



THE BUDDHIST RAY.

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

VOL. I.

SANTA CRUZ, CAL., U. S. A., JULY, 1888.

No. 7.

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

SWEDENBORG ON PRE-EXISTENCE.

1. Quisque suam Animam a vita corporis a semet formatam habeat.

2. Anima quam sibi format, est Mentis Naturalis.

3. Nam similiter ac homo quoad omnes suos gradus, existit ANTE nativitatem suam, sicut postea—SWEDENBORG'S DIARY, Nos. 2794; 2837; 2591.

In Mr. Sinnett's work, the "Esoteric Buddhism," we are taught that man is made up of Seven Principles of life. He professes to have this teaching from Thibetan Buddhists; which is not incredible, seeing that Swedenborg, who, over one hundred years before Mr. Sinnett, associated with them, has the same teaching in his theosophic writings. These principles, as given both by Swedenborg and Mr. Sinnett, have been rather fully set forth and illustrated in "Swedenborg the Buddhist;" to which work we refer our readers for interesting details. The Seven Principles are, according to Swedenborg, as follows: the ¹Physical body, its ²Vitality, the ³Sensual man, the ⁴Natural man, the ⁵Rational man, the ⁶Spiritual man, and the ⁷Lord. In treating of them he does not, however, to designate them, invariably adhere to the same terms, but uses the terms, Minds, Degrees, and Souls. See, for instance, his *Diary*, No. 2756, where he says: "If by Soul is understood the interior Minds of man, then all those organic substances that are proximate, and their Principles, which follow in order, may be called Souls." Elsewhere he calls the Seventh Principle, the God *in* man (C. L. 135), the Divine Being *in* man (A. E. 151), and the Self-Infinite (W. 33), and he does

so, in accordance with the teaching and example of the Blessed Buddha, who always pointed inward for salvation: to the God in man, the Divine Being, the Self-Infinite; and who taught his disciples, in favor of Reason and Intuition, totally to ignore the gods of priests and of so-called divine books.

With regard to these seven principles we have, in Swedenborg, this general teaching: the First and the Second, man receives through his parents from Nature; the Third and the Fourth he creates for himself; the Fifth (the Human soul proper) is the result of experiences in many transmigrations; the Sixth is, so to say, the aroma, the essence, and the fulness of all his experiences in these transmigrations, combined with the inflow of the life of the Self-Infinite, the Seventh Principle, which is one with the all-wise, all-mighty, all-present Universal Divine Life.

To accommodate himself to the Christians, among whom he sought to spread a few of the fundamental teachings instilled into his mind by Buddhist saints, Swedenborg taught also, that the "Soul of a man is from his father and the Body is from his mother" (T, 103); which is the old, hackneyed balderdash of the priests, admirably suited to coxcombs, who, at the same time as they look upon woman as a secondary creature, an *ex-rib*, poetize about "our better half," as they poetize about "our faithful dog" and "our intelligent horse!" Strange it is that the "New-Church" sect, which professes, in all serious matters, to appeal to Swedenborg, altogether ignores his rational Buddhistic teachings in favor of his irrational Christian balderdash.

We saw, a short time ago, a woman of this sect weep, because the Soul of her only child was, as she imagined, from its father (whom she hated), and only the body from herself. Poor, ignorant little woman that she was! The balderdash of the theologizers, of their "divine" books, of their anthropomorphic god had stifled, in her, Reason and Intuition. At the General Convention of the same sect, held in Detroit, last year, a woman sought admittance as a delegate. The theological youths present, on whose upper lip sprouting down was plainly visible, told her in vigorous English, that an ex-rib, incapable of creating a soul, fit only for "domestic" duties, not "forensic," could not be considered rational enough to participate in the deliberations of a body so weighty and so learned, as that of the "Lord's New Church!" At the Convention of another Christian sect held a few weeks ago in Boston, a woman wanted to preach, whereupon the priests thundered, in genuine apostolic fashion: "Let the ex-rib keep silence in the church!" These facts facing the fact that it is the woman, here in the West, who feeds the priest, and so by food-galvanism keeps the Christian church, as it were, alive, presents a phenomenon worthy the deepest attention of the anthropologist. One thing is certain; as certain as that two times two is four, and it is this: Christianity has not moved its little finger to exalt woman, but has, on the contrary, with might and main, kept her down.

Now we know the old, hackneyed balderdash, that the "Soul of a man is from his father and the Body is from his mother," and can turn to serious matters. The Latin sentences from Swedenborg, under the heading of this article, read in English as follows:

1. Every one has his Soul from the life of the Body formed by himself.
2. The Soul that man forms for himself is the Natural mind (or soul).
3. For man, as to *all* his Degrees, existed similarly BEFORE his nativity, as afterward. — DIARY 2794; 2837; 2591.

It is this Natural soul that man forms for himself by his Desire for objective existence and happiness, which the Blessed Buddha, in his discourse "On the non-existence of the Soul,"

pronounced mortal; it is this soul that, by the creation of Karma, binds man to existence in the Three Worlds; it is this Soul that has to die before he can attain unto Nirvana.

It is an interesting and profound teaching this of Swedenborg, for which we are indebted to Buddhist saints, that as to *all* (*omnes*) the Seven Principles of our life, we have HERETOFORE (ANTE) existed in the Natural world; for it shows that we are involutory and evolutionary beings: that we have gone out from the Fountain of Life as *unconscious*, colorless entities, and, that, after numberless incarnations, we shall go back to it as conscious, divine Soul-Spirits,—do we not perish by the way!

Had Swedenborg written: "Man, as to his Essential soul, (or Spirit) existed before his present enfleshment," there would then have been room for the sinister "explanation" that, the Essential soul existed before birth, say, in Jehovah, in Allah, or in Mumbo Jumbo! But this "explanation," and all others of a like nature, are made impossible by the little words, "as to *all* his Degrees." Now, the Physical body and its Vitality constitute the first two Degrees. Consequently, we have had a Physical body before our present. Indeed, Swedenborg confirms the teaching of the Sages of all Antiquity, and of all Asia, that our Soul (not Spirit) is an evolutionary and transmigratory entity. And we find traces of this teaching even in the Jewish books; as, where it is written: "BEFORE I formed thee (thy body) in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee" (Jeremiah i, 5).

The rational doctrine of Pre-existence (Transmigration) confutes the irrational doctrines of instantaneous creation, of post-existence without pre-existence, of arbitrary happiness and unhappiness here or hereafter, of the inferiority of woman, and all the cognate, crude, and puerile doctrines of the Bible, upon which, as upon shaky wooden piles, the whole structure of the decaying, tottering sects of Christendom, new and old, rests.

BLIND GUIDES.

Two young Brahmans, Vasettha and Bharadvaja, after learning by heart and repeating all day, go down in the evening to the riverside to bathe, and then walk up and down on the sandy beach. Now a conversation sprang up between Vasettha and Bharadvaja, when they were thus taking exercise after their bath, and walking up and down in a thoughtful mood, as to which was the True Path, and which was the False. Each of them adduces the authority of a Brahman teacher, learned in the scriptures, and when neither is able to convince the other, Vasettha says: "That Samana Gotama of the Sakya clan, who left the Sakya tribe to adopt the religious life, is now staying at Manasakata, in the mango-grove on the bank of the river to the south of Manasakata. Now regarding that venerable Gotama (the Buddha), such is the high reputation that has been noised abroad, that he is said to be 'a fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the worlds, a blessed Buddha.' Come then, Bharadvaja, let us go to the place where the Samana Gotama is; and having done so, let us ask the Samana Gotama touching this matter. What the Samana Gotama shall declare unto us, that let us bear in mind!"

So they go to the Master and lay their difficulty before him, Vasettha being the spokesman. When the Buddha hears that they both depend upon authority, he wants to know what is the dispute, the difference in opinion between them.

"Just, Gotama, as near a village or a town there are many and various paths, yet they all meet together in the village; just in that way, are all the various paths taught by various Brahmans, saving paths? Are they all paths which will lead into a state of union with Brahma?" "Do you say that they all lead aright, Vasettha?" "I say so, Gotama." "Do you really say that they all lead aright, Vasettha?" "So I say, Gotama." "But then, Vasettha, is there a single one of the Brahmans versed in the three

Vedas, or of their pupils, or of their teachers, or of their forerunners up to the seventh generation, who has ever seen Brahma face to face?"

To each of these questions, Vasettha answers "No!"

"Well, then, Vasettha, those ancient Rishis of the Brahmans, versed in the Vedas, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered or composed, the Brahmans of to-day chant over and over again or repeat, intoning or reciting exactly as has been intoned or recited—did even they speak thus, saying: 'We know it, we have seen it, where Brahma is, whence Brahma is, whither Brahma is?'"

"Not so, Gotama."

"Then you say, Vasettha, that not one of the Brahmans, even up to the seventh generation, has ever seen Brahma face to face. And that even the Rishis of old, the authors and utterers of those ancient words which the Brahmans of to-day so carefully intone and recite, precisely as they have been handed down—even they did not pretend to know, or to have seen, where or whence or whither Brahma is. So that the Brahmans, versed in the three Vedas, have for sooth said this: 'What we know not, neither have seen, to a state of union with that, can we show the way!' Just, Vasettha, as, when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindermost see—just even so, methinks, Vasettha, is the talk of the Brahmans (the priests) versed though they be in the three Vedas, but blind talk. The first sees not, neither does his teacher see, nor does his pupil. The talk, then, of these Brahmans, versed in the three Vedas, turns out to be ridiculous, mere words, a vain and empty thing!"—THE TEVIJJA SUTTA.

[If, for the Brahmanic priesthood, we substitute the Jewish, Christian, or any other and then apply the words of the Blessed One to it, we shall find that all is talk about the First Cause, and all its "thus saith the Lord," is blind talk: mediumistic gabble, or priestly sophistry.—ED.]

THE BUDDHIST RAY.

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"THIS ANCIENT ONE [THE BUDDHA] IS OUR ANGEL, WHOM WE REVERE AND OBEY."—SWEDENBORG.

MR. C. W. Leadbeater, an English Buddhist, is working in Ceylon under the auspices of the Buddhist Section of the Theosophical Society.

THOSE of our friends that have copies of the first five numbers of the RAY to spare, will do us kindness by forwarding them to us. We want them for subscribers in Asia.

EDWIN ARNOLD, the author of the beautiful Buddhist poem, "The Light of Asia," has been knighted. As Sir Edwin, by this poem, has rendered Buddhism an incalculable service we cannot but cordially congratulate him.

THE Buddhist Aid Association in Ceylon has, through its Honorary Secretary, T. W. Goonawardene, sent us a number of subscribers. We thank the Association for this encouragement.

SOME Hindu visionaries and enthusiasts, infected with Western theological notions, established a few years ago a new sect, the Brahma Samaj, in which the Bible played the bass-drum. It has since, as might be expected, split up into several hostile parties, the members of which, according to the *Hindu Patriot*, at the late anniversary of the sect, indulged in scandalous broils and street-fights. Dear-Hindus, Burmese, Siamese, Singhalese, Chinese, Japanese, Tartars, and all other Asians, heed this lesson: Let the Bible alone!

THE *New Church Independent*, for June, says that the so-called "New-Church" is perhaps the biggest "viper" and "harlot" of all the Christian sects. Would it not have been

less harsh and more true to have said: "The New Church sect sleeps and snores loud enough to disturb the angels' rest?" By the way, there is one thing for which we must give this sect credit: it has never had the foolhardiness to send missionaries to Asia. The well-grounded fear that Swedenborg's Paganism might there be exposed has held it back!

A SUBSCRIBER has asked us to publish the Buddhist Creed. We are extremely happy to say that Buddhism has no Creed. His Majesty the Devil would long ago have swallowed Buddhism, had it had a creed. He has thus far swallowed all organizations with Creeds, Boards of Control, and Directors, anointed and unanointed; and, because of their presence in his belly, he is now noisomely flatulent in the world;—as heard and seen in the pulpit and in the religious press! Dear subscriber;—Buddhism has come West, not to tickle surfeited palates with "old-church" or "new-church" hash, but to teach men to think rightly and to act righteously, that they may become spiritual freemen!

THE missionary teachers of the Madras Christian College are, according to the *Sarasavisandaresa*, in trouble. They sought, some time ago, clandestinely to baptise a Brahman pupil; which little pious (!) fraud came to the ears of the other Brahmans, and ended in protests, insults, expulsions, the absention of five-hundred and forty Brahman students from the College, resolutions, and we wot not what; in one word, in a frightful brawl. In Ceylon, the missionaries threatened, only last year, their Buddhist pupils (though fed and fatted by their parents) with expulsion and severe punishment if they absented themselves from school on the one great holiday of their religion—the Full-moon day of Wesak. Patience, dear brethren, patience! The servants of the cruel Jewish deities are everywhere committing slow suicide, and room is a-making for the servants of the merciful Buddha, who is one with the Eternal Buddha (Wisdom).

SWEDENBORG IN THE LAMASERY.

By PHILANGI DÅSA.

(Continued.)

Were I to enumerate all the sages known, who have, with Abipill, said that *within* the soul of man lies the treasure of treasures, I could fill many pages with names. Our Lord, the Buddha, in his incarnation as Sume-dha, while meditating upon the Perfections and the attainment of Buddhahood, said in sooth: "These Ten Perfections are neither in the heaven above, nor in the earth below, nor are they to be found in the east or the other quarters, but reside *in* my heart of flesh;" by which he meant, within his own Higher nature. Hence it is that we Buddhists do not look for salvation to any extra-cosmic or intra-cosmic deity, acknowledge no mediators, and look upon priests, be they sacrificators of prayers or of bullocks, as useless beings. We sing, indeed, the praises of our dear Lord, and we reverence the Saints, the former as a great light, the latter as lesser lights, which lighten this our age of spiritual darkness; this our Kali Yuga age, as Hindus term it; this our Last Times of the World (or Cycle) as Swedenborg terms it (Diary 2801); nevertheless, the word of the glorious Buddha endures forever: "*Within* yourself deliverance must be sought; each man his prison makes."

But, "revenons à nous moutons."

At the time, says "Isis Unveiled," when Abbé Huc was living in Paris, after his return from Thibet, he related, among other published wonders, to Mr. Arsenieff, a Russian gentleman, the following curious fact that he had witnessed during his long sojourn at the lamasery of Kounboum. One day while conversing with one of the lamas, the latter suddenly stopped speaking and assumed the attentive attitude of one that is listening to a message being delivered to him, although he (Huc) heard never a word. "Then I must go," suddenly broke forth the lama, as if in response to the message. "Go where?" inquired the astonished "lama of

Jehovah" (Huc). "And with whom are you talking?" "To the lamasery of . . .," was the quiet answer. "The Shaberon wants me; it was he that summoned me."

Now this lamasery was many days' journey from that of Kounboum, in which the conversation took place. But what seemed to astonish Huc the most was, that, instead of setting off on his journey, the lama simply walked to a sort of cupola-room on the roof of the house in which they lived, and another lama, after exchanging a few words, followed them to the terrace by means of the ladder, and passing between them, locked and barred his companion in. Then turning to Huc after a few seconds of mediation, he smiled and informed the guest that "he had gone." "But how could he? When you have locked him in, and the room has no issue?" insisted the missionary. "And what good would a door be to him?" answered the custodian. "It is he himself that went away; his body is not needed, and so he left it in my charge."

Notwithstanding the wonders which Huc had witnessed during his perilous journey his opinion was that both of the lamas had mystified him. But three days later, not having seen his habitual friend and entertainer, he inquired after him, and was informed that he would be back in the evening. At sunset, and just as the other lamas were preparing to retire, Huc heard his absent friend's voice calling as if from the clouds, to his companion to open the door for him. Looking upward, he perceived the "traveller's" outline behind the lattice of the room where he had been locked in. When he descended he went straight to the Grand Lama of Kounboum, and delivered to him certain messages and "orders," from the place which he "pretended" he had just left. Huc could get no more information from him as to his aerial voyage. But he always thought, he said, that this "farce" had something to do with the immediate and extraordinary preparations for the polite expulsion of himself and Father Gabet, to Chagor-tan,

a place belonging to the Kounboun. The suspicion of the daring missionary may have been correct, in view of this impudent inquisitiveness and indiscretion.

In other words, the Lama left his Physical body in the cupola-room, to which his brother Lama carried the key, while in his Soul-body he visited a distant lamasery, and there received orders concerning the expulsion of the two "lamas of Jehovah," Huc and Gabet, who, in the guise of yellow-robed Buddhist monks, had stolen themselves into Thibet to preach Christianity.

They have a strange way of detecting and expelling fanatical and scheming missionaries in that land. Their presence within its borders is, no matter how disguised they may be, by their magnetic aura, made known to the Souls Regenerate; and sometimes it is the political agent of the Chinese government in Thibet who brings about the expulsion, at other times, it is some Shaberon (Superior); and again at other times, it is somebody else, or something else. Swedenborg says that "angels" and "spirits" from Thibet told him that they do not suffer foreigners to come among them there, because they would profane the "Ancient Word" (T. C. R. 279).

At Garma-Khian (the mother-cloister), continues "Isis Unveiled," it is rumored that bad and unprogressed spirits are made to appear on certain days, and forced to give an account of their evil deeds; they are compelled by the lamaic adepts to redress the wrongs done by them to mortals. This is what Huc naively terms "personating evil spirits," *i. e.* devils. Were the skeptics of various European countries permitted to consult the accounts printed daily at Moru, and in the "City of Spirits," of the business-like intercourse which takes place between the lamas and the invisible world, they would certainly feel more interest in the phenomena described so triumphantly in the spiritualistic journals. At Buddha-lla, or rather Foht-lla (Buddha's Mount), in the most important of the many thousand lamaseries of that country, the sceptre

of the Boddhisgat is seen floating, unsupported, in the air, and its motions regulate the actions of the community. Whenever a lama is called to account in the presence of the Superior of the monastery, he knows beforehand that it is useless for him to tell an untruth; the "regulator of justice" (the sceptre) is there, and its waving motion, either approbatory or otherwise, decides instantaneously the question of his guilt.

This account may seem strange to those, here in the West, who do not know that there is a life hereafter; or who believe that there is no life hereafter until the end of the world and the re-organization and resurrection of the Physical body; or who believe it sinful even to look into the World of Spirits. But to those few who have read Swedenborg, and to those fewer who have, while reading him, had intelligence to sift the wheat from the tares, it does not seem strange. He says: "Man should command evil spirits, not be commanded by them. Spirits become indignant when he governs them. It is pleasing to them to govern him, and to be, as it were, the man himself; but it is displeasing to them when he replies to them, when he explores their nature and governs them." (Diary, App. p. iii.) He speaks in another place of spirits versed in Black magic ("truldonskonster"), who think that no one can know their pernicious artifices; and who feel themselves secure from punishment when they have betaken themselves into the more subtle parts of nature, and have there hidden themselves. They imitate good spirits, and operate by a soft and gentle aura ("influx"), so that their venom is not observed. But they come, in the end, to grief, and undergo them excruciating punishments. (Diary, No. 641-2.) These are one of the kinds of bad spirits that are made to appear at Garma-Khian on certain days, and are then, by the Lamaic adepts, forced to give an account of their evil deeds. In the West there is hardly any control of evil spirits; but much obsession by them.

(To be Continued.)

DRY FACTS.

[From the Kansas City Journal.]

Theosophy is not, as some think, Buddhism pure and simple, though it regards that philosophy as nearest truth among what are called the religions of the world. . . . There have been twenty-three hundred years of Buddhism, with not a drop of blood on its onward march, not a groan along its pathway. It has never deceived the people, never practiced pious fraud, never discouraged literature, never appealed to prejudice, never used the sword. . . . We have homes for the sick—they go one step farther and provide hospitals for the sick and worn out animals. They plant shade-trees along the way to shelter men and animals from the scorching sun. Grazing herds and insect life represent the divine thought. All life in their eyes is sacred. We entertain travellers at hotels—if they pay their bills! You are respectfully received by the wealthy—if you bring letters of introduction! But the door of the Buddhist is ever open to the stranger, with the mat and the waiting pot of rice. The Burmese Missionary Smith, said he could traverse the whole kingdom without money, and during his missionary stay, saw no drunkenness, not an indecent act, not an immodest gesture.

A system of religion or philosophy, or ethics, or whatever you may call it, that shows such results in its disciples is entitled to the respectful consideration at least of people whose leading and burning questions are the suppression of intemperance, social vice and juvenile depravity, and one of whose commercial marvels is the slaughter of domestic animals for food. Perhaps such a civilization should send these poor heathen missionaries, even though Mr. Smith might not be able to say the same things of the people that sent him. The fact that we wish to emphasize in this regard is this—that if our [Christian] spiritual teachers and shepherds expect to stop intelligent people from looking into the ethical, religious, or spiritual system of a people who present a his-

tory of this kind, older than our own form of religion, they are very much mistaken. That is all! . . . We have a decalogue which defines the forbidden things among men. They have a pentologue only, but one of the things forbidden in this half number, is drunkenness, while it is ignored in our ten.

A distillery is unknown to Buddhists, and the only saloon is a free pot of rice at the door of every house. . . . The Buddhistic system is a philosophy, and from what has been shown no one thinks of it as suited to our form of civilization, though there is not a reform undertaken in the social life and customs of Christendom, but what has been in practical existence among Buddhists before our forefathers could read and write. . . . The fact must be acknowledged that the Buddhists live nearer the precepts of Jesus than any other people on the globe. And if this is a fact, why not accept it, try to learn its lesson.

[Let our Buddhist exchanges, for the benefit of their readers, note this: that, while the missionaries with much ado, by feeding and clothing them "convert" a few children and ignorant coolies, thousands of mature and educated minds in Christendom have seriously begun to look for a religion more humane and effective than the Jewish-Christian has proved to be; and of these, hundreds have begun to look upon Buddhism as the religion (or philosophy, or ethics) of the future.—*ED.*]

TO CEYLON.

A SONNET.

Gemstrewn, bewitching Isle, where scorching rays
Of tropic sun are tempered by the shade
Of tapering palms whose memory ne'er can fade,
Art thou more lovely in the morning haze
Or when the silvery stars peep forth to gaze
On thy red roads and tangled forest glades
Where sunbirds sport, and lovers' vows are made
And nature ever hymns the Maker's praise?
A fitting home art thou for that pure creed
Lord Buddha taught two thousand years ago,
Telling of sin and sorrow and the need
Of men for light that they may surely know
The fourfold path that yields their highest need
Restful Nirvana's all-encircling flow.—N. T. W.
in the *Śarasavisandaresa*.

EXTRACTS FROM FOREIGN LETTERS.

Editor THE BUDDHIST RAY.

. . . I have to thank you for your kindness in forwarding me a specimen copy of the first number of your paper. I congratulate you very heartily upon it,—both upon the fact of its publication, and upon its printing, appearance, and contents. As an English Buddhist, it gives me the greatest pleasure to see published in my own language and in the defence of my religion a journal which promises to be so ably conducted. . . . You may be assured that we shall do our best to procure subscribers for you here in Ceylon. . . —C. W. LEADBEATER; Secretary T. S.

. . . Thanks for the copy of the RAY, so kindly sent to us. We have given it a cordial welcome in our Buddhist paper. . . . It is a matter of rejoicing to us to see that the influence of the Dharma of the Blessed Tathagata has gone so far. The influence must have been strong indeed to have made the followers of the ever Blessed Lord in the West to bring out a journal entirely devoted to Buddhism. . . . We have every reason to hope that it will succeed. —DHARMAPALA HEVAVITARANA; Manager *Saravisa-aresa*.

. . . It was with feelings of great joy and pleasure that we received your paper. . . . Now that our Lord's doctrines have begun to take root in so remote a place as California, we feel confident in our hope that Buddhism will establish itself in the future as the only religion of the world. We are sincerely thankful to you for the deep interest you take in our religion, and for your devotion to its cause. . . . You will be pleased to hear that the members of the Buddhist Aid Association are highly interested in your paper, and that those that had a glance at it have already given us their subscriptions. —T. W. GOONAWARDENE; Hon. Secretary the B. A. A.

. . . I thank you much for the RAY. I value it very highly. The fact that it has appeared in a pro-

fessedly Christian country has greatly interested me and my friends. . . . I look upon it as a sign that the Morning-star of Truth has begun to cast its first rays upon the gloomy Christian superstitions; as a sign that the Tathagata's Great Law, the Sun of the whole world, has risen and begun to shine in the Western lands. All hail to you! For your present toils and cares you will in the future receive a sweet reward. . . . I have three times inserted a notice of the RAY in one of our Japanese journals; and I hope to be able to attract the attention of some of those of my countrymen that read the English language. . . . I forward herewith seven subscriptions. . . . Please receive my thanks for "Swedenborg the Buddhist." It is indeed an interesting book. . . —M. MATSUYAMA.

SWEDENBORG THE BUDDHIST, OR THE HIGHER SWEDENBORGIANISM, ITS SECRETS, AND THIBETAN ORIGIN. By Philaugi Dāsa. 322 octavo-pages.

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The quaintness of the phraseology in which the author of this volume greets his readers. . . will attract the attention of any one into whose hands it may fall, and lead him to a full perusal of its fair, broad-margin-ed pages.—*Banner of Light*.

The author's description is interesting, spirited and instructive, and set forth with a quaintness of diction that is at times decidedly humorous. As a contribution to Theosophical literature it is well adapted to general comprehension, and will repay perusal.—*Religio-Philosophical Journal*.

The inner meaning of much that underlies the surface of the Swedish Seer's works is here given in an entirely new light.

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