



THE BUDDHIST RAY.

"HAIL TO THEE, PEARL, HIDDEN IN THE LOTUS!"

VOL. I. SANTA CRUZ, CAL., U. S. A., OCTOBER, 1888. No. 10.

DEVOTED TO BUDDHISM IN GENERAL, AND TO THE BUDDHISM IN SWEDENBORG IN PARTICULAR.

SWEDENBORG ON CHARITY.

NOTE.—Buddhists will easily perceive that the following statements from Swedenborg are strongly Buddhistic in tone, and that there is good ground for Swedenborg's statement that he associated, by occult means, with Buddhists.

Charity is Love.—M. 10. Charity is the Spiritual life of man.—N. 106. Charity is to live well, and Faith is to believe rightly.—T. 340. Good works are from Charity, Charity is from Mercy, Mercy is from Innocence, thus from the Lord [in man].—D. 1194.

Man can acquire Charity for himself.—T. 357.

Charity means love toward the neighbor, and mercy; for he that loves his neighbor as himself *feels pity for him* when he is suffering, as he would for himself.—A. 351. No one can ever say that he is regenerate unless he acknowledges and believes that Charity is the Primary of his faith, and unless he is affected with love toward the neighbor, and *feels pity for him*.—A. 989. Charity, being affected with good, is *affected with mercy toward those in miseries*; the good of Charity has this in it because it descends from the Lord's [Buddha's] love toward the universal human race, which love is mercy, because *the human race is in miseries*.—A. 5132. The commandment, Kill not, is entirely of Charity; he that loves the neighbor as himself shudders at doing anything which injures him, much more at killing him.—A. 1798. The life of Charity consists in thinking well about others, and in willing well to them, and in perceiving joy in ourselves from the fact that also they are saved.—A. 2284.

The first of Charity is to put away evils, and the second is to do good, which is of *use* to the neighbor.—T. 435. He that loves the neighbor as himself never perceives the delight of Charity except in *use*; wherefore the life of Charity is the life of *uses*.—A. 997. Charity itself, regarded in itself, does not become Charity until it come into act, and is made *work*; for to love anyone and not to do good to him, when we can, is not to love him; but to do good to him, when we can, and that from the heart, is to love him.—A. 6073.

Many (forms) of worship matter little if there is Charity in all.—D. 4535.

Charity is an Internal affection, which consists in this, that from the heart one wills to do what is good to the neighbor, and that this is the delight of one's life; and this *without recompense*.—A. 8033. The Affection of Charity is *averse to all merit*, and so to every good deed which looks to reward; the reward which they that are in Charity have, is that they are able to do good, allowed to do good, and that the good deed is accepted; this is the delight itself, nay, the blessedness, which is with those that are in the Affection of Charity.—A. 3956.

Charity, which is Spiritual affection, is never possible with anyone unless he knows truths, explores himself according to them, receives them, and lives a new life in accordance with them.—D. 242. Those that do good from [a Karmic] origin, are carried as by a blind instinct into the exercises of Charity; but they that do good from [an Intelligent] origin, are carried into them by a sense of duty, and as it were seeing.—A. 4988.

Charity itself is to act justly and faithfully in the office, business, and work in which a man is, and with those with whom he has anything to do.—T. 422. Real Charity looks first to the good of a man's Soul, and loves it; afterward it looks to his moral good; and lastly to his civil good.—U. 60. The objects of Charity are: man, society, our country, and the human race.—C. 72.

They that are regenerating receive a Conscience when they receive Charity; for the fundamental of Conscience is Charity.—A. 1033.

The Spiritual mind [the Sixth Principle] is opened by Charity, and when it is opened, there inflows Light.—R. 85.

Good Spirits [Devas] and Angels [Arhats] appear as the very forms of Charity, but evil Spirits as forms of hatred.—A. 3484. It is Charity itself that fashions the form [of an entity] and is itself fashioned by it; and in fact so; that the whole Angel [Arhat], especially the face, is as it were Charity.—A. 553.

If men knew how much peace, joy and happiness there is in Charity, they would know what Heaven [Nirvana] is.—A. 4783.

HE having mounted the Vehicle of the Gods (Devayans) and entered the high-road that is free from dust, having abandoned sensual desires, went to the Brahma world.—SUTTA NIPATA, v. 138.

MAN'S NATURAL FOOD.

[From Holloway's "The Buddhist Diet-Book."]

The Buddhist, aside from all ethical and philosophical reasons, claims that his religion is the best of all systems because it deals with man in his sevenfold being. Not only does it require of its votaries adherence to the tenets of the faith, but it regulates his every worldly act and inward impulse. Restraint of the natural man, development of the spiritual, is its cardinal law, and in the establishment of it over himself he is called upon to abjure animal foods and stimulants, and to eat and to drink what is conducive to the one purpose of his life. The Buddhist is distinguished from the members of all sects by his obligation to live a vegetarian, temperate, and peaceable life. He is not to strive after mastership in any of the brute arts. He is to eliminate the stain of animal food in his blood, to look with horror on a slaughter-house, and with humiliation upon a butcher's stall.

Eastern Buddhists are natural vegetarians; they have nothing to unlearn. The Western Buddhist is confronted with difficulties the moment he starts out in his career. The radical change he is compelled to make in his diet is surrounded with complications, and ignorance of what to eat as a substitute for meat adds to his embarrassment, particularly where he has no facilities for securing the right food.

The possibilities of a strictly vegetarian diet are not revealed to meat-eaters. With grains and fruits we can build up and sustain our bodies in the highest health. The essential thing to remember, in beginning a vegetarian diet is rightly to combine alimentary substances which differ in their composition. This is the true secret of vegetable cooking, together with its careful and proper preparation. This is no dearth of food or of ways of serving it; and the inspiration to adopt it is increased when all the benefits to be derived from it are realized.

The freedom that follows the elimination of all desire for flesh-food, the Buddhist claims, is reward enough

for the effort to unlearn the habits of our ancestors. The impetus to spiritual growth is to be appreciated only by those who have conscientiously striven to overcome the taste for meat. There can be no comprehension of the importance of this subject until it has become the personal experience of man and woman reared and educated in the belief that the body is dependent upon animal food for nourishment. Terribly degrading is such teaching, and difficult beyond ordinary conception to eradicate.

During a sojourn of many months among Buddhists, I experienced all the benefits of a strictly vegetarian food. The exclusive diet which my friends of Ladbroke Gardens, Elgin Crescent, and Platz Hof Strasse, offered their happy guests was a veritable physical regeneration; and while it is true that there were other factors combined with food to produce the results obtained, the pure diet cannot be over-estimated. The days came and went, and the meals were delightful and enjoyable, without repetitions, and unvaryingly good. And if, as my Hindu friends would say, my good Karma brought me such blessings as came to me through my months with these Buddhist associates, then may I not pay a part of this debt of gratitude by giving to others what was so great a boon to me?

Facts for Buddhists to Remember.—The human body "in beginning" did not require food to support life. Man ate nothing, but imbibed nutriment by the osmose from the air. It was only when the body became condensed and in a sense gross, that repair of the system had to be made by food taken into the stomach.

The history of human evolution on this planet is the history of descent from spirit to matter. The result is a multiplicity of re-incarnations.

Man can never follow the advice of the Delphic oracle until he conquers his lust for flesh and frees himself from the woes it brings in its train.

The "astral" senses cannot be developed by meat-eaters. With the majority of mankind the tide of evolu-

tion will be making its last round in objective life before they are awakened.

The enlightened are retarded in their progress by the materiality of the many. But the advance of the race is the factor in the problem of which selfishness takes no cognizance. The underlying Karmic principle is that an agency that prevents a race from moving forward slackens the pace of every member, albeit he has an adept's impulse to growth.

Man has no enemy half so powerful as his own selfish nature. A man is his thoughts; to change him they must be changed. Self is the witness of self. The only path to happiness is the power over self.

To dwell in the light of the "Great Science," man must live like the sages of old—tranquil and pure; free from debasement of any of the seven attributes of his nature.

Facts for Vegetarians to Remember.—A vegetable diet is four or five hundred per cent cheaper than the same amount of food derived from the flesh of animals.

The animals which for power of endurance and rapidity of motion are valued for our service derive the whole of their strength and nutriment from the vegetable kingdom; such are the horse, the camel, the elephant.

The physical condition of many flesh-eaters shows that the blood itself is loaded with impurities and in a state of decomposition, and that persons whose blood is in this impure state are liable, on very slight exposure, chill, etc., to be attacked with dangerous illness. That this condition is caused by flesh-eating is shown from the fact that it is quickly changed by the adoption of a vegetable diet.

The flesh-eating habit of the so-called civilized world render necessary the setting apart of a whole class of men for the performance of the degrading and brutalizing office of slaughtering animals for food.

Were it not for the large quantities of vegetables consumed by flesh-eaters, disease would ensue in every case. Vegetables supply the salts of the blood.

The peasantry of all nations abstain from animal food—wholly or in part—from necessity. Their vigor is greater than that of any other class in every country.

Meat is the most costly of all foods, and among civilized races the struggle for life rages to so fearful an extent that human beings shorten life by the effort they make to save it.

The average age of man should be a century. The majority of human beings die before they are half as old. The longest lived are those who feed on cereals.

Vegetarian diet, by contributing to the physical health of man, improves likewise his moral condition, besides conducing in no small degree to the healthy development of the intellectual faculties; since it must naturally follow, that by rendering the instrument clear and pure, the acts of life will be materially elevated, also being identified with that which is clear and pure.

[From Swedenborg's *Arcana Cœlestia*].

To eat the flesh of animals is in itself something profane. The people of the Golden age did not eat the flesh of any beast, but only grain, fruit, vegetables, milk, and the products of milk. To slaughter animals and to eat their flesh was considered wrong, and becoming only the nature of a wild beast. It is certain from Genesis (1, 28—) that they used the animals only for work. But in course of time, when man became as fierce as a wild beast, nay fiercer, he began then to slaughter animals and to eat their flesh.—No. 1002.

If in this world, you loan money at interest, you can never be sure that the principal will be returned to you; but, if you give to the poor without interest, even though it be but a trifling sum, you will get it back with a hundred per cent interest.—THE LAMAS SKYA PANDITA.

"THE utter failure of man's schemes becomes the Divine opportunity."

THE BUDDHIST RAY.

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—THE Christians a little south of Santa Cruz, in San Luis Obispo county, have just had a bull-fight. "Three Christians," says an exchange, "were torn, tossed, and broken; and two of them are nearly dead from injuries received. A thousand Christians had assembled to witness the brutal exhibition, which finally became so bloody and cruel that even they themselves began to cry out for the fight to stop." Where could the Lord Buddha's Sangha find a better field for the preaching of His Gospel of Mercy and Peace than among these benighted and bloody men?

—OUR new contemporary, *The Buddhist*, is to be published weekly. It will, we suppose, be devoted to the philosophy of the Southern School of Buddhists. The first number, dated the 13th day of the month of Asala, 2432, contains extracts from the RAY, the *Path*, the *Theosophist*, a translation of the Dhammachakkappavattana Sutta, an article touching Bishop Copleston's misrepresentations of Buddhism, and a poem. As it promises to be an able exponent of the Wisdom of the Lord, and as the price is very low, we hope our readers will not fail to subscribe for it, and spread its divine teachings within their sphere of life. Price, \$2.00 a year, in advance. Address, Manager, *Sarasavisandaresa*, Pettah, Colombo, Ceylon. We shall speak of the *Bijou* hereafter.

—THE Christian Swedenborgians are engaged in one of their periodical wrangles about the keeping of mistresses and concubines. The *New Church Life* (October) holds that the "New Church" Christian is justified in this practice, and quotes Swedenborg's work, "Seortatory Love," in support of its position. And with all its cant, rant, and vulgarity, it has certainly

the best of the wrangle with the *Morning Light*. For no one but an arrant hypocrite will proclaim a man Jesus' special messenger, and then turn around and reject the message. If the Christian Swedenborgians would, as the Buddhist Swedenborgians, use their Reason, and for the edification of their fellow-men, seek out the Buddhist gems of truth scattered throughout Swedenborg's writings, and would let the theological drivel alone, they would not year out and year in, to their own and others' spiritual detriment, have to fill their journals with wrangles about filthy subjects. Let them read "Swedenborg the Buddhist," and therein get help to elevate their mind to the discussion of useful and clean subjects.

—IN the San Francisco *War Cry* for August is an autobiography and a portrait of "Captain" Jahangir (Anglicè, Jenkins?), now, "attacking" the Buddhists in Ceylon. He was converted at the "battle" of London 1884; and, as "Lieutenant," was later "ordered" to India; whence after three months study of the vernacular, he went to "attack" the Sinhalese. The *Cry* shows the "Captain" in a native costume; with "Salvation Army" on the turban, and, in Sinhalese, on the blouse. He sits in the Oriental, crossed-legged posture—itself a great feat for any Western Jenkins!—and says of himself that, as he went about, the Buddhists fed him gratuitously eight months, and, in addition, shed torrents of tears when he talked to them of Jesus; that a "Corps of fifty Blood and Fire soldiers" have now a "barrack" in a small Sinhalese village, and that the "sons and relatives of prominent men are to-day begging their bread from door to door and preaching Jesus!" In view of this, will there, by next December, be a single Buddhist left in the Island, to subscribe for the RAY? O Dh—a H—a! the prospective "two hundred" subscribers! O Jahangir-Jenkins! come and give us a chance to moisten the dry soil of California with torrents of tears!

SWEDENBORG IN THE LAMASERY.

BY PHILANGI DÀSA.

[Continued.]

The ceremony of the "Sawr," which the missionary supposes to symbolize the vicarious atonement, has, in reality, its origin in magic; as has also the ceremony of the scape-goat, and the crucifixion of Jesus. It is hard to find anything in the Jewish-Christian scriptures, or in the Jewish-Christian church, in the way of doctrine or ceremony, that has not its origin in ancient philosophy and magic, white or black. After a long and diligent study of the original scriptures of the Jews and the Christians, and after a like diligent study of the history of the Jewish and Christian churches, I utterly fail to see anything original in them—except apings, perversions, forgeries, and interpolations. But, I have not here space to take much notice of them.

The "Sawr" described by the missionary as a triangular pyramid of dough, colored red and moulded so as to represent flames, is in the sagas of the Thibetans and Mongolians called the "Baling"-cake. As for instance the saga in which the people are about to choose a Khan, it is told that they said, "Let us take one of the 'Baling'-cakes out of the straw sacrifice, and throw it up into the air, and on whosoever's head it falls he shall be our Khan. So they took a 'Baling'-cake out of the straw sacrifice, and threw it up into the air, and it fell into the hollow of a tree. And they said, We must choose some other mode of divination, for the 'Baling'-cake has failed. Shall a hollow tree reign over us?" Now the "Baling"-cake is defined by Jülg as "a figure made of dough or rice paste, generally pyramidal in form, covered with cotton, wool, or some inflammable material, smeared over with brown color and then set fire to." And Abbé Huc tells us that he witnessed on one occasion the use of the "Baling"-cake or "Sawr." A Mongolian woman got an attack of intermittent fever, and a Lama pronounced it the result of the

presence of a demon ("Tchatgour") of great rank. (In the West the "Lamas" would have pronounced it the result of the presence of a demon—"Bacterium"—of small rank.) And eight other Lamas were called in, who set about to construct a great puppet ("Baling") which they entitled the "Demon of Intermittent Fevers," and which they placed erect by means of a stick in the patient's tent. Then they ranged themselves in a circle about the "Baling," performed an exorcism, and set it on fire. As soon as the flames rose the Chief Lama uttered a great cry which was repeated by the other Lamas, who then arose, seized the burning figure, carried it away to the plain, and consumed it; where-upon the patient got well.

This was precisely the same ceremony, a little varied, as that witnessed by missionary Gilmour—that is, *the diversion from a sick person, of the malignant current or aura, directed by a demon upon him, and the concentration of it upon a puppet for ultimate consummation by fire.*

If we, on the one hand, as this missionary would have us, take this ceremony to symbolize the Christian vicarious atonement, then it is nothing but a superstitious ceremony: for no one can have the outcome of his ignorance and selfishness ("sin") shifted to an innocent thing, like the "Sawr;" or to an innocent animal, like the scape-goat; or to an innocent person, like Jesus. It is possible that some of the more ignorant Mongols, may, like the Christians, believe in the possibility of such an event; which would, as I have just said, be evidence that the Lord Buddha's rational teaching has not yet had time to uproot every superstition even amongst the Faithful. If we, on the other hand, take it to be a mere diversion of a malignant aura, and the destruction of the object to which it has been diverted, there is then in the ceremony, as we shall presently see, nothing that conflicts either with reason or experience.

But no matter, at present, as to the one or the other supposition; the facts

remain, that the Jews aped the ancient magicians, by seeking to divert the malignant aura of their god Jehovah, directed to them, to a goat, and then driving him into the wilderness; and that the Christians, in their turn, have aped the Jews by imagining the malignant aura of the same god diverted to Jesus upon the cross; and that they are now in their church-magic, every Sunday, especially on Communion-day, repeating the impotent superstition, and the words: "It has become fortunate for the many." All perversion of magic and magical formulas! I never enter a Christian church—Græco-Russian, Romish, or Protestant—without being, from one end of the service to the other, reminded of magic and magical formulas. And I sincerely pity the clerical and laical dupes of the ignorant and rascally primitive Christian priesthood; for they use old magical formulas under the belief that they are those of a distinct Christian worship handed down to them by this priesthood.

That malignant currents or auræ may be directed from one entity to another, from an invisible being to a man, or from man to man, may be abundantly shown from Swedenborg's writings. He says in one place: "All infernal demons induce diseases; when man falls into disease they have influx [direct malignant currents] into the unclean things of the disease" (A. 5713). In another place: "There appeared to me a great four-cornered opening stretching slantwise downward to a considerable depth. In the deep, there seemed a round opening, which was then open, but presently shut. There puffed out therefrom an annoying heat, which had been got together from various hells, and arising from DESIRES of various kinds [Buddhists, notice!] as from conceit, from feelings of lewdness, adultery, hatred, revenge, from squabbles and fights. Thence in the hells was that heat which puffed out. When it was acting on my body, it brought on disease in an instant, such as that of a burning fever; yet when it ceased to stream in, that kind of

disease stopped in an instant. When a man falls into such a disease as he has caught from his life, an unclean aura, corresponding to the disease, then attaches itself instantly, and is there, as a fomenting cause. That I might know for certain that the reality held so, there were, with me, spirits from a number of hells, through whom the sphere of the puffs therefrom was communicated; and just as it was permitted to act on the solid parts of the body, so was I seized with oppression, with pain, aye, with diseases which corresponded; and these ceased in an instant, just as those spirits were driven out: and lest any room for doubt should be left, this has taken place a thousand times" (A. 5715).

Had Swedenborg been present when the Lamas exorcised the "Demon of Intermittent Fevers," he would no doubt have been delighted with the procedure; for he says: "There are also spirits that pour in unclean colds, such as those of a Shivering fever, or fit of Ague; which I have also been given to be acquainted with, through experience" (A. 5716. D. 4572).

It is interesting to note that among the Buddhists of Central Asia there are two orders of Lamas: the Dugpas ("red-robos") and the Gelupkas ("yellow-robos"). The former are said to practice Black magic; the latter, White. The Dugpas are also said to be the spiritual descendants of the Black magicians that had begun to lord the land at the time of the Reformation of Ssrong-Tsan-Gampo, in the seventeenth century; and the Gelupkas are said to be the spiritual descendants of the White magicians of antiquity, the possessors of the secret teaching of the Buddhas. A recent writer says: "The Lamas in all Buddhist countries to the northward of Kooloo are of the red-robed order, that is to say, Dugpas; so far, I have not yet succeeded in coming across a Lama of the yellow robe, or Gelupka. Whatever Dugpas may be in Bhootan, here they are a very harmless race, and Black Magic is quite unknown

amongst them. Lately I succeeded in making the acquaintance of the Abbot of the large monastery at Lundee, close by the junction of the Chundra and Bhaga rivers in Lahoul. The Lahoulies are a peculiar race, for although by religion they are Buddhists they call themselves Hindus and keep all the observances of caste; therein differing from the Buddhists of Spiti. My friend the Abbot is a fine man, standing over six feet in height, and broad in proportion. He is also a good Sanskrit and Thibetan scholar, and was held in much esteem by the late Maharajah of Cashmere. He has also visited L'hassa and says that but few [?] Lamas in Thibet have psychic powers nowadays. While I was at Ali Masjid in 1869, the Madras Sappers and Miners excavated an old Buddhist temple that had been buried for many hundred years. In all the niches were clay figures of saints seated rapt in contemplation, all fashioned exactly alike, with the same caste of countenance. I mention these facts, as one of the Abbot's chelas, a young lad, might have sat as a model for the clay figures found in the Khyber! Nowhere else in India have I seen similar features. It is curious how steadfastly certain types survive, in conformity apparently more with religion than with race, as if the soul had its index in the face." (*Theosophist*, 1888).

A few passages from Swedenborg's writings will show that the writer is right in supposing that the soul has its index in the face: "In the most ancient times the face acted in unity with the interiors, and those that simulated were cast out of society as devils" (A. 3573). "With those that do not simulate, the rational or spiritual life manifests itself by the face, as to good, by a certain fire of life; and as to truth, by its light" (A. 3527). "The face shows all the interiors of man, thus the affections, as those of grace, of favor, of benevolence, of aid; and the contrary of these, as inclemency, anger and revenge; hence whatsoever is in the person himself and from him" (A.

9306). And, "The general image of Jacob and Judah still remains in the face of their posterity, because they have hitherto adhered firmly to their religious principles" (T. 103; 521).

[To be Continued.]

A BURIED BUDDHIST CITY.

That one of the greatest of all of the cities built by the Buddhists in the East, should have been forgotten and lost in the depths of a trackless forest for 1,000 years, is a fact that lays powerful hold on the imagination. Readers of Mr. Ferguson and Sir Emerson Tennent have heard something of the architectural wonders of Anuradhapura, the ancient "city of granite," in the island of Ceylon, and of the unparalleled immunity of its structures and rich monumental remains from the ravages of the spoiler and the religious fanatic. Since they wrote, great progress has been made in the way of clearing the jungle. Mr. Burrows, who has lately visited the city, gives in *Macmillan's Magazine* a remarkable account of the progress made in local archæological researches, since this marvelous record of the past was accidentally rediscovered. The ruins at present disclosed, are described as already extending for a distance of at least four miles by two and a half. The wonderful Singhalese palace, supposed to have been built about the beginning of the Christian era, of which Mr. Burrows gives an elaborate description, was discovered only last year. So far, the clearing and excavations are stated to yield results which entirely agree with the most authentic account extant from an eye-witness of ancient Anuradhapura—the Chinese traveller, Fa-Hian, who visited it in the early part of the fifth century.

THE Buddha said: "O medicants, who should now bear the Yoke that I can bear? For even when an animal in a former birth I could find no one to drag the weight I dragged."—KANHA JATAKA.

 QUESTIONS AND ANSWERS.

[Four questions put by an American journalist to M. Matsuyama, editor of the *Bijou of Asia*, Kioto, Japan, and answered by him in his paper.]

(1) Do the Buddhists believe in an omnipotent, omniscient, omnipresent god?

We Buddhists believe in the Buddha (the Enlightened One), but not in the existence of a supreme being like the one believed in by the Christians. And what is a Buddha? He is one that has perceived absolute truth, or has attained transcendent wisdom; and He is one that is full of compassion;—so that He is able to benefit all living beings. As he has realized the perfect knowledge of the true nature of things—of the absolute and universal reality,—and has taken it up as his own body forever, He rests in the abstract truth itself. This body is called the Law. And since reality or Truth is pervading the whole universe, the Buddha's Body of the Law is omnipresent. The Buddha has a wonderful power of accomplishing His will in accordance with the Law of Cause and Effect; and this results from His immeasurable, meritorious works. There are many Buddhas, so many indeed that they cannot be counted; for those that have, during an infinity of past time, perceived the Truth, must be countless in number. By the perfect development of our own nature, we, ourselves, can become Buddhas. In other words, if our own True nature, now obscured by passions and mental perplexities, is illuminated fully, we may be said to have reached Buddhahood. Passions and mental perplexities are the results of a want of knowledge of truth. The Buddhas are beings whole and perfect, but not different from us as to inmost essence. Our True nature is the same as the Universal nature. This attainment of Buddhahood is called the Dispersion of confusion for enlightenment; and is accomplished by the three practices of Morality, Meditation, and Wisdom. A Buddha is not a creator nor a governor of the world, nor is He a punisher or a rewarder of our works, past, present, or future. Happiness and unhappiness—present or future—

come from the natural process of retribution, from the principle of the necessary connection of Cause and Effect.

(2) How do you regard Jesus?

The belief in the existence of a personal god, being the heritage of barbarism, is plainly false and superstitious. As a personal god does not exist, therefore, Jesus can not be a second person of a personal god. But as he labored hard to save his fellowmen from moral disorder, we, Buddhists, respect him for this.

(3) What is your holy book?

The Buddhist Scriptures, which contain the teachings of the Buddha Sakyamuni, are divided into three parts: the Sutras, the Vinaya, and the Abidharma. The Sutras and the Vinaya were delivered orally by Sakyamuni himself; the Abidharma was composed by Arhats and Bodhisatvas. The books of the Sutra and Vinaya are estimated to be 3373 in number; those of the Abidharma, 630. We, Japanese, have all of them in Chinese.

(4) What days and hours have you for religious worship?

Every Buddhist worships the Buddha twice or three times a day. The founder of every Buddhist school is also honored and respected by his followers. The Buddha Sakyamuni is universally worshipped, and thanks are rendered Him for His divine goodness. The Buddha Amitabha is the only object of worship with the Buddhists that believe in the doctrine of the power of another. Prayers, in the Christian sense of the word, are not offered by Buddhists.

LIFE is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson. When the unit thinks only of itself, the whole, which is built of units, perishes, and the unit itself is destroyed. So it is throughout Nature on every plane of life. Therefore, this is the first lesson to be learnt.—LUCIFER.