



THE BUDDHIST RAY

BUDDHA DHARMA SANCHAL

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The Heathens at the Parliament of Religions.



HE benefits to the heathens growing out of this parliament are many, and in their ramifications untraceable and incalculable.

We do not at this early date, though the mass of documents before us might justify it, wish to go into details touching these: but only to make a few general remarks.

It seems that the parliament was, upon the whole, characterized by tolerance and harmony; a fact which all buddhists must love to hear.

With the exception of a little error committed by brother Joseph Cook of Boston, who sought to "stampede" the parliament in favor of christianism, by "waving a Bible over his head, and yelling," and another little error committed by our christian sisters, to be mentioned presently, nothing inharmonious occurred.

Passingly we would remark that the action of brother Cook was imprudent, especially before so many women; for,

though a white man and christian, it nevertheless made him, in their eyes, look less beautiful than the swarthy man and heathen. Thus did brother Cook fulfill the scripture that saith:

"The sinner is never beautiful."—*Lalita Vistara*, ch. 12.

We are pleased to record the fact, that the heathen delegates spoke and acted with their wonted modesty and conciliation: so that the fair name of heathenism was not stained by illogical arguments (yells) and inappropriate gestures (waving of Bibles). And especially are we pleased to record the fact, that our own delegates sustained the fair name of our brotherhood. To be sure, brothers Hirai and Dharmapala said something to the discredit of the christian missions in their respective homes, but it was said in tone so sweet and with manner so gentle, that our christian sisters applauded. Thus did our brethren fulfill the scripture that saith:

"Whatever words are humane and lovely, reaching to the heart, pleasing to the people, beloved of the people,—such are the words the buddhist speaks."—*Tevijja-sutta*, ch. 2.

Our fair name was moreover sustained individually by brother Dharmapala, who, ungrudgingly shook hands with the many hundred christian women that thronged about him for that purpose, and wrote his name in their autograph-albums, and on their fans:

very wise actions, that will tend to decrease the contributions to the missionary funds the coming christmas, and will also make the christian maiden less shy of a buddhist lover.

The little error committed by our christian sisters, referred to above, was their catcalling the "turk." It made an unpleasant impression upon the heathen brethren, who saw in it a lack of that caritative feeling which should animate a religious parliament.

We would suggest that a parliament of this kind be held every five years. It would tend to draw together humane and spiritual men of all creeds, and it would delight the women.

Now we must close this the sixth year of THE BUDDHIST RAY, the little harbinger of the larger light to come.

Adoration to the Triple Gem: The BUDDHA, our ideal man; the TRUTH, our ideal light; and the COMMUNION OF SAINTS, our ideal society!

[The Open Court.]

Aunt Hannab on the Parliament of Religions.

WALL—I'm glad enough I'm hum agin—kin rest my weary brain,
For I've seen an' heered so much *too* much, I guess I've heered in vain.
I thought th' Fair was mixin' an' th' Midway made me crawl,
But th' Parl'ment of Religions was th' mixin'est of all!

I seen th' turks agoing round th' Midway in th' Fair,
But our minister reproved me when he seen me peep in thair.
"Defilin' place" he called it, an' th' turk "a child of sin;"
But th' Parl'ment of Religions took all them heathen in.

It made me squirm a little, to see some heathen's air,
As he told us christians 'bout our faults an' laid 'em out so bare,
But thair flowin' robes was tellin' an' th' air mighty takin' folk,
So th' Parl'ment of Religions clapped to every word they spoke.

I listened to th' buddhist, in his robes of shinin' white,
As he told how like to Christ's thair lives, while ours was not—a mite,
'Tel I felt, to lead a christian life, a buddhist I must be,
An' th' Parl'ment of Religions brought religious doubt to me.

Then I heered th' han'some hindu monk, drest up in orange dress,
Who sed that all humanity was part of God—no less,
An' he sed we was *not* sinners, so I comfort took, once more,
While th' Parl'ment of Religions roared with approving roar.

Then a cath'lic man got up an' spoke, about Christ an' th' cross;
But th' christians of th' other creeds, they giv' thair heds a toss.
When th' babtist spoke, th' presbyterians seemed to be fightin' mad,
'Tel th' Parl'ment of Religions made my pore old soul feel sad.

I've harkened to th' buddhist, to th' hindu an' th' turk;
I've tried to find th' truth that in our different sects may lurk,
'Tel my pore old brain it buzzes, like its goin' religious mad—
For th' Parl'ment of Religions nigh put out th' light I had.

Must I leave all this sarchin' 'tel I reach th' other side?
I'll treat all men as brothers while on this airth I bide,
An' let "Love" be my motto, 'tel I enter in th' door,
Of that great Religious Parl'ment, where creeds do n't count no more.

Three Eminent Christian Scholars.

WE believe that the following biographic sketches will be of use to our readers in the "Darkest" Asia, where the christian missionary doth labor :

I. JEAN HARDOUIN. This "singularly learned and learnedly singular" jesuit, philosopher, and numismatist, was born in 1645, at Quimper, Brittany. He received his first education in the schools of the jesuits, where he proved himself so apt a scholar that at the age of 20, he was admitted into that order. He completed his studies in Paris. In 1683 he was, because of his uncommon learning, appointed librarian of the college of Louis le Grand in which office he enjoyed full leisure for the literary pursuits in which he delighted.

Here he wrote those works which have made him famous with thinkers, and notorious with christians: "Chronology Restored according to the Medals," and "Prolegomena to the Criticism of Ancient Authors," both in excellent latin.

In these he maintains that his researches have led him to the conclusion that most of the medals and coins held to be ancient, are the fabrications of the Dark Ages; and further, that most of the so-called classics, profane and sacred, are the forgeries of the christian monks of the 13th century.

Let the reader reflect upon the significance of the following: the erudite Father makes the positive statement, as the outcome of a long and industrious research, that the Septuagint version of the Old Testament, and even the greek text of the New Testament, are the works of the Dark Ages; thus not of jews and "primitive" christians, but of mediæval christian monks. And further, that the New Testament was originally written in *monkish latin*.

Father Hardouin's contempt for the ecclesiastical forgers and interpolators of Mediæval Europe was unbounded; and he availed himself of every opportunity to hint that the christian church

and scriptures are not of the origin supposed. One of his friends ventured one day to tell him that his "idle dreams" (*reves oiseux*) hurt the christian public. "Ah," exclaimed Father Hardouin, "do you then imagine that I have all my life got up at four o'clock in the morning to tell but that which others have told before me?"

The works of Pere Hardouin are of great historical value. His edition of Pliny is a prodigy of learning and industry. And his work on the "Church Councils" is remarkable for the fact that it shows that all the councils before that of Trent (1545) are chimeras. When some one asked him how that could be, he answered, "Only God and I know." In other words, our Jesuit knew that neither Jesus nor his disciples founded the church, though prudence forbade him to say so openly. As a christian he had to play a double role: that of a priest and a critic.

Besides the works mentioned, Jean Hardouin wrote a vast number of dissertations and essays. He died at the age of 83, in the convent of his order in Paris, Sept. 3, 1729. The church has studiously concealed his name.

II. JOHN WILLIAM COLENSO was born in 1814, and was educated at St. John's College, Cambridge. From 1838 till 1842 he was one of the masters of Harrow school, and for the next four years tutor of St. John's college. In 1846 he was appointed rector of Forncett St. Mary, and in 1854 first bishop of Natal, South Africa. He published many important educational and theological works; but his fame rests chiefly upon his monumental work, "The Pentateuch and Book of Joshua Critically Examined." In this the author proves that, as they stand, these books are not the products either of the the age to which they are usually assigned, *nor of the authors whose names they bear*; and that they are not historical but legendary and mythical. And the higher critics of to-day have shown that the good and truth-loving bishop was right.

A tempest of disapprobation burst forth upon his head, from his professional brethren, especially at home,

and his Metropolitan declared him deposed from his see. But on an appeal to the privy council in 1865, the deposition was pronounced null and void.

Bishop Colenso died a few years ago.

III. EDWIN JOHNSON was born in 1842. He was graduated in honors at London university; and studied for the ministry at New college, South Hampstead. In 1865 he was ordained a congregational minister, and officiated till 1879. In that year he was appointed professor of classics at the New college, which position he retained until 1887. During his ministry he edited several learned works, and wrote in the leading magazines.

Prof. Johnson is complete master of monastic latin, and an expert in everything that pertains to the history of the christian church. Most of his life has been occupied in research; and in research too, not in encyclopedias and authorised church histories ("Mississippi of falsehoods") written by interested men, but in original documents.

His principal work is "The Rise of Christendom;"* in which, independently of pere Hardouin, he shows when and where and by whom the Bible was compiled.

It is now about thirty years since we first asked the question: When, where, and by whom was the Bible compiled? For about twenty years we have been morally certain that this document did not exist in the first three centuries of this era: in other words, that the so-called "primitive christians" had not for their spiritual guide these Books (*Biblia*). We have suspected (but no more) that the holy mother church at Rome could answer our question. Hardouin and Johnson were not responsible for our scepticism and suspicion, for neither of them had as yet entered our horizon. Study, reason, and several christian priests in Europe, convinced us of the spuriousness of christian "history" and "revelation."

*Watts & Co., 17 Johnson's Court, Fleet street, E. C. London. Pages, 500. Price, 7s. 6d.

If the reader will turn back to the October number of this magazine for 1888, he will there find these words:

"After a long and diligent study of the original scriptures of the jews and the christians, and after a like diligent study of the history of the jewish and christian churches I utterly fail to see anything original in them, except apings, perversions, FORGERIES, and INTERPOLATIONS."—p. 77.

O Soul of our soul! how, after all, thou didst point in the right direction.

We were right in suspecting when, where, and by whom we buddhists were eternally damned. Prof. Johnson informs us, in his "The Rise of Christendom," that the sentence upon us was pronounced in the *Dark Ages*, in *Europe*, and by the *christian monks*, the compilers, composers, and forgers of the holy *Biblia*. And we believe him, though we may not yet be prepared to believe his theory as to the precise origin of all the original manuscripts of the doom. There were, we believe, sources other than the moslem upon which to draw in the compilation of it.* But no matter about that, for in the main the author is unquestionably in the right. Christian priests, with a few honorable exceptions, have in all ages falsified, forged, and interpolated; and in this our very day they are at it. Suppose we prove our charge. Concerning "American Bibles" we read as follows:

"Many of the [modern] Bibles carry a fraud on their title-pages. The first american Greek Testament purported to be a reprint of Mill, while it was more nearly the Flzevir or Beza text. Wilson's Diaglott professed to be an accurate reprint of Stephens', while it was not. The Greek-Latin New Testament was published in New York in 1824, and republished in 1858. It was considered the most popular Greek Testament printed in America, and professed to be a reprint of John Leusden's; but recent years has proved it is not; and it has been shown that it makes other pretences on the title-page..."—Gould's "Notes & Queries," Oct. 1893, p. 229.

To this we might add that not many years ago, a "child of god" offered for a fortune a very 'ancient,' 'pre-christian' manuscript of the Old Testament

*See Gerald Massey's "The Historical Jesus and the Mythical Christ," and Dr F. L. Oswald's "The Secret of the East:" both of which contain valuable hints.

to the British Museum ; and that when the experts of the Museum pronounced it a forgery, he committed suicide in sheer financial disappointment.

O ye believers ! when these falsifications and forgeries occur in this very century of experts, critics, savants, newspapers, telegraphs, post-offices, etc. ; dare ye tell us heathens that ye have the heavenly fount of truth, and we not ! With the writings of Hardouin, Colenso, Johnson, and a host of other christian scholars before us, dare ye quote Moses, Jesus, Paul, or Pope against us !

Copleston's "Buddhism."

IN their anxiety to show how unfairly bishop Copleston has treated the Triple Gem, the critics have overlooked the humorous side of his work, and have so deprived their readers of much pleasure. For, that his Lordship is a first-rate humorist, is amply demonstrated therein.

At Colombo, Ceylon, where his Lordship's throne standeth, the heathens publish a magazine called the *Buddhist*, which, instead of imitating the christians in their abuse of the heathens actually follows suit by abusing the christians.

Another immoral publication from the same source is "A Buddhist Catechism ;" full of atheism. The bishop does not say so, but the authorship of it is ascribed to a black magician, who in the first century of this era incarnated himself first in New York, then at Colombo, and lastly at Adyar ; where he was slain by a powerful band of irish and american brahmans of high caste, deeply read in vedic lore, and in telephonic communication with Mahadeva on the summit of Mt Meru.

In Ceylon, says his Grace, when a woman is knocked down and injured, say, by a bullock, and an englishman humanely lifts her up into his carriage, and transports her to her home, himself walking behind, the female bystanders shout :

"This must be a god ! No [sinhalese] man would do this."

So demon-like is the sinhalese that he will not help a dying man out of the burning sun into the shade, even though piteously implored to do so. Hence, he is not a beast ; for a beast shows mercy to its kind : he is a fiend incarnate.

"The sinhalese stand first on the list of murderers, perhaps in the world," says his Grace. They have now for *three hundred years* been under christian influence, catholic and protestant, with steady moral deterioration.

"It is hardly too much to say of whole districts [of Kandy] that marriage is unknown."

The kandians live like poultry. They are Messalinas and Borgias. Two-thirds of the buddhist monks there, are forgers, perjurers, thieves, whoremasters, and sodomites. In the Tooth Temple according to Miss Gordon-Cunningham, these impostors have a large yellow crocodile fang mounted on a golden lotus, and enclosed in a triple casket. This fang is at certain times exposed to the ignorant multitudes as—a tooth of the BUDDHA ! But hear the humorous bishop :

"The Ramayana (buddhist) monks are not admitted, or do not go to the Temple," because,

"they aim at a more genuine poverty, possess no lands, use no smart robes or silk umbrellas [like the impostors], but carry only the native palm-leaf umbrella, and avoid all association with hindu rites and temples," etc.

Exquisite !

The influence of the arch-abbot Sumanigala, the president of Vidyodhya college at Colombo,

"is powerful for good ; and the lads while at the college for the most part live well ; but most return to their [inherited] bad lives when they get back to their pansalas [monastery schools]."

The failure of the good arch-abbot enduringly to influence the lads against the contamination of the impostors, is owing to the fact that he is not backed by the holy ghost of mediæval Europe.

Buddhists in America and Europe, imagine that any man who wishes to enter the Path can do so, provided he shows upward tendencies and a good heart. Herein, says his Lordship, do they show their ignorance : their ancient buddhism. To become a buddh-

ist monk in Ceylon, brains, upward tendencies, and a good heart, are not requisite, so you have but caste!

Shade of SAKYAMUNI!

Touching the death of our LORD, the bishop informs us that this humane vegetarian died from eating "dried pork;" though the initiates state that He died from exhaustion of karma and from eating poisonous "boar's delight" [truffle] unwittingly served Him by the goldsmith Cunda.

The buddhists in Ceylon despise "esoteric" buddhism and the theosophists, because of their claims to supernatural powers and Arhatship. His Lordship does not say so, but we have private information that this is owing to the many priestly juggleries of the irish and american high-caste brahmans.

When the heathens at Colombo celebrate the BUDDHA's birth-day, to the infinite amusement of his Grace, they placard the walls with mottos like this:

"God bless our LORD BUDDHA!"

When a sinhalese is upbraided because of bad behavior, he replies:

"What can you expect of me? I am only a buddhist!"

When he wants to be trusted he says:

"You can trust me, for I am a (roman) catholic."

Punch cannot match this:

"'Christian behavior' means in all lips, 'good behavior.' I suppose no one has ever heard a sinhalese use 'buddhist conduct' as synonymous for 'good conduct.'"

When his Grace becomes serious, we wonder at his humanity, it is so truly buddhistic. His picture of the buddhist lads at Colombo, who in the face of extreme poverty, seek to obtain learning, is pathetic; and his picture of the monks, who, in the face of christian ridicule and contempt, seek to follow their MASTER, is sublime.

"*Buddhism has not produced the vices of the people,*" says the serious bishop. It would hugely interest us to know what has produced them. But his Lordship prudently maintains silence. "The monks are now living better lives," we learn; and, "they are sent out in every direction to teach the people." When his Grace quotes the Mahavansa, concerning the life of the sinhalese buddhist king, Aggabodhi,

he almost persuades his christian reader to become a buddhist:

"He was constant in his attendance on his mother, both by day and night; and he was wont daily to wait on her betimes and anoint her head with oil, and cleanse her body, and purge the nails of her fingers, and dress her in clean soft clothing. . . . He made offerings of flowers and perfumes to her, as at a shrine, and then bowed himself before her three times. . . . Afterwards he fed her from his hands with dainty food, and himself ate the remnants, whereof he scattered a portion on his own head. . . . He laid out her bed carefully with his own hands. . . . And when he departed from the bed-chamber he turned not his back upon her, but stepped back noiselessly till he could not be seen. . . . In this selfsame manner did he serve his mother all the days of his life."

"On one occasion, when he spake disdainfully to his servant, and called him a slave, it grieved him so that he himself sought to obtain his servant's forgiveness." (xxxii.)

Swedenborg's Genii.

THE christian swedenborgians state that Swedenborg does not teach the existence of nature-spirits or elementals; but in this, as in many other matters, they show their ignorance. For he calls these beings Genii, Active and Living Forces, and Furies, and says of them: "They have nothing in common with those [humans] called Spirits;" "they do useless and evil things, but *do not think*;" and, "they are *not speaking spirits*."—A. 5977. D. 5075; 597. The Genii have not yet entered those spheres of Nature in which mind is acquired, and so do not think and speak. But hear our mystic:

"There are other Forces which also pertain to the world, because they are in the world, and are called Genii. . . . These are indeed spirits, but not truly Spiritual Essences [like humans] and are therefore to be called Natural Spirits. . . . These are those Active and Living Forces which act into that part of man called the Lower mind."—Ad. 933; 986.

If unrestrained, he says, these Furies would destroy the human race.



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"Man, as to ALL his Degrees (or Principles) existed similarly BEFORE his nativity as (he exists) afterward."—SWEDENBORG.

NOTES.

We thank the editor of the *Moslem World* for a moslem prayer-book and some lectures.

—Stephen H. Alison writes in the *Agnostic Journal*: "The *Journal* is evidently appreciated by our friends over the water."

That is correct. And we congratulate our agnostic friends upon the acquisition of Prof. Johnson to their already large brain-force. But why try to slay him with the little "moabite" stone, when the large stone, which the angel rolled away from the holy sepulchre, can be had at Jerusalem?

—The *Buddhist* says: "In London Mr Dharmapala was shown the Oriental Department of the British Museum, where he was much interested in the statues of our LORD, illustrating the various ages of hindu, burmese, and græco-indian art. An indian gold coin bearing a date corresponding to the year 70 of the christian era was shown him, on which was a standing figure of our LORD in the act of preaching, with the inscription 'BODDO' in greek

uncials under it.... The extremely rare manuscript on buddhist psychology which Mr Dharmapala brought with him has excited great interest and will probably be edited and translated by professor Rhys-Davids."

—*Food, Home and Garden* laments thus: "Every american and every christian, indeed all who are interested in our western civilization, and wish to reform[?] the peoples of the Orient, must feel humiliated at the terrible arraignment of christian missionaries at the Parliament of Religion... The buddhists and brahmans did well to show their hostility to subsisting on the lives of others, though these others are called brutes."

—A noted american platonist writes: "Allow me to express my appreciation of the philosophic work you are doing through the BUDDHIST RAY. I wish you would give us more of what is technically known as 'southern buddhism.'" We will, when our means become a little larger than they are at present. Solomon said: "Let every bird sing according to its [printer's] bill."

—"The greatest test of character," says the *New Californian*, "is the power to forego at any moment the most engaging personal desire, giving preference to a duty, or to make some great moral resolve without a witness, and abide by it."

—"The true doctrine of re-embodiment," says the *Flaming Sword*, can only come through the line of the one who has demonstrated the power of theocrasis, namely; Christ the Lord. In the doctrine of buddhism, this would be called absorption into NIRVANA. The BUDDHA did not attain to it, therefore He was a poor annunciator and revelator of the conception." The unbounded assurance of these christian sectarists, is enough to make a cat speak.

—The Bacon-Shakespeare controversy in the *Arena* has closed with a verdict of 20 for Shakespeare, 4 for a composite authorship, and 1 for Bacon.

PS Your subscription expires with this number. We should be pleased to have you renew it.

—As we are about to go to press, we receive a precipitated letter dated the "Himalayas, Nov. 10, '93," and signed (Mahatma) "E.*.*," officially notifying us of the suspension of two esoteric buddhists from the Esoteric Section of the T. S., by the Lady High Sanyassini, for speaking slightly of of the miracles lately performed by the Lord High Ashbearer and Magician of the Section. That serves them right. Let exoteric buddhists take warning. We are also informed that the execution of the following esoteric buddhists, for the same crime, will shortly take place: Frederick Millar, E. T. Sturdy, R. Harte, H. S. Olcott, Bert. Keightley, C. Pfoundes, Stephen H. Alison, and W. E. Coleman. We congratulate the Lordbishops of the Theosophical Church upon the discipline maintained. Don't let the heathen rage.

—Speaking of the "reasonable hope" of the salvation of the heathen, entertained by some liberal christians, Gen. M. M. Trumbull says in the *Open Court*: "During the late Parliament of Religions I had the pleasure of meeting, at the house of a friend, some buddhist bishops from Japan, and I spent some hours in conversation with them in matters of theology. To my delight I found that all of them entertained a 'reasonable hope' that God has made some provision by which the christians who die without any knowledge of the BUDDHA may nevertheless be saved. And I met a mohammedan who hoped in the same way." Be of good cheer, General, there is hope even for a monist.

—The *Light the East* for Sept. comes to us from Calcutta with a new heading (a little familiar to us), and with much oriental wisdom. Would our learned hindu brother, the editor, get the Chela that writes for his magazine, to answer this occult question: What is the difference between the letters precipitated by hindu Adepts through the mediumship of the late Mme Blavatsky, and those precipitated through that of our irish and american brahmans?

—We have received several numbers of Mrs Victoria Woodhull Martin's new magazine the *Humanitarian* (Swan Son-

nenschein & Co., London), which is devoted principally to stirpiculture, or the advocacy of the reproduction of the fit alone, and the suppression of the unfit. We strongly sympathize with this phase of Mrs Martin's work. We have always been opposed to the multiplication of the spawn of evil which swarms everywhere about us.

—We have a few photographs of "Buddharay," the home of this magazine in the Santa Cruz mountains, for sale. Price, 50 cents a copy.

—An Astrological Bureau has been established at the office of the *Theosophist*; and subscribers (not others) can gratis have their horoscopes cast by two astrologers: one a european, and the other a hindu. We have had our "horoscope" cast thrice by western-psychometrists. Still, there may be something in astrology.

—Dr L. A. Waddell writes: "In addition to the discovery of the hermitage where the BUDDHA spent the rainy season of the 16th year of His ministry, it is interesting and important to find that a famous incident in the life of the BUDDHA, which occurred here and which has hitherto been considered a solar myth, is in fact an almost unembellished record of a local event."—*Journal of the R. A. S. Bengal*.

—Our japanese brethren, the Messrs Ohara, father and son, have sent us their likenesses; and we are glad to see their kind faces. Mr Ohara, Jr, has now a japanese translation of "Swedenborg in the Lamasery" ready for the press. It will contain some additional matter and portraits of Swedenborg and the author. Our english brother, capt. Pfoundes, now lecturing in Japan, has also favored us with a likeness. We hope that also our other brethren in far-away lands, who see the RAY, will likewise remember us.

—The Nov. number of the *California Illustrated Magazine* contains an article on "Spirit Photography," the writer of which maintains that the departed can be photographed. Illustrations of such work are given. The address of this magazine is now, 47 Lafayette Place, New York. The dearness of printing on this coast compelled the publishers to have the work done in the east.

—The San Francisco *Chronicle* says: "Rev. C. O. Brown, pastor of the First Congregational Church, who has been attending the Parliament in Chicago, declares it to have been a 'stupendous farce' and says that 'it is high time that some voice were raised against a congress where the disciples of Christ met in fraternal greetings with the representatives of various idolatries, under every one of which many christian missionaries have suffered martyrdom.'" We think pastor Brown misjudges the heathen delegates. We are positive that the buddhists had never tasted missionary flesh. The brahman was a vegetarian. The shintoist, who, to show his brotherly love, kissed three christian women before the whole Parliament, had not been fattened with missionary flesh. The jain was a strict vegetarian and humanitarian, who would not kill and eat a mouse, let alone a missionary. And the fat, god-natured konfucian had eaten nothing stronger than rice and pork.

—Rev. W. J. Lhamon, in the *Andover Review*, says that recent theosophy is antagonistic to christianity. He is misinformed, or purblind. Let him only join the Miracle Section of the Theosophical Society, and he will learn that it is not.

—Sensational brother Stead, who edits the *Review of Reviews*, discovered some time ago that he is the writing-medium of one "Julia," in Spookland. With an eye to business, he made up his mind to get out a new "occult" sensation, *Borderland*, by name; and so he wrote to a number of prominent englishmen for their sentiments as to the utility of it. The sentiments came! The Archbishop of Canterbury: They are phenomena of a class which appear mostly in uncivilized states of society, and are exhibited in persons of little elevation of intellect. Rev. Dr Bagshawe: The intelligence which uses your hand is the Devil. Father Clarke: The net result will be detrimental to virtue and truth. Lord Kelvin: Imposture and bad observation. James Geikei: It will tend to increase the population of our lunatic asylums. Prof. G. F. Fitzgerald: The Border-

land you desire to study is in close proximity to hysteria, lunacy, etc., and people without a sound scientific scepticism, like theosophists, are as useless as scientific investigators as archbishops. Dr D. Macleod: Your paper will be sure to contain the unsifted and sensational accounts of credulous and nervous people. Dr E. Ray Lankester: A person of your unsound mind and shallow scientific education is no more fit to investigate these phenomena of nervous disease and jugglery than is a child to navigate a balloon. Brother Stead styles this the "intellectual arrogance of the brahmin, naked and unashamed."

—Pundit Gopalacharlu, the treasurer of the Theosophical Society, having stolen some odd five thousand dollars of the Society's funds, and spent them in riotous living, committed suicide lately at Madras. In the life of this "Charlie," there were two facts that would have disqualified him for holding the responsible(!) office of treasurer of THE BUDDHIST RAY: first, he was an offspring of Brahma's mouth, an hereditary priest; and, second, a member of the Miracle Section of the Society, where evidently he learnt the occult trick of hypnotizing auditors. Col. Olcott states that, though it is distasteful to him, he will hereafter keep the funds in his own pocket: a very poor plan, since no one can serve both God and Mammon successfully. We would respectfully suggest a better plan: get a woman to take care of them! To be sure, a woman has many serious disqualifications; like, tobacco-chewing, swearing, drinking, betting, and giving champagne-dinners, jewels, and silks to the "girls" ("for value received"); but along with these vices she has some virtues, essential to a treasurer. There is but one caution to be observed in the selection of a woman for this office: with the ophthalmoscope we have examined the eyes of hundreds of women and have discovered this secret, that, if the right eye of a woman be empty and clear, she is then sane and trustworthy; but, if there be a *man* in it, she is hypnotic and untrustworthy. Try a woman, Colonel!

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The Dhyanas.

REV. R. S. HARDY.

THE monk who intends to practice Profound Meditation (*dhyana*) seeks out a retired locality, as, the foot of a tree, a rock, a cave, a place where dead bodies have been burned, or an uncultivated and uninhabited part of the forest, and prepares a suitable place with his robe or with straw.

He then seats himself, cross-legged, in an upright position, with his mind free from attachment (to anything in the world) and all evil thoughts, and with compassion towards all sentient beings, putting away sluggishness and drowsiness, possessed of wisdom and understanding, and leaving all doubt, uncertainty, and questioning, purifies his mind, and rejoices. Like a sick man who gains health, he rejoices; or a merchant who gains wealth, or a slave who gains freedom, or a prisoner who gains liberty, or a traveller along a dangerous road who gains a place of safety.

Thus rejoicing, he is refreshed in body; he has comfort; and his mind is composed. But he retains reasoning and investigation.

This rejoicing is diffused through his whole body, as the wind entirely fills the bag that contains it, or as the oil in which cotton has been dipped pervades every part; it comes in contact with his organized frame on all sides; there is no part of his body that does not feel it.

Like an attendant who takes a metal vessel, in which he puts some of the powder used when bathing, and then mixes water with it, as much as is required, working them together, within and without, until the blending is complete; so does this rejoicing permeate through the whole body, and is diffused throughout every part.

In the second Profound Meditation, the monk has put away and overcome reasoning and investigation, and attained to clearness and fixedness of thought, so that his mind is concentrated on one object, and he has re-

joicing and gladness. There is no part of him that does not enjoy the pleasant result; as a deep lake into which no river flows, no rain falls, and no water springs up from beneath, is filled and pervaded in every part by the water, and is free from agitation.

In the third Profound Meditation there is no rejoicing, no gladness, and no sorrow; but there is tranquillity, which is diffused through every part of his body, like the water that nourishes the lotus, pervading every part, and passing from the root to the petals so that it is saturated with water throughout its whole texture.

In the fourth Profound Meditation, reasoning, investigation, joy, and sorrow, are overcome, and he attains to freedom from attachment to sensuous objects, and has purity and enlightenment of mind. These envelope him, as a man when he is covered by a white cloth from head to foot, leaving no part of his person exposed.

The monk who has practiced the four Dhyanas aright, has the power to bring into existence a figure similar to himself, with like senses and members;* but he knows that it is not himself, as a man who distinguishes one kind of grass from another, or a sword from its scabbard, or a serpent from its cast-off skin.

The monk has the power of *irdhi* [magic power], which is thus exercised:

1. Being one, he multiplies himself, and becomes many; being many, he individualizes himself, and becomes one; and he makes himself visible or invisible at will. As one who goes into the water and comes up again, so does he descend into the earth, and again rise out of it; he walks on water as others walk on dry land; as a bird he can rise into the air, sitting cross-legged; he can feel, and touch, and grasp, the sun and moon; in any part of space, as high up as the brahman-worlds, he can do anything he likes

*This is the Apparitional Body by means of which BUDDHAS, Arhats, and advanced Ascetics sometimes make themselves visible to others who are at a distance from them.—ED.

with his body, like a potter who has the power to fashion as he likes the clay, or as a carver in ivory with his figures, or a goldsmith with his ornaments.

2. By directing his mind to the thoughts of others, he can know the mind of all beings; if there be attachment to sensuous objects, he can perceive it, and he knows whether it is there or not; it is the same with all other evils and ignorances; and he knows who are firm or fixed, and who are unstable. This knowledge extends both to the Formful and Formless worlds (those in which there is body, and in which there is not), and it obtains as to those who are about to enter NIRVANA, and are Arhats. As a youth fond of pleasure, when he looks into a mirror, or still water, learns therefrom all about his face and appearance so the monk can distinguish the thoughts of others of whatever kind.

4. By directing his mind to the remembrance of former births, he sees one, two, a hundred, a thousand, ten thousand, and many cycles, of existences; and thinks: "I have been there, in such a place; and my name, family, color, food, circumstances, were of such a kind; I went from this place and was born in that place": tracing the manner of his existence from one birth to another, and from one locality to another. As a man who has business in another village goes there, and on his return remembers, "I stood there, and I sat there; there I spoke and there I was silent;" in the same way a man remembers his former births, whether one thousand or ten thousand.

5. By directing his mind to the attainment of Divine Vision, he sees sentient beings as they pass from one state of existence to another, and the position in which they are born, whether they are mean or noble, ill-favored or good looking. He sees that others, on account of errors they have embraced, or propagated, are born in hell, and that others again, on account of their merit and truthfulness are born in some heavenly world. As a man with good sight, from the up-

per story of his house, sees the people in the street; some entering the dwelling and some coming out, and others riding in vehicles of different descriptions; so the monk sees the circumstances of other beings in all worlds.

6. By directing his mind to the four kinds of evil: anger, a desire for existence, ignorance, and scepticism; he knows that this is sorrow, this the cause of sorrow, this the cessation of sorrow, and this the cause of the cessation of sorrow; and again, that this is evil, this the cause of evil, this the cessation of evil, and this the cause of the cessation of evil. His mind is free from the four kinds of evil. He knows, "I have overcome the repetition of existence; I have completed my observance of the precepts; that which is proper to be done, I have done; there is nothing further to which I have to attend; my work is completed and ended. As a man who stands by the side of a lake, when the water is clear and still, sees under the surface different kinds of shells, stones, potsherds, and fishes, some in motion and some at rest, and thinks, "Here are shells, here are stones, here are potsherds, and here are fishes;" so the monk knows, "I have overcome the repetition of existence; all that I have to do, is done."

An Ancient Savior.

M. B. CRAVEN.*

[We publish the following little sketch, to show our readers how much the knowledge anent the LORD BUDDHA has augmented in the West since it was written, twenty years ago.—ED.]

THE narrative of SAKYAMUNI, or the RUDDHA, bears a strong analogy to the general order of saviors; though the accounts of His birth and life are various, and often conflicting. The date of His birth varies so much by different (western) historians, that some are of opinion that there was more than one reformer by His name,

*"Christianity before the Time of Christ. Boston, 1876." Page 15.

whereby the chronological computations have become confused.

The tibetan and mongol chronology fixes the one identified as SARVARTHA-SIDDHA or GAUTAMA, at about B. C. 1022 or 1027. His mother, Maia, was a virgin of the royal line, and is traditionally reported to have conceived him by a *ray of light*. A preternatural brilliancy is said to have illuminated the earth at the time of His birth: the blind were restored to sight, the deaf heard, the dumb spake, the lame walked, the crooked became straight; and many more such marvellous occurrences marked the period of His ingress, and subsequent devoted course through the world.

He assailed the arrogant and bigoted brahmin priesthood in the same manner that Jesus afterward did the hypocritical pharisees of his time; and inculcated a doctrine of peace, charity, and forgiveness, in harmony with the humane precepts advocated by the nazarene reformer.

Among His special commands were these: Thou shalt not tell lies. Thou shalt not partake of anything intoxicating. Thou shalt not destroy life. Thou shalt not obtain another's property by unjust means. And, Strive to overcome evil with good.

On the nepaulese pictures of Him is a luminous radiating appearance encircling His head, which the christians have imitated in their engravings of Jesus. There is now a remarkably well executed siamese painting to be seen in the temple of Watt Keim Mah or Mai, representing the rural scenery of the place and time of His birth, in a rustic retreat whither His mother repaired, when from home on a journey.

He was venerated by His disciples as having originally been a heavenly spirit, dwelling in the regions of light and holiness; and of His own free grace left Paradise, through compassion for the deplorable condition of mankind, whom He strove to lead into more upright ways.

He took toil and suffering upon Himself, that He might expiate their crimes, and mitigate the punishment to which they were held liable.

There are different accounts of His death,* but it is admitted to have occurred at a venerable age, after having seen His religion spread through a great part of India. Believers in His doctrine now comprise about one-third of the human race: all of whom christians suppose must go to hell, because they never heard of Jesus.

Charity.

DR PAUL CARUS.†

THE school house stands on the public square in the midst of a grove, and at recess the children enjoy themselves under the shadowy branches while the birds are singing in the trees.

After a stormy night one of the nests had been blown down and its inmates, some five or six half-fledged robins, were hopping around in the grass.

There was great excitement among the children, and to their honor be it said, there was no cruel boy among them, no mischievous young savage, who wanted to hurt the little creatures. Every one of the young folks was anxious to extend his charity to the helpless little birds. At last one of the urchins succeeded in gaining the confidence of the little robins, and he fed them.

At the next recess the same scene was repeated, at this time the birds were no longer timid. By and by they grew so tame toward the children of the school that on every morning they greeted them with twittering voices, anxiously waiting for their breakfast. At every recess one of the scholars fed the little birds.

One of the teachers observed the child-

*There is only one correct account. The author errs in attributing the belief in vicarious salvation to the buddhists. Vicarious salvation is an occidental doctrine, not an oriental.—ED.

†"Truth in Fiction. Twelve Tales with a Moral. By Paul Carus. Chicago. The Open Court Publishing Co. 1893." Price, \$1.00.

ren's dealings with the birds, and he praised their spirit of love and charity toward these helpless beings. But he forgot that not every well intended action has good results. The sympathetic sentiment is very laudable, but how very irrational are often the methods of charity.

Vacation time came, and the school was deserted. Some of the children played at home in their gardens; some went away with their parents on excursions; some had left the town to stay with relatives in the country; and the little birds waited in vain for their breakfast. These poor robins had never learned to earn their own living. They were so accustomed to the crumbs and other tidbits of their little benefactors, that, left to themselves, they were now unable to rely upon their own strength; and in the midst of a harvest plenteous for other birds, they perished miserably, from lack of ability to gain a living.

There is a lesson in this little story. Charity is a good thing, and the spirit of charity shows a generous and noble disposition. Charity toward those who cannot help themselves, toward orphans or the infirm and aged, is not charity but duty. In other cases the continued administration of charity is an evil in itself and productive of other evils. It pampers a pauper class accustomed to rely on charity.

There is but one charity which is commendable. It is that which gives men in need, the opportunity either to help themselves or to learn how to help themselves. All the help that man offers to man should tend to enhance his manhood, to make him stronger, freer, and more independent.

Buddhist Convocations.

BY C. SAMERESINGHA.

THE FIFTH CONVOCATION.

FOR the accommodation of the monks at Anuradhapura, Dewanampiya Tissa built a large monastery called the Maha Viharaya. As a true sup-

porter of the Good Law he did all he could for its spread; and after a peaceful reign of forty years he departed this life, in 276 after the death of our Lord. As he had no issue, he was succeeded by his brother, Uttiya, who reigned ten years at Anuradhapura, and died there. His brother, Maha Siva, succeeded him, and reigned ten years. Then his brother, Sura Tissa ascended the throne. It was in the tenth year of his reign that two tamil warriors came down from India and seized the throne.

Prince Asela, the ninth son of Mutasiva, overthrew at last the tamil dynasty, which had reigned twenty-two years. He had reigned but ten years, when another tamil prince, named Ellara, descended from India with a large army, subdued the northern territory of Ceylon, and reigned at Anuradhapura forty-four years.

When Ellara usurped the sovereignty, the governing prince at Magama, was Kawan Tissa. His eldest son, the celebrated Dutugemunu collected a large army and reduced the northern territory by defeating Ellara in a battle. Whereupon he became the supreme ruler of Lanka (Ceylon). He reigned twenty-four years, and died at the foot of Ruwan Weli Dagaba, which had been built by him, and in which he had deposited several relics of our Lord.

Upon Dutugemunu's decease, his brother Sedehe Tissa reigned eighteen years, and was succeeded by his son Thula, who survived him but a few weeks. Lemini Tissa, his brother, was then crowned, and reigned nearly ten years. He was succeeded by his brother Kaluna, who, in the sixth year of his reign, was slain by Maha Rattaka, one of his ministers, whose object was to seize the throne. But his attempt miscarried. For Kaluna's brother, Walagam Bahu, slew him and ascended the throne. At this time another tamil invasion occurred, and the king had to keep himself concealed for nearly ten years. During this time five tamils ruled successively at Anuradhapura. But the king collected a large army, marched against the ca-

pital, defeated the invaders, slew their leader Dhatiya, and once more ascended the throne.

Since the reign of Dewanampiya Tissa 219 years had now elapsed. During this period, buddhism appears to have reached the zenith of its glory in Ceylon.

The Arhats, foreseeing decline, resolved to hold a Convocation. They assembled for this purpose at the Maha Vihara, where also the king made his appearance, and addressed him as follows: "The Doctrine of our LORD has hitherto been handed down orally; the mental powers of future generations will gradually diminish, and the Doctrine will soon be forgotten, if allowed to be handed down orally, as has been done hitherto. Great king, the Three Pitakas should be committed to writing, and be thus preserved for future generations." And upon their request he furnished them with writing materials, and set aside the cave at Alulena in Matale for their use.

Five hundred Arhat-monks assembled now there and held a Convocation, which was conducted in the same manner as the former, except that here the Doctrine of our LORD was written down for the use of future generations.

This has been called the Fifth Convocation.

"Kabbila" and the Buddha.

THE following curious communication is culled from *Light*, a spiritualistic magazine. It was given through the mediumship of the late Mr Stainton Moses:

"[The control] Kabbila [Kapila?] came and spoke as follows:

"It is difficult for me to say if such a person as Kabbila really exists, and my memory of earth has almost passed away: when I look back, I find that I lived 800 years before Christ, and that it was about 2,678 years ago that I departed from your world. I see also that I was the founder of the Sankeer [sankhya?] philosophy, and that I originated the cardinal principles which were afterward embodied in buddhism.

Those who follow in my steps are many millions (400 millions I am told) and that is a great number for one man to influence. The four cardinal principles I put forth were:

1. The existence of evil. 2. The desirability of escaping evil. 3. The possibility of each human being freeing himself from evil. 4. The method of doing this, namely, by knowledge.*

I remember when I lived in India, the cradle of your race and religion, that I learned the doctrines of Manu, who became Manes in Egypt and Moses amongst the hebrews. He lived long before me and I opposed his system. Many good truths he taught, but his system was pantheistic, and he said that there was no god and no localised spirit in man. In opposition to him I taught that man has a spirit-body, and a particle of the Divine Spirit which must be freed from the influence of the material body, and must thus become free. I was the first who taught this truth. After me came the BUDDHA, who was like the Christ of the hebrews.† He expanded my teaching, and I influenced Him as I now influence this medium. He took up my ideas and founded on them a philosophy which is superior to anything that I now see in christian countries. The BUDDHA saw that the evil around Him came from conditions under which the spirit lives on earth, that is, from bodily influences. Hence He taught like your Paul, that the flesh must be subdued to the spirit, and that evil lusts must be overcome by fasting, meditation, and prayer, with food sufficient to maintain life and nothing more, until the spirit rises above the influences of the flesh and becomes a denizen of the spheres. What your spirits call the Spheres of Contemplation He termed NIRVANA, and He said it could only be obtained by contemplation. I once met the BUDDHA in spirit-life. He has progressed very high, and His work is not concerned with your earth."

*The reader will observe that these are the Four Noble Truths FIRST propounded by our LORD.—ED.

†Very doubtful. The existence of a physical hebrew Christ, has not yet been ascertained.—ED.

