

THE BUDDHIST RAY



HAIL TO THEE, PEARL, HIDDEN IN THE LOTUS!

GENERAL INFORMATION.

"Reverence to the Holy, Immaculate, and Omniscient Buddha."

§ The TEACHER of the doctrine of enlightenment, the BUDDHA GAUTAMA, was born at Kapilavastu, India, about 600 years before the christian era. Seeing the ills to which all men are subject, and desiring to find their cause and remedy, He gave up His right to the throne of the sakyas, in the 29th year of His age, and became an ascetic; investigated for many years the philosophic and religious systems of India, and practiced the rites and austerities in vogue. But realizing the worthlessness of both ascetic and indulgent religion, He betook Himself to meditation, and obtained thus, after a long and intense effort, while seated under a bo-tree, enlightenment and spiritual peace, that is, NIRVANA. After this He went about for 40 years, teaching His Gospel of Enlightenment and Justice, making many disciples, and in the 80th year of His age, thus, 40 years after His NIRVANA, died at Kusi-nagara, India.

§ Under the bo-tree the LORD BUDDHA discovered: 1. the miseries of existence; 2. the cause productive to these; 3. the possibility of the destruction of this cause; and, 4. the way to destroy it.

§ He saw and taught that every being, high or low, human or animal, while transmigrating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive (impermanent) happiness, and that lasting bliss is to be found only in NIRVANA. He saw that the cause of transmigration, with its miseries, lies in the Will-to-live-for-to-enjoy (*Trishna*); and that, when, through enlightenment, this Will ceases, NIRVANA is attained, and death puts an end to further existence by putting an end to the mask ("persona") of man.

§ "To be at sea," in the buddhist sense, means to be transmigrating: it means the same as "to be in hell": especially in the lowest of all hells: *this* world. "To be on land," means to be on the road to NIRVANA.

§ The BUDDHA's teaching is a philosophy; an "approach to enlightenment:" not a religion; an *Enlightened human mind* is greater than angel and god; *Intuitive reason*, above priest and revelation; *Self-control*, better than fasting, self mortification, and prayer; *Charity*, more than sacrifice and temple; *Contentment* in (voluntary) rags, sublimer than heaven; and NIRVANA above worlds and solar-systems.

§ The chief doctrine of the BLESSED BUDDHA may be summed up in one word: *Justice*. The secret of the existence of any being or thing, anywhere, or in any state, good or bad, high or low, lies *within* itself. This is the doctrine of Cause and Effect or Action and Re-action (sanskrit, *karma*); which may be summarized in the words of Cicero: "What you sow, that you must mow." The Doctrine of Enlightenment discredits the creators and saviors, angels and devils of *all* religions, as the causes of the beings and things, or states and conditions, in the Universe, and finds them *within* these; nay, it finds the cause of the Universe *within* itself.

§ The most advanced theories of modern science are in harmony with the fundamental teaching of the LORD BUDDHA: evolution, not creation, is the teaching.

§ *Mental culture, not mental death*, is the buddhist watchword: obedience, then, to supernal or infernal deities, or their earthly representatives, forms no part of the buddhist scheme of salvation. The buddhist asks no favors, and expects, according to the law of the Universe, to reap only what he has sown.

§ Self-improvement, the philosophy of life, the nature of man, cause and effect, and altruism, are subjects of primary importance to the buddhist: priestly juggleries (prayers, genuflections, revelations), mesmeric and magic or illusory phenomena, ghosts, angels and gods, are of secondary importance.

§ The secret or esoteric doctrine of the BUDDHA has not been published: it is a matter of the Higher Mind of man, and can be found only there, by he disciple himself. The MASTER diverted the attention of His disciples



THE BUDDHIST RAY



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Notes and Comments.



I was the BUDDHA and the early buddhists who first taught the doctrine of the brotherhood of humanity; not as some erroneously think, the equality of

men; since men cannot be of equal intellectual and moral elevation.

In his "Buddhism," Sir M. M. Williams writes: "GAUTAMA's doctrine of universal brotherhood, open to all, constituted the corner-stone of His popularity. He spoke to them in their own provincial dialect (pali)...and He enforced His words by dialogues, parables, fables, reiterations, and repetitions. Probably He was the first introducer of real preaching into India, and by His practical method He seemed to bring down knowledge from the clouds to every man's door." Again, "Doubtless the success of buddhism was due to the carrying out of this idea of establishing a brotherhood offering a haven of rest to all."

The popularity of the early buddhists in China, says Ekins in his "Chinese Buddhism," was in part, "due to

the doctrine of the common brotherhood of men. But there were several other principles in their teaching which rapidly won adherents.... They taught the universal misery of man, and offered a remedy. They met the yearning of humanity for redemption by giving instruction, which they said came from the BUDDHAS and Bothisatvas."

Ekins shows that the brotherhood of men and the equality of men spiritually, are different matters, when he says: "The metempsychosis, by a rigid law of moral retribution assigns at death the position of every soul in the 50 or 60 *grades* of being belonging to heaven, earth, and hell. Above these are found the states of the BUDDHA's disciples and that which is called BUDDHA."

And this reminds us of the teachings of Boehme and Swedenborg, that the many *degrees* of cursedness and blessedness, here, and in the life hereafter, have above them the STATE OF DIVINITY.

Sir Monier, in speaking of the many degrees into which the buddhists distinguish men, remarks: "It is fair to point out at the outset that buddhist morality was *not* a purely external matter. It divided men into the *outwardly correct* and the *internally sincere*. The internally sincere were the really earnest seekers after perfection (monks and laymen), and were divid

ed into four classes, representing four conditions of inner life : lower, higher, still higher, and highest ; culminating in perfect saintship, Arhatship, NIRVANA."

Let us now briefly enumerate these classes of mental states :

1. *Sotapanno* ("one that has entered the stream" of emancipation, which ends in NIRVANA). This state is that of a man (be he monk or layman) who has just been converted, by an inner awakening, to the true heart : the Good Law of the BUDDHA. This man has freed himself from the first three fetters, namely : 1. delusion of self ; 2. doubts about the BUDDHA's doctrine ; and, 3. dependence on external rites. A Sotapanno can be re-born only as a god or man, but not as a demon, ghost, animal, or prisoner in hell.

2. *Sakad-agami*. This state is that of a man who has nearly freed himself from the first five fetters, but has a sufficient number left to cause one more natural birth.

3. *An-agami* ("one that will not come back to earth"). This is the state of the man that is quite free from the first five fetters. Such a man can be re-born only in a brahma heaven, from which he reaches NIRVANA.

4. *Arahattam*. This the state of the completely free man, who will at death experience no rebirth. The Arhat is perfect, freed from all pain, all fetters, all attachment to existence, and while still living he is dead to the world. He possesses the inner eye, inner ear, recollection of past existences, knowledge of all thoughts, and magic power.

Of Arhats there are three grades :

1. The Simple Arhat. 2. The Solitary Saint or Pratyeka-Buddha. And 3. The SUPREME BUDDHA. Of the last we read: "I am the all-subduer ; the all-wise. I have no stains. Through myself I possess all knowledge. I have no rival. I am the Chief-Arhat, the highest teacher. I alone am absolutely wise. I am the Conqueror. All the fires of desire are quenched in me. I have NIRVANA."—Maha-vagga i, 6.

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It is interesting to hear christians, who have lived and traveled among the

buddhists, relate their impressions and experiences :

"Mr P. Hordern, the Director of Public Instruction in Burma, says: The poor heathen is guided in his daily life by precepts older and not less noble than the precepts of christianity. Centuries before the birth of Christ men were taught by the life and doctrine of one of the greatest men who has ever lived, lessons of the purest morality. The child was taught to obey his parents and to be tender of all animal life; the man to love his neighbor as himself; to be true and just in all his dealings; and to look beyond the vain shows of the world for happiness.

Every shade of vice was guarded against by special precepts. Love in the widest sense of universal charity was declared to be the mother of all the virtues.... Throughout Burma it is a daily thing to see men, women, and children kneeling on the road-side, their hands clasped, and their faces turned devoutly to a distant pagoda ; while at the weekly festivals, or the full moons, the devotions of the mass of the population is among the most interesting spectacles in the whole East."—Chinese Buddhism, p. 201.

Hardy, the christian missionary, wrote as follows :

"The monks of the BUDDHA manifest little hostility to the various religions that are professed around them. This indifference is easily explained, as, upon their own principles, all violent opposition, even to error, would be contrary to the precepts. For this reason, the annals of buddhism record fewer instances of persecution than those of any other creed. Truth is to be held in reverence, by whomsoever it may be professed. The Good Law alone contains pure, unmixed, perfect truth ; but as in all systems there is a portion of truth, they are to be regarded as being less beneficial, rather than as absolutely injurious, to be destroyed by fire and faggot. This principle is exhibited wherever buddhism prevails. ...The monks of Ceylon are not alone in their willingness to show attention to men of another faith. 'On some occasions,' says a british officer, relative

to Arrakan, 'I have found a welcome in the monastery, when shelter was denied me elsewhere; and with that welcome the more substantial evidences of good-will in the shape of a repast prepared for myself and followers. I have never left the monastery in prosecution of my journey without feeling grateful to those good monks, who had so charitably received the white stranger into their mansion.'"—*"Eastern Monachism,"* p. 412.

△
The BUDDHA's exhortation to the first buddhist nun, is noteworthy :

"Whatsoever, O Gotami, conduces to absence of passion, to absence of pride, to wishing for little and not for much, to seclusion and not to love of society, to earnest effort and not to indolence, to contentment and not to querulousness, verily that is the true doctrine."—Culla-vagga, x, 5.

△
Here is an inscription on a burmese bell : "This bell was moulded with great care and much expense, and is humbly offered by Mounng San Yah and his wife, who seek refuge in the boundless mercy of the pitiful BUDDHA, in the majesty of the Eternal Law, and in the example of the Venerable Brotherhood. They humbly strive to gain merit for themselves. May the good naths (spirits) look smilingly on them. May the naths who dwell in the air and the earth defend their two fat bullocks, which plough the fields, from evil creatures. May the guardian naths of the house and of the city keep Chit Oo, their son, and little Mah Mee, their darling daughter, from harm."—William's "Buddhism." [In inscribing a bell, how many jews, christians, and other religionists, would remember their wife, or at any rate, their bullocks?]

△
"Though the VENERABLE BUDDHA be the only one teacher, His disciples are manifold; just as when the sun has set, the thief and other evil doers, the theological student and others, understand that it is time to set about their occupations, according to ther several inclinations."—Sarva-darsana-sangraha.

A Defence.

DEAR SIR : It has at last leaked out that the Tibetan Adepts alleged to be the real founders, teachers, and backers of the Theosophical Society, are fictitious beings; that the letters published by Mr Sinnett and others, purporting to come from them and their chelas, are the forgeries of the late Madam Blavatsky and confederates (as was proved years ago by Mr R. Hodgson and the experts of the British Museum in the "Report of the Society for Psychic Research" for Dec. 1885, and June 1893); and that the "Book of Dzyan," like Mabel Collins' "Light on the Path," is merely a mediumistic production. In other words, the real secret of theosophic leaders, namely, that *Madam Blavatsky was a spirit-medium*, is no longer a secret; nor is it any longer a secret that the phenomena done through her mediumship, have been paralleled through other spirit-mediums, east and west, in the past and present.

And whom have we to thank for this information? Certainly not Col. Olcott, though he is a truth-loving and well-meaning man, but rather our unscrupulous brother, Mr Judge. I am therefore of opinion that instead of finding fault with him for forging "mahatmic" letters, *a la* Blavatsky, we should be grateful to him, being, if nothing else, an indirect instrument for the divulgation of the *fundamental lie* of the Society, viz., its connection with Tibetan Adepts; a lie by means of which it has been successful in palming its forgeries and plagiarisms upon illiterate westerners as "theosophy."

As the forgeries of "mahatmic" letters are now likely at an end, the "tibetan" instructions of the "Eastern Section" of the Society have been called in.

I hope that the coming trial will prove a farce. Indeed, I am sure it will since the majority of the leaders are agreed, first, that brother Judge has as much right as Blavatsky had, to forge "mahatmic" documents; and, second, that an exposure of him, would amount to an exposure of her; which would be bad policy. Yours, * * F. T. S.



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.

It is pleasing to see the christian clergy awakening to humaneness. In the May *Humanitarian* (London) the Rev. T. Lawrence, has a strong article on "Sports that are Cruel," in which he pleads for our dumb fellows. It is buddhistic in tone. "Kindness to the lower orders of creatures would beget greater kindness from man to man," he says. And, "reverence for every living thing would give life a fresh charm and make life in rural districts more attractive." Again, "Man is not separated from animals. In one sense he is one of them." Indeed, the company of our dog or horse is pleasanter to us than would be the company of the majority of men and women we encounter.

—The April *Theosophist* is an interesting number. In fact, the *Theosophist* is still the best theosophic magazine, since it is the only one that is not filled with the effusions of sensational, hysteric women and roguish men claiming adeptship. Col. Olcott relates further occult experiences: One evening while alone in his room, in New York,

there appeared suddenly before him a gigantic oriental, in his astral body; who, having conversed with him for a while, left his turban, and vanished. This story may give rise to reflections like these: Can astral or spiritual beings wear physical turbans? Has the Colonel that turban in his keeping? Has he ever met that oriental in his physical body? Do the "controls" of so-called materializing mediums ever leave material objects behind them? etc., etc. This number contains also an article by M. Leon de Rosny on "The Ethics of Buddhism."

—Notwithstanding the strong opposition of the church, there are now 22 crematories in Italy.

—"Herbert Spencer carries about a couple of little plugs in his pocket, and whenever conversation around him becomes annoying he takes them out and puts them in his ears. He is a bachelor."—*Lippincott's Magazine*.

—A subscriber asks how the T. S. is composed. As follows: 1. The Exoteric section, founded by Olcott and Blavatsky. 2. The Eastern section, founded by Blavatsky. 3. and 4. The Swastika and Tau sections, founded by Judge. The members of the latter two sections are denominated, 'Flames' and 'Lightbearers,' and only those theosophists who love the founder with a woman's love, are admitted. Mahatma W. E. Coleman has not been admitted.

—A faithist in Missouri got the notion into his head that the "Bible is true," and that, "believing in Jesus," he could safely handle a rattlesnake (Mark xvi, 18). His burial took place three days afterward.

—According to *Watt's Literary Guide*, Prof. Edwin Johnson is about to publish a new work entitled, "The Pauline Epistles." Hence, we shall soon learn when, where, and by whom those "ancient" and "inspired" documents were written.

—" \$2,000,000 were contributed last year to foreign missions by the women of this country; and yet thousands of their own country-women are homeless and starving. It is a queer kind of religion with which we are saturated nowadays.—*Morning Star*.

—Mr Dharmapala has reached Calcutta, and writes us thence encouraging letters. On his way home from America, he visited many buddhistic centres, and lectured in the interest of the Maha-Bodhi Society.

—Hear a buddhist on the Theosophical Society :

"The Theosophical Society is doing a pioneer's work in India, America, and England in introducing the fundamental tenets of buddhism."—"The Buddhist," Vol. VI., No. 6.

Now hear a theosophic editor, Dr Anderson of San Francisco, on buddhism:

"Buddhism is more unreasonable, more given to idol worship, and to many other things which seem weak and puerile to us, than perhaps any other religion."—"Pacific Theosophist," Vol. IV. No. 6, p. 87.

—The *Theosophic Gleaner* for April reminds its readers that "theosophy" is not buddhism. We hope so.

—The editor of the *Searchlight*, San Francisco, having read the "Teachings of Two Mahatmas," in our last issue, remarks: "'You pays your money, and takes your choice;' but what *did* Blavatsky think about re-incarnation?"

—"At the meeting of the Asiatic Society, held on January 16, Miss C. A. Fooley read a paper on "The Psychological Basis of Buddhist Ethics" in the 6th c. B. C., as illustrated by the Cula-Vedalla Sutta. And at the meeting held on March 17, the secretary read a paper by surgeon-major Waddell "On the Secret of the BUDDHA as illustrated by an Ancient Cave Fresco and Tibetan Paintings."—*Luzac's Oriental List*.

—It is interesting to hear what a prominent american christian thinks of his countrymen. Congressman, Col. Breckenridge, lately found guilty of lying, hypocrisy, and adultery, writes:

"I await with calmness the passing away of this storm, and the sober second-thought of the people of America, who, while they will not condone, will yet not make me a vicarious sacrifice for the sins of everyone else, and especially for their own."—Louisville "Critic."

—*Natural Food* (London) criticises Mrs Besant for upholding the hindu caste system, and for prating about her "Master" or Mahatma; who is suspected to be a subjective being.

—The newspapers say that England is in a great fear of another outbreak in India; (owing to the inflammatory "theosophy" of Mrs Besant, we have been privately informed).

—The *Buddhist* relates that a buddhist temple is erecting in Paris, under the supervision of Mr Leon de Rosny. The architecture is to be indian.

—In the *May Arena*, Stinson Jarvis writes: "The BUDDHA recognized nature. His suggestion of the evolution of all life from the lowest grades to the highest spiritual existence was profound... In some ways His system runs parallel with the late discoveries of western science in regard to evolution. The scheme follows on into the advancing grades of spirit-life until the reader's mind grows dazed with the magnitude of the ideas." Again, "The BUDDHA was no fanatic. He knew that to defy the effect of a thousand ages of brain building was what few men could accomplish. But He knew that to the spiritually-minded man anything which clouds the capacity to receive holiness and wisdom will be avoided because unprofitable and hurtful. In this way, also, He deals with overeating and overdrinking." Again, "The BUDDHA describes the body and its desires to be 'fantasies': as well as every wish to continue in the animal life, or indeed in any human life. The more carefully life is studied, the more correct His teaching appears. The chief urging of His system is the acquiring of wisdom in regard to life, soul, religion, and all things."

—Vol. I. Part IV. of the *Journal of the Buddhist Text Society of India*, has been received. It contains a "Metrical Version of Rukmawati; The Ten Sufferings of Buddha; Daily Religious services in the Grand Monastery of Tashi-lhunpo [Tibet]; and the Grand Monastic University of Tashi-lhunpo." The editor, babu Das, who has traveled in Tibet, says that "in solemnity, strict discipline, and punctuality, no religious institution in the world, nor any monastery in all Tibet, can equal the religious services held in the monastery of Tashi-lhunpo."

From the Buddhist Scriptures.

When GOTAMA BODHISAT was the ascetic Sumedha, in the time of Dipankara Buddha, He reflected that there are nine objections to the garment of a layman: 1. It is too fine. 2. It must be received from some one, as it does not appear by itself, and cannot be found in the forest. 3. It soon becomes dirty. 4. It is soon worn away, or is otherwise destroyed. 5. It cannot be procured at any moment, just when required. 6. It is a thing of value. 7. It may be stolen. 8. It enervates the body of the wearer. 9. It gives rise to evil desires.

He also reflected that there are twelve advantages from wearing the garment of the ascetic, a covering made of bark, or of some other substance: 1. It is plain. 2. There is no necessity to apply to any one, in order to procure it. 3. It can be made by the ascetic's own hand. 4. It does not soon become soiled. 5. Thieves will not notice it. 6. It can easily be procured in any place. 7. It becomes the wearer. 8. It does not cause covetousness. 10. It is readily put on. 11. It requires no trouble to procure it. 12. When evil desire has been destroyed, it does not cause its reproduction.

He reflected also that there are eight objections to residing in a house: 1. It causes much trouble in its erection. 2. It requires continual repairs. 3. Some more exalted personage may require it [and take it]. 4. The persons living in it may be numerous [and in-harmonious]. 5. It causes the body to become tender. 6. It affords opportunity for the commission of evil deeds. 7. It causes the covetous thought, This is mine. 8. It harbors lice, bugs, and other vermin.

He then reflected that there are ten advantages to be derived from residing under a tree: 1. Such a place can be found with ease. 2. It can be found in any locality. 3. When seeing the decay of the leaves, the ascetic is reminded of other impermanences. 4. It does not cause any covetous thought. 5. It does not afford any opportunity for evil

deeds. 6. It is not received from another. 7. It is the residence of Devas. 8. It requires no fence around it. 9. It promotes health. 10. As the ascetic can meet with it anywhere, it is not necessary for him to think that he will have to return to the place he previously occupied.—*Pujawaliya*.

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The emperor Asoka said to the Arhat Moggaliputta-tissa: "Lord, I am desirous of seeing a phenomenon performed."

"Great king, what description of a phenomenon are you desirous of seeing?"

Asoka: "An earthquake."

Arhat: "Is it the whole earth that you desire to see shake, or only a portion thereof? Of these, which is the most wonderful?"

Asoka: "Why, in a metal dish filled with water, which would be the most wonderful, to make the whole water quake, or half?"

Arhat: "The half."

Asoka: "In the same manner, it is most difficult to make only a portion of the earth quake. Such being the case, I will witness the quaking of a portion only, of the earth."

Arhat: "For that purpose, within a line of demarkation, in circumference one *yojana* [$4\frac{1}{2}$ miles?], on the east-side, let a chariot be placed, with one of its wheels resting within the line. On the south-side, let one horse stand, with two of his legs resting within the line. On the west-side, let a man stand with one foot resting within the line. And on the north-side, let a vessel filled with water be placed, the half of it projecting beyond the line of demarkation."

The emperor caused arrangements to be made accordingly. The Arhat-monk having been absorbed in the Fourth State of Meditation (*dhyana*), rising therefrom, vouchsafed thus to resolve: "Let a quaking of the earth, extending over a *yojana* in space, be visible to the emperor."

On the eastern side, the wheel of the chariot that rested within the line only shook. In the same manner, in the southern and western sides, the

feet of the horse, and the foot of the man, together with that moiety of their body resting within the line shook. On the northern side, the half of the vessel also, together with that moiety which rested within the circle, shook; the rest remaining undisturbed.

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Samawati was the faithful queen of the king of Udeni; but there was a brahman, Magandhiya, who thought to have her disgraced, that his own daughter might be elevated in her place.

For this purpose he secretly put a snake in the lute of the queen, and then told the king that she had it concealed, with the intent to kill him.

No sooner did the king hear this, than he took up a bow, and placed it to his shoulder with a poisoned arrow; but at the same moment Samawati looked at him with affection, and he remained motionless as a statue, unable to send the arrow.

The queen therefore asked him what was the matter, as he appeared to be suffering pain; when he informed her that he was paralyzed, and unable to put the bow down. And she said: "Let your anger pass away, and your arm will be set at liberty." And as he took her advice, he was in the same instant released from the spell.

Samawati said further: "Sire, whenever you wish to overcome the anger of any one, exercise affection toward him, and his anger will pass away."*

The king received this declaration, afterward he reigned righteously, and at his death he entered heaven.

^

There were two monks who were brothers. One of them, on a certain occasion, having repeated the Law, went to his own residence, with the other monks.

Whilst in the hall of ambulation he saw the full-moon shining from a cloudless sky; and as he thought within himself that thus pure was his own mind; he asked: "How long shall I continue thus?"

*That is, if he is not naturally wicked and cruel.—ED.

He then inquired if the monks had seen any one attain NIRVANA. Some answered that they had seen the Arhats attain it whilst seated upon a chair or couch; and others, that they had seen it attained whilst the Arhats were sitting in the air (levitated). The monk said that they should now see it attained in a different manner; and having made a mark in the path along which he walked, he said, that when he reached that place It would be attained.

And it so happened, that when he arrived at the spot, in walking from one end of the hall to the other, he attained NIRVANA the moment his foot touched the mark he had made upon the ground.

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KING MILINDA: Are the pains that you take intended to drive away past sorrow?

ARHAT NAGASENA: No.

K. Are they to do away present sorrow?

A. No.

K. Then it is neither to drive away past sorrow nor present, why do you take pains at all?

A. We thus exert ourselves that we may destroy present sorrow and drive away future sorrow?

K. Is there future sorrow?

A. No.

K. You are wise and learned, and yet do you take pains to destroy a sorrow that does not exist?

A. When the kings that are your enemies come to fight against you, do you just at that time dig the ditches of your fortifications, build walls, place guards in the watch-towers, and lay in provisions for the siege?

K. No; I should prepare all these things before the day came.

A. Would you on that day begin to train the elephants, the horses, the charioteers, the archers, the swordsmen, and the mace-men?

K. No; all this is done before.

A. Why?

K. To ward off future fear.

A. Is there future fear?

K. No.

A. You are a wise and prudent

king, and do you prepare all things necessary for the battle in order that you may drive away a fear that in reality has no existence?

The king requested further information.

A. When you are thirsty, and wish to drink water, do you tell your servants to dig the well or open the fountain? Do not you cause these places to be prepared beforehand! And thus you give orders relative to a thirst that has no existence. Again, when you are hungry, and wish to eat rice, do you tell your servants to plough the field and sow the grain? Do not you cause the rice to be cultivated beforehand? And yet you, a wise and prudent king, do all this relative to the driving away of a hunger that is still future, and has therefore no existence. In like manner the monk acts in relation to the future; that which he does is done in order to drive away future sorrow.

In China.

CHINESE HOSTESS: And what did you think of that country called America?

CHINESE TRAVELER: The half has not been told. They are more barbarous than even the wisest monks of the BUDDHA had supposed. The american husbands compel their wives to wear a deadly harness of steel and whale-bone, the fiendish contrivance being laced so tight that the poor victims can scarcely breathe. In the course of years the vitals are pressed so closely together that the sufferer dies in great agony.

H. But what is that for?

T. So the brutal husband can go off and get a younger wife, of course.

Prof. Totten on the Press.

"The average newspaper is reliable only in that it lies, and re-lies. We have a free press only in that it suppresses facts and oppresses freemen, with a license that is unparalled even

in the annals of Rome, for it is morally guilty of the very same sins. For instance: it assassinates character with irresponsible innuendoes; murders reputations in reckless head-lines; poisons morality in spreading the details of crime; misrepresents truth without quarter; inverts philosophy with specious sophistry; prejudices justice before trial at the bar; sneers at good intentions by instinct; ridicules sacred things on principle; tortures its victims for a price; hires decoys and detectives to run down an opponent; suborns votes; prostitutes its opinion; flaunts its ignorance; and deceives its own constituency. Its patriotism is cut to suit an alien bias; its politics are trimmed to suit the pot house; and its reviews are as unjust as a papal ex-purgation."—"Our Race," no. 9.

Memorabilia.

—Brown-Sequard is reported to have informed the French Academy of Science that condensing the watery vapor coming from the human lungs, he obtained a poisonous liquid capable of producing almost immediate death. The poison is an organic alkali (not a microbe). He said it is fully proven that expired air contains a volatile element far more dangerous than the carbonic acid which is one of its constituents. This is pleasant news for those that sleep together.

—Faith Cure: Make up your mind that you will be cured by making up your mind that you will be cured, and you will certainly be cured of whatever you can be cured of by making up your mind that you have been cured of it.

—There exist Partial, Special, and Local Memories, which are so independent that one of them may be enfeebled, may disappear, or may develop to excess without the others necessarily presenting any corresponding modification... Inaudi, the arithmetical prodigy, has an Auditive Memory. He says: "I do not see the figures given. I hear them."—*Ex.*

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.