



— Om Mani Padme Hum! —

VOL. V.] SANTA CRUZ, CAL., U. S. A., JAN.-FEB., 1892. [NOS. 1—2.

## OPTIMIST. BUDDHIST. PESSIMIST.

**W**ORCESTER defines an Optimist as "one who considers that everything is for the best," and a Pessimist, as "a universal complainer."

"A Buddhist," says he, "is a worshipper of the BUDDHA: one of the twenty-four Sages or Saints of buddhism, each of whom presides over one of the cycles into which time is divided."

Practically, an Optimist is a light-headed person—made so by excessive inhalation of oxygen, which causes slight intoxication with buoyancy and hopefulness: a condition broken only by a war, an earth-quake, a flood, a conflagration, or the like calamity: but most effectually by sickness and death. A Pessimist is a heavy-headed person—made so by torpidity of the liver, which causes poisoning of the system; or by chronic indigestion. A Buddhist is a well-balanced person—made so by moderate inhalation of oxygen and normal action of the digestive, absorptive, and secretive organs: which causes, primarily, a well-nourished, healthy brain, and, secondarily, sound thought and keen observation.

Nothing but the basest ignorance will deny the influence of body upon mind, and of mind upon body. I know men, who, because of their physical

condition, cannot be anything but immoral; others, who cannot be anything but moral.

It was the BUDDHA who first pointed out the folly of the extremists: represented, on the one hand, by the Optimist, and, on the other hand, by the Pessimist; and taught His disciples to pursue the "middle path"—and thus to become Buddhists. On the one hand He had the priest,—with his god, forgeries, mummeries, and eternal hell (the worst of pessimism), and a debased, narrow-minded, credulous multitude—such as our western "believers" are. And on the other hand, He had the beastly materialist,—with his "eat, drink, and be merry" gospel.

And pointing to these extremists, the BLESSED ONE said to His disciples: Your path runs neither with these, nor with those: it runs in the middle.

Hence it is that the Buddhist can steer clear of what Herbert Spencer calls the "objective and subjective difficulties," the "educational bias," the "bias of patriotism," the "class-bias," the "political bias," the "theological bias," and the other rocks and reefs in the ocean of life, and can reach the shore of NIRVANA.

The late field-marshal Moltke cannot be called an Optimist,—his head was not light enough for that; nor can he be called a Pessimist—his digestion was too good for that. I would not say, nor even hint, that he was a Bud-

dhist—in the sense that term is understood by westerns.

But I would say that he looked at the world as the Buddhist.

I judge so from what the *Review of Reviews* says of him :

"Moltke's confession, that if there is a re-incarnation, he would rather not be a man again ; for life is only a chain of disappointments ; is remarkable at the end of such a life of successes and happiness."  
—(December 1891, p. 566.)

Observe that the great strategist rose from a humble station to one of the very highest, and received great honors ; that, throughout a long life, his health was excellent ; that to the last he enjoyed all his faculties ; and that his private or married life was happy.

And yet, he "would rather not be a man again"!

I infer from this, that success and happiness did not blind him.

I infer, that success and happiness had the same effect upon him as they have upon the Buddhist : in whose mind they awaken the idea of impermanence.

From the very top of the social ladder he saw the sum of *this* life !

Did he see the sum of Heaven : its refined but illusive and impermanent happiness ?

And did he, with the Buddhist, sigh for NIRVANA ?

—PH. D.

### MY HAPPY HOME !

A cricket fed on an insect  
Too small for the eye too see,  
A field-mouse captured the cricket  
And hushed his minstrelsy.

A a gray shrike pounced on the field-  
mouse  
And flung him on a thorn,  
And a hawk came down on the cruel  
shrike  
From over the waving corn.

And a fox sprang out on the red-tailed  
hawk  
From under a fallen tree.—  
For bird and beast, by flood and field,  
Of every degree

Prey one upon the other.—  
'Twas thus ordained to be :

My rifle laid old Reynard low,  
And Death—Death looked at me !

—ERNEST MCGAFFEY.

### VIRTUE.

What form art thou in rags ?  
Child of the most pure skies.

Why is thy robe so vile ?  
Vain riches I despise.

And why this double face ?  
To note ill-fate and good.

What doth this bridle teach ?  
That rage must be subdued.

This mattock in thy hand ?  
Labor is dear to me.

And wings ?  
To win stars, and higher, if higher  
may be.

These hands across thy breast ?  
That in the grave I lie.

These feet that tread down death ?  
I, alone, cannot die.  
—EDMUND GOSSE.

### FASTS IN INDIA.

A correspondent of the *Times of India*, referring to recent long fasts in this country, says that in India fasts of 30 to 40 days are common amongst the jains, from amongst whom, once in a year, some man comes forward and undertakes to fast 35, 40, and even 60 days.

They do this with nothing but warm water to drink, and will die rather than take food during the prescribed period. Quite recently two jains of Bombay fasted, one for 48 days, the other for 61, at the end of which time, having been congratulated by 25,000 jains, who went for the purpose, they recommenced taking food in the manner prescribed in their own scriptures.

On September 22, in commemoration of this event, all the chief bazaars in Bombay were closed, and about 5,000 jains, male and female, fasted all day, while a large sum was spent in securing the release of cows and other animals from the slaughter-house at Bandora.

## PARABAWA SUTTA.

Translated from the Pali, for the RAY,

BY D. J. SUBASINGHA.

(GALLE, CEYLON.)

Thus I [Ananda] heard :

LORD BUDDHA was once residing in the monastery of Jetawane, built and presented by the noble millionaire Anepidu, in the city of Sravasti. One day, at the dead of night, a Deva came to LORD BUDDHA, accompanied by his retinue, whose brightness illuminated the whole Jetawanarama. The Deva having made obeisance to the SARVASANA, stood beside Him ; and began to question Him thus :

Question. Venerable LORD, who is subject to fall ? What is the principal cause of it ? Pray, explain.

Answer. A man who would prosper, and he who would not, could be easily distinguished. He who honors the Doctrine of Enlightenment (Dharma) will prosper, and he who dishonors it will be subject to fall.

Q. LORD, now we know the first cause. BLESSED ONE, pray, tell us the second.

A. One who associates with the wicked, dislikes the righteous, and follows the counsel of the wicked, is subject to fall.

Q. LORD, now we know the second cause. BLESSED ONE, pray, tell us the third.

A. One who indulges too much in bed, defers doing good, is habitually lazy, and harbors ill-will or enmity without provocation, is subject to fall.

Q. LORD, now we know the third cause. BLESSED ONE, pray, tell us the fourth.

A. One who being able, yet neglects to support his parents in distress and old age, is subject to fall.

Q. LORD, now we know the fourth cause. BLESSED ONE, pray, tell us the fifth.

A. One who deceives and drives away either a brahman, samana, beggar, or any other, who comes for help, is subject to fall.

Q. LORD, now we know the fifth cause. BLESSED ONE, pray, tell us the sixth.

A. One who possesses movable and immovable property, and enjoys the income of it, and does not share it with his indigent neighbor, is subject to fall.

Q. LORD, now we know the sixth cause. BLESSED ONE, pray, tell us the seventh.

A. One who, priding himself to be wealthy, noble by birth, and of a good nationality, and yet debases his kinsmen, is subject to fall.

Q. LORD, now we know the seventh cause. BLESSED ONE, pray, tell us the eighth.

A. One who indulges in unlawful sexual intercourse, intoxicating drinks, gambling, and squandering whatever he earns, is subject to fall.

Q. LORD, now we know the eighth cause. BLESSED ONE, pray, tell us the ninth.

A. One who, being in comfort with his wife and children, indulges in unlawful sexual intercourse, is subject to fall.

Q. LORD, now we know the ninth cause. BLESSED ONE, pray, tell us the tenth.

A. One who, being broken down by age, takes a young, fashionable girl, of acknowledged beauty, for his wife, and treats her ill, is subject to fall.

Q. LORD, now we know the tenth cause. BLESSED ONE, pray, tell us the eleventh.

A. A spendthrift, who marries an extravagant woman, will never prosper though they may possess a large estate and be endowed with immense wealth.

Q. LORD, now we know the eleventh cause. BLESSED ONE, pray, tell us the twelfth.

A. One who, being in indigent circumstances, yet longs for the sovereignty, in pride of his superior birth in the Kshatriya dynasty, is subject to fall.

The wise man, who reflects upon these failures, will live in this world and comprehend the Four Noble Truths and will after death attain NIRVANA.

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



THE *Theosophist* writes: "The Special Council of Buddhist Chief Bhikshus called by Col. Olcott met [lately] in Japan, listened to his reading of the 14 propositions embodied in his Syllabus of Fundamental Buddhist Beliefs, discussed them carefully, and adopted them on behalf of the Northern School."

—"PRESIDENT Harrison (a follower of the humane Calvin) recently spent three days amusing himself by killing ducks. It is to be observed that many christians like to kill things. Buddhists are different."—*Twentieth Century*.

—WE are again indebted to our brother, Mr C. T. Strauss, for a substantial remembrance of our mission—in the shape of a postal order for fifty dollars. Suppose we had four friends like him: we could then enlarge this publication. Again, suppose there were no dishonest subscribers!

—MR Kakichi Ohara, our Japanese brother, writes us that he has almost finished the translation of "Swedenborg the Buddhist" into Japanese, and that the manuscript will soon be put into the hands of the printer. This is good news. Brother Ohara has an interesting translation in this number.

—THE *Universe*, San Francisco, has this: "THE BUDDHIST RAY for Nov.-Dec. is received, and its contents are full of interest to all intelligent men and women. An essay on Buddha and His Philosophy, by W. R. Alger, is a notable contribution to this class of lit-

erature. The editor's Notes and Comments are always readable, as are the general selections. Subscribe for the RAY."

—WE copy another number of the same paper: "In reply to a subscriber we would state that the four fundamental propositions of GAUTAMA the BUDDHA were: 1. There is sorrow. 2. Every living creature feels it. 3. Deliverance is desirable. 4. Pure knowledge is the only possible deliverance. To your second question: The religion of the BUDDHA controls the destiny of one-third of the human race. To your last: No human being has ever suffered wrong or persecution through buddhism, and its beautiful and ennobling teachings go so far as to extend mercy to all living things."

—WE are always glad to welcome the *Buddhist*, our contemporary from far-away Ceylon. Our readers should note that it is a weekly magazine, in English, devoted to the spread of the Doctrine of Enlightenment. It is well edited, being bright and instructive.

—THOSE of our readers who are interested in healing by animal magnetism, and who read French, should write to the *Journal Du Magnetisme*, 23 Rue Saint-Merri, Paris, for a sample copy. It was founded in 1845 by the noted baron Du Potet, and contains much that is instructive to the student of occultism. We exchange with it.

—E. F. Brundage is issuing a series of pamphlets, says *The Better Way*, entitled, the "Irrepressible Conflict between Science and Religion." The object of the series is to "prepare for the mind of the rational observer a comprehensive guide to direct him in the exercise of his moral and intellectual power." The first number of the series is mostly made up of selections from a lecture by Sir M. M. Williams upon Buddhism. The author is anxious to show that christianism is in no wise superior to buddhism, and that many of its tenets are not original, being stolen from the old religion. The last portion of the pamphlet contains a picture of the disorganized condition of christianity, and its speedy dissolution is predicted.



## THE BUDDHA'S LAST SUTRA.

[Preached to His Disciples at Mid-night, February 15, 543 B. C.]

Translated from the Chinese, for the RAY,

by

KAKICHI OHARA.

## I. INTRODUCTION.

The BUDDHA SAKYAMUNI turned the wheel of the Law, and His first conversion was that of Adjnana Kondanya ; His last, that of Subhadra.

He had at this time converted all that were to be converted by Himself ; and, sitting under the sala trees He was about to enter (PARI-)NIRVANA. It was midnight, and profound silence reigned. And for those of His disciples that were gathered about Him, He began to summarize His Law.

## II. A RIGHTEOUS LIFE.

*Concerning the Cessation of Bad Works.*

O bhikshus [buddhist ascetics], after my NIRVANA you should respect the Law for Ascetics (Paradhi-Moksha) as a light in a dark night ; or, as a poor man esteems a gem that he has found. Know that this is your great teacher. It is so even while I am in the world.

He that would keep these precepts pure, should not trade or traffic, own home or farm, or keep servants and animals. He should shun these as a fiery pit. He should not cut down trees or grass, nor break up or dig the ground. He should not compound medicines, prophesy, consult the stars, or make almanacs. These professions are not for him. He should be temperate : eat at seasonable times, and live in purity by himself. He should not meddle with worldly matters ; nor run about and flatter the rich. He should not practice magic, make so-called elixirs of life, join the amusements of the worldly great and become their favorite. Let him refrain from these things.

He should cultivate right thoughts and seek to save himself.

He should not hide his faults ; nor augment superstition.

In the way of clothing, food, bed, and medicine, he should have but few wants ; and be quietly contented. Let him not store up anything, nor wish any more than he needs.

This, in brief, are the Precepts.

They are the foundation for deliverance. For this cause are they called Paradhi-Moksha (Entrance into a State of Deliverance). The careful keeping of them procures many Dhyanas (spiritual rests) and much pain-destroying wisdom.

Therefore, let a bhikshu keep the pure precepts, and let him cultivate a perfect state.

If a man rightly keeps the pure precepts, he secures for himself much good. And unless he keeps them, there is no virtue in him. Know then O bhikshus, that the precepts lead to the best dwelling, that of virtue and peace.

*Concerning the Restraint of the Bodily Organs and the Mind.*

O bhikshus, when you live according to the precepts, you will at once restrain the five organs of the body. Never leave these unrestrained, nor let them control the five desires (of the mind).

As a herdsman with his whip restrains his herd from destroying the cultivated fields, so must you restrain the five organs. To leave them unrestrained is to make the five desires not only all-powerful but also harmful to others.

As a wild horse, unrestrained by a bit precipitates himself and rider into the pit, so also the unrestrained organs of a man.

The harm caused by a robber is confined to this life ; but that caused by the unrestrained organs extends to future lives. The latter is weighty indeed. Be therefore in earnest !

It is for this reason that a wise man restrains them rather than to suffer himself to be controlled by them. He

guards them as if they were thieves, and does not leave them at large. And thus he destroys them in a short time.

These five organs have their roots in the mind; and so it is proper that you look to this also.

An unrestrained mind is indeed more dangerous than a poisonous serpent, a bloody tiger, or a selfish robber. It is even more so than a conflagration.

An unrestrained mind is like a heedless man, who, in the presence of a pit, runs about with a dish of honey in his hand, and sees nought but the honey. It is like an unbound furious elephant, or an enraged monkey in a tree. You should at once overcome and restrain it.

An unrestrained mind is destructive of every good work; but a restrained mind promotes it—especially when it abides in one place.

O bhikshus, restrain therefore your mind and do good.

#### *Concerning the Restraint of Selfishness.*

O bhikshus, the taking of the various kinds of food and drink offered by laymen, should be like the taking of [allopathic] medicine: whether sweet or bitter you must take it. Food is only to keep away hunger and thirst, and to sustain the body.

As a bee takes the sweet in a flower without impairing its color and scent, so should you, O bhikshus. Take the food and drink offered by laymen only to keep away the pains of hunger and thirst: do not be greedy, lest you pain their good hearts.

As a wise man considers the weight an ox can bear, or the work he can do, so should you, O bhikshus. A bhikshu that takes too much alms places a hindrance for his attainment of the Path.

#### *Concerning the Restraint of Sleep.*

O bhikshus, in daytime you should do good works from your heart. Let not time pass in idleness. Early or late you should not (by idleness) undo what you have done: spend your time in the study of sutras. Let not your

life pass away in sleep. You should consider that Death's fire rages over all the world; and you should save yourselves. Do not idle away your time in sleep.

Why should a man idle away his time in sleep, heedless of his future life? The noxious serpent of passion is hidden in a sleepy mind. Beware of him! Passion is like a black [noxious] lizard which hides and sleeps in your bedroom. You should with the precepts cast him out. When this lizard is removed, you may sleep with profit. He who, in the presence of this reptile, sleeps soundly, lacks modesty.

The garment of Modesty is, among decorations, of the first importance. Like an iron-hook it withholds a man from wrong doing. You, O bhikshus, should therefore cultivate Modesty. Live with it. If you turn away from it, you will certainly lose every virtue. There is much good in him that has a modest mind; and he that is void of it is very much like an immodest bird or beast.

#### *Concerning the Restraint of Anger.*

O bhikshus, when a man comes to disturb you, you should concentrate your mind deeply, and restrain anger and hatred. You should close your mouth, lest harsh words escape it. To become unrestrained in mind and mouth is to hinder the attainment of the Path, and to lose both your own self-respect and that of others.

[A passionate, cruel man, who with premeditation kills a wise man, is more wicked than one who out of hatred kills an (ordinary) man.]

The virtue of patience is greater than that of keeping the precepts; and he that works patiently is called the "Powerful Giant." He that does not cheerfully and patiently hear himself abused, or does not take it as he would the sweet dew of heaven, is not a "Wise man in the Path."

Since the evil of anger destroys what is good, and a good reputation, and makes the men of this age, and of future ages, averse to him that is angry, know, hereby, that an angry mind is

more furious than a wild-fire. You should therefore restrain it, and never permit its sway. Anger is a great destroyer of any man's virtue.

Worldly men, who live in desire, who do not seek to reach the Path, and who are without precepts, have to relieve themselves of their anger. But you, O bhikshu's, who live without desire, who seek to reach the Path, and who have precepts to live by, must not harbor the least of it.

As it is uncommon to see a fire in a cold cloud, so it is to see a bhikshu with an angry mind.

#### *Concerning the Restraint of Pride.*

O bhikshus, you should remember your station in life. Consider that you have assumed the plain robes; and have become alms-takers and hermits. If the least of pride arises in you, suffocate it at once. Pride is not commendable even among wordly men; much less so among those that seek deliverance, and live by alms.

#### *Concerning the Restraint of Flattery.*

O bhikshus, you should know that the flatterer is not in the Path. If the desire to flatter arises in your mind, suppress it quickly. Let your mind be single. Know that flattery is only deception. No one that flatters can enter the Path. Let a just and upright mind be the armor with which you enter the Path.

### III. THE VIRTUES OF THE CELESTIAL MAN.

#### *Concerning the Virtue of Little Desire.*

O bhikshus, you should know that a man with many desires seeks much gain, and has many pains; and that a man with few desires seeks no gain, and has few pains. Absence of desire causes cessation of pain. Much virtue is gotten by a long suppression of desire. He that is desireless is void of a flattering mind with which to tickle others; and he is not led by his own organs and senses. He has a peaceful

mind, fearless and sorrowless. He is always rich and contented. He will in the end attain to NIRVANA.

#### *Concerning the Virtue of Contentment.*

O bhikshus, would you be free from pain; cultivate then contentment. For wealth, joy, and peace dwell in it. The contented man is joyous even when bedless, sleeping on the bare ground. The discontented is unhappy even in heaven: he is poor even though rich. The contented man is rich even though poor. The discontented is ever overwhelmed by the five desires; and is ever an object of pity on the part of the contented.

#### *Concerning the Virtue of Solitude.*

O bhikshus, would you have peace, joy, and rest; separate yourselves then from the noisy world, and live solitarily in a restful spot. He that dwells in a peaceful spot is esteemed and revered even by the Devas. Eliminate from yourselves therefore the elements of self and society, live alone in a solitary spot, and meditate on the extinction of the cause of pain.

Should any one of you desire to live in the world, he will thereby hurt himself.

As many a big tree, full of birds, is cast down by the storm, so it will fare with them. The hanker after worldly matters immerses the mind in many sorrows; and it becomes like an old elephant sunk in a deep, muddy pond, out of which he cannot extricate himself.

#### *Concerning the Virtue of Right Effort.*

O bhikshus, everything will prove easy if only you make the right effort. You should therefore always bear this in mind.

As a little stream ceaselessly flowing wears away even the hardest rock, so also a right effort. Idleness of mind may be likened to the state of a man who sets about to kindle a fire, but sits down inactively before it has been kindled. No matter how much he may

desire it, there will be no fire before he kindles it.

*Concerning the Virtue of Composure.*

O bhikshus, would you know how to propagate the Good Law, and how to support the propagation of it, then, be composed. If you are composed, your worst passions cannot disturb you. Let your mind be set upon one subject. The loss of composure involves the loss of every virtue. If your composure is fixed, you are safe even in the presence of your worst enemies—the five desires. You are like a warrior who, strongly mailed, enters the camp of the enemy.

*Concerning the Virtue of Dhyana.*

O bhikshus, by concentration your mind will be fixed in a deep, introspective state (Dhyana). In it you will see and learn how the world was born and how it will die. Let therefore your mind be concentrated. The concentration of mind hinders dispersion. You, O bhikshus, should be like a man, who, wishing to confine a river to its bed, constructs strong embankments—you should keep wisdom within you by concentration of mind.

*Concerning the Virtue of Wisdom.*

O bhikshus, with wisdom in you, you will not cling to the world. By steady self-introspection you can keep wisdom; and through my Law you can attain the state of MOKSHA. If you neglect this (self-introspection) you do not deserve to be named either (buddhist) ascetics or laymen.

True wisdom is like a big ship in which you can cross the stormy Sea of old age, illness and death; like a great light in darkness; and like a panacea for the sick. It is the sharp ax with which to cut down the tree of passion.

Let, then, your wisdom, gotten by ear, mind, and experience, be increased. He that has the light of wisdom is far-seeing even though blind physically.

*Concerning the Virtue of Seriousness.*

O bhikshus, remember that levity confuses the mind. You may leave your home and join the Brotherhood of Bhikshus, still, you cannot be said to be spiritually free, if you show levity. Shun therefore confusion and levity. The joy of rest comes only after the cure of the disease of levity.

IV.

*Concerning the Ultimate Virtues.*

O bhikshus, no matter how virtuous you are, you should always be on your guard against intemperance: as one on his guard against his enemy.

I, the merciful BHAGAVAT, have shown you the advantage of my Doctrine. Seek now to carry it out in life. No matter where you may be—in the mountain, wilderness, under a tree, or alone in a peaceful hermitage—bear in mind the Good Law. Let it not escape you; strive to carry it out in life.

Should you idle away your life sorrow will surely abide with you after death: and you will have to repent of it.

I am like the skilled physician, who knows the cause of every disease, and prescribes the right medicine for it: but to take the medicine, or not to take it, lies with the patient alone. The physician only prescribes: it is for the patient to do as directed. A good guide guides into the right way: those that do not follow him, have themselves to blame.

V.

*Concerning the Determination to Enter the Path.*

O bhikshus, let me know straightway if you have any doubts about the Four Noble Truths. Do not remain in a state of doubt.

[The BUDDHA repeated this thrice. But no one spoke, since no one of the bhikshus doubted. Ananda observing their minds answered reverently:]

"O BHAGAVAT, the Four Noble

Truths which Thou hast preached, will remain unchanged—even though the moon become warm and the sun cold. The Truth Concerning Pain which Thou hast preached, is indeed the truth concerning pain, and it can never be changed into joy. The Truth Concerning the Cause of Pain is indeed the cause of pain; and there is no other cause of pain. When pain ceases its cause has ceased. When the cause of anything ceases, itself ceases. The Path that ends all pain is indeed the true Path: there is no other. O BHAGAVAT, we, bhikshus, comprehend thoroughly the Four Noble Truths, and are not in the least doubt concerning them."

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VI.

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*Concerning the Determination of the Initiates to Preach the Supreme Faith.*

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Should there, in this Assembly, be any one that does not know the Virtues (teaching and practice) of the BUDDHA, he will certainly be grieved when the BUDDHA has entered (PARA-)NIRVANA. He that is initiated into the Doctrine of the BUDDHA is delivered—like him who in a thick darkness sees his way by a stroke of lightning. If any one of you has already gotten this knowledge, and has crossed the sea of this painful life, he should think thus: "Why has the BHAGAVAT entered NIRVANA so soon?"

[Anurudha addressed the Great Assembly in the words of the foregoing chapter, and made it known that the bhikshus knew well the Four Noble Truths. But the BHAGAVAT, in His compassion, to make them stronger in the faith, addressed them, as above.]

O bhikshus, you should not grieve. If I were to live in this world even an age (kalpa), he that meets me must part from me,—since a meeting without a parting is an impossibility. I have now perfected the Doctrine of salvation for myself and others; and it is therefore useless for me to remain any longer in this world. Those Devas and men who were to be converted by me, have been converted. And

I have made provision for the conversion and initiation of all others, not yet converted and initiated. If henceforth my disciples shall work for the propagation of my Law, the TATHAGATA's Body of the Law shall always be present in the world: it shall never die.

Know that the world is full of death: whosoever is born dies; and those that meet part.

Do not harbor sorrow. Struggle bravely, and endeavor rightly, that you may be delivered. Destroy the darkness of ignorance by the glorious Light of Wisdom.

The world is full of weakness; nowhere is strength to be found. My entrance into NIRVANA is like the cure of a chronic disease. This disease [our life here] originates in our sins; these, then, should be shunned by all. Sin is temporarily called the "body"—and this sinks into the Sea of old age, sickness, and death. The wise man destroys [sin, the origin of] his body: kills it as if it were an enemy: and is glad to see it killed.

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*Concerning the Entrance into the Pure Selfless State, or, the Departure from Personality.*

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O bhikshus, you should ever be single-minded; and you should work out your own perfection. Strive earnestly for deliverance. Over all the world we see things movable and immovable; they are all subject to unrest and destruction.

O bhikshus, be silent for a while: let your conversation cease: the end is near. I am about to enter [PARA-]NIRVANA.

O bhikshus, these are my last instructions to you! . . . .

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TRUE WORSHIP.

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Wisely and well said the eastern bard:

"Fear is easy, but love is hard,—

Easy to glow with Santon's rage,

And walk on the Meccan pilgrimage;

But he is greatest and best who can

Worship Allah by loving man."



## SCIENTIFIC PHYSIOGNOMY.

BY DR. CHARLES MARTELS.

## INTRODUCTION.\*

Your face, my Thane, is as a book, where men may see strange matters.

—SHAKESPEARE.

Physiognomy is not an altogether modern science: for the ancient hindus studied and practiced it, and to so great a degree, that they understood not only the facial signs but also the bodily; even those of the generative organs—parts, which, in the eyes of the lewdsters and the prurient prudes of this age are for no use other than the gratification and reproduction of their unholy selves.

Melampus, the egyptian (270 B. C.), wrote on the subject of physiognomy. So also did Hippocrates, Apion, Cle-anthus, and Polemon. According to Iamblichus and Porphyry, Pythagoras was a physiognomist. Plato relates that Socrates was versed in the science, and that he predicted the promotion of Alcibiades, from his appearance. Zopyrus examined the face of Socrates and declared that by nature he was addicted to many vices,—especially to gluttony and drunkenness; and the philosopher admitted that to steer clear of these, he had to tax his will-power to the utmost—a most meritorious performance, worthy of imitation.

Cicero, Seneca, Pliny, Quintilian, and other lights of antiquity, discussed the science. In his "Lives of the Twelve Cæsars," Suetonius relates that,—

"a Physiognomist (Metoposcopum) was brought by Narcissus, the freedman of Claudius, to inspect Britannicus, who positively affirmed that he would never come to be emperor, but that Titus, who stood by, would."—XI. 2.

And history has confirmed the statement of the physiognomist.

Saracen scholars, like Ali ben Ragel, Avicenna, and Rhazes, were ardent students of physiognomy. And the learned jew Adamantius wrote a treat-

ise on it. In the Middle Ages it had many votaries. The famous monk Campanella prosecuted it eagerly; and wrote that the "state of a man's soul makes itself seen in the face, gestures, and walk;" and that "if a man were in the possession of *all* his [minute] physical features and forms, we would necessarily know even his feelings and thoughts."

Lord Bacon, who was a keen observer, said that,—

There is a Consent between the Body and the Mind.—ESSAY 43.

At a later date Swedenborg wrote that,—

In the Most Ancient times, when the face acted in unity with the Interiors (of the mind), discourse was held by the face:—

—a mode of communication superior to our present, because, swifter and fuller:—also that,—

When discourse by words succeeded, the face changed—became contracted and (comparatively) void of life.—A. C. 3573; 8249—50.

Campanella, then, had good ground for saying that we are not in the possession of *all* our features and forms; which also stands to reason; for it seems to be the principal business of "education" to *try* to hide the emotions and thoughts under a mask of the sphinx-type.

Although the high-caste brahmans, who think it vulgar to betray the least facial emotion, have contracted a rigid sphinx-like face—which has been aped by some of the aristocrats of England, who have had intercourse with them,—they have nevertheless been unable to stiffen the face so as to conceal their character.

I believe that many little muscles, and fibres of muscles in the face, which, as Swedenborg says, in pre-historic times, were large and active, and were used to express delicate shades of feeling and thought, have, through disuse, become atrophied, or altogether obliterated. I dissected once a human body which had certain muscles, so rarely found that, according to the anatomists, I might have dissected a hundred other bodies, without finding a trace of them, though they were several inches in length.

\*In this number we have space only for the Introduction.—Ed.

The assumption of facial rigidity is only a trick intended to conceal either weakness, or ignorance, or roguery, or vacuity of mind. The sphinx-like brahman and his ape, do not produce the geniuses, thinkers, and workers of the world, but rather the drones and parasites; they do not produce Mozarts, Michael Angelos, Herschels, Morses, Hahnemanns, Linnes, Newtons, and other benefactors of the race: only their like, religious, social, and political parasites, and should, therefore, not be admired and imitated.

As I have just said, the inhibition of the face to express thought or emotion, and the consequent atrophy of minute muscles and fibres, does not impair its function to indicate character. A skilled physiognomist can as easily read a sphinx-like hindu or englishman as he can an emotional frenchman or american.

"It was self-love," Swedenborg asserts, "that inflamed the face and made it ready to assume pretended appearances." Still he admits that even now,

The face is so formed that a person [physiognomist] may discover by it what is the disposition of another toward him. . . . and hence whatever is in another and from him.—A. C. 5695, 9306.

Which is explicit enough, and true too, especially to a skilled physiognomist.

I have said that physiognomy had many students in the Middle Ages: men like Albertus Magnus, Thomas Aquinas, Duns Scotus, and Campanella. The 16th century was rather rich in publications on the subject. The 17th, less so. The 18th, produced that prince of *intuitive* physiognomists, Lavater. And the 19th, has contributed Sir Charles Bell's "Essay on the Anatomy of Expression," and other valuable, because *scientific* material, to this most important and neglected branch of human knowledge.

In England, so recent as in the reign of George III., the rogues became shy of the physiognomists, and had a law passed, which read thus:

All persons pretending to have skill in Physiognomy are included among those offenders who are deemed rogues and vagabonds. As such they are liable to be publicly whipped and sent to the House

of Correction until the next Sessions, or any less time, and after whipping or commitment they may be passed to their last legal settlement or birth-place; and moreover, the Justice may sentence them to hard labor for not more than six months.

In his "Conflict Between Religion and Science"—a work which all who wish light should read—Dr. Draper shows that Science—which stands for truth and enlightenment—and Religion—which stands for error and ignorance—have ever been, and will ever be, at war. Physiognomy, like every other branch of knowledge has to fight its way to recognition in the world. But the study and diffusion of it, is a mere matter of time. The evolutionists are indirectly proving its scientific basis; in time they will prove it directly.

Observe the fact, that every man is conscious, clearly or dimly conscious, of his strength or foibles: and therefore, I do not hesitate to say that the author of that law was a rogue, and was conscious of it, too. And as his roguishness was written in his face, and, as he did not want the physiognomists to point it out, he had recourse to legal protection.

I have observed, and others have also, that those who are powerful either through inheritance, roguery, or violence, but weak otherwise, are always fortifying themselves with laws; and that the perniciously foible do likewise. Our rulers, to maintain high taxation, official luxury and debauchery, are constantly increasing the laws, the military and the police—notwithstanding the fact that the world is getting better; our dainty lewdsters form Anti-Vice Societies—under the wings of which they can gratify their low tastes with impunity; our hypocrites, who lack reverence, join Young Men's Christian Associations and persecute "israelites without guile;" our churchly materialists persecute mystics, mind-readers, clairvoyants, astrologers, and other students and practioners of the occult and spiritual sciences; our "regular" quacks seek exclusive legal right to that which they cannot do—heal the sick—to the exclusion of natural and scientific healers; and our legalized harlots are ever babbling

about that which is foreign to them—"home purity"—and the legal suppression of the polygamist and the social victim.

I am confident that the law passed against the physiognomists in England was conceived and brought forth by a mind belonging to one of these classes. For the purer, wiser, and nobler a man is, the less he legislates for others: he knows that virtue does not come by legislation, anymore than truth comes through the torture-chamber or the vivisection-laboratory.

Henry Gray, the noted anatomist, says that—

Every one pays unconscious homage to the study of physiognomy. When scanning the features of a stranger, he draws conclusions concerning his intelligence, disposition, and character. Without discussing how much physiognomy is really worth, there can be no doubt that it is a mistake to place it in the same category as phrenology, since the latter lacks that sound basis of physiology, which no one can deny to the former. The muscles of the features are generally described as arising from the bony fabric of the face, and are inserted into the nose, corners of the mouth, and the lips. But this gives a very inadequate idea of their true insertion. They drop fibres into the skin along their course, so that there is hardly a part of the face which has not its little fibres to move it. The habitual recurrence of good or evil thoughts, the indulgence in particular modes of life, call into play corresponding sets of muscles, which by producing folds and wrinkles, give a permanent cast to the features and speak a language which all can understand, and rarely mislead. Schiller puts this well when he says that, "It is an admirable proof of infinite wisdom that what is noble and benevolent beautifies the human countenance; what is base and hateful imprints upon it a revolting expression."

This is testimony, and indirectly, evidence, too, as to the value of scientific physiognomy.

Swedenborg was not a physiognomist. What he wrote touching the face as an index of the mind or character, was not based upon personal observation, but hearsay—like much other matter in his mystic writings. I have been told that the buddhist Adepts with whom he communicated by occult means, and who are versed in all the mysteries of the moral and physical natures of man, gave him the few

hints he has. For instance this, that—

The Interiors of man have their Departments in the face; which has not been demonstrated by him, but well by the scientific physiognomist of our day. His followers have read that statement over and over—like parrots, repeating, "Polly, will you have a cracker?"—and it has been in their ears a veritable "sounding brass or a noisy cymbal"—since they are not even aware of the existence of a science like physiognomy.

As I have said, Swedenborg got his information touching the face, from a trustworthy quarter; otherwise he could not have written that—

The face has been shaped to be an image of man's inner parts, to the end that what are the Inside man's may appear in the Outside . . . and may thus affect others. That the face presents what the man loves and thinks, in a shape to be seen, or, as in a looking-glass, is well known. The sincere have such faces; especially the [human] angels. For this reason, Face, in the hebrew, is a general word used to describe the affections which are in man, and which are apparent, as; Grace, Favor, Good-will, Help, Kindness; and Mercilessness, Anger, and Revenge, too . . . The face then, is the man himself, or that which is in the man, and is apparent.—A. C. 9306.

The scientific physiognomist is the only one really able to appreciate the teaching here given. But I must say that I dispute, outright, Swedenborg's statement, that it is "well known" that the face shows what a man is; for it is *not* "well known." Nay, the very contrary is the truth,—it is *unknown*!—except to a handful of physiognomists. I have good authority for saying that even among the alleged followers of Swedenborg it is utterly unknown.

A further testimony as to the use of the face is afforded by this author, in these words,—

The Face has been called a Figure and Index of the mind . . . because it has been quite formed for figuring what the man thinks and wishes.—A. C. 8249.

When we want to know what sort of a man anyone is, all we have to do is to look at his face, or rather, physiognomy—which takes in the whole man. We need not run about, like apes, and make inquiries, look into Genealogies Blue-books, and the like delusive stuff. For every man, be he

a nobleman or a boor, has his *true* genealogy written in his face. Nowhere else can it be found. I have seen a queen at the wash-tub, and a washer-woman on the throne; a chaste woman in the brothel, and a harlot in the conjugal bed; and I have seen a sensual, irreverential, materialistic buffoon in the pulpit, and an idealistic, reverential, spiritual man in the penitentiary. I have met noblemen in the lowest strata of society as well as in the highest, and boors alongside them everywhere.

I call those men noblemen, whose faces show noble traits, like; Friendship, Benevolence, Ideality, Reverence, Modesty, Conscience, Sublimity, and other human traits; others I call boors and buffoons, even though they have long and high titles and are clothed in purple and fine linen. Thus, I make a keen distinction between a true, natural nobleman, and an hereditary; between a congenital boor or criminal, and a conventional. And as men grow wiser they will do likewise.

Were it "well known," as Swedenborg erroneously asserts, that the Mind may be seen in the face, marriage, for instance, would not be what it is: the conjugal yoke-fellows would not be so "incompatible" as they are, nor their offspring so diseased and inharmonious. When men buy and breed horses (or other animals), they put their knowledge of *animal* physiognomy to the severest test; but when they marry, they ignore *human* physiognomy, and act as though they were idiots.

In the former case, the result is seen in race-horses that travel a mile in 1.39 $\frac{3}{4}$ ; in the latter case it is seen in the hospital, madhouse, idiot asylum, prison, and grave.

In many places of his works, Swedenborg says that,—

The face is an image of the ANIMUS (A. C. 3527);

by which term he means the Outer mind, in contradistinction to the Inner mind (MENS) which has a face of its own, visible to exalted men, like Archats and BUDDHAS, even while the Inner man is imprisoned in the physical body.

He also says that,—

No two faces are exactly alike; because, No two men have exactly the same Love (A. C. 3804. M. 35).

That is, the dissimilarities observed in the faces of men, even in the case of twins, have their root in the Mind; consequently, in the Ego, which, as he states elsewhere, has existed in other bodies than the present (D. 2591), and has been formed during numberless transmigrations.

By an incident in my own life I can illustrate the importance of physiognomy as a guide in life.

Many years ago, a man with a smiling face, insinuating manner, and a smooth tongue, introduced himself to me, with the statement that he was interested in a business, which he had heard also I was interested in. There was something about him which did not take me; but as genealogies, blue books, and the male and female "old women" of the town had nothing to say against him, I turned a deaf ear to my intuition (Pity playing its usual part in my mind) and I engaged him. As time went on, I discovered many petty, despicable traits in him, but remained unconcerned. When, however, a fine morning I awoke and found myself, and a near and dear friend, ruined through him, I saw that like the peasant in the fable, I had pitied a frozen viper and got stung.

The root of my mistake lay in this, that my *intuitive* knowledge of human nature was unsupplemented by *scientific* knowledge.

Had I been even a tyro in the science of physiognomy I would instantly have declined even his acquaintance: because the basic sign for Humanity—the sign for Conscience—was as I discovered, after the swindle, conspicuous by its absence from his face: not to mention other unfavorable signs.

#### "KNOW THYSELF."

Some think that this refers to the knowledge of the Seven Principles or "Degrees" (Swedenborg) of man; others, to our thoughts and feelings; others again, to our horoscope; and others again, to a knowledge of the anatomy and physiology of our body. But, as I



take it, it refers to no one of these things alone, but to all of them; and, in addition, to that invaluable science—human physiognomy; which, in preference to all other sciences, I would have a child learn.

I hear much brag about our "superior" educational institutions: but when I see the professors and prize pupils of these institutions, unable to tell an honest man from a thief, or a gentleman from a rustic—though placed before them—I become a little sceptical as to their superiority. The result of their judgment of men is somewhat like that of young girls who judge of the fitness or unfitness of a man for matrimonial purposes. Experience teaches how sound it is!

The newspapers are constantly regaling their readers with illustrated "character" sketches of the families of princes, politicians, and millionaires: the men are "noble" and "able;" the women are "refined," "charming," "beautiful;" "accomplished" musicians, linguists, artists, etc., etc. And when you look at their physiognomy, you see that the majority of them are a very ignoble, common herd—with whose blood you would really not want to mix your own. Many of the public who know the subjects themselves, look upon the writers and editors as upon fools and imbeciles. They are unaware of the fact that these "noble" and "able" and "beautiful" citizens have paid from fifty to a thousand dollars for the *advertisements*.

If you cannot read character for yourself, see, how you may be misled!

I would caution the reader not to confound *scientific* physiognomy with *intuitive* physiognomy. Lavater was an intuitive physiognomist: he could tell the "interiors" of a man, but he could not teach others to do it. Stanton, and a few others, are scientific physiognomists: they also can tell the "interiors" of a man, and can also teach others, who are not stupid, to do it.

The ability to read character intuitively is the result of keen and protracted observation in former lives; which result has been stored up in that part of man which transmigrates, namely,

in the Inner mind; whereas the ability to read character "scientifically," is the result of keen and protracted observation in this life.

When any one is able to read character both intuitively and scientifically he is, of course, both a genius and scientist, that is, a Master.

I would also caution my readers not to confound physiognomy with phrenology, since they have scarcely anything in common.

As I have said before, physiognomy concerns itself not merely with the face, but also with the whole body: thus it includes chiromancy. Certain hands always go with certain faces. Hence we find that Swedenborg says:

Angels [Adepts] can see in the Hand of a man all the thoughts and intentions of his mind.—M. 314.

In other words, his character.

The successful study and practice of the science of physiognomy requires the abandonment of preconceived notions—religious, historic, artistic, and vulgar—as to the ugliness or beauty, stupidity or intelligence, degradation or elevation of a given person. The student has to place himself upon a scientific (unbiassed) basis; for otherwise the outcome of his study will be productive of more fiction than fact.

As he progresses, he will discover beauty where formerly he saw homeliness, strength where he saw weakness, virtue where he saw vice; and the contrary! he will discover roguishness where formerly he saw uprightness, cunning where he saw wisdom, gentleness where he saw steruness.

Physiognomy will help to improve his mind, by enlarging its view, and by turning it more upward. He has but to approach it in a proper, reverential spirit: to get light for himself, to help to spread light among his fellows, and to humanize that whole of which he is an inseparable member.

In the education of the young it is of incalculable use.

The study of it for selfish purposes—for instance, to gratify idle curiosity,—is an ignoble motive, which will in its season, bear its proper fruit.

END OF INTRODUCTION



## FROM THE EDITOR'S NOTE-BOOK.

MONEY?—"An article which may be used as a universal passport to everywhere, except to Heaven; a universal provider of everything, except Happiness."

BUDDHISM.—In his great work, the "Conflict between Science and Religion," Dr. Draper has these significant words: "The idea of emanation from the Active Intellect and absorption by it, in one of its forms, was the idea developed by SAKYA MUNI, in India, in a most masterly manner, and is embodied in the vast *practical* system of buddhism" (p. 138).

WORKERS.—A. J. Davis, the seer, makes some very nice distinctions when he says: "Some men work with the hands: these are Manufacturers; others work with their passions: these are Malefactors; a third class work with their virtues: these are Benefactors; still others, belong to no party, being neutral in qualities and motives, work for anybody in every way: these are simply Factors."—G. H.

—SOUL-OWNERS.—Once I heard Felix Adler, the eloquent jew, speak these words: "The first thing for a man to do is to become the owner of his own soul. There men who in the presence of others are always under restraint without many times realizing it. The teacher is not he who pins the thought of the pupil, but he who causes him to think for himself, and puts him in the way of being master of himself. The very opposite is the effect of the undue influence. It makes you smaller. When you find yourself in such company get away from it; for it is an unhealthy, malign influence." [Get away from the priests.]

TRINITY.—The mystic buddhists teach, that every BUDDHA, while preaching the Good Law on earth, manifests Himself simultaneously in the three worlds:

In the Formless world, as a DHYANI BUDDHA.

In the Form-world, as a *Bhodhisattva*.  
In the Natural world, as a Man.

Here we have Swedenborg's DIVINE MAN, *Heavenly man*, and Natural man.

INHERITANCE.—At the solemn moment of death no man can fail to see himself in his true colors, and no self-deception is of any use to him any longer. Thence the following happens: As at the instant of drowning man sees marshalled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness unadorned by either human flattery or self-adulation, and, as he is; hence, *as he*, or rather his Astral Double combined with his Kama principle, *shall be*. For the vices, defects, and especially the passions of the preceeding life become, through certain laws of affinity and transference, the germs of the future potentialities of the Animal soul (Kama rupa), hence of its dependent, the Astral double (Linga sarira), at a subsequent birth. It is the Personality alone which changes; the real, re-incarnating principle, the Ego, remains always the same; and it is its Karma that guides the idiosyncracies and prominent traits of the *old* Personality that was (and that the Ego knew not how to control), to re-appear in the *new* man that will be. These traits and passions pursue and fasten on the yet plastic Third and Fourth Principles of the child, and, unless the Ego struggles and conquers, they will develop with tenfold intensity and lead the adult man to his destruction. For it is they who are the tools and weapons of the karmic Law of Retribution. Thus our good and bad actions "are only tools with which we paint our likenesses at death;" for the new man is invariably the son of the old man that was.—BLAVATSKY.

PHILOSOPHY.—Schopenhauer's chief consolation is philosophy—"a plant which, like the Alpenrose, or the Fluenblume, only flourishes in the free

mountain air, but deteriorates under artificial culture." Not, indeed, as he emphatically adds, the philosophy of sophists, charlatans, obscurants, who falsify and stunt knowledge, and, least of all, the philosophy of that arch-sophist, the priest, who [he roars aloud] has corrupted the very organ of knowledge, the Understanding itself. But [here his voice takes a milder tone] a philosophy [like that of the BUDDHA] which is no church and no religion.

It is a little spot on the earth, accessible to but a very few, where truth, everywhere else the object of hatred and persecution, can at once find release from all constraint and oppression, can, as it were, celebrate its Saturnalia, which permit free speech even to the slave, can even have the "prerogative" and the first word, rule absolutely alone, and let no other hold sway beside it.

RE-INCARNATION. — Somebody asks Gould's *Notes and Queries* this question: "What are some of the strongest expressions of modern divines that seem to favor the doctrine of re-incarnation?"

And the answer is:

"Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."—Mal. iv, 5.

"Elias truly shall first come and restore all things."—Matt. xvii, 10.

"Adam, Enoch, and Noah, might in outward appearance be *different* men, but they were really the *selfsame* divine person who had been promised as the seed of the woman, successively animating various human bodies."—Rev. G. S. Faber's "Origin of Pagan Idolatry," vol. iii, 612.

To this answer may be added:

Joseph Glanvill's "Seven Pillars of Hypothesis of Pre-existence:"

1. All the divine designs and actions are carried on in pure and infinite goodness.

2. There is an exact geometrical justice that runs through the universe, and is interwoven in the contexture of things.

3. Things are carried to their prop-

er place and state by the congruity of their natures; where this fails we may suppose arbitrary management.

4. The souls of men are capable of living in other bodies terrestrial; and never act but in some body or other.

5. The soul in every state hath such a body as is fittest to those faculties and operations that it is most inclined to exercise.

6. The powers and faculties of the soul are either spiritual or intellectual, or sensitive or plastic.

7. By the same degree that the higher powers are invigorated, the lower are abated, as to their proper exercise.

Then we have Swedenborg's statement as to the sorrow of the Devas—Angels, or Human souls at rest—when the cause, or karma, which enables them to rest and recuperate is nearly exhausted, and they are about to become enfleshed again. Then we have this:

"Man, as to *all* his Degrees, exists similarly *before* his birth, as afterward."—S. D. 2591.

Jeremiah, the prophet, relates that Jehovah, the Jewish god, said to him:

"*Before* I formed thee [thy body] in the belly, I knew thee."—i, 5.

And Job says:

"Naked I came out of my mother's womb, and naked shall I *return* to it."—i, 21.

CAUSE—EFFECT.—"The wrong-doer, on the dissolution of the body, after death, is re-born into some unhappy state of suffering and woe. The well-doer, on the dissolution of body, is re-born into some happy state in heaven."—The Book of the Great Decease.

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THE BUDDHIST RAY.—Unbound copies of the 2d (1889) and 3d (1890) vols. can be had at 50 cents a vol. The 1st vol. is out of print.