



— Om Mani Padme Hum ! —

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THE OUTLOOK.



WE rejoice to be able to chronicle the slow but steady and sure progress of the BUDDHA'S Doctrine of Enlightenment throughout the world.

Of sensation—irrational sensation, ever ready to burst out where mind is feeble or undeveloped or brutal—we see no sign in connection with the buddhist propaganda. It would indeed be contrary both to precept and precedent within buddhism, were that present.

Since our first issue, four years ago, we have withstood every attempt to chronicle this propaganda as a sensational movement—a methodist revival or a salvation-army bout,—and we have warned our brethren in Asia not to be deceived by the sensational press touching "thousands of buddhists in America," "secret meetings of buddhists," and visions of "buddhist temples that outshine the Taj."

Still, we rejoice in this ; that the buddhist educational movement is making healthy progress in Ceylon ; that the buddhists of Burma have turned their eyes toward Europe ; that colonel Olcott has lectured on buddhism in Australia ; that captain Pfoundes has been industrious for the cause in England ; that buddhist catechisms have appeared in the principal tongues of Europe, and also works on the BUDDHA, the

Doctrine, and the Brotherhood ; that buddhist monks have, in Paris, sung the praises of the Three Gems ; and that THE BUDDHIST RAY has been read by thousands of persons (hitherto ignorant of the very name of the BUDDHA) and hundreds of editors, and has received a fair share of attention.

About one hundred years ago, when Swedenborg wrote, fetich-worshippers, sun-worshippers, brahmans, shintoists, taoists, confucians, and buddhists were lumped together as Gentiles (or Heathens) by the christians, they themselves being, in their own eyes, Heaven's own and only children. This, however, did not prevent him, son of a christian bishop though he was, and though he had never seen a Gentile on the *physical* plane, from writing,—

"A gentile more than a christian thinks about God from religion in his life." "I love a gentile more than I love a christian (if the gentile lives a good life)." "Gentiles come into Heaven more easily than christians."—P. 322. C. 89. A. 2598 ;

nor from making the curious statement that the Wisdom of the Ancient World is in the hands of the people of Central Asia,—buddhists ! Nor has it prevented the patient and industrious scholars of Europe from learning the fact, that the "divinely" inflated Bible, the moral and exalted portions of it, consists for the most part, of scraps from the "*Sacred Books of the East*"—the books of the asiatic Gentiles !

With all these facts before us we have every reason to rejoice.

MOHAMMED.

[Our brother, consul A. R. Webb, at Manila, Philippine Islands, has for some years devoted himself to the study of the founder of islam. and the writing of a book about him. We extract the following estimate of Mohammed's character from a private letter with the hope that it will interest our readers :]

"Very briefly stated the facts are these: Mohammed was a bright, thoughtful boy, with intellectual possibilities of a higher order than were possessed by those around him; he developed into an honest, industrious upright man; famous for his enterprise, business ability and probity, good judgment and purity of character. These facts are admitted by all historians who have any claim to reliability.

Until he was nearly fifty years of age, his reputation was that of a peaceable, just, pure-minded, noble man. But, according to christian historians, about the age of fifty-five, he became transformed into a lecherous beast and a grasping tyrant. And still he died wretchedly poor.

He was always seeking spiritual knowledge, and soon after his marriage to the widow Cadijah he became intimate with her cousin, an occultist named Waraka. To Waraka's teachings may be traced the foundation of mohammedanism, for it was he who gave to Mohammed the first hints that induced him to develop himself.

Mohammed practiced *yoga* [self-introspection, etc.] for years, and became spiritually enlightened.

The slanderous stories that have gone into history concerning him, were in the main due to the very innocence and purity of his thoughts and actions.

During the latter years of his life he was surrounded by a horde of ambitious, adventurous arabs, who were utterly incapable of comprehending or assimilating a spiritual idea, but who claimed to be his most devoted followers. While he was engaged in prayer and meditation, these grasping, bloody-minded creatures were plotting to acquire power and wealth in his name. His teachings were distorted and mis-

represented ignorantly as well as willfully, and the torrent of worldliness that he and his few true disciples were powerless to check, rolled over them and left them helpless victims of the buzzards who so industriously slandered and vilified them in the name of truth.

Ninety-nine per cent. of the libellous fictions concerning Mohammed, which now stand in history as absolute fact, emanated from his enemies at Mecca, while he was endeavoring to purify the atmosphere of Medina. Take any of the so-called histories of Mohammed, and view him in the character of a theosophist, while you read, and I am sure you will become interested in trying to ascertain what sort of a man he really was.

The Koran extant to-day is not by any means, what may be called the true Koran; the sayings of Mohammed were compiled by Salman, the Persian, but every copy of this work that could be found, was destroyed by the caliph Othman, when he conceived the idea of constructing the spurious Koran, which was practically the same as that in use to-day."

[In another letter brother Webb writes:]

"I am in correspondence with several enlightened and liberal indian mohammedans and am urging them to use their efforts to bring the true faith of islam to the western free-thinkers. You, of course, know that the mohammedan Sufis are nothing more or less than buddhist *yogis* [ascetics] under another name. They practice the esoteric doctrine and are practically buddhists, as Mohammed was. All that is necessary is to have them know what esoteric buddhism really is."

We think the following lines, by Omar Khayyam, illustrate to perfection the truth of our brother's statement, touching esoteric islam:

"I sent my soul through the invisible,
Some letter of that after-life to spell;
And by and by my soul returned to me
And answered: 'I myself am heaven and hell';
Heav'n but the vision of fulfilled desire,
And hell, the shadow from a soul on fire,
Cast on the darkness into which ourselves
So late emerg'd from, shall soon expire."

THE ULTIMATE.

WRITTEN FOR THE BUDDHIST RAY BY
ST. GEORGE BEST.

Dear one, if I am true to thee,
Wilt thou be likewise true to me,
Through time and through eternity?

Shall not the love we hold so dear,
When we have filled our mission here,
Burn brighter in some other sphere?

Have we not brought this spark to earth,
Through æons of recurring birth,
Made dark by sorrow, glad by mirth?

Dost thou not think thy love for me,
Began far back, as mine for thee,
In the lost reaches of life's sea?

Hath love a dawn? hath love a night?
Or shall it not forever light
The lowest depth, the loftiest height?

Think'st thou, when we have entered on
The riper joys of Devachan,*
Our souls shall mingle there as one?

Or when upon this earth again,
We suffer life, the lot of men,
That we shall greet each other then?

May not the intervals of peace,
Between our journeyings increase
So far the soul's capacities,

That he who hath the WORD may know,
In every race or round below,
Loved spirits of the long ago?

Believest thou that only they
Whose feet have trod the Perfect Way,
Shall be at one when breaks the day

That bringeth Light? or yet that those
Whose narrow minds the Truth oppose
Shall meet as aliens or as foes?

Can ever aught their progress bar
Who know, who will, who do, who are
As silent as the frozen star?

Must not this lesson every soul
Most surely learn that would be whole—
By selflessness is reached the goal?

And when at last through countless years,
Made sacred by perpetual tears,
NIRVANA to the sight appears,

When it is ours to lay aside
The curse of flesh, and far and wide,
The Karmic Law is satisfied,

When time with chastening hand hath shorn
Of every snarl the tangled yarn
Of lost existences incarn,

When over self the victory's won,
And all our lives are merged in one
Pure, perfect life, but just begun,

What wilt thou say, when wrapped in me,
Thou gazest far as eye can see,
Lies yet beyond—infinity?

Is it not so? Shall ever fate
Thus to our hearts asseverate:
Behold! THIS is the Ultimate?

Dear one, if I am true to thee,
Wilt thou be likewise true to me,
Through time and through eternity?

[We are aware of the existence of poetic license: that poets may with impunity write and publish matter that would send ordinary authors to the mad-house, jail, gallows, or stake. Still, we think best not to let the suggestion contained in the first and last verses especially, pass unchallenged. We are ready to admit that a man and a woman may in one, one hundred, or one thousand enfleshments or earth-lives, be united in conjugal love; but we are not ready to admit that this is for *eternity*.

To apply the term *eternity* to any sub-nirvanic, comprehensible state—earthly, hellish, or heavenly—is very broad poetic license, or—theologic drivel!

We have heard that the *eternal* state, NIRVANA, embraces nothing low—nothing like animal, sex complication, with its train of birth, suffering, death, and re-birth: that it is a state altogether beyond our present ken and feeling, concerning which it is almost as useless to speculate as concerning the Causeless First Cause, being a state of what Swedenborg calls the DIVINE MANHOOD, Jesus, the RESURRECTION,—in which “they neither marry nor are given in marriage”,—and Moses, the ELOHIM (Gods).

That certain men and women, may, because of love—as re-active reward, or because of hatred—as re-active punishment, in one or more enfleshments, be united as husband and wife, is abundantly illustrated in our sacred scriptures; but rewards and punishments are never *eternal*.

*The buddhist term Devachan is not the objective Heaven of the christians, but the subjective Rest of Swedenborg—the restful dream-life of the Human soul, between each earth-life.—ED.

The Buddhist Ray

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

HE *Northern Light*, Tacoma, does not think much of its contemporaries when it says: "The morning newspaper is a scavenger machine which collects all the offal and filth of the day before, and serves it up to its readers for food. And the more stinking and foul it is, the more they like it." A refined circle of readers!

—*The Kingdom*, a christian missionary organ, publishes this interesting item: "The buddhists in Japan, in their opposition to christianity, have organized a Young Men's Buddhist Association on the model of our Young Men's Christian Associations, and are also holding Sunday schools."

—*The Oakland Morning Times* says: "Though not generally known, it is a fact that there are many cultured buddhists, as well as agnostics, in San Francisco, who for years past have held private meetings, and nothing, it is said, is more probable than that in the near future a buddhist temple may arise in San Francisco with the popular pundit of the *Universe* as chief-priest."

—WE have received and read the first three numbers of the *Phoenix*, an 8-page magazine, wholly in latin, devoted to the advocacy of the latin as an international language—instead of Volapuk and the eight or ten other barbarous patchworks lately constructed for international use. The latin was once the neutral and international language of the West, and we hope it may, through the labors of the scholars engaged on this publication, become

so again. Address David Nutt, 270, Strand, London, for sample copy.

—*The Review of Reviews* publishes the following: "Mr Nohuta Kishimoto's paper, in the *Andover Review*, on 'The Present Religious Crisis in Japan,' contains the startling revelation that the total number of converts to christianity each year in Japan is decreasing in spite of the fact that larger number of missionaries are being sent to that country. The causes of this retrogression he attributes to engrossing political affairs in Japan; to the anti-foreign spirit aroused through the treaty revision; to the growing efforts on the part of the buddhists to spread their religion; and to the general doubt among the people as to whether christianity is worthy and substantial enough to be adopted. The disagreement among the churches themselves as to what are the essential doctrines to be taught, is given as still another hindrance to the spread of christianity in Japan." The good souls that contribute to the missionary funds will in the near future become enlightened!

—"Mr Dhammapala a *sanyasi* (ascetic) of the highest order, who has sacrificed patrimony and preferment for the sake of his religion and the good of his countrymen, has piously resolved to devote all his time and energy for the recovery of Buddha-Gaya (the Jerusalem of the buddhists), from the hindu saivites," says the *Buddhist*, "and to make it the central shrine of buddhism all over the world. We trust his efforts to convey buddhist monks thither and to establish buddhism in India, its birth-place, will be energetically seconded by all buddhists throughout Ceylon, Siam, Burma, Tibet, Japan and China", and we add, Europe, America and Australasia. Buddha-Gaya, the place at which the LORD BUDDHA obtained Enlightenment, should not remain in the hands of the heathens. Brother Dhammapala has our fraternal wishes for the success of his noble undertaking—to which we hope, some day, to be able to contribute our mite. A young man, like him, is an honor and glory to his native land.

THE SUTRA OF THE FORTY-TWO SECTIONS.

Translated from the Japanese, for the RAY,
by
KAKICHI OHARA.

After His enlightenment the BHAGAVAT thought, for three weeks, first, about His wonderful Law, which is incomprehensible to ignorants; second, about the three-fold faculty of man; and third, about the being to whom He should first preach His Law. He lived also in a state of intense self-inspection, the state of no-thought and desirelessness, which is supreme; He overcame the Tempter; turned the Wheel of the Four Noble Truths, in the Deer Park near Benares; converted His first five disciples, among whom was Kondanya, and made it possible for them to attain the fruit of the Arhat.

One day some monks, with many doubts in mind, came to the BUDDHA and asked Him to resolve them. The BUDDHA did so, and made it possible for them to attain to enlightenment. Hereupon they worshiped Him reverently, and became His disciples.

I.

The BUDDHA said: "O monks, he is a Sramana [saint], who, with his parents' consent, leaves home; who understands that his three worlds—past, present, and future—are but (the outcome of) his mind; that all things are but (bubbles on the surface of) the truth; and that his own Inmost Nature is beginningless and endless, and therefore the state of NIRVANA from eternity. O monks, this man is truly a Sramana!

By the observation of the two-hundred and fifty precepts, by the practice of right effort, and by the full training for holiness, he becomes an Arhat.

And what is this? It is a man that, because of the Three Lights and the Six Supernatural Powers, can fly and change (his appearance); who, being free from birth and death, is eternal; who, because of his many virtues and

high humanity, can move even the world [about him].

Below the Arhat, O monks, is the state of the Anagamin. And what is this? It is a man, who, after death, in the spirit, ascends to the Nineteenth Heaven and there attains to the fruit of an Arhat.

Below the Anagamin, O monks, is the state of the Sakrida-agamin. And what is this? It is a man who, after death, ascends to Heaven, and then descends once more to the earth, and there attains to the fruit of an Arhat.

And below the Sakrida-agamin, O monks, is the state of the Srota-panna. And what is this? It is a man who, after seven births and deaths, attains to the fruit of an Arhat.

An Arhat, then, O monks, is a man free from desires and lusts—as a man whose hands have been cut off is free from manual labor."

II.

The BUDDHA said: "O monks, he is indeed a Sramana, who frees himself from lusts and desires, knows the origin of his Inner Mind, understands the higher doctrine of the BUDDHA, and learns the Immaterial Law: he is so, who gains and desires naught in or about himself, distinguishes between his False Mind and his Reason, or the Divinity in himself, and remains passive. For, without thought and work without practice and realization, and without a journey of many stages and of long, long ages, he alone is in the Noble Path, or in Supreme Reason."

III.

The BUDDHA said: "O monks, a man that shaves his head and face, becomes a Sramana, and learns the true doctrine of the BUDDHA, should forsake all worldly things, beg what he wants, eat only once a day, and sleep under a tree. This you should never forget. Only desires and lusts make a man ignorant."

IV.

The BUDDHA said: "O monks, every living being may, through the ten kinds of practice, work both good

and evil. What are these ten kinds of practice? Three concern the hand, four the tongue, and three the mind: namely: murder, theft, and lewdness; harsh language, untruth, flattery, and slander; jealousy, anger, and ignorance. These are the ten kinds of evil practice, which, have their ten [good] opposites."

V.

The BUDDHA said: "O monks, as a river in its course to the sea becomes deeper and deeper, so a sinful and unrepentant man sinks himself deeper and deeper in the sea of pain, sorrow, and weakness. And, as a fever is relieved by perspiration, so is sin relieved, or dispersed naturally, by repentance and amendment."

VI.

The BUDDHA said: "O monks, though an evil-doer comes to destroy or condemn your good works, do not forsake the wisdom of the ENLIGHTENED ONE and get angry: for the evil-doer's hate is, after all, nothing but the hate of himself."

VII.

The ENLIGHTENED ONE said: "O monks, once a man heard of my great and good works, and my attainment of Buddhahood, and came to me and slighted and insulted me. But I held my peace and thereby silenced him. 'Man,' said I, 'when you send something to another, and he refuses it, does it not return to you?' He answered, 'Yes, sir!' Then I said: 'Well, then, you have offered me slights and insults, and I have refused them; will they not return to you laden with the fruit of unhappiness?'

As a sound is followed by its echo, and a thing by its shadow, so are all your actions, good or bad, followed by their re-actions. Live, then, O monks, in earnestness and sinlessness."

VIII.

The ENLIGHTENED ONE said: "O monks, a man that spits toward heaven receives in return the spittle in his

face; and a man that throws dust against the wind is covered with it. So it happens to him that tries to injure a good man: he injures only himself."

IX.

The ENLIGHTENED ONE said: "O monks, he that, in outward things, listens for the Supreme Reason, and seeks for it there, will not find it; but he that keeps his mind within himself, and considers the Divinity in himself to be the Supreme Reason, has already found it."*

X.

The ENLIGHTENED ONE said: "O monks, he that heartily promotes the Good Law gains much bliss. A Sramana asked: 'My Lord, is this bliss inexhaustible?' I answered: 'Many hundred candles may be lighted from one, without exhausting it. So with bliss: it is inexhaustible, it is permanent.'"

XI.

The ENLIGHTENED ONE said: "O monks, it is better to entertain one good man, than a hundred bad men; it is better to entertain one lay-disciple (who keeps the first five vows of the Good Law) than a thousand good men; it is better to entertain one Srota-panna than ten thousand lay-disciples; it is better to entertain one Sakrid-agama, than a million Srota-pannas; it is better to entertain one Anagamin, than ten million Sakrid-agamas; it is better to entertain one Arhat than a hundred million Anagamins; it is better to entertain one Nidana-Buddha than a thousand million Arhats; and, it is better to entertain one (SUPREME) BUDDHA in the Three Worlds, than ten thousand million Nidana-Buddhas."

*Scattered among the christian-theologic imbecillities of Swedenborg,—imbecillities which he dignifies with the appellation of the "spiritual sense of the Word,"—are many gems of the Doctrine of Enlightenment, gotten by him from Nirmanakayas, Arhats and their Chelas,—as where he says that good men see their Divine Being inwardly in themselves (E. 151.)—E_n.

XII.

The ENLIGHTENED ONE said: "O monks, for ordinary men there are twenty things that are difficult. And what are they? 1. To give when one is poor; 2. To learn the Good Law when one is rich; 3. To die cheerfully though one professes to give up one's life; 4. To read a buddhist scripture; 5. To enter the world when a Buddha is there; 6. To overcome desire and lust; 7. To be indifferent to things that attract the mind; 8. To bear an insult; 9. To abstain when nothing hinders; 10. To be passive in the presence of temptation; 11. To study extensively and learn much; 12. To quench pride; 13. Not to have contempt for the vulgar; 14. To do good works cheerfully; 15. Not to judge; 16. To meet a wise and philosophic man; 17. To see the Divinity within one's self; 18. To follow the DELIVERERS; 19. To remain passive in trying circumstances; and, 20. To understand the 'Means'* of the BUDDHA for conversion."

XIII.

A Sramana asked the ENLIGHTENED ONE: "By what means does a man acquire Reason (Enlightenment), and by what means does he know his former lives?" And He answered: "Reason has no form by which it may be known; . . . he that desires to acquire this knowledge should guard his will-power and conduct. You may compare it to the removal of the dust by the rubbing of a [metallic] mirror: the lustre of it is thus preserved, and you see at once its nature. So, if you banish lust, and keep yourself free (from defilement) you will attain to enlightenment, and straightway know your ultimate destiny."

XIV.

A Sramana asked the ENLIGHTENED ONE: "What is good?" And He

*The BUDDHA preached His Law according to the comprehension of His hearers: hence there are as many degrees of His Law as there are hearers, or living beings. This is the "Means" or the Temporal Doctrine for conversion.—Tr.

answered: "It is good to have Supreme Reason and to act according to it: to keep one's own mind in harmony with Supreme Wisdom."

XV.

A Sramana asked the ENLIGHTENED ONE: "Who is most powerful and enlightened?" And He answered: "A tolerant man is the most powerful: for he does not hurt even one that injures him, but seeks to better him. He alone is safe even among bad, cruel, and animalish men; and he alone is enobled in the world. He alone is pure in mind and is the most enlightened. He sees and hears all things clearly, and knows even pre-worldly affairs: in short, he is all-knowing, all-hearing, all-seeing—truly enlightened."

XVI.

The ENLIGHTENED ONE said: "O monks, when we stir the water [in a pond] with our hand, it becomes muddy, and no one can see his image in it. It is so with him that muddles his mind with desires and lusts, he cannot see his Supreme, Inmost Reason or Divinity. Destroy, therefore, O monks, your desires and lusts; for, the minute you do so, you will see the Supreme Reason in you."

XVII.

The ENLIGHTENED ONE said: "O monks, when a man enters a dark room with a lamp, the darkness is dispersed: so it is with him that learns of the presence of the Supreme Reason in himself and sees the Very Truth: he is free from darkness, being enlightened by the glorious light of his own Divinity."

XVIII.

The ENLIGHTENED ONE said: "O monks, this, indeed is my Law: that you look upon all things about you as transient; that you do not seek the Truth in outward things; that you do not try to define the Undefinable; and that you do not seek to attain to Buddhahood by painful self-mortification. He alone, who practices self-introspec-

tion understands my Law and is near to the Truth ; while he who is confused, fails to understand the former and is very far from the latter. The Essential Truth is indeed incomprehensible and unspeakable; and the least misunderstanding of it, causes immediate immersion in hell."

XIX.

The ENLIGHTENED ONE said : "O monks, let the thought that this world is not everlasting be firm in your mind: for this is the very gate through which you may re-enter the Palace of Enlightenment, the Buddhahood, the state of NIRVANA : it leads you quickly into the Path whence you can re-ascend to the Nirvanic State."

XX.

The ENLIGHTENED ONE said : "O monks, you should think of the four elements—earth, air, water, and fire—for of these is the body made up. To-day they are temporarily united as a manifestation of life ; and to-morrow they are disunited, as a manifestation of death. O monks, where is the element 'Self', which is eternal? After all, is there any 'Self'? Truly, life is only a bubble on the sea of Time!"

XXI.

The ENLIGHTENED ONE said : "O monks, a man that thirsts after reputation, may, through his passions, get it; but he injures himself by it. It is waste, indeed, to desire worldly honors, to forget the Good Law, and to neglect the struggle for Buddhahood. Just as a man, O monks, who passes the odor of the incense for its ashes ; or, who is burnt by a hidden fire."

XXII.

The ENLIGHTENED ONE said : "O monks, a child finds a sword smeared with honey at its keenest place, begins to lick it, has its tongue cut, and utters a great cry of pain. Such, O monks, is the fate of a rich and lustful ignorant."

XXIII.

The ENLIGHTENED ONE said : "O monks, the fetters of an ignorant (to wit: wife, children, home) are heavier than those of a prisoner. The latter has some peace but the former not; for his love and lust lord him: he has to immerse himself in the deep, muddy Sea of Passion : and this makes him an ignorant. But he that passes these hindrances, and rises above passion, and moves about in liberty, is an Arhat free from all worldly 'dusts'."

XXIV.

The ENLIGHTENED ONE said : "O monks, of all desires and lusts, the sexual is the greatest : there is no other like it. If there were but one more like it, no one under heaven would be able to learn [and practice] my Law. It is by far the most tempting."

XXV.

The ENLIGHTENED ONE said : "O monks, a man lorded by desire and lust is like one that runs with a burning torch against the wind ; he burns himself : he injures himself."

XXVI.

Once the Tempter (Mara) brought a beautiful damsel to the MASTER, to draw Him out of His self-introspection. But He answered : "Get thee gone, O Mara ; thou canst not tempt me ; to me the damsel is not more than the sediment in a water-bottle! I have no need of her!" Again the Tempter reverently approached Him, to know the Supreme Reason. And He taught him, and he obtained the fruit of a Srota-panna.

XXVII.

The ENLIGHTENED ONE said : "O monks, he that strives to attain to Buddhahood is like a log that runs with the stream : it does not touch the banks ; it is not drawn out by any one; not staid by any spirit or god ; not turned by any eddy ; not corrupted. I preserve such timber.

Therefore, make up your minds, O monks, to enter the Sea of the Good

Law. He that does so, is not tempted by desire and lust nor confounded by any evil. He makes the right effort, and lives in spiritual-mindedness. Verily, I guard him, and he attains surely to Buddhahood."

XXVIII.

The BUDDHA said: "O monks, live in earnestness, and do not put confidence in your illusive thoughts and ideas, but only in Me (the Supreme Reason in man). Let women alone, since nearly all unhappiness in the world can be traced to intercourse with them. When you reach Arhathood your thoughts and ideas will be trustworthy and fit for guidance."

XXIX.

The BUDDHA said: "O monks, live in earnestness. Do not fall in love with women: do not converse with them: but if you do, let it be in a proper state of mind. In living as a Sramana in this morally impure world, I am just like a clean and pure lotus in the mud of a pond [unsullied by it]. O monks, look upon an old woman as your mother, upon an old maid as your elder sister, upon a young maid as your younger sister, and upon a little girl as your child: eradicate the impurity of your minds, and cultivate a kind heart, so that you may save them all."

XXX.

The BUDDHA said: "O monks, he that seeks to reach Buddhahood should be like a man clothed in a garment of dry straw, in the presence of a fire—he should keep away from it. At the sight of objects that awaken desires and lusts let him at once withdraw."

XXXI.

The BUDDHA said: "O monks, once I knew a man of strong sexual desire, who thought seriously to emasculate himself. To him I said: 'It is far wiser to emasculate [restrain] the mind than the body: for the former is the cause, the latter only the effect: when the cause ceases, the effect does so also. The emasculation of the body,

while the mind is unemasculated, is utterly useless.'

Then the MASTER recited the following stanzas:

"It is the Mind alone
That gives birth to desire.
It is the Idea alone
That gives birth to thought;
The emasculated Mind
Produces nought:
Lust and desire are extinguished,
As a candle in a strong wind."

"O monks, these stanzas were originally recited by Kashapa-Buddha, the Tathagata prior to me."

XXXII.

The BUDDHA said: "O monks, from lust comes grief, and from grief, fear. He that is free from lust knows neither grief nor fear."

XXXIII.

The BUDDHA said: "O monks, he that seeks to reach Buddhahood is like him who goes out to meet thousands of enemies; and feels weak, or retreats, or falls in the battle, or returns victor. O monks, be therefore fearless, pure, strong, and energetic. Do not care for the past; overcome and destroy the tempters, and reach the holy state of the BUDDHA."

XXXIV.

One night, when a Sramana was reciting the last teachings of the Kashapa-Buddha, he became tired and began to contemplate his return to the world. The BUDDHA perceived this, and said to him: "Son, when you lived in the world, what did you love?" "I loved, O LORD, to play on the koto." "When its strings were too loose or too tight did it produce agreeable music?" "No, my LORD." "When they were rightly tuned what then?" "Then, my LORD, they produced melodious music." "Sramana, it is so also with you: if your mind is calm and in a pleasant mood, you may reach Buddhahood; but if it is too dull or too active, you will become weary, which will be followed by gloom, by idleness, and finally by sin; and this will, in its turn, make you weak, suffering, and sorrowful. He who is pure: who is clean and pleas-

ant, will surely become fully enlightened."

XXXV.

The BUDDHA said: "O monks, as a smith, by rejecting poor material, produces a good article, so a man, who aims at Buddhahood, by rejecting impurity, produces a pure life."

XXXVI.

The ENLIGHTENED ONE said: "O monks, it is hard for a man to live humanely—apart from bad ways; to live apart from women, though he live humanely; to enjoy six perfect senses, though he enjoy manhood; to be born in the country where the BUDDHA was born, though he enjoy six perfect senses; to live in the day of a BUDDHA though born in the same country; to meet an ascetic, though living in the day of a BUDDHA; to live a spiritual life, though meeting an ascetic; to take the vow of *bodhi*, or enlightenment, though living a spiritual life; and to become a passionless and quietistic BUDDHA, though taking the vow of *bodhi*."

XXXVII.

The ENLIGHTENED ONE said: "O monks, though my sons were separated from me by thousands of miles, they would still become fully enlightened by always remembering and observing my precepts. But, neglecting this, though every day by my side, they would not."

XXXVIII.

The ENLIGHTENED ONE asked the Sramanas: "In what does a man's life consist?" One answered: "In length of days." The MASTER said: "Son, you are not able to obtain Supreme Wisdom." Another answered: "In eating and drinking." The MASTER said: "Son, you are not yet able to obtain Supreme Wisdom." A third answered: "In a breath,—a sigh." The MASTER said: "Good, my son, you are able to speak about the attainment of Supreme Reason."

XXXIX.

The ENLIGHTENED ONE said: "O monks, he that seeks to reach Buddhahood should, from his heart, believe *all* that I teach. As a man tastes nothing but sweetness, when he eats honey, so he should find nothing but what is acceptable in my teachings."

XL.

The ENLIGHTENED ONE said: "O monks, the Sramana that seeks to reach Supreme Reason should not be like an ox grinding corn. He must use his *mind* as well as his body. But, if he use his mind, what need is there of bodily work?"

XLI.

The ENLIGHTENED ONE said: "O monks, he that seeks Supreme Wisdom must (in one respect) be like the honest, patient ox dragging a heavy load over a muddy, difficult road: he must though tired, look neither this way nor that, but plod right on. A Sramana must look upon desire and lust as dirtier than mud. O monks, think ye, therefore, at all times, unceasingly of the Supreme Wisdom, that ye may free yourselves from pains, sorrows, and woes."

XLII.

The ENLIGHTENED ONE said: "O monks, I look upon the dignities of kings and princes as dust-motes in the sun-beam; upon gold and jewels as broken clay-vessels; upon silken garments as rags; upon the heavenly bodies as little nuts; upon the Anavatapta lake as oil for the feet; upon the Gates of the Temporal Doctrine as a tool for making gems out of common stones; upon the Supreme Vehicle as a dream of money and fine raiment; upon the Doctrine of the BUDDHA as a flower about to open itself; upon Dhyana as the unshaken mount Meru; upon NIRVANA as a dayless and nightless time; upon passion and enlightenment as the dance of six Nagas; upon all living beings as myself; and upon this earth as trees of all the seasons."

“THE GLORY OF BUDDHA.”

The sacred mount Omei, in Ta-tsien-lu, China, is 11,000 feet high, and supports nearly 80 temples. On one side there is an immense precipice, about 11.3 miles in height, from the edge of which may be seen the phenomenon called the “Glory of Buddha.” Looking down into a sea of mist which fills the valley below, may be seen, about 150 feet below, the golden disc of the sun, surrounded by rings of rainbow-colored light. This effect is the great marvel of mount Omei, and the proof of its peculiar sanctity.—*Ex.*

PRAYER.

[The following is from an article in the *Open Court*, by Prof. Max-Müller, the learned Oxford sanskritist. His professorship at the christian university naturally prevents him from admitting that the argument of his buddhist friend was unanswerable, that he could advance nothing that would not savor of sophistry, and that, therefore, he did not reply.]

“When discussing with a buddhist monk from Japan, my excellent friend Bunyiu Nanjio, the question of prayer, I was startled when he declared to me that his sect considered prayer as sinful, as almost blasphemous. I tried to show him that prayer was a universal custom, that it seemed to arise from a most natural impulse of the human heart, that it was only an expression of our helplessness and of our trust in a higher power, and that, even if not granted, a prayer would help us to submit more readily to the inscrutable decrees of a higher wisdom.

But he would not yield. If we really believe, he said, in that higher wisdom, and in that higher power, it would be an insult to put our own small wisdom against that higher wisdom, or in any way to try to interfere with the workings of that higher power. You may adore and meditate, he said, you may trust and submit, but you must never ask, not even of the

BUDDHA, though He is full of pity and compassion.

Again, when I tried to convince him that we are so made that we *must* believe in a Maker of the world, or in an Agent behind the all, and the phenomena of nature, or, at least, in a first cause, he demurred. He did not say either Yes or No. He simply stated that the BUDDHA had forbidden all inquiries into such matters, and that therefore he would not allow his mind to dwell on them. And how, he added, if you believe in an all-powerful, all-wise, all-loving creator of the world, can you ascribe to him so imperfect a piece of workmanship as this earth, and hold him responsible for all the suffering, the misery, the disease and crime which we witness in every part of our globe?

I do not say that he convinced me, or that his arguments admitted of no reply. I only wish to show how many things that seem to us at first sight most irrational in foreign religions may admit of some rational explanation, if not defence—may not be so utterly absurd as they appear at first sight.”

REVOLUTIONISTS.

Professor Cesare Lombroso, in the *Monist*, says that the political, and we might add, the religious, revolutionists are almost always geniuses or saints, and have a marvelously harmonious physiognomy. They have, usually, a very large forehead, a very bushy beard, if unshaved, and very large and soft eyes.

His study of the physiognomy of the anarchists of Chicago and of Italy leads him to the conclusion that among the anarchists there are no true criminals. He would never execute a political criminal, and would decide who were political criminals by studying their physiognomy. The russian nihilists he thinks, represent both physically, and in their physiognomy, the early christian martyrs. He argues strongly in favor of the execution of born criminals, but he would never execute political revolutionists.

AS OTHERS SEE US.

Health and Home (Chicago) says,—

"If you never happened to see the exchange table of the editorial sanctum I can assure you it contains a variety of literature most kaleidoscopic. For instance, here is *THE BUDDHIST RAY*, occupying a most unique field, being the only periodical in this country [and in the western world] devoted exclusively to buddhism. . . . Now you may think this is all a very heathen publication, but when you consider that buddhists number 500 millions, and christians 327 millions, that it contains doctrines as sublime, if not more so, as our Bible, that it embraces a system which is at once scientific and practical and that among its devotees in ancient times (even in the present, for ought we know) were veritable gods among men, you may decide this to be something worth investigating, and chance to desire to join the movement to establish a heaven on earth. . . . The editor is a deep student, an accomplished linguist, in modern as well as ancient languages, and thoroughly competent to fill the important position he holds. Yes, we have a 'real', 'live' buddhist in our country, who not only believes but also practices the doctrines of that ancient religion. There are thousands of them in the United States [?], but do not go back to your sunday-school books and missionary stories for a definition of buddhism, or a buddhist. Read instead Edwin Arnold's most beautiful poem [the 'Light of Asia'] or the *RAY*."

Light (London) says,—

"*THE BUDDHIST RAY* elects to dispense with capitals for such words as America [*sic*]; otherwise it is not remarkable except for theological acrimony [*sic*]. It is a very singular little four-page [*sic*] production; very singular, indeed. Long may it remain so!"

[NOTE.—We have never dispensed with capitals for such words as "America," the name of a country, town or city; we have never concerned our-

selves with theology; and, the *RAY* has always been an 8-page publication. One of the most noted scholars of spiritualism, whose name we have not asked permission to publish, writes us as follows,—

"Concerning the editor of the 'Light', I learn from England that his friends think that his mind has been giving way for some months; and it is feared that he will lose it wholly. Some of his writing of late seems to indicate brain-softening; it is so weak and silly.—* * *

This accounts for the misrepresentation, sneer, and acrimony of the *Reverend* Mr Stainton Moses, the editor of the *Light*.—Editor *RAY*.]

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