



THE BUDDHIST RAY

BUDDHA DHARMA SANGHA

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The Pretas.



MILINDA was a greek king of Sagala, in the Punjab; and Nagasena was a famous Arhat. The following conversation, which took place between them, is from a buddh-

ist work entitled, the "Questions of Milinda" (Milinda Prasna).

NAGASENA: There are three kinds of pretas ['spirits'] that derive no benefit from offerings; but there are others that may derive assistance therefrom.

MILINDA: Then it will frequently happen that no benefit is derived from the alms that are thus presented; and they will thus be fruitless and vain?

N.: Not so; there is a man who takes fish, flesh, to ldy, rice, and cakes to present to his relatives; but he is not able to find them. On this account is the fool lost that he has prepared? Does he not enjoy it himself? And it is the same with alms (in such instances as have been referred to); the giver receives the benefit.

M.: Be it so; the deceased relatives will in some instances receive benefit from the alms that are presented; but if I become a cruel murderer, putting many persons to death without mercy, will my relatives in any way reap the reward of my evil actions?

N.: No.

M.: What is the reason of this difference? The reward of good actions is received by the deceased relatives, but the reward of evil actions is not; tell me the cause of this distinction?

N.: You are asking a profitless question; it is just like asking why the sky does not fall, or why the stream of the river does not go upward rather than downward, or why men and birds have only two feet, whilst beast of the field have four; these are not proper questions at all for any one to ask.

M.: I do not make this inquiry merely to trouble you; I ask it that my mind may be relieved, and that others also who have doubts upon the subject may be instructed.

N.: The reward of merit may be divided, and a portion of it imparted to another; but that of demerit cannot. Just in the same way, water may be carried by bamboo spouts to a great distance, but the rocks and hills cannot be removed at will; the lamp may be fed with oil or grease, but it cannot with water; water taken from the pond fertilizes the soil, but that which is

taken from the sea cannot be used for the same purpose.

M.: Will you explain to me how it is that the reward of demerit cannot be imparted to another? I am like a blind man; I want instruction.

N.: The reward of demerit is small and insignificant; that of merit is vast, and spreads to the Dewa-loka [heaven]; and this is the reason why the one can be divided and not the other. A single drop of water cannot be made to spread over the space of ten or twelve miles; but a heavy shower fills the lakes, rivers, brooks, rills, and channels, and spreads over this space. And in like manner, demerit, on account of its littleness, cannot be received by another, whilst merit, because of its greatness, admits of participation.

M.: Whence is this greatness of merit derived?

N.: A man gives alms; or keeps the precepts; by this means his mind is filled with satisfaction; and again and again this satisfaction wells up within him, and he is induced to acquire a greater degree of merit; it is like a perpetual fountain, continually flowing over; but when a man does that which brings demerit, his mind becomes [in the end] sorrowful, and he is deterred from pursuing the same course, like a river that is lost in the sand of the desert.

It is in this way that merit increases and becomes great, whilst demerit is diminished.

NOTE.—

The pretas are those of the departed who are not in heaven nor in hell; but in the intermediate state. In "Swedenborg the Buddhist," this state is called the Semi-Physical state, Kama-loka, the World of Spirits, Spirit-land, Purgatory, etc.; and its inhabitants, the pretas, are called Ghosts, Spirits, Spooks, etc.

Nagasena states that some of these pretas may be benefited by offerings, or prayers, and others not. And we find that some of the European adepts and mystics have made the same statement. The question, "May not a soul through human prayers, be delivered from purgatory?" was answered affirm-

atively by Jacob Boehme (1575-1624); but he was careful to qualify the answer by adding that it cannot be done by priests (Drey Principien, c. 18:108); and that it can be done only by certain persons, and under certain circumstances.

"A hearty, fiery, intense prayer," says Boehme, "has power to burst open the doors of the Deep. It bursts open a whole Principle (*Principium*) and searches. Is anything therein, touchable by its will, then it seizes it."

But salvable souls, or pretas, "are not in the hells.... but in the Gate in the middle of the Torment of the Principles, where [hell-]Fire and [heaven-]Light separate." They are in the Intermediate world. "From the hells no recall is possible." For, "no good wish descends into the hells."—Vierzig Fragen, 24: 2, 3, 9.

This delivery of the pretas, or earth-bound souls, does not involve eternal salvation, or NIRVANA, but only a temporary rest in heaven.

Anent the participation by others of our demerit: we fail to see why Nagasena should consider this an improper question, and why the king should have had to press him for an answer.

Every observer knows that love (heat) expands and hate (cold) contracts: that the former communicates itself farther and wider than the latter. As an illustration, the difference between the influence of a philanthropist and that of a miser, is to the point.

The suns that shine in the human firmament are not those of cold and contracted natures. Our guides and benefactors have had, and have, an abundance of rich, warm blood coursing up and down their bodies. The faculties of Sublimity, Ideality, Hope, Reverence, Friendship, Benevolence, Hospitality, Patriotism, and Love of Animals, are not those of curmudgeons.

Two thousand six hundred years ago, that incarnate FLOWER OF HUMANITY, even our LORD, was at once upon His birth, through bodily signs, recognized by the physiognomists of India, as a superior being.

Man errs, but Nature does not. In every kingdom of herself she sets before him signs or forms, and says: See the outcome of the largeness of good, and of the littleness of evil! And did men devote their time in trying to understand Nature's language, or forms, rather than in trying to understand the fantastic chimeras created in the closets of theologic and other theorists, they would quickly see the truth of Nagasena's words, and be the better off for it.

The child that is born of a cold, ill-nourished, ill-developed mother, and is brought up on bluish, watery milk, gets an early lesson on the littleness of evil; and so does the man that falls into the hands of an inquisitor-priest, and the animal that falls into those of a vivisector.

To see the effects of the largeness of good and of the littleness of evil, it is neither necessary to ascend into heaven nor to descend into hell; for they may be seen right here: on the street or in any gathering of men. Hear one corporification of evil described:

"Misers are small, shriveled, wrinkled specimens of humanity..... They avoid society for the reason that they cannot be (truly) warm toward any one, for their shriveled, pinched, and parched appearance tells us that the juices of the body are very deficient, and that the glands are lacking in functional activity. So surely does each feature, wrinkle, and attitude, as well as the walk and hand, reveal the internal condition of the physiology of the mind."—Scientific Physiognomy, p. 541.

Again, "In some extreme cases of *voluntary littleness* the character is strongly marked in the personal appearance. Alimentiveness is made to suffer;... the shriveled features sharpened to a point;... the fingers crooked to resemble claws; the body bent forward; and the whole figure and expression resembling a rat in a sitting posture."—J. S. Grimes. *ibid.*

If we now turn from the naturalist to the spiritualist, we shall again find Nagasena's teaching supported. Swedenborg states that low thoughts and

works *contract* the form. And he gives numerous illustrations of the contractive nature of evil on the Plane of the Pretas, when he relates that the presence of such and such "spirit" or preta caused painful *contractions* in various parts of his body.—A. 5388. D. 3257. 4778.

Southern Buddhism.

BY D. C. S. AND A. D. S. W.
(CEYLON.)

BUDDHISM, meaning the Wisdom for bliss revealed by the BUDDHA, shows who are BUDDHAS.

A Buddha means a being who has attained perfect wisdom. Such a being alone is able to teach the true way of salvation to the world. Among His attributes is included the essential quality of immaculate virtue.

A Buddha has a body of 32 most distinguished features, and the soles of His feet bear the signs of things most precious in the material world. These indications enable scientific and observant men to recognize His worth and supremacy.*

The development of the Buddhas occurs "few and far between;" one Buddha alone appearing after a long lapse of time, when all the very many necessary requirements have been fulfilled, to restore and to teach the same doctrine and principles then lost to the world as had been inculcated by previous Buddhas.

A Buddha, a Successor of past Buddhas, by His perfections becomes the exponent of the true and natural religion which shows to beings the only way of attaining the blissful and unchanging state called NIRVANA, by ceasing to harbor Desire for unnatural [impermanent] happiness.

Any intelligent being who acquires the necessary merits can attain to Buddhahood in due course of time. Buddhas are endless in number.

*That is, these signs are recognizable by natural or scientific physiognomists; not by others.—ED.

ELEMENTS.—The four elements of air, fire, water, and matter are everlasting, consequently no creator is needed to create them. If there ever was a time without the elements, they could not have come into existence ever afterward.

WORLDS.—The elements form worlds and when in the course of time any one of the first three elements preponderates over the rest, it causes the destruction of a world or worlds. When such a destruction occurs, the elements spread away and combine again in process of time to form a new world or worlds, to preserve and support it or them. This operation continues without cessation as it is the inherent characteristic function of the elements.*

BEINGS.—These exist for ever and ever, with change out of NIRVANIC STATE and without change in IT, and as they so exist they also do not need any so-called creator. As a creator is imagined with other attributes to be merciful and all-knowing, even before the imagined creation of any being, he would not have, in contradiction of his attributes, knowingly and mercilessly created any being who could become miserable after creation, and who could not have had existence to suffer but for creation....

Existing beings labor under the influence of Desire,† Ill-will, and Ignorance, which are the causes of all demerits, and they undergo changes of

*The coming destruction of the earth will be by the furious fire now raging beneath us; which is consuming layer after layer of the earthy or rocky matter above it; and which will in the end consume the surface upon which we live.—ED.

†Jacob Boehme says: "The first quality [of the Will or Life of man] is the Desire; it is comparable to magnetic attraction The Will conceives of itself as something; by this act of impressing or contracting, it overshadows itself and causes itself to become darkness [body or form]."—Clavis, viii, 38. "Desire is the introduction (of the Will) into a thing; and from this Desire results the formation of corporeal being. In this is hidden the source of sin. It is far easier to ward off the Desire than to destroy the body (formed by it)."—Drey Principien, xx, 88. The illiterate shoemaker, who had never heard of buddhism, came nevertheless very close to its fundamentals. Did not he? —ED.

rebirths into various animal existences according to their final longings or aspirations at the time of death. These final yearnings are produced in them by their good or bad actions. The cause of a succession of births being therefore the said yearnings for further existence, their extinction emancipates beings from the necessity and consequent sufferings of metamorphosis and secures them the perfect bliss. The decay of the corporeal component parts of beings precludes the continuance of a single life as long as the desire for it exists. Therefore are they liable to successive rebirths until the desire for such changing life shall cease. Buddhism teaches how to eradicate this hankering after such existence and to enter the Paths that lead to NIRVANA, or to be in the unchangeable state of perfect blissful REST.

Some beings born in the Æthereal Worlds are able to have some communication with human beings, when the so-called Spirits or Gods wish to have it so, or when the Spirits are by circumstances obliged to have it so.

Beings are endless in number.

ACTION-RESULTS or REWARDS.—The unceasing actions of beings, good or bad, have been shown by the BUDDHA, their corresponding results, and that accordingly Merit or Demerit arises; and that it is the increase of good actions that tends gradually to the happiness in the unchanging NIRVANIC STATE, in which all enjoy perfect bliss.

The various actions of beings, as shown by the BUDDHA, draw from them the due deserts of such actions of mind, word, and body.

The truth of the action-results is an ever living testimony to the truth of buddhism, which guides to the necessary actions or karma, not shown in any other religious system, for the obtaining of the needful perfect blissful rest in NIRVANA.

Northern Buddhism.

BY SARAT CANDRA DAS, C. I. E.

THE infinite number of beings in the animate world which, according to the mahayana buddhists, have all

been existing from eternity, being in their nature immortal, live in six distinct states or classes of worldly existence. They are : 1. Deva or gods, 2. Asura or demons or demigods, 3. Nara or human beings, 4. Tiryak or animals, 5. Preta or the manes of the dead that live in Hades : an intermediate state of ceaseless torture and misery, and 6. Naraki, beings that are condemned to Hell.

All these are uncreated by any agency, and unannihilated by any cause whatever. A being of any of these classes is called a *sattva* in sanskrit, or *sems chan* in tibetan, i. e., an individual that has an animate sentient existence.

An animate sentient being in contradistinction to an inanimate object, has actions or doings called in sanskrit Karma, which are co-existent with it from eternity. Karma is therefore eternal and inseparable from the Sattva or sattvic existence. Inanimate objects have no karma. The vegetable kingdom is included in the animate world, but not being sentient it is excluded from the six states. The vegetables are therefore not Sattvas [animate sentient beings].

The karma of a being may be either good or bad, or both.

Those beings who have amassed during their successive births a large amount of good karma become Bodhisattvas. When a Bodhisattva has become perfectly free from bad karma he is called a BUDDHA. He is then a sum total of good karma. With the exception of a BUDDHA all other beings have complex karma, where good and bad are mixed up in varied proportions. Bad karma is the element of change in a being, while good karma is an element of purity : one contaminates and degrades the being, the other purifies and elevates it. On account of their bad karma, beings are changeable.

The BUDDHA is therefore a liberated being that has become perfectly purified and has not the least vestige of bad karma in His nature. He is therefore immortal and unchangeable.

The being therefore was not originally a pure entity. He becomes eventually pure when reaching the state of

NIRVANA, i. e., of spiritual existence, pure and simple...

Existence is of two kinds : worldly existence, or the state of a being in the world ; and unworldly existence, or that which is beyond the reach of worldly influences.

The BUDDHAS exist in this world, yet they are not subject like other beings to worldly influences. They are perfectly free from them.

A Bodhisattva being possessed of almost the highest accumulation of good karma, is the happiest and most powerful being of the worldly existence. In Tibet he is called, the Most perfectly purified and powerful being (*Byan chub sems dpah*). He is also called God (*deva*) ; and the BUDDHA is called the God of gods (*Devati-deva*), i. e., of the Bodhisattvas. The BUDDHA is called SUGATA, One who is gone to eternal happiness ; has entered the unworldly existence, to liberate, by means of law those who are in worldly existence.

Eternity is like a circle that has neither a beginning nor an end.

There are inconceivably large numbers of worlds, all of which are filled with living beings. All these worlds are included in the term *Samsara*. This cycle of worldly existence is called *Samsara chakra*. The BUDDHA explained the Moral Laws which govern the *Samsara*, and hence they are called *Dharma*, which is therefore matter, phenomenon, or law. All living beings in the *Samsara* are mixed up with more or less sin. A being cannot therefore exist in a state of purity as long as he remains under the worldly influences. A SUPREME BEING (BUDDHA) by His own efforts comes out of the worldly influences. He is the Savior and not the Creator of the transmigratory existences.

The change which a being, on account of its karma, undergoes in its temporary translation from one state of existence to another is called 'death' and 'birth'. The term 'death' signifies 'departure, and 'birth', 'arrival' from one state to another state of existence. The interval between death and birth is called *Bar-do*, in tibetan.

The six states in which the beings

live during their existence in the circle of transmigration are divided into two chief conditions : 1. that of happiness; and, 2. that of misery or damnation. Gods, Demigods, and Human beings belong to the former state ; and Animals, Ghosts, and Devils, to the latter.

"De Tex."

OLD DARKEY : Was you up to de chu'ch dis mawnin', Ephra'm?

YOUNG DARKEY : I was dar.

O. D. : What was de tex?

Y. D. : De tex' was dat de rich man shall nebber jump thro' de eye ob de caymel, 'less he hol's a needle in his han'.

O. D. : What de rich wanten do dat foh?

Y. D. : I doan' know, Uncle Mose, but that was the tex.—*Ex.*

Olcott's Annual Address.

THIS may be found in the January *Theosophist*, and is worth reading.

He has for some years lived in the accursed dust and smoke and heat of a hell-fire of hatred, kindled about him by the sinister irish and american brahmans for his removal and death. This fire has now been put out by Mrs Besant, and he breathes freely once more, and feels himself ; upon which we congratulate him. Compelled once, by sinister means, to resign, he now declares that he will die in the harness ; unless something of a "revolutionary" nature should occur ; *i. e.*, unless the irish and american brahmans of the Miracle Section should become violent. We hope that he will under *no* circumstances resign. By this time he is aware of the fact that his loving brother, the editor of the *Path*, who in truthfulness, open-mindedness, and above-board dealing, is not inferior to any saint, dead or living, has proclaimed us an enemy of that "famous buddhist Olcott." Let the Colonel wait awhile ; we have but once in our life permitted moral assassins with impunity to strike us senseless. They will do it again at their peril ! *Diximus.*

A Fable.

BY F. T. S.

AN english lioness wandered away to India. And the hindus discovered that she carried about her neck a bogus mahatma letter ; at which they smiled. And, with a surpressed, inside roar, she turned her eyes toward the Himalayas, N. Y. A theosophist, made of the purest gold of Ophir, sitting there in meditation, trembled, and began to bless that "famous buddhist" Olcott. *Moral* :—You may many times twist the tail of an old, good-natured, american war-horse, before he will kick you ; but try that of a young, fierce, english lioness only once, and there will in the end be nothing left of you but bones. Halle-Lu-Yah !

Those "Mahatma" Letters.

IN answer to our question concerning the forged "mahatma"-letters lately circulated in the Theosophical Society, a hindu Chela writes in the *Calcutta Light of the East* as follows :

"I never believe that the T. S. was founded by Mahatma K[oot] H[oomi], or that he had any direct hand in it. H. P. B. met Koot Hoomi Lall during her eastern travels ; since that time he used to favor her occasionally with visits and instructions. Of course, K. H. approved the scheme of H. P. B. for founding the T. S. K. H. also gave her some power to control the elementals, and she could occasionally perform some miracles [phenomena] through their agency. That is all.

For my part, I am of opinion that K. H. cut off all connection not only with the T. S., but also with H. P. B., being directed by higher authorities, six months before the death of the lady.

The letters precipitated through the irish and american brahmans(?) at present appear to me to be of doubtful character."

Hence it appears, that a genuine hindu Chela, or disciple of a Mahatma, does not esteem the "sacred penmen" of the Himalayas, N. Y.



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

NOTES.

IN the *Contemporary Review*, Dr Dillon writes on Prof. Bicksell's new work, in which the book of Ecclesiastics is traced to buddhistic sources for its philosophy.

—"Under the title of 'Three Eminent Christian Scholars,' THE BUDDHIST RAY... includes an admirable sketch of the career and teachings of Prof. Johnson, whom it ranks among the leading scholars of the nineteenth century."—*Watt's Literary Guide*.

—The *San Francisco Chronicle* has just published two articles concerning the strange doings of the Grand Chelas of the Miracle Section in that city. Three-fourths of these articles are devoted to unclean, or sexual, matters, and are therefore unfit for our pages. However, these two statements are noteworthy and amusing: first, that the tibetan Mahatmas at the head of the T. S., write a good, plain, american business-english, intelligible even to butchers, bakers, and candlestick-makers; in this way:

"Stand by Judge;" "Stick to Judge;" second, that H. P. B. wrote to Mool

Jee Thackersey in India as follows:

"I will not die until I have given such a shaking and such a pull to this infernal humbug of christianity, that the stars in heaven themselves will shout for joy."

That is our own good old friend Helena Petrovna, of blessed memory, and not a hypocritic Grand Chela!

—In the *Theosophist* col. Olcott continues his interesting sketches of the early days of his Society, of the phenomena done by elementals at the beck of Mme Blavatsky.

—In the February number of the *Arena* Dr Hensoldt continues his account of the "Adepts of Serinagur." It is intensely interesting and opportune at this hour of oriental discussion and controversy. We have always believed in the existence of true Adepts. In sooth, the existence alone of the pseudo-adept, or priest, has to us been a testimony as to that of the true Adept, or Yogi. The *Arena* is becoming more and more interesting.

—That organ of "universal" brotherhood, the *Path*, sneers as follows:

"The Mahayana as taught by BUDDHA' is short and of small consequence. That 'all things are mind itself' is one of those fanciful extravagances not likely to delude heads called in America 'level.'"

So, then, that eminent moralist and exhorter of buddhist charity, the editor of the *Path*, thinks that the good mahayana buddhists of Japan, are, like ourselves, "pewter" buddhists; brainless and depraved. As to ourselves, one thing is absolutely certain: since we do not foreknow the mysterious workings of Karma, he may get a chance in the future truly to say that we have been found drunk in the gutter or in a bawdy-house; or that we have committed arson; or that we have served a term in the state's-prison for theft; but, so help us the ETERNAL GODS, he shall never be able truly to say that we have sunk so low morally as to palm off a bogus mahatmic letter on the sorriest street-walker, let alone on Mrs Annie Besant!

—The Cambridge University Press has undertaken to publish the Buddhist Birthstories, in pali and english, under the general editorship of Prof. Cowell.—*Luzac's Oriental List*.

—*Food, Home, and Garden*, our vegetarian exchange, deserves our readers support. Address, last page.

—The *Zoophilist* states that lord chief justice Coleridge and several prominent clergymen have left the Society for the Promotion of Christian Knowledge, because the society has published pro-vivisection literature.

I would not enter on my list of friends,
Though graced with polished manners and
fine sense,

Yet wanting sensibility, the man
Who needlessly sets foot upon a worm.

—COWPER.

—The San Francisco *Weekly Post* chronicles that rabbi J. Silverman of the Temple Emanu-El, New York, in criticising Ingersoll's "Mistakes of Moses," in a lecture lately, stated that the writings of Moses are "*poetic fairy tales* adapted to the imagination of the people for whom they were composed." The rabbi is probably a student of Colenso; if he now, in addition, will become a student of Edwin Johnson, the brethren of the Temple Emanu-El will become truly enlightened.

—Ex-lord abbot Otani Kosho, head of the buddhist monks of Japan, died on Jan. 17, and was buried on the 29. Ten thousand mourners attended the funeral, including members of the imperial family, peers and leading officials of the government.

—Rev. E. Leavitt, the pastor of the universalist church of this city, delivered a lecture lately, not on the mistakes of Moses and the christian abbots, but on the mistakes of Dharmapala; which lecture appears in the Chicago *Universalist*. Mr Leavitt thinks that Dharmapala, Rhys-Davids, and Philangi Dasa do not agree as to what the buddha-doctrine is; and, of course, that christianism is a beautiful and consistent system of salvation. Some morning he may wake up to learn that Jesus, Peter, and Paul do not agree as to what christianism is.

—In his "Buddhism," bishop Copleston states that he has not read the Sathipatthana Sutta. Brother Buultjens, the editor of the *Buddhist*, had the courtesy to reprint this sutta in his magazine, and to forward some copies of it to the bishop. Hereupon his

lordship, in truly christian spirit, began to spit like a furious cat, and wrote to brother Buultjens: "it is impossible for me to accept them, or to allow them to remain in my house." But, O ye unconverted heathens, note this; his lordship not only accepts \$10,000 a year of buddhist public money, but also allows them to remain in his house!

—Vol. I. Part III. of the *Journal and Text of the Buddhist Text Society of India*, edited by Babu Sarat Chandra Das, C. I. E., Calcutta, has been received. It is a valuable contribution to buddhist literature. On p. 4, we reprint a short article by the editor.

—The January *Monist*, published by the Open Court Publishing Co., Chicago, and edited by Dr Carus, contains two contributions by japanese buddhist monks: 1. "The Universality of Truth," by the Rt Rev. Shaku Soyen; and 2. "The Fundamental Teachings of Buddhism," by the Rev. Zitsuzen Ashitsu. The latter was "translated by K. Ohara, revised by Philangi Dasa, and annotated by the editor. *Watt's Literary Guide* says that it is "a capable translation and revision, and a strangely interesting article."

—In the *Humanitarian* for February, surgeon-general Sir Wm Moore, sings the praises opium. "The diminution of drunkenness among the chinese has been referred to the buddhist religion... When the chinese gave up liquor they substituted opium, which is not forbidden by buddhism[?], and may even have suggested to the buddhists the idea of NIRVANA[!]." At first, at least, opium stimulates the sexual powers, and an artificial NIRVANA may be secured, which, as sleep simulates death, is the temporary counterpart of the real NIRVANAA, the aim and hope of all good buddhists." Sir William seems to be personally familiar with that grandest of mysteries, NIRVANA. We did not know that a buddhist could or would stupify himself with opium.

—The newspapers have lately circulated this lie, that an earth-quake occurred in Tibet some months ago, in which Lhasa was ruined and the Grand Lama killed.

Hypnotism.

SIR,—In the *Path* for February, is an article on Hypnotism by Mr W.

Q. Judge, which to my mind is an illustration of the folly of dogmatizing about matters occult in general, with which you not thoroughly familiar, and matters hypnotic, in particular.

The article begins very well, namely, with a series of questions; but it does not end very well, namely, with correct answers.

"What is the hypnotic force or influence?" It is, I answer, suggestion pure and simple, and not an "astral" effusion or projection from or to Mr Judge: it is suggestion operating upon the imagination of the subject; as, for instance, the suggestion of the late Madam Blavatsky, upon Mr Judge, Mrs Besant, and other of her subjects. You may ask, Allow suggestion, but what connection is there between this influence and the somatic phenomena? In his work, Tuke has answered this question, and so have Tamburini and Leppilli by their experiments: the nervous system, motor and sensory, make a perfect connection between the part stimulated by the hypnotic suggestion; i. e., the psychic centre in the cerebral cortex and the part of the body acted upon, say, by a blistering postage-stamp. A false impression is first conveyed, by the suggestion, to the nervous centre, to the effect that a blister is *in situ*, then the rest is simple enough: for nature performs her work by sending down the impulse through molecular activity, and the exudation of serum which takes place is caused and governed directly by a reflex peripheral excitement or hyperæsthesia.

Any person who possesses an analytical mind may easily see that by the production of a sufficiently potent stimulus, almost any localised effect may result; that, for instance, a pseudo-paralytic enslaved by hysteria, or, a hypochondriac, by dyspepsia, may be relieved; and that not only has the mind a powerful influence on the body, but also the body on the mind.

We practical hypnotists have no

need of Mr Judge's "astral" fancies to demonstrate these facts. That grand hypnotist, Mme Blavatsky, impressed a good many "astral" fancies upon the brain of Mr Judge; if we can go by the theoretical vaporings in his *Path*. I confess that an explanation, by him, of the *modus operandi* of the "precipitations" of the late mahatmic letters would be infinitely more instructive to me than is his "explanation" of the hypnotic phenomena. Mr Judge as an instructor in hypnotism; Mrs Besant in tibetan wisdom; and Mr Stead in general occultism; are sights to behold! When Mrs Besant was in Chicago lately, I found that she did not know the names of the three stages of hypnotism: Catalepsy, Lethargy, and Sonambulism; and yet theosophists tell me that she is a High Tibetan Chela and Fountain of the Wisdom of the Ages! Why, even that "simple-minded," exoteric buddhist Philangi Dasa, knows better. The account given by Mrs Besant of her conversion by Mme Blavatsky, now making its round in the press, will be at once recognised by the merest tyro in hypnotism, as a perfect hypnotic sceance; in which "H. P. B." acted as operator, and "Annabai" [Sister Annie] the new "Goddess of Ind," as subject.

Mr Judge quotes Professor James of Harvard, so as to make it appear that he too believes in the "astral" moonshine. I beg to state that I have experimented in hypnotism with Professor James, and that it is sheer fiction to connect his name with this nonsense, or with the "hidden self." Professor James' "hidden self" is merely the duality of consciousness exhibited in experiments of mental suggestion, hemi-catalepsy, and kindred phenomena; many of which experiments we performed together.

"The picture or idea of a blister," says Mr Judge, "is impressed on the astral, and controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia." This use of that part of our nervous system, will be real news to the physiologists of Europe: who, at present,

and as the outcome of a prolonged research, believe that it is concerned in digestion and assimilation, and not in "astral" tricks.

Again, Mr Judge invades the territory of the molecular physics of hypnosis ; and here I stand aghast, and cannot follow him ; for he becomes, as it were, omniscient. In reviewing Mr Judge's "Ocean of Theosophy," in a late *Theosophist*, col. Olcott, thinks that Mr Judge lies when he says that he knows the "seven principles." But the Colonel is evidently in the wrong ; for a man who knows the molecular physics of hypnosis, knows also the "seven principles," and can at any moment precipitate a mahatmic letter.

Sir, if you wish to obtain knowledge about hypnotism, go to really scientific experts like Charcot, Bernheim, James and their like, and not to men like Mr Judge, who deludes himself ; or to Dr Luys, who is deluded by his subjects.

ARTHUR HOWTON.

[The following incident is pertinent: Mme Blavatsky wore on the ringfinger of her right hand a ring set with a large stone, which her subjects imagined to be the containant of magical properties, and which therefore they coveted with a mighty covetousness. One day a young Cambridge Master of Arts (who knew no art) emitted from his manly breast so many and so deep sighs that our lady Blavatsky became troubled in spirit, and asked him if he had colic. But he confessed that he only coveted the big ring. Being in good humor, she took his hand between her own, stroked it gently, and *looked soothingly into his eyes*, and then let it go ; when lo ! upon his own finger was a ring like her own. And the Master of Arts rejoiced with an exceeding great joy, like unto a girl when she gets her first beau. But like the honey-moon of an actress, the joy proved short-lived ; for, presto ! the ring vanished. Now, this Master of Arts was a Grand Chela of the "eastern" section ; one who knew all about the dangers of hypnotism, vampire-spooks, deluded spiritualists, elementals, and black magicians, and was able to dogmatize on matters supernal and infer-

nal until ordinary mortals became afflicted with "theosophical" St. Vitus' dance ; and yet he was but soft putty in the hands of the Grand Hypnotizer. We have in our possession a portrait of Mme Blavatsky, the best ever made, the eyes of which Mr Howton declares will hypnotize some persons. Think of it, the eyes of a portrait hypnotizing ! And then think of the situation of a number of nervous, hysterical, and mediumistic men and women in the presence of the living eyes. Soft putty in the hands of a blacksmith could not be more yielding. And think farther of the value of their testimony as to what was said and done by her !—ED.]

The Truthseeker.

As the Priest Grows Weaker, Man Grows Better.

THE clergy continually inform us that the world is declining in religious fervor. This decline, they tell us, is certain to draw on all manner of evil, so we must check it at once. Instead of taking the word of the clergy that it will draw on evil, it is better to look about and see for ourselves whether it will or not. We cannot take the clergy's word for it. They are an interested party. They make their living by the said religious fervor. Then, if we find that the religious decline is drawing on us not evil but good, we shall want not to check but to promote it. Every glance about us assures that the world is growing better. Every investigation fills us with cheerfulness and hope.....

[Here follows a description of the corruption of the english court, nobility, and clergy, when the church was in its zenith.—ED.]

Orthodoxy is the Bourbon of the world of thought : it learns not, neither can it forget ; and, though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and the end of sound science.—HUXLEY.

Restraint of the Eye.

THERE was a buddhist ascetic, named Chittagutta, who resided in the Karundu-lena, a cave in the southern province of Ceylon, upon the walls of which were painted, in a superior manner, the stories of the BUDDHAS.

The cave was visited by some monks who greatly admired the paintings, and expressed their admiration to Chittagutta; but he replied that he had lived there sixty years and had never seen them, and that he should not now have known of their existence if it had not been for their information.

There was near the door of the cave a large na-tree; but he only knew that the tree was there from the fall of the pollen and flowers. The tree itself he never saw, as he carefully observed the precept not to look upward or to a distance.

The king of Magam having heard of his sanctity, invited him to come to his palace that he might worship him; but though he sent three messages, the ascetic was not willing to leave his cave. The king therefore bound up the nipple of a woman who was giving suck to her child, sealed it with the royal seal, and declared that it should not be broken until the monk came. When Chittagutta heard of what the king had done, out of compassion he went to the palace. The monarch worshiped him on his arrival, and told him that a transient sight of him was not sufficient, as he wanted to keep the precepts another day. This he did in order that he might detain the ascetic; and in this way seven days passed over.

At his departure, the king and his queens worshiped him, and the king carried his alms-bowl some distance; but he merely said in return, "May you prosper!"

When some other monks expostulated with him, for not being more respectful, and told him that he should have said, "May you prosper, great king! May you prosper, illustrious queens!" he replied that he knew not to whom he was speaking; he had not even noticed that they were persons of rank.

On arriving at the cave, he walked at night to exercise the rite of meditation, when the Deva of the na-tree caused a light to shine, by which the greatness of his abstraction was perceived, and the deities of the rocks around called out in approval. During the same night he became an Arhat.

From this may be learnt the benefit of keeping the eyes from wandering. They must not be permitted to roll about, like those of a monkey, or of a beast of the forest when in fear, or of a child; they must be directed downward.—*Wisudhi Marga Samne.*

Wealth and Wisdom.

RATHAPALA, the buddhist monk, said to king Korawya: "There are some men that have much property; but on account of the false medium through which all things appear to them, it seems as if it were little; they are covetous of more, and are continually trying to add to their possessions. There are kings that subdue the whole of the four quarters, even to the borders of the sea; but they are still not content; they wish to cross the ocean, that they may find out more worlds to conquer, but they are never satisfied with what they acquire, and the craving continues until death. There is no means of satisfying the desire of the worldling. When he dies, his friends go about with disordered hair, and weep; they exclaim, He is gone, he is dead! And they then enwrap the body in cloth, and burn it upon the pyre. He cannot take with him his wealth; even the cloth in which he is enwrapped is burnt. When about to die, neither relatives, friends, nor companions, can afford him any protection. He then is accompanied only by his merit and demerit; nothing else whatever goes with him; he cannot take with him children, or women, or wealth, or lands. Decay is not prevented by wealth, nor is old age; the life continues only for a little time. The rich and the poor, the wise and the unwise, men of every condition, must equally

encounter death ; there is no one to whom its embrace does not come. The unwise man trembles at the approach of death ; but the wise man is unmoved. Wisdom is therefore better than wealth ; of all possessions it is the chief ; it is the principal means by which evil desire is destroyed, and purity is attained. The cleaving to sentient objects is the cause of many dangers, and prevents the reception of NIRVANA. For these reasons I have joined the Brotherhood.

The Lotus Breath.

IN the time of Piyumatura Buddha, a man who heard the Scripture was greatly pleased, and at its conclusion said, "Good !" with much joy. By this act he was from that time preserved from being born in hell ; and in the time of GOTAMA he had much wealth.

When he spoke, a smell as of the lotus emanated from his mouth, and filled the whole house ; and from this circumstance he was called Utphalagandha.

Having one day heard the BUDDHA deliver a discourse on the disadvantages connected with the state of a laic, he became a monk, leaving all his treasures. The king of Kosol, when he heard of it, said that the treasures that had no owner belonged to the supreme lord of the land ; and he therefore took possession of it, as well as of his wife.

One day, 500 flower-girls brought each a nosegay, which the king presented to his 500 queens. When the wife of Utphalagandha received hers, she thought of the sweet breath of her former husband, and smiled ; but she again reflected that he was gone from her, and wept. This was observed by the king, who enquired the reason ; but when she informed him, he would not believe it. She said that he might be convinced of the truth, if he would hear him when he recited the Scriptures.

Next day the king invited the BUDDHA and Utphalangandha to eat at the

palace, and prepared a place for the recitation of the Scriptures. All flower and perfumes were carefully removed, and the citizens were invited to be present. The BUDDHA was aware of the king's intention, and therefore directed the monk to recite the Scriptures, at the proper time. And in compliance with this command, he fearlessly ascended the throne that had been prepared, and after a threefold salutation, began the delivery of the Law.

Now when he began to speak, a perfume like that of the lotus emanated from his mouth, which filled the palace with its fragrance, and went out by the principal door toward the east. Greatly surprised, the king asked the BUDDHA the cause of this wonder ; and the SAGE related what had occurred in the time of the Piyumatura Buddha.

The Buddhist Jonah.

DURING the childhood of Bakkula, there was a festival at his father's house, in the city of Kosambe, when his mother took him to the river Yamuna to bathe. After she had washed him, she placed him upon the bank, and returned to bathe herself ; but in the meantime he fell from the bank into the river, and was swallowed by a fish, that swam toward Benares, where it was caught in a net.

The fisherman who took it sold it to a nobleman, whose wife, on seeing it, said she would prepare it herself, as it was too fine a fish to be entrusted to the hands of a servant. When the lady ripped it open, she saw that it contained a child, at which she was greatly pleased, as she said she must have done some meritorious act in a former birth to have received in this way such a beautiful child ; so she adopted it as her own.

But Bakkula's own mother heard of the manner in which he had been preserved ; and she went to Benares and claimed him. The wife of the nobleman was unwilling to give him up ; so they referred the matter to the king ; who said that, as the one had borne

him, and the other had bought him, their interest in him was equal, and he decided that he should belong to both. On this account he was called Bak-kula, as belonging to *kulas* or races.

After he grew up he resided in great splendor, six months at Benares, and six, at Kosambe; and went between the two cities in a boat by the river Mahi.

When ninety years of age, he heard the Good Law from our LORD, at the time he resided at Kosambe, by which he was induced to leave all his possessions and become a monk. After this he lived ninety years more [in all 180]; and throughout the whole of this period he never felt any disease for a single moment. By our LORD he was declared to be the chief of that class of His disciples who were free from disease; and he became an Arhat.

The Sermon.

BY GERALD MASSEY.*

"Blessed are the poor in spirit, for their's is the kingdom of heaven."—St. Matthew v. iii.

Do you call the teaching of that saying divine? I think it would be false and fraudulent if uttered by a voice from the Infinite with all heaven for its mouthpiece! The poor in spirit are the accursed, the outcasts, and pariah's of the earth; those who sink into the squalor and crawl in the filthy dens of poverty, to become the natural victims of all its parasites of prey.

The poor in spirit are the prematurely old men, weary, worn-out women and wizened children, all bleaching into a ghastly white in the chilling shadow of daily want!

The poor in spirit are those who crouch and offer their backs to the whip, who remain bowed just as they were bent, and allow their hands to be fettered and held fast in the attitude of prayer, when they ought to be up and

striking. They who are content to crawl like caterpillars, and be trodden as caterpillars underfoot.

Poverty of spirit is the very devil; the source of half the evil extant; most of the meanness in human nature may be traced to poverty of spirit! It dwarfs the mental stature of men, makes them bow the neck, and creep and grovel for a little gain, or go down on all fours in the dirt, as beasts in human form, from lack of spirit enough to stand erect!

The poor in spirit dare not think for themselves, or utter what they think! They only wonder what other folk will think! They who are poor in spirit are only mere preliminary people that go monkeying round under the pretence of being women and men! In this world of struggle, this of the survival for the fittest, the poor in spirit stand no chance, and find no place; there is no victory for those who fight no battle. And as to heaven: do you really think heaven is a harbor of refuge for the poor in spirit and the area-sneaks of earth?

The poor and needy, the hungry and suffering, are not the blessed, and no assumption of divine authority on the part of the sayer will ever make them so.

These Beatitudes are not divine revelations; they are only the false promises of the priests, who were the crafty founders of the faith, made conformable to roman rule.

One very striking note of the want of human personality and historic verity in the Christ of the canonical Gospels is the absence of all recognition of Rome. There is no shadow of Rome to be seen on the face of the Christ; no word of rebuke for her inhuman and non-natural crimes; no sign of anything contemporary: except the counselling of submission to Cæsar. The slave would look in vain to the sayings of Jesus for any denunciation of slavery. There is not one word of condemnation for the oppressors, nor of comfort for the oppressed. No vision of the better day on earth for them. Nothing but the mythical Day of the Lord.

*"The Logia (Sayings) of the Lord. A Lecture." That is, the sayings of the monks attributed by them to one Jesus.—ED.

Yet the existence of slavery was endorsed by the roman law, was practiced with all its evils, and enforced by all her legions. Jesus, however, makes no attack on the institution; and the fact was quoted and emphatically emphasised by the ministers of the Gospel of Christ against the persecuted abolitionists of America.

Nor is there a single word uttered on behalf of subjugated, downtrodden womankind. Not a saying that will aid in lifting woman to an equality with man: not a rebuke to the bigoted jew who thanked his god every morning that he was *not* a woman.

Nor is he credited with uttering one word against cruelty to animals; he gives no voice to the dumb creation. No quickening of conscience in these matters can be attributed to him.

Neither the mother, nor the wife, nor the sister, owes any gratitude to his alleged teaching, who exclaimed, 'Woman, what have I to do with thee?' Neither the slaves, nor the women, nor the animals, owe their deliverance from inhuman thralldom to him. He had nothing to say about these pitifully-human interests. And it is a foolish farce to go on attributing the emancipation of humanity to the teachings of 'Jesus the Great Reformer' [as many deluded and shortsighted persons do]. As a human history nothing can be made of it. It does not even begin to be, however much you believe. The contradictions are such as make history impossible.

Amidst the dissolution of dogmas, and the universal wreck of creeds, vain is the endeavor to prop the falling structure with the personality of the canonical Christ, which evades us and vanishes in proportion as we seek for it in the Gospels.

The common assumption is that the historic element was the kernel of the whole and that the fable accreted around it. But, if you try it over again this other way, you will find the mythos which was fundamental, will explain all. The mythos [concerning incarnate and redeeming gods] being pre-extant, shows that the core of the matter was mythical, and it follows

that the alleged history is incremental. And when, at last, we do get to the bottom of the abyss [of falsehood and forgery], we learn that the historical grounds have been formed from the sunken *debris*, or dregs, of the ancient mythology.

That pyramid of imposture reared by Rome,
All of cement, for an eternal home,
Must crumble back to earth; and every
gust
Shall revel in the desert of its dust;
And when the prison of the Immortal,
Mind,
Hath fallen to set free the bound and
blind,
No more shall life be one long dread of
death,
Humanity shall breathe with fuller breath;
Expand in spirit and in stature rise,
To match its birth-place of the earth and
skies.

"WE know and we declare, that the time nears and the day dawns when this wicked Beast [the Church] with its harlots [priests] shall be cast into the Bottomless Pit. Amen, Hallelujah, Amen!"—JACOB BÖEHME (*Menschwerdung*, 14, x.).

Christian "Antiquities."

MUCH curious information is contained in Sir John Evans' article in *Longman's Magazine*, for January, on the "Forgery of Antiquities." "Both counterfeits and forgeries," he says, "abound in every department of archæology." The fabrication of lapidary inscriptions is said to have begun some four centuries ago.* The number and verisimilitude of the forgeries in the first half of this century was so great as to reduce considerably the value of genuine antique gems. "It is probable that more than half of the 'old' Dresden china now exposed for sale is counterfeit." The forgery of ancient carved ivories has developed

*These fabrications began a little earlier; namely, in the Age of Publication: when the monks compiled and forged the New Testament; say, about 600 years ago.—ED.

"two distinct schools : " one in Southern France, the other near Cologne.

The german Becker seems to have been the modern prince of antique coiners : "He engraved dies for upward of 300 types of coins, principally roman, and as most of these were struck in gold, a metal that does not change in appearance with time, he realized large sums from unwary collectors.... How to take off the appearance of novelty from the freshly struck coins was a question of difficult solution. He solved it thus : He had a small box constructed, which he partly filled with iron filings, and screwed to the springs of his carriage, and in this box he placed his newly-struck coins, and then, as he expressed it, 'took his old gentleman for a drive' on the road between Frankfort and Offenbach. The coins came out of the box, still fresh, but with the too glaring bloom of youth judiciously toned down."

Even "prehistoric antiquities" are manufactured. The making of "palæolithic implements takes rank as one of the fine arts," in the valley of the Somme and in the neighborhood of London. So with neolithic implements. "Modern flint axes and arrow-heads are not so easily distinguishable from the ancient." A certain artificer of this craft, nicknamed "Jack Flint," when from their abundance his forgeries lost their sale, earned a somewhat honest penny by publicly exposing his tricks of trade. Objects of the bronze period are also obligingly prepared.

The writer concludes with the consoling reflection, that "great as may be the forger's skill, not one of his frauds in a thousand escape detection," (?) and that the existence of fraud sharpens and tests archæological discernment.

Born in Heaven.

It is said that not long after the death of the BUDDHA, a number of monks went to worship the bo-tree ; among whom was one who in passing through a village, was accosted by a woman,

as he sat in the hall of reflection : and when she learnt whither he was bound and the advantages to be gained by making an offering to this sacred object, she listened with much pleasure, but regretted that, as she was poor, working in the house of another for hire, and had not so much as a measure of rice for the next day, it was not in her power to make any offering besides the cloth she wore ; and this cloth after washing it, she presented to the monk, requesting him to offer it in her name to the bo-tree, that she might receive the merit resulting therefrom.

The monk acceded to her request, and offered the cloth as a banner.

At midnight the woman died, but was born in heaven, where she lived in the greatest splendor, arrayed in the most beautiful garments.

The day after the monk visited the tree, he retired to the forest, and fell asleep ; when a woman appeared to him, with many attendants, singing sweetly and playing the most enchanting music.

The monk asked her who she was, and she answered, "Do n't you know me ? I am the woman in whose name you presented the cloth. Yesterday I was mean and filthy, but to-day I am clean and beautiful ; and this I have gained through the merit of the offering at the bo-tree."

[Rather, "this have I gained through the good heart that prompted the offering."—ED.]

Levitation.

NEAR the Girikanda monastery there was a village called Wattakala, in which resided a woman who was a buddhist devotee.

One evening, when her parents were about to go to the monastery to hear the Word, they said to her, "On account of your present situation, it will not be proper for you to accompany us to the monastery ; we will go alone, and hear the Word, and whatever benefit we receive we will impart to you."

Although exceedingly desirous to hear the Word, as she could not dis-

obey her parents, she remained at home.

As the monastery could be seen from the court-yard of the house, she looked toward it, and seeing the lights of the festival, and the people in the act of worship, whilst at the same she could hear the voices of the monks, she thought within herself, "They who can thus be present at the festival are indeed blessed."

By this reflection *udweaga-priti* (joy that produces superhuman effects) was produced in her mind, and in an instant she began to ascend into the air, so that she arrived at the monastery before her parents, who, when they entered and saw her, asked how she had come, and she answered that she had come through the air. And when they further asked how she had thus exercised the power of an Arhat, she said, "I only know that I did not remain any longer in the same place after I felt the joy; I know nothing more."—*Wisudhi-Marga-Sanne*.

[We read that Iamblichus, the neoplatonist, was raised 10 cubits from the ground, and his body and dress assumed the color of gold. Hundreds of christian mediums have been levitated: In the convent del Sacco, St. Agnes was often lifted 5 feet or more from the ground. Philip of Neri was often raised into the air, and remained suspended for a considerable time, environed with light. So was St. Angela of Brescia. St. John of St. Facond was often suspended in the air, many feet above the ground, and sometimes for a whole night. St. Francis of Posades was lifted from the ground, and a brilliant light issued from his body, so that the whole altar of the church was illuminated, and the people feared. St. Clara of Rimini walked in the air from Assisi to the church De la Portioncule, *about one mile*. A few years ago, lords Lindsay and Adare saw "St." D. Home floating out through one window (70 ft above the ground) and soon afterward floating in through another on the same level. Hundreds of other illustrations of levitation might be added to confirm the often outcome of the *udweaga priti*.—Ed.]

ADVERTISEMENTS.

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from the materialisms and idolatries of religion to the truths of the own Inner Self in which alone the solution of the mysteries of life and salvation are to be found.

§ The Three (Exoteric) "Guides" of the buddhist are:

- I follow the BUDDHA as my guide.
- I follow the Doctrine of Enlightenment as my guide.
- I follow the Brotherhood of the Select as my guide.

(The first as the Teacher; the second as the Written Truth; and the third as the Virtuous Example.)

§ The Five Vows of the buddhist are:

- I vow not to take the life of any man or animal.
- I vow not to steal.
- I vow not to commit unlawful sexual intercourse.
- I vow not to lie.
- I vow not to use intoxicants and narcotics.

These are taken by all: a few additional are taken by householders on special occasions; and many others, more stringent, by monks, for the regulation of their life.

§ The earliest buddhist writings are the following: 1. *Vinaya Pitaka*: rules for monks. *Sutta Pitaka*: instructive discourses for householders. And *Abhidhamma Pitaka*: metaphysics. These three scriptures have been summarized thus:

1. "To cease from all sin (selfishness),
2. "To get virtue, and
3. "To cleanse one's own heart;—
"This is the doctrine of all the BUDDHAS."

The later writings are very numerous, and treat of other beings, conditions, and worlds; of mental magic; of saints and their wonderful works, etc., etc.

§ A buddhist *Upasaka* is one who believes in the BUDDHA'S teaching, but who, because of natural ties, cannot in all things follow Him; a *Bhikshu* is an ascetic mendicant buddhist monk; an *Arhan* is a monk of great enlightenment and psychic power; a *Bodhisatva* is an aspirant for Buddhahood; a *Pacceka-Buddha* is an Arhan that has enlightened and saved himself, but is not able directly to contribute to the enlightenment and salvation of others; and a BUDDHA is a fully self-enlightened and self-saved Bodhisatva, developed at long intervals of time (when the path to NIRVANA has been forgotten), a rare flower on the human tree, a Teacher and Guide of mankind.

§ There are many schools of buddhists: mystic, symbolic, metaphysic, "atheistic," and ritualistic: exoteric and esoteric; but each of these breathes more or less of the spirit of the system out of which they alike have grown: that of the LORD BUDDHA.

§ The BLESSED ONE has many disciples in Asia: still, it is incorrect to speak of any one country there as "buddhistic": since idolaters, materialists, and religionists are generally in the majority; the true sons of SAKYA, in the minority.

§ Certain teachings and practices of some modern buddhist schools are not sanctioned by the well-known principles of the MASTER, nor by Reason: they are accretions from the eastern or western religions.

§ The buddhist does not worship the LORD BUDDHA, in the sense the various religionists worship their respective gods: in Him they only revere the greatest of teachers.

§ The buddhist forbears to slaughter animals, be it for food, sport, or scientific purposes: he discredits the theory that they have been created for the use of man, and that he has any right over them.

§ From the day of the LORD BUDDHA to this, the attitude of His sons, even when in power, toward the various "believers" and "unbelievers" about them, has been tolerant: they have never been "everything to everybody" (cringing and jesuitic), nor despotic; and, as they have always cherished good-will to unbelievers, and discouraged and withstood cruelty, persecution, and war, they have been the Great Peace Society of the World.

