



# THE BUDDHIST RAY

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## Sanskrit and Pali.



PROFESSOR Max Muller, the sanskritist at Oxford, has lately published an article in the *Nineteenth Century*, entitled, "Esoteric Buddhism;" which

is intended to be a criticism of the life and writings of the late Madam Blavatsky; and which has caused some controversy.

I wish to call the attention of my readers to a singular statement in this article; namely, that "no one can study buddhism unless he learns sanskrit and pali."

This may mean, and probably does mean, that unless we master sanskrit and pali, two very artificial, very difficult, and dead languages, we cannot grasp the BUDDHA's teaching, and cannot therefore become His disciples.

I do not wish to misunderstand or misinterpret the Professor's words; but it seems to me that such is their "spiritual" sense. And if I correctly interpret his words, it is by no means the first time that I make a hit. I have

in my day met many specialists, theologian, scientific, linguistic, and am pretty well familiar with their mode of thinking and speaking. Like the present german emperor, they usually "know it all," and their speech bewrayeth them.

In my youth, when I knew less of the world than I know at present, christian preachers used to tell me that my sceptic state of mind touching the plenary divinity of the judeo-christian mythology, chronology, history, poetry prophetic (=mediumistic) effusions, delusions, and superstitions, misnamed the Book (Bible), could be entirely removed by a conscientious study of the "sacred" originals: whereupon I procured a hebrew and greek library, and spent much money, and more valuable time, to acquire a knowledge of the "sacred" tongues.

I became a pretty good scholar (excuse my saying so!), and read the Holy Ghost's manuscripts through and through: a feat performed now-a-days by very, very few christian ministers even.

I mention this, not to boast, but to show my good readers that even in my youth I was of a turn of mind somewhat serious.

Most laborers in the biblical vineyard, especially those of the "higher criticism," complain that their labors bring them not much more than sour



grapes. Of course, my labors brought also me a fine crop of such ; but something besides. I learnt that no two of the "sacred" originals agree verbally, and that they are as full of errors, contradictions, villanies, immoralities, and blasphemies as are the unsacred translations.

As it is easy to study judaism and christianism without hebrew and greek so is it easy, at *this* day, to study the BUDDHA-doctrine without sanskrit and pali : notwithstanding Prof. Max Muller to the contrary. If the translations made by the english orientalists (in the "Sacred Books of the East," for instance), are so badly done as to necessitate the learning of sanskrit and pali to study the buddhist doctrine, then, I fear, that the Professor's labors are worse than vain, and that his editorship is a failure. But, I trow that he would strongly resent this intimation, and concede that the english Dhammapada is a pretty correct rendering of the original.

The fact is, that the simple, uplifting, sanctifying, and saving truths and charities of the BUDDHA, and of the primitive buddhists, can all be taught us in our own vulgar english tongue ; if not by this Professor and his collaborators, then, by others.

A man needs but be single-hearted : esteeming enlightenment and goodness above all else in the human sphere, and, if there is nobody else to teach him the Doctrine of Enlightenment, the very Devas will descend and teach him.

I know a man who was thus taught.

I beg not to be misunderstood. I esteem highly the study of sanskrit and pali : and, since these languages contain precious literary and philosophic treasures, I urge a diligent study of them ; and not only of them but also of the tibetan, burmese, siamese, chinese, and japanese languages : the languages of the oriental buddhists.

My doctrine is simple : To learn all I can ; for I know that I shall not be through with this infernal world before I have mastered every detail of it ; which includes all languages. An ignorant and impudent man may at

any stage of his ignorance and impudence claim to be saved through the merit of a goat or a god ; but a buddhist knows that he cannot claim salvation for himself while there is even one subject of which he is ignorant ; say, for instance, the state of life and thought of a snail.

We call our LORD SAKYA MUNI, the "OMNISCIENT ONE," because He could by an exertion of mind obtain immediate enlightenment upon any subject He desired. And when Jesus in a future incarnation attains unto BUDDHAHOOD, he, too, will by an exertion of mind be able to tell the Day of the Judgment ; which he could not, in his last incarnation (Mark 13. 32).

I trust that my editorial brethren in Asia, will not countenance Prof. Max Muller's assertion, and thereby furnish water for the mills of the christian missionaries. It would finely suit these gentlemen to be able to deter occidentals from seeking knowledge concerning the buddhist philosophy and life, by placing in their path two obstacles so huge as sanskrit and pali are.

We want no linguistic, or other obstacles in our way : for the buddhist essential teaching is so simple that a child can learn it ; and the buddhist essential life is so holy that anybody, but a devil, can live it.

Mark what I am about to say : It is a fact that truth is more readily comprehended than falsehood ; and a good life more easily lived than an evil. It is easier to comprehend the truth that, he who sows wheat will reap wheat, not cockles, than to comprehend the falsehood that he who sows cockles will, through the death of a goat or a god, reap wheat, not cockles. So it is easier to live a good life than an evil, since a good life is productive of harmony and peace, whereas an evil life is productive of inharmony and strife, with infinite sad complications, and makes an already burdensome life more so : no matter how much praying, psalm-singing, and reading of pious fiction we indulge in.

This is the genuine BUDDHA-teaching ; and in plain, vulgar english, too ! Heed it, brethren !



The Christian Advocate.

**The Parliament of Religions.**

THE Parliament of Religions is in keeping with the secularizing and material trend of this day. It is the legitimate offspring of the idea that we want mediation and mutual understanding between the christian church and the world, and between the religion of Christ and all *false* religions, that a better understanding will bring them nearer together and secure conciliation and points of mutual coherence and affinity.

Many good people favor it because they deem a comparison between the two will inure to the interests of the christian religion. Their motives are laudable, but their spiritual wisdom is at a fearful discount.

The attitude of the religion of Christ to all other religions is one of *eternal and uncompromising war*. It takes its position on the proud eminence of being the one and only true religion, and all others are false. . . .

Whenever the christian church goes into partnership or alliance of any kind with men of the world, she compromises, if she does not stain, herself. As a part and parcel of the World's Fair she is subject to their control, and in a measure becomes a party to all their acts. No wonder the romish church goes into it; no wonder that protestant churches which are rivaling Rome in trying to secure political and worldly influence, go into it; but we did hope that the southern methodist church would have stood aloof, and be content to strive and fight and win a kingdom for Christ along spiritual and unworldly lines.

Revue de Ling. et de Phil. Comparee.

**The Meaning of Nirvana.**

JULIEN VINSON.

THIS word has been much misunderstood in Europe. To get a clear comprehension of it you must bear in mind the doctrine of the BUDDHA. According to Him, in order to attain the supreme end you must understand

exactly the four truths, which are: the nature of pain, its causes, its termination, and the way which conducts to this termination.

Pain is birth, love, fortune, old age, death: in a word, everything which constitutes the *personality*. The cause of pain is the sensation which produces wants, the thirst for action and for living. The termination of the pain comes when this irresistible thirst, this individual activity, is completely exhausted. The way of salvation is the means of extinguishing this thirst, of putting an end to activity.

You attain salvation by passing through four states. The first state is that of conversion, of the knowledge of truth. The second is the last but one preceeding the new birth, in which the individuality is in some sort reduced to its minimum. In the third state, which is the last of corporeal life, the being is no longer capable of desire or hatred; he has become Venerable (*Arhat*); and this last word expresses that he has got rid of all aspirations, of all idea of permanence, of all feeling of his own wisdom, of all trace of ignorance. When he has reached that point he dies physically,\* and enters the fourth state, NIRVANA.

This word is generally thought to mean absolute material extinction. Such an interpretation is not exact. NIRVANA is the extinction of activity,† and, consequently, of personality, and nothing more, since life is but an illusion, an appearance, a partial manifestation of the substance, of which existence is a palpable fact. But whether the substance exists or not, after the vanishing of our personality, is of no importance. We shall no longer be subject to pain, to evil, to good, to the frightful yoke of life. The elements which compose our individuality,‡ detached at last from one another, will enter into the absolute repose from which they will go one by one to form other beings.

\*Not necessarily. The LORD BUDDHA lived 40 years after His attainment of NIRVANA.—ED.

†Not always.—ED.

‡Personality, he means.—ED.



St. James Gazette.

**Medical Superstition.**

It is touching to see the hold which the new superstition about germs and their destruction has obtained over the public mind during the last fifteen or twenty years. Every day somebody points to a new form of danger, hidden under some familiar guise, and asks anxiously how it is to be met. Every day fresh horror is added to existence by the announcement of some alarming discovery, purporting to bear the hall-mark of science.

All the actions of daily life, our down-sitting and up-rising, our clothes, our dwellings, the newspapers, the cab, the train, the theatre, our every bite and sup, our work and our play, all are fraught with the most hideous perils.

We have no business to exist at all: we ought to be dead: and in fact, properly speaking, we are dead, or next door to it.

Our doom has been spoken, and only one thing can save us, and that is to jump into a bath of carbolic acid, and stay there. For deadly germs lie in ambush on every hand; and we all know that they yield to no power but that of disinfectants. Has not medical science said so? Even the most illiterate know that.

Last autumn a gang of coalies at Hull refused to discharge a cargo of coals until they had been disinfected. This incident may stand as the high-water mark of medical enlightenment. The truly scientific attitude of the Yorkshire coal-heaver is a crowning triumph for those strenuous advocates of the late lamented "antiseptic surgery," to whom we owe the glorious reign of king Carbolic.

Have I overstated the case? If so, some allowance must be made for a man who has been disinfected by a doctor (with his tongue in his cheek) so often as myself; and who has eaten "disinfected butter" at Hamburg, a most remarkable stuff, reminding him a soft soap.

**Religious Freedom in America.***Editor THE BUDDHIST RAY.*

Dear Sir: Inclosed you will find an authentic statement of the recent trial and punishment of four Seventh-day Adventists in Paris, Henry Co., Tennessee, for performing ordinary farm labor on Sunday, after having observed the seventh day, which they believe to be the Sabbath. The increasing frequency and severity which characterize these persecutions, indicate that they are not accidental manifestations of personal malice, but they point to a deep-rooted determination to crush out a dissenting minority.

After spending thousands of dollars in council fees, and in the circulation of literature setting forth the principles of religious liberty, with apparently no results toward securing in Tennessee the exercise of conscience guaranteed by the Federal Constitution and the constitution of the State of Tennessee, the National Religious Liberty Association appeals to the press of the country, irrespective of politics or religion, to use its powerful educative influence in protecting and developing the principle of religious freedom in this government.

A number of leading journals of the country have denounced previous manifestations of Tennessee intolerance, but the denunciation has not been sufficiently general to accomplish the object sought. To the papers that have used their columns in this manner, the Association tenders its thanks in the name of common justice.

Any information regarding these prosecutions not found in the inclosed article, will be cheerfully furnished on request.

Hoping that this communication will receive a measure of your attention, we are,

Yours for religious freedom,  
THE NATIONAL REL. LIB. ASS'N.  
A. F. Ballenger, Sec.

[When the christians have not so-called heathens to persecute, they persecute one another "for the love of Jesus." It is the old, old story.—Ed.]



New Californian.

**Sronaparantaka.**

PROF. F. L. O. ROEHRIG.

A MERCHANT named Purna, who had made a fortune by traffic, was once on a journey to some far-off country when he heard some persons reading with a loud voice certain prayers in the very words of the BUDDHA. These words, so strange to him, strike his mind with wonder and surprise. He goes at once to SAKYAMUNI, who endeavors to teach him that the whole perfection, the whole law and supreme duty consists in renouncing all selfish desire and becoming unconditionally absorbed in a life devoted to the happiness of all men and every living being.

Purna becomes converted to the holy doctrine, leaves his riches to the needy, renounces the world, and takes the heroic resolution to go to the Sronaparantakas as a missionary of the sacred creed. His holy TEACHER intends to discourage him in his resolution, and speaks to him thus :

"O Purna, the men of Sronaparantaka are heartless, fierce, and cruel. When they speak to thee angry, hard and wicked words, and overwhelm thee with unmerited cruel insults, what wilt thou then think of it, and how wilt thou feel toward them?"

"O MASTER and TEACHER of all men!" answered Purna, "if they speak to me angry, hard, and wicked words and overwhelm me with unmerited insults, I shall think and say to myself: The Sronaparantakas are, certainly, mild and kind people, as they do not strike me with their hand nor throw stones at me."

The holy TEACHER continues: "But if they should strike thee with their hand or throw stones at thee, how wouldst thou then feel, and what wouldst thou then think of them?"

"I should think and say to myself," answered Purna; "They are certainly mild and kind people, as they strike me with neither stick nor sword."

"But if they should really strike

thee with a stick or a sword, how wouldst thou then feel toward them?" the holy TEACHER asked.

"I should still think that they are mild and kind, as they do not take my life and heartlessly put me to death."

"But if they should take thy life, if they should put thee to death, what wouldst thou then think of them?"

"I should think and say to myself, there are, O holy TEACHER, some of thy own followers and disciples who, on account of this impure body, are despised, hated, and tortured, cut with swords, or poisoned, or tied and thrown into precipices and ravines; the Sronaparantakas are mild and kind men, as they deliver me of this impure body without such torture and with so little suffering and pain."

"Well, well, hast thou spoken, O Purna!" said the BUDDHA to him.

"You may, with thy perfect patience and tenderness of soul, go and live in the land of the Sronaparantakas. Go, O Purna, being delivered from all selfish thought and desire, deliver others likewise. Having reached the other side of the river, help others to arrive there also; having found peace and consolation, comfort also others; having reached the whole and perfect state of NIRVANA, make others arrive there like thyself!"

Purna now really goes to that land so full of terrors, and by his never-failing abnegation and resignation of all worldly thought and selfish desire, he makes this ferocious people good and wise, mild, humane, and full of tenderness, and teaches them the holy precepts of his MASTER.

So, indeed, one that is purified, and rejects unholy thoughts and selfish feelings, will show no hostility or hatred even to those at whose cruel hands he is suffering death. He is like the sandal tree which spreads its sweetest fragrance over the axe that cuts it down.

—♦—  
Speak not harshly to anybody.—  
Dhammapada, v. 133.

Offensive language is harsh even to the brutes.—Suttavaddhananiti, v. 16.





## The Buddhist Ray

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

### NOTES.

THE BUDDHA," says Prof. Max Muller, in the *Nineteenth Century*, "allows His followers to perform one miracle, which everybody could, but nobody does, perform: namely, to confess our sins, and again, not in secret, not in the confessional, but publicly before the [unmixed] congregation [of monks, or nuns]."

—CAPT. C. Pfoundes has written a letter to the *Universal Republic* about his work in Japan, in which he says: "Buddhism has never [like judaism, islam, and christianism] been a persecuting religion, but always most tolerant; and controversy is not at all in accordance with its higher, truer, principles. The discipline teaches, and indeed enforces, purity in all things, sexual morality, vegetarianism, charity, and true humanitarian doctrine. Buddhism is Enlightenment. It is a doctrine of Justice: Eternal Justice. It is not atheism or annihilation; and NIRVANA may be attained here and now, by extinction of all that tends to make this world a veritable pandemonium. Useless destruction of life, and

cruelty, even to the meanest creature, is prohibited. Honesty, as well as truthfulness, sexual purity, and abstinence from deleterious foods and drinks, make up the sum total of the commandments; and the Eight Rectitudes form the basis of the rules of life."

—Two historians are at work upon the life and writings of the late Mme Blavatsky: Mr W. E. Coleman, the the spiritualistic critic, who, in the *Carrier Dove*, takes the ground that she was a charlatan and plagiarist; and Col. Olcott, the President of the T. S., who, in the *Theosophist*, takes the ground that she was a medium of incarnate and disincarnate Adepts.

—We have received a handsomely bound copy of "Swedenborg the Buddhist," in Japanese, from the translator Mr Kakichi Ohara. This translation contains much that is not to be found in the original: many matters only hinted at there being here fully explained; for example, Swedenborg's teaching about re-incarnation, animals, etc. The English "Preface to the Japanese Edition," is published in facsimile, as well as in Japanese. Competent scholars say that the translation is faithful; which, since the original is often in difficult, idiomatic English, is to the credit of the translator. As the Christian Swedenborgians, the self-styled "new-church" people, have pronounced the author of this work a "fool," "imbecile," "rough," "drunkard," "woman-hater," "atheist," and "devil," it stands to reason that his work must have some merit: that there must be some truth of an unusual order in it: something of a helpful, uplifting nature; and we believe that the intelligent Japanese public will find it so. Mr Ohara writes: "I am pleased to tell you that the book is selling so rapidly that there will soon be need of a second (1,500) edition. Twenty or more papers have already noticed it favorably. The preface written by our distinguished Buddhist philosopher Mr U. Nakanisha, will be translated and sent to you. Mr Naojiro Tanaka and myself have now on the anvil a translation of "Swedenborg in the Lama-sery." The seriousness and industry



of these young Japanese scholars, deserves commendation, and imitation on the part of their brethren in all lands.

—Our *Animal Friends* for June has the following beautiful testimony: "It is interesting to know that the Buddhist religion, which has more adherents even now than any other, is emphatically a religion of mercy. Of SAKYA MUNI, it is well said that His first mission was to rebuke cruelty:

"Unto the dumb lips of His flock He lent  
Sad, pleading words, showing how man,  
who prays  
For mercy to the Gods, is merciless."

His next mission was to teach humanity:

"My teaching is this, that not the slightest act of charity, even to the lowest class of beings, such as saving the life of an insect out of pity, that this act... shall bring to the doer of it consequent benefit."

Here are some of His maxims:

"All beings desire happiness; therefore, to all extend your benevolence."

"Hurt not others with that which pains yourself."

"The practice of religion involves, as a first principle, a loving, compassionate heart for all creatures."

"He that is tender to all that lives is protected by heaven and loved by men."

SAKYA MUNI did not argue in support of His merciful doctrines; He simply taught them; conscience did the rest. So it will always be. The best service to the cause of humanity will always be to love mercy, and practice and teach it with simplicity; and such service will never be in vain."

—In answer to many inquiries, we wish to say that the first volume of the RAY cannot be had from us for love or money. If anybody has a copy to dispose of, please let us know it.

—An interesting discussion between humanitarians and vivisectionists has for some time been carried on in our London exchange, the *Agnostic Journal*. The humanitarians, headed by Messrs Amos Waters and Edw. Maitland, have thus far the best of the discussion, and will continue to have it, the vivisection fiends being arrayed against justice and mercy. We recommend the *Agnostic*

*Journal* to our brethren everywhere, but especially to those of them who are infested by the Christian "sky-pilots." By the way, Saladin, the editor, queries whether Adam and Eve had a marriage-license; and whether their offspring was legitimate. Can any one of our readers inform him?

—THE first number of the *Moslem World*, the organ of the Mohammedan propaganda in this country, has been received. It is edited by our friend Mr Mohammed A. R. Webb, with whose name our readers are already familiar. If Mr Webb, with the help of Allah, Mohammed, and the Koran, can do but one good in this his native land, to wit, cleanse the "holy" monogamic sty, he will, in a future incarnation, reap a great reward.

—WE again call the attention of our brethren to the *Journal of the Buddhist Text Society of India*, edited by Babu Sarat Chandra Das, the Tibetan explorer. Send your name and address, for a sample copy, and become a subscriber, and so encourage a noble and important undertaking. For address, see p. 16.

—OUR French exchange, the *Journal du Magnetisme*, is very much exercised about a law, lately smuggled through the French legislature, which prohibits the healing of the sick by any process except that of the "regular" poisoners and vivisectionists. In this country, they have again and again tried to have that law passed, and with more or less success. It will be remembered that France is a "free" country.

—IN the June *Arena*, an editor is quoted thus: "There is no such thing in America as an independent press; unless it is in the country towns. We are all slaves. There is not one of you who dares express an honest opinion. I am paid \$150.00 a week for keeping honest opinions out of the paper I am connected with.... The business of a New York journalist is to distort the truth, to pervert and vilify, to fawn at the feet of Mammon, and to sell his country and his race for his daily bread. We are the tools and vassals of the rich men behind the scenes.... We are intellectual prostitutes."



—MR LEON FUTENER, a well-to-do swiss merchant, who recently traveled afoot in California, "to see the land of the free," has been interviewed by the *Los Angeles Herald*: "I am not at all sure," said he, "that americans need feel any great pride over their country; . . . it is drifting to class government very fast. My experience in my pedestrian tour will show you how free you people are. . . I asked no favors, paid for what I got, and yet on four occasions I was halted by constables, rudely asked my business, and it was only too plain that they were eager to make a fee out of me as a vagrant. In this alleged free country of yours, I find it a crime to walk your highways and ask for work; and, furthermore, it seems that the rural constable and justice, to use an american phrase, "pool their issues" and consider it a crime for a man to walk at all. In a little town in Ventura county a constable actually arrested me, and only gave up his prize reluctantly when I showed him letters from the swiss consul in San Francisco, and from influential friends of mine. . . . I wondered, as I saw an american flag flying over a California school-house, if the children could grow up to respect an emblem which represents a government that protects land monopolists only, and sends men to jail for walking its highways and asking for work."

—PRESIDENT Cleveland in receiving a delegation from the presbyterian general assembly said: "We still profess to be a christian people." The *Investigator* takes the President to task in this fashion:

"We were not aware that our nation had made any religious profession, nor that, as a people, we were christians. Among the 70,000,000 of our population there may be 20,000,000 who are willing to be ranked as christians, but no more. This does not look as tho' 'we profess to be a christian people.' Mr Cleveland uses the word 'still' in his sermon at the White House in a way to imply that we have always professed to be a christian people. We do not think that history will sustain

the President in his assertion. We know of no confession of faith having been made by the american people."

—*Luzac's Oriental List* for June mentions the appearance of several buddhistic works in german: Dr A. Brodbeck's "Life and Teaching of the Buddha" (Zurich 1893); Dr L. von Schröder's "Buddhism and Christendom" (Reval 1893); and K. E. Neuman's "The Dhammapada" (Leipzig, 1893).

—A writer in the *Illustrated Californian*, for August, says: "Modern buddhists are inclined towards atheism. They neither assert nor deny a future life, saying that they will not speak definitely of that which they cannot understand." Which shows that the "modern" buddhists have good sense. Only a fool will make assertions about matters concerning which he has no personal knowledge. Again, is it atheism to refrain from making foolish assertions? What silly jumble these aliens make of our faith! The newspapers and magazines are full of childish and misleading statements thereanent. When they want to inform the public on any subject with which they themselves are not familiar, instead of getting an expert to do it for them, they take the statements of the first man that comes along, no matter how ignorant and unsympathetic he may be.

—"THE Rev. Dr M. Woolsey," says the *Chicago News-Record*, "has a son who gives promise of becoming a profound theologian. Not long ago he asked: 'Papa, do I understand that it is your belief that we shall recognize each other in hell?' For some minutes the minister was stupified; but finally he recovered, and answered, 'I hope not, my son.'" We would have answered: "Son, as we recognize each other in hell *now*, I think we shall do so in the future."

—In the *Atlantic* a writer denounces the american vice of gregariousness. He admits that the gregarious habit sharpens the wits, but maintains that it dulls the higher intellectual powers. Gregariousness prevents the individual enjoyment of Nature, and thus dwarfs the intellect, and debases the manners by compulsory and servile imitation.



**Buddhist Convocations.**

BY C. SAMERESINGHA.

THE FOURTH CONVOCATION.

IN the year 235 after the death of our LORD, the Third Convocation was held. Moggalli Putta Tissa Thera sent during the following year Rahat Monks from Asokaramaya to teach the Doctrine of Enlightenment in foreign lands.

1. To Kashmere and Gundhave he sent Maggantika and four other monks. These countries lie near each other on the southern declivity of the great Himalayan range; and the inhabitants were serpent-worshippers. On his arrival, Maggantika found a great number of these assembled together in a certain place to sacrifice to the serpent-god Arawala. And he preached to them the Asirwisopama Sutta, with this outcome, that 80,000 entered the Four Noble Paths [Sowan, Sakdagami, Anagami, and Arihath], and 100,000 became monks.

2. Maha Dewa and four other monks went to the Mahinsaka country, on the eastern coast of India; and preached the Dewaduta Sutta; at the close of which 40,000 persons ended their desires and entered the Four Noble Paths, and a similar number became monks.

3. Rakkitha and four other monks went to Wanawasi [Tibet] and preached the Anamataggapariya Sutta; at the close of which 60,000 persons entered the Four Noble Paths, and 36,000 became monks. Soon afterward no less than 500 monasteries were established there.

4. Yonaka Dhammarakkita and four other monks went to Aparantaka [Persia] and preached the Agniskandopana Sutta; at the close of which 39,000 persons entered the Four Noble Paths, and 1000 members of the royal family became monks.

5. Maha Dhammarakkita and four other monks went to Maharata on the western coast of India, and preached the Narajakasyapa Jatake; and 84,000 persons entered the Four Noble Paths, and 13,000 became monks.

6. Maha Rakkitha and four other monks went to Yonaka [Arabia] and preached the Kalakarama Sutta; and 127,000 persons entered the Four Noble Paths; and 10,000 became monks.

7. Magghima, Kassapagotta, Alakadewa, Dundubhissara, and Mahadewa went to Himawat Pedesa [China] where they preached Dhamma Chakka Suttam, and made 800,000,000 persons enter the Noble Paths. Himawat Pedesa appears to have been as populous then as it is now; and to have been divided into five great divisions. These five monks separated subsequently and took up their abode in those five divisions, where each made 100,000 monks respectively.

8. Sona and Uttara, with three other monks, went to the Golden Land. This lies between Siam and Burma, and has a range of mountains from which gold has been obtained since time immemorial, and hence its name. On their arrival, the missionaries were met by the natives, who, armed with clubs and swords sought to drive them away. Sona asked them the reason, and they answered, "You are, without doubt, the friends of the she-demon who has been in the habit of coming out from the sea to devour the infant princes born in the royal family, and hence we do not want you here." And Sona replied, "We are not her friends; we do not take the life of any being; we are monks of irreproachable character, who take but one meal a day."

As he was speaking, the she-demon was seen coming toward the palace to devour the infant prince just born. But by his super-human power Sona at once frightened her back into the sea.

And to the people assembled on that occasion he preached the Brahamajala Sutta, and converted all, so that they took refuge in the Three Gems: 60,000 entered the Four Noble Paths, and 3,500 became monks.

From that time forward, the infants born in the royal family were named Son-Uttara, in honor of Sona and Uttara.

9. It appears to have been decided by Moggalli Putta Tissa Thera that



Mihindu, Uttiya, Ittiya, Bhaddasala, Sambala, and Sumana Samanera [the son of Sanghamitta and Aggibrahma] should go to Ceylon.

At this time the reigning monarch in Ceylon was Mutasiwa, and as he was then very old and infirm, Mihindu found it necessary to postpone his departure until the accession of his son, Dewanapia Tissa to the throne.

In the mean time, he left the Asokaramaya monastery, and with the other four monks, spent six months in visiting his relatives at Rajagaha; and after that a month visiting his mother at Wedisa. It was at this place that prince Bandhuka, the son of the eldest sister of Mihindu's mother, attained unto the Third Noble Path [Anagami] while listening to a sermon that Mihindu preached to his mother.

And here also Bandhuka joined the missionaries to go Ceylon.

This happened in the twelfth year of Mihindu's ordination, and in the thirty-second of his age.

On a day appointed he and the other monks ascended to the summit of the Wedisa mountain, passed through the air to Ceylon, and rested on the summit of the Misraka Peak, situated in the eastern direction of Anuradhapura, the ancient capital of Ceylon.

It was on the full-moon day of June in the year 236 after our Lord, that Mihindu Thera arrived in Ceylon. On that memorable day, which was a public holiday, the king Dewanapia Tissa with 40,000 troops, left Anuradhapura to hunt at the Misraka mountain.

Arrived at the foot of the mountain he saw a deer grazing, and as he was about to shoot it, the thought that it would be improper to slay an animal in the act of feeding, came into his mind, and caused him to hesitate; whereupon the animal, swift as lightning, bounded away up the mountain where Mihindu was, and whither the king followed in hot haste.

Mihindu, seeing the king approaching, called out: "Tissa, Tissa, come hither!"

The king, astonished at hearing himself addressed so familiarly, stopped and looked up; and when he saw before

him a man closely shaven and clad in yellow garments, he could not make up his mind as to whether it was a real man or a demon.

"Great king," interrupted Mihindu, "we are monks, GAUTAMA's disciples, and have come hither from India with the motive to do you good."

On hearing these words, a train of ideas rushed into the king's mind, which helped him to form the opinion that this strange man could be no other than a buddhist monk.

It should be observed here that Dewanapia Tissa, through merits acquired in former births, had spontaneously come into possession of great wealth in this birth. For, at the foot of the rock Jata, under three peculiar bamboo trees, precious stones, and on the sea shore along the town of Tam-menna Totta, precious pearls of great value, had been found by the people and presented to him soon after he had been proclaimed king.

Much of this wealth he had sent to king Asoka in India, with whom, although he had never seen him, he was on friendly terms. He had sent an embassy, consisting of prince Maha Aritta, as chief, a brahman, and two other ministers, with a large retinue, to Asoka. They had embarked at Dambakolapatuna, had landed at one of the indian ports after a voyage of seven days, had thence travelled by land to Patna in other seven days, and had presented the gifts to Asoka, who was delighted with them.

King Asoka had granted them titles and honors befitting their rank, and after having entertained them for five months had given them permission to return home with many presents for their king. They had left Patna on the first day after the new moon in the month of May, had embarked at the port of Damah, had touched and landed at Dambakolapatuna, had seen the king and given him the presents on the third day before the full-moon in May.

Amongst the presents sent by Asoka were a golden crown, a sword, a pair of slippers, and water from the river Ganges and the lake Anottatta, intend-



ed for Dewanapia Tissa's coronation, as desired by Asoka, and a letter containing these words :

"I have taken refuge in the LORD BUDDHA, the Law, and the Brotherhood of the Select, and I have become a follower of the Doctrine of GAUTAMA of the sakya race. I would have also you follow my example."

Now, when Mihindu addressed him, Dewanapia Tissa remembered these words of Asoka, and laid aside his weapons, approached him, seated himself at a respectful distance, and entered into further conversation with him, in the presence of his retinue, which had now come up to the spot.

Mihindu now presented to the king's view the other monks that had come with him. And the king asked in astonishment, "When did these arrive?" Mihindu answered, "Great king, they arrived with me." "Are there at present in India, other monks like these?" continued the astonished king. "Yes," answered Mihindu, "India is replete and resplendent with color, and wafted with an atmosphere mingled with the yellow robes of buddhist monks at present. Immense is the number of the monks who have acquired a distinct understanding of events present, past, and future; who have obtained *iridhi*; who have gained knowledge of what passes in the minds of others; who have ended desire; and who have attained unto Arhathood." And the king queried, "How did you come over from India to Ceylon?" "Neither by land, nor by sea," answered the Elder.

And the Elder questioned the king, and found him capable of comprehending the Doctrine of the BUDDHA, and he preached the Chulahastipadopama Sutta, at the close of which both he and his 40,000 men took refuge in the Three Gems.

When the evening meal was brought the king invited Mihindu to partake thereof. But he refused, saying, "We do not eat at this hour of the day." The king then learnt that buddhist monks do not eat after noon.

Afterward he wanted them to go along to the city; but Mihindu refused

saying, "No, you may go; but we will remain here." "If so," said the king, "let prince Banduka follow us." "No," said the Elder, "Banduka has attained unto the First Noble Path, and is fit to become a member of the Order. Maharajah, we will now ordain him, and you may go."

The king then invited them to visit Anuradhapura on the next morning. Then he called Banduka aside, conversed with him anent Mihindu, and his parentage; and then left the Misraka Peak for the city.

Banduka was now made a monk; and then and there, when he had been robed and ordained, he became an Arhat.

That night Mihindu preached the Samachitta Sutta to the Heavenly beings (Devas).

On the following morning the king's state-coach came to the foot of the mountain to take the Bhickshus to the city. But Mihindu declined the use of it, and said that he would come without the use of a vehicle. It was then driven back, and the Elder, with the rest went to the capital in the manner in which they had come to Ceylon: that is, through the air.

After a meal at the palace, Mihindu preached the sermon, Prethawastu Wimanawastu Sattasanyuttaka, and at its close 500 women of the royal household attained to the First Noble Path. Afterward, to satisfy an eager crowd of people, who had assembled at the palace gate, he preached at the royal elephant-stable, the Dewa Duta Sutta; at the close of which about 1000 men entered the First Noble Path. Again, on the same day, in the royal botanical garden, he preached the Asirwisopama Sutta; and the number that attained unto the First Path was about 1000.

Thus about 2,500 persons appear to have been blessed with the attainment of the First Noble Path, on the second day after Mihindu's arrival in Ceylon.

The number subsequently converted by Mihindu was very great; and many out of those that had been converted became monks, received ordination, and attained to the Noble Paths.



Mihindu defined the limits of the sites intended for monasteries, pagodas, and other religious houses. And he sent to India for his sister, the nun Sanghamitta to found convents; also for some relics of the BUDDHA for the pagodas, and a twig of the sacred Bo-tree, to be planted at Anuradhapura.

And thus he accomplished the object of his mission within a period of two years.

It now remained for him to hold a Convocation.

One day the king inquired of him, whether everything in connection with the BUDDHA'S Noble Doctrine had been established in the land; and he received the answer that that would not be the case before the Vinaya [Discipline] had been expounded by a monk born, bred, robed, and ordained there. And upon further inquiry the king learnt that his nephew Maha Arittha had all the qualifications necessary for that office. Also, that it would be necessary to erect a building for that purpose.

The king then gave orders for the erection of a building, similar to the one erected by Ajasath in India in the days of the First Convocation, on a spot at Thupa Ramaya within the walls of the city, where a Pali College was afterward founded by the prime-minister Megha Wana Abhaya.

In this building, two pulpits were erected; one facing the north, for Maha Arittha; another facing the south, for Mihindu; also a great number of seats for the other monks.

On a day appointed, Mihindu entered the pulpit intended for him, and called upon Maha Arittha to ascend the other. He then began to repeat the Pali Text that treats concerning the Vinaya.

There were 68 monks seated about Mihindu; and the monk Metha Abheya with a train of 500 disciples, occupied the seats about the pulpit of Maha Arittha to learn the Vinaya.

The king, the ministers, and a host of people were also present; seated according to their rank, and eagerly awaiting the full establishment of the Noble Doctrine in their land.

After Maha Arittha had expounded the Vinaya the earth quaked.

Later, Mihindu selected 68 Arhat-monks, and held a regular Convocation in that building, on the full-moon day of November, in the year 238 after the death of our LORD GAUTAMA.

This has been called the Fourth Convocation; and it was conducted in a manner similar to those held in the days of Maha Kasyapa and Rewata.

At this time the number of the monks that belonged to the establishment of Thupa Rama Viharaya, the first monastery in Ceylon, was 60,000.

#### From the Editor's Note-Book.

ON the grave of the sultan Alp-arslan is the following inscription: "All ye that have beheld the greatness of Alp-arslan, raised to the sky, come to Meru, and ye shall see him buried in the dust."

Charles VII, the german emperor, said truly: "Misfortune will never leave me till I leave it." Many persons might say the same of their selfishness.

Beethoven told a servant that the reason she could not make good soup was that she was not pure at heart. He had caught her in a lie. Impurity at heart accounts probably for the fact that so many women make poor bread.

Avempace, a spanish arab (1138), wrote a work entitled, "Regime, or Conduct of the Solitary;" which he set forth as a system of rules by which man may rise from the life of the senses to the perception of pure intellectual principles, and may participate in the Divine Thought which sustains the world (NIRVANA).

The illustrious swedish statesman, Axel Oxenstjerna, wrote to his son: "My son, you do not yet know with how little wisdom men are governed." ("Nescis mi fili, quantilla prudentia homines regantur.") He should have lived in this country, in these days.



Joseph Priestly, the discoverer of oxygen, was laughed at in Paris as a believer in christianism; at home, in England, he was branded as a blasphemous atheist.

Francois Albertini, a jesuit, who died in 1619, wrote a work entitled, "De Angelo Custode," in which he tried to prove that animals have guardian angels. If men have, why should not the animals have? I fail utterly to see that men are better than animals.

Abdalmalek, the fifth omniade caliph, surnamed the Stony Extortioner, because of his avarice, had a breath so infectious that it killed the flies that alighted on his lips. There are some men and women whose breath would kill me, had I to live with them.

Governor John Winthrop of Massachusetts wrote: "The best part of a community is always the least; and of that best part the wiser part is always the lesser." That is the reason why I do not believe in popular or democratic government.

Pope Adrian VI. made this epitaph for his grave: "Here lies Adrian, who in life, thought nothing more unfortunate than that he had to command others." The Adrians are nowadays very rare birds.

Fourier defined Civilization as "a false and imperfect condition; with poverty, crime, ignorance, idleness, repugnant toil, disease, wasting wars, general antagonism or competition, oppression, and misery;" and it strikes me that he hit the nail squarely on the head.

Basilides, the gnostic, taught that the Good Principle consists of *seven* perfections: Mind, Word, Understanding, Power, Excellences, Princes, and Angels. And Bonaventura, in his "Reductio Artium in Theologiam," represents union with that Principle, to which the mind attains through *six* stages, as the highest good.

Amurat II., the turkish emperor,

made a treaty of peace with king Ladislaus of Hungary, at the latter's request. It was signed by the emperor, who swore upon the Koran to keep it; and by the king, who swore upon the Bible. Cardinal Julien Cesarini, the pope's legate in Germany, persuaded the king to break it; and the latter sent general Huniade with an army against the emperor. On the battle-field the emperor drew the treaty out of his bosom, held it up toward heaven and cried out: "O Jesus! behold the treaty which the christians have sworn by thy holy name to keep! If thou art God, as they say, avenge thyself and me!" King Ladislaus fell on the battle-field, cardinal Cesarini perished in an unknown way, and general Huniade was routed. Of course, I do not believe that the jewish ascetic, Jesus had anything to do with this affair; but I believe that Nature paid the baptized perjurers spot-cash.

The poet Shelley was held up by the christians as an atheist, a monster of iniquity, though he was one of the purest, gentlest, most lovable of men; of the tenderest private affections, and, beyond the immediate circle of these, of the largest flowing charity.

Gaspard Cort-Real, a portuguese, landed in 1500 on the coast of Labrador, and stole some of the natives, whom he took to Portugal and sold for slaves. The next year he went for another cargo, but did not return. Then his brother Miguel set out to find him. He also did not return. Then the king sent out two ships to find them, but nothing could be learned of their fate. Sometimes Karma works swiftly.

When Andrew Crosse created acari by electricity, which was later also done by Faraday, the christians forthwith accused him of impiety; calling him a "reviler of our holy religion." The church-rote is, that only Jehovah can create.

When Dr John Jeffries [1744—1819] proposed giving a series of anatomical lectures in Boston, the feeling against it, on the part of the christians, was so



strong, that they broke into his room, seized the subject which was to illustrate the lecture, and by their threats and violence put a stop to the course of lectures. The christians persecuted Sir Richard Arkwright for his inventions in cotton-spinning : on one occasion his large factory was destroyed by a mob of these, in the presence of a powerful military and police force, and without a word of interference from the magistrates. George Stephenson said, on one occasion : "I have fought for the locomotive single-handed for nearly twenty years. I have put up with every rebuff, determined not to be put down." It is worthy of notice, that all the progress of mankind, in morality, art, and science, as exhibited at the Chicago Fair, is owing wholly to the gospel-enlightened people, who are now trying to exclude the working-men from the Fair by closing it on Sundays, and who are sending missionaries to Japan, to tell the japanese that they are besotted idolaters.

The legend says that Pandora, the All-Endowed, possessed a box filled with winged blessings, which mankind would have continued to enjoy, if curiosity had not prompted her to open it :—when all the blessings, except Hope, flew out.

I have found this in the London *Agnostic Journal* : "When I was a student in Paris," said Dr C. Bell Taylor, at a recent meeting of anti-vivisectionists held in Nottingham, "they used to perform sixty-four operations upon the same *living* horse. Eight students would be engaged on the same animal at the same time. Six or more horses were used up in this way in a week, and *no* anæsthetics were employed. The operations commenced at 6 o'clock in the morning, and ended at 6 at night. The eyes were cut out, the teeth punched out, the hoofs torn off, the body fired, and every conceivable operation upon nerves, arteries, veins, skull, and brain was performed upon the bound, groaning, writhing beast, whose agony and whose impotence one would have thought might have moved a heart of stone [or 'God']. Here is a

report from an eye-witness, Dr Murdock, of what occurred upon one occasion : 'A little chestnut mare, worn out in the service of man, had unfortunately survived the numerous tortures of the day, and no longer resembled any creature of this earth. Her thighs were cut open, the skin torn away, ploughed through with hot irons, harrowed with dozens of setons, the sinews cut through, the hoofs torn off, and the eyes pierced. In this blind and powerless condition the miserable creature was placed, amid laughter, upon its bleeding, hoofless feet, to show those present, who were operating upon seven other horses, what human skill could perform before death released their victim.'

A writer in *Cornhill* calls attention to the miserable fate that awaits many a beautiful little egret just when, in its fairest dress, it sits on the nest. One feather firm, we are told, has as many as fifty men employed in the nesting season to secure those feathers that milliners call aigrettes, which are so much worn in women's bonnets... The collector waits till the little mother-bird is on her nest, her little breast full of peace, and the young just hatched, that she will not leave them easily, though alarmed. He ruthlessly seizes her, tears off her crowning plumes and her wings, and then throws her down, gasping, torn, and fluttering, to die beside her little ones, who, deprived of her fostering care, die also miserably. The same writer assures us that lately at a meeting of anti-vivisectionists, many of the women protesting against the cruelty of vivisection wore these very egret plumes in their bonnets."

These two accounts will partially indicate why christendom needs the *truly* humanizing Gospel of our LORD the BUDDHA.

In our Sacred Scriptures I read :

"Because he has pity upon every living creature, therefore is a man called 'holy'."—Dhammapada, v. 270.

"Hurt not others with that which pains yourself."—Udanavarga, 5. 18.

"The member of the BUDDHA's order should not intentionally destroy



the life of any being, down even to a worm or an ant."—Mahavagga, i. 78.

Mr H. Blanchamp declares the doctrine of human irresponsibility. He asserts that he is an automaton, a puppet dangling on any distinctive wire which Fate holds with unrelaxing grip. Free-will is a myth invented by man to satisfy his emotions, not his reason. It is impossible, he thinks, to avoid the conclusion that we are irresponsible automata whose thoughts and actions are predestined to the minutest details. Religion is the form of intellectual measles. If it is caught in later years it becomes a disease fraught with danger. Jesus was absolutely ignorant of science; an ignorance for which he should not be blamed, because of the narrow-minded bigotry which informed the contemporary system of education; nevertheless, being thus ignorant, his teachings cannot be depended upon.

The Age of Hotels.—The hotel system of the West is a nuisance and detestable. It is cold, heartless, and inhospitable. The vast supply of eatables is wholly unnecessary. It must, however, be paid for whether eaten or not. From the time you leave home till you again step on the door-stone, you are a stranger: a "guest;" by the way, a funny word, in the mouth of an extortionate hotel-keeper. No one has any aim but to get your money. It costs as much to spend a day away from home as 50 years ago it cost during a month. The decrease of hospitality pays for the marble fronts of buildings that are multiplied almost beyond estimate. This is one of the many curses of our western civilization.

A peculiar christian sect, calling themselves the Slaves of Christ, has been discovered in the district of Dunilovo, Vladimirska. The adherents of the sect believe that if one dies by the "red death," his soul goes directly to Christ in heaven. He that makes up his mind to die like a saint, gets baptized, and partakes of the communion. He then lies down on the floor with his feet to the door. From a cavity

made especially for the purpose, there creeps a man dressed in red clothes with a large red pillow in his hands. The attending worshippers begin to sing a dirge, while the red man throws the pillow over the doomed man's face and holds it there until the man is suffocated. If the man that dooms himself to the "red death" is strong, he is bound to the floor with ropes, so that in his struggles at the last moment he may not be able to overpower the "slave of Christ" who executes the terrible ceremony at his request.

"In spite of her millions," said the late M. Renan, "wealthy England will never have an art worthy of the name. Art is a child of a society with lofty aims, living for glory, and the ideal. It can accommodate itself to municipal republics, to the princely life of an almost sovereign aristocracy, and to monastic life, because that life permits of broad extensions, of great works undertaken in common. I see clearly what kings, republics, princes, nobles, monks, and the poor have done for civilization; but I cannot conceive what grand achievement could be the result of a society founded upon the selfishness of individual possession. I fear the final result of such a society would only be deplorable mediocrity."

When the body of a woman was exhumed, a few days ago, at Szegedin, Hungary, for an autopsy, it was found that she had been buried alive and given birth to a child in the grave.

Eight words in "God's" book have cost the lives of 7,000,000 persons, mostly women and children, within christendom; and they are these: "Thou shalt not suffer a witch to live."

Seek not the audible!  
The voice that cries, distrust;  
For by the inward ear thou must  
Hear what the Spirit wills.

Voiceless and wordless comes  
The message that shall rule;  
Mightiest in silence is the school  
Wherein the Spirit learns.

Resist not Reason, when  
A greater force than this,  
Which rules thy life, thou must resist,  
The Spirit's will, obey.

—ADELE.



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