number of pupils innumerable holy ceremonies, the reading of the Vedas, and their interpretation ; the abstract sciences, as ; grammar, prosody, philosophy, astronomy, and, indeed, in that exact, prescribed, scholastic way, with that severely formulated aphorism, full of intentional obscurity—that becomes theology.

It was otherwise with the Founder of buddhism : for in the sutras and legends we see Him in public places, in gardens, and elsewhere, in conversation with His disciples, surrounded by large crowds of all conditions of men. He Himself leads in conversation, answers the questions of the scholars, mostly by examples and parables, that is, by stories founded upon the idea of transmigration, to which, as may be, the present fate—luck or ill-luck—of a certain person, is attributed, because of his merits or demerits in former births, with a general or a special application relative to the case in question. In short, He gives popular discourses, preaches in the streets,—something thus far unheard-of in India.*

Truly, a revolution lay wrapped up in this teaching, and method of teaching, though, because of the spiritualistic and transcendental tendency of mind, and because of the debilitation and softness of the indians, it did not upset the politic and civil institutions : it was not merely a theologic-philosophic revolution, but an ethic.

The ROYAL SCION of Kapilavastu broke with the whole existing system, with the whole religious theory and practice, nay, with the united past and tradition of the indians. And all that hitherto, in church and state, or in

*Burnouf, 205.

*Burnouf, 37, 194.

school and home, had passed for high and holy, for divine revelation and institution, whether handed down from the arian prehistoric time or sprung into existence during the brahmanic middle-age, He either denied or rejected, or declared trifling and unessential.

The Vedas are not authority, caste is indifferent, the gods themselves and the Almighty Brahma, are to the buddhists as good as non-existent: therefore, no theology, no dogmatism and liturgy, no studies and interpretations of holy scriptures, no temples and altars, sacrifices and libations, rituals and ceremonies, dedications and ablutions: consequently, no brahmans, no priesthood, no primogeniture, no self-torments and painful penitences; and—what is most important—to preach this to the masses in the streets, was certainly a strong radicalism, which, had He not retained the two dogmas of Universal Suffering and Transmigration, would have made a complete *tabula rasa*.

In the place of the innumerable religious and churchly requirements in heaven and upon earth, He gave the people Morality—Morality, of course, of the indian passive and quietistic type: the morality of self-denial, of pity, of gentleness, of suppression of passion. And the possession of this requires only an upright, earnest will; and all, without exception, are welcome to it.

Notes by the Translator.

The world has not had, nor has it now, any Universal Brotherhood, save the buddhistic.

All other Brotherhoods have fences about them for the exclusion of conventional lepers.

The Buddhist Brotherhood ignores caste, family, race, inheritance, titles, "fatherland" and color,—being cosmopolitan.

Some Brotherhoods think that lepers are not fit to walk the earth, and so, send them, *via* the gallows, to walk with the angels and Jesus! The Buddhists have never sent a leper to walk with the Arhats and the GLORIOUSLY PERFECTED ONE.

A very large number of married women (in the West) are prostitutes—having married for a "home," a "living,"—and they are admitted to the majority of the exclusive Brotherhoods. A very large number of prostitutes are married women—having trusted and been betrayed; having hungered and frozen, and been baited. Worn-out or not, they are welcome by the LORD BUDDHA Himself into *His* Brotherhood.

Sometimes a man is galled or menaced to utmost madness by some fiend: he sees no deliverance, and slays him; or, while in some other irresponsible state of mind, he slays a brother. Does it follow that thenceforth he is an implacable enemy of society, fit only for the gallows?

The world moves, and will continue to move: our present pseudo-republic will become a true republic: the mad "paupers" and the madder millionaires of to-day will pass away: the old hells will be extinguished, and—new ones will be kindled! The buddhist of the future will have a chance to verify the MASTER'S words.

World's-Fairs, telegraphs, balloons, telephones, steamers, colleges, newspapers, palaces, alms-houses, prisons, and the other thousand-and-one "comforts of life" existing, or being about to exist, contribute naught to virtue (happiness). More than two-thousand years ago, the VICTORIOUSLY PERFECTED ONE prophesied so in a most sweet voice. And glancing through the history of the world, since written, I see nothing of a contradictory nature; only of a confirmatory.

The only radical scheme for the amelioration of the existing evils, has been proposed by the BUDDHA; namely, *continence!* While men and women follow the much-breeding beasts, there is no hope for them: only an ever-seething cauldron heated by the hell-fire of competitive hate.

In the awakening of the Mind to its possibilities: to the verity of the ever-working karmic law: and to the existence of a Divine Humanity, a NIRVANA, lies the only redemption of mankind; everything else is palliative, or futile, or noxious, or damnable.

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

It delights us to see that Olcott's "Buddhist Catechism" is appearing in *El Silencio*, a theosophical magazine, in spanish, published at El Paso, Texas. As the latin americans have begun to rise out of the christian superstitions and idolatries, it is a most timely publication, and we hope the editor will see his way to publish it in a separate form.

—THE *Nisshushimpo*, a magazine of the nichiren school of buddhists, Japan, has reached our table.

—THE Open Court Publishing Co., Chicago, has sent us a translation of M. Th. Ribot's "The Diseases of Personality," an interesting work of a psychologic nature, to which we shall revert in the future. Price, .75.

—IN a private letter just received from H. R. H. Prince Chandratta of Siam, are these words,—

"The spirit of our LORD, both before and after His NIRVANA, is purity itself; the spirit of His LAW is truth itself; and the spirit of His BROTHERHOOD is good or life according to truth. These are the spirits of the Three Gems, which are always existent: and by these existing powers I wish you success and happiness."

Those that are familiar with the phrases, "good or life according to truth," and the "Lord, the Word, and the Church" of Swedenborg, can easily judge whether there is any ground for Philangi Dasa's "Swedenborg the Buddhist."

—We are indebted to brother C. T. Strauss of New York, for a neat little

badge of silver, to be worn on the breast, representing the "Wheel of the Law" as found on the old buddhistic monuments in India. Made singly, as this was, it is rather expensive, he tells us; which we can readily believe. Brother Strauss thinks that we buddhists should wear a badge, so that, when abroad, we might recognize one another. A very good idea.

—THE *Moralist* is a newspaper recently started at Barre, Mass., "devoted to the interests of the Brotherhood of Moralists." This Brotherhood excludes from its membership anarchists, communists, free-lovers, drunkards, libertines, christians, and spiritualists. Well, well! Now, read Kœppen's article on the first page of this issue and reflect a little.

—THE *Review of Reviews* has a most flattering biography of the alleged successor of Jesus at Rome, and here is one of his "innocent" (cat-like, we should say) pastimes,—

"One of the Pope's favorite pastimes is the 'roccolo,' a sort of net-trap for catching small birds. This sport is common in Italy, and Leo XIII. is very fond of it, and when he has been very successful he sends to the cardinals or ecclesiastics of his household a dozen captured by him."

Think of a buddhist Abbot or Grand Lama sporting, killing, gormandizing!

—BROTHER Masatoshi Ohara writes us that Subhadra Bihkshu's "Buddhist Catechism" has already found its way into thousands of homes in Japan, both buddhist and heathen; that the first edition has been exhausted; that the preface by Philangi Dasa has greatly interested the "public"; and that articles in the RAY are translated for the japanese press. Also, that he has given away his goods and has retired to a hermitage to devote himself to the "study and propagation of the Good Law." All of which is to us delightful news. The preface in question exhorts the japanese to hold fast to the teaching of the LORD GAUTAMA BUDDHA; by precept and life to withstand christianism and its offspring, materialism; and not to permit themselves to be dazzled by the glittering vulgarities and brutalities of the West (Bragdom), the creations of the classic "gents" in "pants."

[S. F. "Bulletin."]

A VISIT TO CEYLON.

Kandy, Ceylon, April 15, 1891.

How can any one profess a knowledge of buddhism who has not given to it years of study, and not only it but the great religion from which it sprang and into which it is being reabsorbed? I go still further, and speak of the languages and customs of the East, to which it belongs and in which it finds expression.

Few men, except oriental scholars, can comprehend the mystic meaning of those principles which Prince SIDDAR-THA evolved during the years of meditation beneath the sacred bo-tree at Buddha-Gaya, though there are ideas of love and compassion for all created beings, which He announced in a spirit as beautiful as is the poetical language of his last great interpreter [Sir Edwin Arnold], but which are at the same time quite as much the principles of another great teacher [Jesus], the inestimable blessing of whose life to man came some five centuries later. I do not doubt that the missionaries of the LORD BUDDHA found their way to Judea† as to China, Burma, and Japan. There is every reason thus to conclude, and if so, it is but another proof of the fatherhood of god, proofs of which everywhere rise before one in these lands where the influence of Confucius, of Zoroaster, of Mohammed, of the BUDDHA and the Lord Christ are around one, and that, too, in the better as in the worse interpretation.

A residence in the East should therefore make one more loyal to his own religion, but at the same time most affectionate toward others.

Every one knows how buddhism, as it is called, or the new doctrines announced by Prince GAUTAMA, after He became a BUDDHA, or an ENLIGHTENED ONE, spread over India; how

He preached against caste and for the annihilation of all selfish desire; that He taught that life is a period of discipline, but never, as far as I can learn, that NIRVANA is annihilation of the individual consciousness, but rather its rehabilitation and purification. He established an order of monks, who were to go forth to preach His gospel of deliverance "out of compassion for men and for their welfare," and for 45 years it was given Him also to preach and to convert men to His views, so that large numbers were gathered into His monastic order. Women were also admitted as nuns in spite of the stigma attaching to celibacy in India, but they could not attain to perfect enlightenment until they should be born as men.

As buddhism inculcated the extinction of all human passion, the first monks are said to have been thrown into consternation when it was proposed to admit women to their order.

GAUTAMA'S nurse became the first nun, and it was asked, "How are we monks to behave when we see women?" The MASTER answered, "Do not see them." "But if we should see them, what are we to do?" "Do not speak to them." "But if they speak to us, what then?" "Let your thoughts be fixed in deep meditation."

The justice of woman's rights, however, having been admitted, they were placed entirely under the direction of monks, and were subject to the male order in all matters of discipline. They even had to rise in the presence of a monk and remain standing.

A lay order was also established, where there was marrying and giving in marriage; for Prince GAUTAMA, as all other reformers, had to take the world as He found it; and we find Him the greatest of indian reformers, exceedingly tolerant of hinduism, though opposing the priestcraft and superstition of brahmanism. That tolerance of others' religion was the essence of His own is proven by the edict of the buddhist king, Asoka, to the effect that, the "beloved of the Gods honors all forms of religious faith; there ought to be reverence for one's own faith, and

*Our christian friend seems to think that the Doctrine of Enlightenment was not evolved out of Himself by the ENLIGHTENED ONE, but out of brahmanism; to us a very strange thought.—ED.

†Notice that the belief, that Jesus was a buddhist, is becoming more and more common here in the West.—ED.

no reviling of the faith of others. Never think nor say that your own religion is the best, nor denounce the religion of others."

In time, however, the simple system which the BUDDHA established, re-entangled in a network of priestly rites and ceremonies, became swallowed up by the power of brahmanism and fell into decay in the land of its birth, where it exists no longer except in name. It lingered however until the twelfth century of our era, and it cannot be said to have suffered from any violent persecution.[?] It is possible that its spirit of receptivity led to its final amalgamation with the all-powerful religion which it sought to supplant or to correct; and, perhaps, after all, it was founded too strongly on brahmanism [!], not to return to it. The mysticism of vaisnavism may have proved too much for it,—as it did for Keshub Chunder Sen at a later date. It has left behind it however in India the ruins of mighty monasteries and superb cave-temples, and perhaps its influence is also to be recognized in much of the gentleness and courtesy which characterizes the hindu to-day. In Tibet, Burma, Siam and Ceylon it is the great religion of the people. In Tibet it has all the ritualism of the roman catholic church; in Ceylon it is much simpler, and is said to follow more closely the original rules laid down for faith and guidance.

One sees here their simple temples and yellow-robed brethren going about the streets, and one may be admitted to view their simple worship. The monks do not impress one as men of particular sanctity, nor of abstemious lives, nor do they go about with eyes cast down and the mendicant's bowl in hand. They seem to be good, agreeable fellows, capable of laughing and joking as well as the lay-brethren with whom they associate, and who have not sought self-annihilation. You feel however that they are men of pure lives, whom a breath of scandal must not touch. I am not impressed with their appearance as "idle, ignorant and indifferent men:" they seem to me intelligent and refined, and it is well

known that some of the members are men of the most advanced learning.

Their most sacred shrine is to-day in the heart of Ceylon, in the beautiful town of Kandy, where is the celebrated Dalada Maligawa, or tooth-temple; for the buddhists, though believing in the cremation of the body, yet take pains to preserve the unconsumed parts, and to place them under stupas or dagobas, for the veneration of the faithful. The relics of the BUDDHA Himself were placed beneath eight great relic shrines, all of which are known to have been destroyed. One of the relics, an eye-tooth, is believed to have found its way to Ceylon, where it remained a thousand years, to be seized by the portuguese and publicly burned by their archbishop at Goa. The buddhists deny this, however, but say that a false tooth was taken instead, and that the original tooth of the LORD BUDDHA is in the fortified temple at Kandy, effectively concealed from vulgar view within 9 bell-shaped jeweled, golden cases, placed in an inner sanctum, each case separately locked, and each key in the control of a different official.

The climb to Kandy requires about five hours, through magnificent tropic scenery. The hillsides descend to their valleys in terraces, whereon are the rice-lands. High above them rise boldly outlined mountains, one of which is Bible Rock, from its resemblance to an open book; another is Adam's Peak, revered by the mohammedans as the abode of Adam when driven from Paradise. Upon the summit of this mountain, beneath a small temple, there is a formation in the rock resembling a man's foot, some 5 feet long. The brahmans say it is the foot-print of Siva; the buddhists of the BUDDHA; the moors of Adam; all claiming more than mortal stature for him whom they venerate. The place is visited by innumerable pilgrims of the three religions. On higher mountain slopes the tea plant flourishes, and Ceylon tea is said to be the best in the world. It is just now putting forth its green leaves and men and women are busy plucking them, or waiting at the stations with

their huge baskets full, as I go up in the afternoon to Ceylon's old capital city.

Kandy is the most picturesque of places, lying in a hill-basin and on the borders of an exquisite lake. It has one street with white-washed houses, where the natives dwell, and where there is the ever open bazar, while beyond this are winding roads, tree avenues and bungalows hidden amid trees and shrubbery.

Your hotel, if you go to "The Firs," overlooks the lake, and you go "upstairs," from terrace to terrace, so that you hardly know whether you dwell in doors or out. Near the lake is the temple, with its much-valued relic, occupying a place within the fortifications of the palace of the last of the singalese kings, which has little to commend it, except some wonderful carvings, said to be 500 years old, where lily-like flowers, clusters of the lotus droop forward from capitals.

I go out early in the morning to catch any service the followers of the BUDDHA may have, but am too late for that service, which was at 5.

In the garden before the palace are several stupas, and a bo-tree, grown from a slip taken from the sacred tree at Buddha-Gaya, and sent hither by king Asoka, centuries ago, whose son was one of the first missionaries to Ceylon.

I pass over the moat that surrounds the palace, on whose clear waters are hundreds of fish, and ascend steps to a corridor where is a series of pictures representing the torments in hell of impious buddhists, very much in the fashion of medieval european art. My guide is a devoted buddhist who keeps telling me, the LORD BUDDHA says,— "If a man ill-treat his parents, he suffer so. If a woman slander her neighbor she have melted iron poured down her throat. If a man not give to the poor, the devils treat him thus," and so I see the punishments for the violations of the BUDDHA's [Nature's] laws.

In the passage-way above, a line of burmese were sitting saying their prayers over rosaries. I could not be sure of their sex, their smooth faces and

shaven heads and short, thick forms suggesting men as well as women; though the guide assured me that they were "womans." I found out afterward that they were a company of nuns from Burma on a pilgrimage.

The court was a simple pillared hall, adorned with frescoes of buddhistic emblems, while a heavy silver door opened into the Tooth-temple. Here were flower-venders, with shallow baskets of the most exquisite flowers. As a second service was to take place at 10, I returned at that hour and saw the member of the old nobility who has the custody of the outer door come in and unlock it.

Then the mild "brethern of the yellow robe" began to appear, with their shaven heads, right arm and shoulder bare, and with calm, contemplative faces. We all went in together; the monks, mothers with children, old men and young women, the white-robed nuns from Burma, and the american woman with her guide. There was not much to see. On the upper floor was an immense iron cage, whose bars were richly gilded, and before it was a silver table, heaped with the fragrant flowers of the morning worship. Within was a golden daghoba several feet in height and adorned with a perfect cascade of precious stones, while beside it was one much smaller. Far within the receptacle is the sacred tooth. Nowhere can one see richer gems of the Orient than here. The daghoba is seldom opened, and only on so great an occasion as the visit of the prince of Wales in 1876, when all the officials assembled, and the coverings were removed, to disclose a piece of discolored ivory [?] resting on a golden lotus.

The singhalese regard it as a veritable palladium and guard it with the greatest care, though danger can certainly never come to it as long as it is under the protecting ægis of the british government.

One by one the worshipers stepped up and presented their simple flower offerings, though one or two brought cakes and rice and fruit. Down before the shrine one of the nuns fell on her knees, counting her beads and devout-

ly praying. Another turned to me and began to talk kindly what I could not understand.

Just outside are seats, where a teacher sits to expound the doctrine of buddhism, and native musicians are also in attendance with drums and tom-toms. The great majority of these singhalese people are followers of the LORD BUDDHA, and whether it be their natural disposition or the elevating character of His teachings, they certainly seem a happy, contented people.

The great daghoba at Kandy is in the midst of other shrines where one can see images of the LORD BUDDHA in His various attitudes. One of these inclosed in a silver casket, shows Him cut from a piece of rock crystal more than a foot in length. Before all these shrines were masses of fragrant flowers especially of the jasmine blossoms. One may visit, also, an old library containing valuable works in the old pali letters, the vernacular in which GAUTAMA taught twenty-four centuries ago.

—SARAH D. HAMLIN.

HOW KARMA WORKS.

Homer was a beggar.

Spencer died in want.

Cervantes died of hunger.

Dryden lived in poverty and distress.

Terrance, the roman dramatist, was a slave.

Sir Walter Raleigh died on the scaffold.

Bacon lived a life of meanness and distress.

Plautus, the roman comic poet, turned a mill.

Butler lived a life of penury, and died poor.

Paul Borghese had fourteen trades, yet starved with all.

Tasso, the italian poet, was often distressed for five shillings.

Steele, the humorist, lived a life of perfect warfare with bailiffs.

Otway, the english dramatist, died prematurely, and through hunger.

Bentivoglio was refused admittance into a hospital he had erected himself.

The death of Collins was through neglect, first causing mental derangement.

Chatterton, the child of genius and misfortune, destroyed himself at eighteen.

Savage died in a prison at Bristol, where he was confined for a debt of \$40.

Goldsmith's "Vicar of Wakefield" was sold for a trifle to save him from the grip of the law.

Fielding lies in the burying ground of the english factory at Lisbon, without a stone to mark the spot.

Milton sold his copyright of "Paradise Lost" for \$72., at three payments, and finished his life in obscurity.

Camoens, the celebrated writer of the "Lusiad," the great portuguese epic, ended his life, it is said, in an almshouse, and, at any rate, was supported by a faithful black servant, who begged for him in the streets of Lisbon.

FREEDOM.

I honor the man who is willing to sink
Half his present reputé for the freedom
to think.

And when he has thought, be his cause
strong or weak,

Will risk t'other half for the freedom to
speak,

Caring naught for what vengeance the
mob has in store,

Be that mob the upper ten-thousand or
lower.

—JAMES RUSSEL LOWELL.

"Plain sense will influence half a score of
people at most, while mystery will lead mil-
lions by the nose."—LORD BOLINBROKE.

"I care nothing for the ingratitude
and persecution which have pursued
me on my wearisome pilgrimage. The
great objects I have pursued have pre-
vented my life from being joyless. The
satisfaction I have derived from this
[homœopathic] mode of treatment, I
would not exchange for the most cov-
eted of earthly possessions."—HAHNE-
MANN.

PRIEST AND HOLY BIBLE.

Oblations, funeral-rites, and sacrifices
Are a mere means of livelihood devised
By sacerdotal cunning—nothing more.
The three composers of the triple Veda
Were rogues, or evil spirits, or buffoons.
The recitation of mysterious words
And jabber of the priests is simple nonsense.
—SARVADARSANA-SANGRAHA.

[London "East and West."]

BUDDHIST ACTIVITY IN ENGLAND.

There has been an increasing amount of general public interest in orientalism during the latter part of the century; and amongst the many revivals and upheavals, those of the orientals themselves, and occidental students of orientalism, one of the most important has been organized by a few zealous workers of the temperance cause in Japan, who, seeing the tide of materialism rapidly advancing, essay to stem the deluge of—to their minds—modern western scepticism and cynicism. The missionaries of the numerous and not too harmonious sects, criticised, and still comment on more adversely than kindly, native customs, ceremonies, rites, religious ideals, and inner life. The natives resent this, and they also go abroad and study for themselves the social life of the so-styled civilized countries.

As a result, the Home and Foreign Propaganda has been established, and a seminary has been founded in the ancient imperial capital of Kioto. Native and foreign members of the society, and its executive, include many scholarly personages—native gentlemen—who have studied abroad with the highest results; also foreigners, some of whom have resided and studied in the Far East.

An active propapanda has been initiated in China, Europe, America, etc., and emissaries of it have been in India; some are now also in Europe and America studying. There are selected students now devoting themselves to Sanskrit, Pali, etc., to the ex-

amination of ancient texts; and to the writings of westerns on the ancient religious literature of the Orient.

The Kouai Gai Sen Kio Kwai-Sha in Japan publishes a magazine entitled *Butsu Kio Ji Jo*, and there is also a periodical printed in English, another independent, privately owned, monthly, THE BUDDHIST RAY, published in California; and more than one in Ceylon, India, etc.

The Buddhist Propaganda is a fact, here and now amongst us; the agents of that society are active and hopeful that it will be a potent factor ere long in the amelioration of the condition of mankind.

Repudiating all aggressive self-assertion, dogmatism, or even hostile controversy, the propagandists assert that it is their desire "to recognise all that is good in what exists, taking the world as it is and making it better, brighter, happier, to cheer the hopeless encourage the disappointed, helping all to learn to help themselves, and then help others needing that help, in return.

We are informed that the Buddhist Propaganda holds weekly meetings, which are usually announced in some of the Saturday and Sunday papers. Orations, sermons, and lectures are delivered on what is claimed as a Gospel of Humanitarianism and a Doctrine of Enlightenment.

THE CONTENTED.

I think I could turn and live with animals,
they are so placid and self-contain'd;
I stand and look at them long and long.
They do not sweat and whine about their
condition,
They do not lie awake in the dark and weep
for their sins.
They do not make me sick discussing their
duty to god,
Not one is dissatisfied, not one is demented
with the mania of owing things,
Not one kneels to another nor to his kind
that lived thousands of years ago,
Not one is respectable or unhappy over the
whole earth.

—WALT WHITMAN.

INFINITESIMALS.

Now that Dr Koch's "cure" of consumption has proved a snare and a delusion,—which we believed it would, because consumption, when at all curable, is so only by a life, day and *night*, in a pure, open air, not by the injection of crude masses of bacteria or bacilli (after the fashion of Koch), nor by drugs allœopathically unattenuated or unpotentized,—and that the allœopaths have, for the ten-thousandth time, been befooled, and, like angry cats, are spitting at him in their journals, and charging him with catch-penny quackery, it is interesting to learn that he was, after all, on the right road to a discovery—made in the last century by his countryman, the immortal Hahnemann,—namely, the wondrous efficacy of matter attenuated *scientifically*, and the verity of the law laid down by that great physician, that, "Like cures like,"—when disease is curable, of course.

M. Metschikoff, a russian physiologist, working in Pasteur's laboratory in Paris, thinks he has discovered that the white corpuscles of the blood are Phagocytes (greek, *phago*, I eat, *cytos*, a cell), that they possess the power of devouring disease-germs which have gained entrance to the living body, and that they are the guardians of it.

This is interesting: but it is not a new discovery. For, the *Medical Advance*, March 1888, published an article by a homœopathic physician, Dr. S. Swan of New York, which, taught a a kindred doctrine, and which, because it is big with meaning to the thinker, we present here to our readers:

"When a poison has come into the organism, nature or the vital force endeavors to get rid of it, and the process of elimination is greatly assisted by the myriads of Infinitessimals with which the whole body is alive.

In health these are invisible to the microscope, but as soon as disease-producing poison is absorbed, that family or tribe of microzoa that have an affinity for that particular morbid cause,

commence to absorb the poison themselves, and they grow fat on it, and then become objective to the microscope. Each particular poison has its particular tribe of poison-eaters, and as they each take a different form as they become objective, the educated observer can designate the disease, and from always seeing the same forms in the same disease, concludes that they are the cause of it; but in nearly all cases they are merely the result.

Those which are disease-producers remain in the rooms in which the patient died, and the walls and ceilings should be washed thoroughly with one of the numerous disinfectants, except carbolic acid. What the Infinitessimals do with the poison they have eaten, except to hold and change its character by some chemical process we have no knowledge; they may retain it for some time, as is proved by Pasteur's method of cultivation (a crude way of homœopathic potentizing), but showing the necessity of removing it, at least in some degree, from the crude morbid product; it might be considered a germ that would grow into high potencies after a while.

As the Infinitessimals are myriads they can make way with a great quantity of peccant matter. All morbid matter contains the poison that caused the disease, which produced it, the corollary of which is the axiom,—'Morbid products will cure the disease which produced it, if given in the highest [homœopathic] potencies or attenuations.'

With regard to microbes, I have recently received a communication from one who evidently knows more of the subject than usual. I am not at liberty to give his name or address as he will not be interviewed. He says:

'The Infinitessimals inhabiting the natural organism may be divided into species and genera; also into Permanents, Transients, and Accidentals. The Permanents are indigenous; the Transients pass from organism to organism like tourists, some for their health, some for a change of diet. One class of them also cast their eggs; they migrate as fishes do, to their spawning

beds. The Accidentals are classes that reside in diseased and malignant portions of the body ; as, for instance, in cancer. They are at once a cause and a consequence of a disease ; they also carry the disease with them and plant it. They are sharp and very predatory. Now a malaria is itself a live cloud, and it carries into the system Transients and Accidentals. They may be classified, some of them, as live foods, which are eaten by the resident Infinitessimals ; but others are live eaters, and are of many genera. Some will eat the swimmers in the liquid currents ; some will eat the fliers in the aerial currents ; and others will eat the standers who have their footing on the solids in the system ; hence a malaria introduces war. Now when the malarious influence is expelled with its consequences from the system, a thing happens thus wise : the highest class of the Infinitessimals, native to the person, who have been resisting the invasion, begin to execute the invaders ; but some of them they retain alive ; they first extirpate their generative organs, and then they inoculate the more subtle parts of the organism and stir up by that means a latent potency against the malarial disease which has been introduced in that individual,—probably to prevent a recurrence.'

He adds : 'As is man in quality, tendency, and state of organism, so are the tribes that inhabit him, and so are their relative numbers and powers.'

This is a glimpse into a vast philosophy to be investigated by those who have the time, taste and talent to do so. The high potency of the morbid product of disease, will cure that disease under the homœopathic law of—'Like cures like.' This has been proved true by many eminent physicians, and if the profession will examine the subject and test the truth by using the homœopathic potencies, a great advance will be made in the ability to cure disease. Such remedies antidote the poison, and the microbe that came with, was developed by, or brought the poison, will go in some other business.

Were the microbes all killed, the man would die, for they are the great factors in the continuation of life ; and that the so-called 'microbe-killers' do *not* kill them is evidenced by their patients living."

The editor of the *Medical Current* comments upon Dr Swan's article, as follows :

"Possibly we may learn somewhat of the action of homœopathic remedies from the above statement, and how they cure disease. The aura or high potency of a drug may be in the form of Infinitessimals, and when taken into the system, at once begin to eat up the poison which caused the disease, and which they find in the microbe which generated it within the organism—and when they have finished that work they pass out of the system by excretions and secretions, or perhaps in turn are eaten by the resident Infinitessimals. As there is no such thing as death in Nature (what is so called, is merely a change of combination of the molecules and atoms) there is nothing lost, and Infinitessimals are never idle, but always performing the duties allotted to them faithfully, and we should have great respect for them if they are so minute, that our imperfect eyes and imperfect lenses cannot see them, except when they have grown fat on the poison in the system."

Madam Blavatsky asserted that the occultists believe that the bodies of all the kingdoms of Nature are built up of Infinitessimals or "Fiery Lives"—"Builders" and "Destroyers." As "Builders" they sacrifice themselves in the form of vitality to destroy the destructive influence of microbes, and so compel them to build up the body and its cells ; and as "Destroyers" they leave the microbes unsupplied with vitality, so that the latter become destructive agents. She also asserted that the human body undergoes a complete change of structure, every seven years, and that its destruction and preservation are due to the alternate function of the Infinitessimals as "Builders" and "Destroyers."

FROM A SPIRITUALIST.

Editor The Buddhist Ray :

A copy of your interesting journal came into my hands through the courtesy of the "prominent spiritualist" referred to in your Jan-Feb. no. I have thought it might interest some of your readers, if you would allow me a brief comment on the article in that number quoted from "The Great Harmonia" of Andrew Jackson Davis.

With a single eye to reaching the truth, I have read with interest the article and notes appended, but I fail to see that the main buddhistic Idea is distorted, or unjustly presented by Mr Davis. It is difficult at this late day, of course, to say with absolute certainty, what the BUDDHA'S Central Idea was, *if* we assume to search for it in our ordinary state of mind, through the tomes and folios secluded as they are in the crypts and cloisters of antiquity.*

In other words, *external methods* of research through such records, rarely reach the arcana of Ideas or Principles, or penetrate to the Spirit or Essence of a subject, hidden as these Ideas are, far within the veil of externality, where cold type or folios cannot enter.

Ideas, as you well know, are spiritual and eternal. In the "Harmonia" Mr Davis, the seer, being in spirit, came into *rapport* with the Central Idea of the BUDDHA, for, to his consciousness the past and present were equally open. Hence we are safe in asserting the conviction, or in formulating the belief that he was mainly correct in his analysis of the BUDDHA'S Central Idea, which exists in fact, to-day, in its essence, as it did then, for we are living *now* in the sphere of the Eternal. Had the seer informed himself through the usual channels of learning and records, which are transient at best, his conclusions, or his analysis of the character and teaching of our ancient brother, would have been vitiated by existing commentaries and theories which, like

*The writer is here very much in error, for the Central Idea of the MASTER (Auto-salvation) has always been known to His disciples.—Ed.

tributaries to a stream originally pure largely modify what we receive of it through history, recorded by interested parties along the declivities of time. But with a flight swifter than the electric flash his peculiarly trained and exceptional consciousness, went out direct to the fountain of the Idea, away back in the morning-time of its expression, and his report represents exactly the buddhistic Idea as it was in its purity. And in tracing it down to the present era, he saw the many "useless thoughts and ordinances" that have *since* attached to the Idea, many of which are foreign and "worthless," as is the case also in the christian system.

The analysis of the character of the Nazarene as given in "Nature's Divine Revelations," by Mr Davis, and elsewhere in his volumes, is most wonderful, and I have no doubt their accuracy will outlive all external objections preferred by those not inspired with the grand possibilities and powers that are engendered in the spirit. Yet at the time these were written, he had never read a line of the Nazarene's history. His clairvoyance took him to the times and actors in this noted drama and his report is verily a safer record than those held in stock by most theological writers, though they claim lofty authority. The mutations of tribes and nations make records very uncertain as to continuity and accuracy, while the spirit, the supreme essence in man, has in it possibilities and powers to reach out consciously and touch the white light of truth, away beyond the intervening ages, and to overleap the aggressions of authority, and the presumptions that bring on theological and political antagonisms.

—J. B. LOOMIS.

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