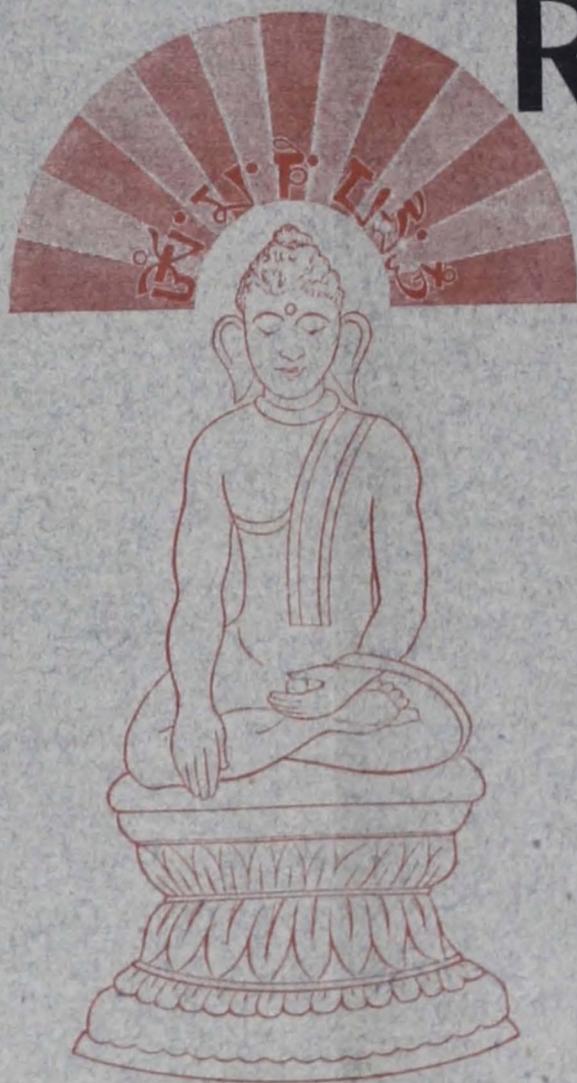


THE BUDDHIST RAY



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.

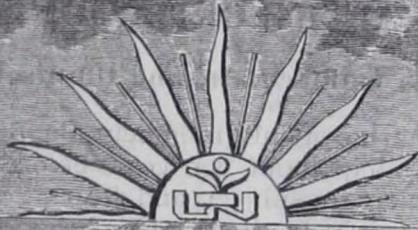
§ The chief doctrine of the BLESSED BUDDHA may be summed up in one word: *Justice*. The secret of the existence of any being or thing, anywhere, or in any state, good or bad, high or low, lies *within* itself. This is the doctrine of Cause and Effect or Action and Re-action (sanskrit, *karma*); which 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

BUDDHA DHARMA SANGHA

VOL. VII. SANTA CRUZ, CAL., U. S. A., SEPT.-OCT., 1894. Nos. 9—10.

The Buddha and His Teaching.

BY CARLO PUINI.

Translated from the Italian by the EDITOR.



BMONG the religions which boast of the greatest sway, the longest duration, and the most numerous converts in the world the foremost is bud-

dhism.

Born on the bank of the river Ganges, in the bosom of the aryan race, the buddhistic faith spread from the Caspian Sea to the Pacific Ocean, from Siberia to Ceylon, embracing all those races designated as Turanian. And even to-day it is professed by one-third of the human family; and through its benign influence the savage nomads of Central Asia have become mild, virtuous, and sociable.

Many nations owe all their civilization, morality, and literature to buddhism: and India owes to it that great reform, through which, notwithstanding the persecutions of the arrogant and proudest hierarchy in the world, the

equality of men and the abolition of caste, was proclaimed.

However much the buddhistic religion, in its doctrines and dogmas, may seem strange and absurd to us occidentals, still I think that we should not disdain to investigate it, nor to consider the part it has played in the moral and civil unfoldment and in the history of the asiatics.

As we turn to regard this faith which has for 2400 years been an object of veneration and of worship to immense multitudes, it cannot be without the awakenment in us of a certain sense of respect for it; consecrated as it is even now by the piety and devotion of its professors; and because of the inestimable blessings in which it has been fecund to the human family, we cannot fail to be disposed to overlook its errors [?], especially those of them said to be of a supernatural origin.

A modern writer says truly, that buddhism is the vastest religious system in the world; since it embraces all those branches of science, which occidentals have for a considerable time been wont to regard as distinct subdivisions of human knowledge.

It is indubitable that buddhism, in searching the mysterious book of nature, brought to light much truth, discovered much later by western science: it anticipated by 2000 years the hypothesis of a plurality of worlds, their

formation, and the herschel'ian nebular hypothesis : in considering cosmic life and the earth's life, it intuitively divined not a few of the discoveries of modern astronomy and geology.

In studying the doctrine of SAKYAMUNI, and its unfoldment, we may perhaps be justified in asking ourselves : Is buddhism a religion or a philosophy ? Now, if we regard it as it is to-day in the countries where it prevails : its temples, monasteries, altars, images, and monks : the cult of its superstitious and ignorant multitudes, then certainly it is a religion. Yet, through the mist of dogmas, ceremonies, and absurd beliefs of modern buddhism, we can discern, more or less corrupted, the fundamental of the primitive, original conceptions of the BUDDHA Himself. The buddhism of to-day, professed by 400,000,000 men, is far from being that which was conceived by the mind of SAKYAMUNI.

To learn what buddhism is, independently of the doctrines that are really foreign to it, it is imperative to avoid its modern phase, and to resort to the written monuments left by the primitive disciples and followers of SAKYAMUNI; and in so doing, to exercise great care, so that, in the vast body of scripture which forms the buddhist literature, we may discern what really belongs to the MASTER from what passes as primitive teaching : what is not of His school and what is the fruit of corruption.

Thus, when we examine the ancient buddhist doctrine, we shall perhaps be persuaded that buddhism is a philosophy rather than a religion : a philosophy whose object is to conduct man to a state of ideal purity and perfection. When, on the other hand, we regard it as a religion, it is certainly the strangest and most curious one in the world : for it knows no divinity ; admits no creator ; denies a soul adapted to live a proper life eternally ; looks upon life as the sum of infelicity ; and finally as its one and supreme good, as the reward of those that are worthy of it, it holds out an Eternal Rest, in which every breath of life is spent, and every active faculty of body and spirit is annulled.

But however that may be, this great fact cannot fail to be a matter of wonder to ordinary men and of profound thought to philosophers : that a doctrine whose aim and limit is this life, which inculcates numerous existences, and ends in nothing, should have conquered the heart of the most savage nations of Asia : should have made them lovers of virtue, and more than six centuries before Jesus Christ, should have taught fraternal and neighborly love.

The buddhistic faith arises through the sorrows of life. In the old and general lamentation which man raises he scarcely himself discerns the most perfect of being. But among all those that raise this lamentation, among all those that pity man's destiny, no one conceives that sorrow in a manner more grand than SAKYAMUNI, no one shows a deeper feeling for human woe than He. As the elegy of a whole people immersed in the darkest melancholy, buddhism laments the evils of the earth, its fugacious felicity, the vain hope which, like a vanishing mist, little by little drags down the human mind into the cruelest, bitterest disillusion.

Buddhism desires to calm, to destroy, to annul this sorrow inherent in human nature, which always besieges it, under whatever form life may manifest itself : it desires to liberate humanity. And to this end the BUDDHA consecrated Himself wholly. But the means to this end, which He pointed out, may to many seem monstrous and frightful, incompatible with the idea of the existence of our race, contrary to that aspiration which our psychology has not hesitated to proclaim the universal sentiment of mankind ; but they are not the less the true, sole, inevitable outcome of His system.

...It is impossible to make even a hasty examination of the life of the BUDDHA, without the confession that, notwithstanding the errors into which He fell [?], there has never been a man in the world, besides Jesus, who loved humanity as the BUDDHA loved it, who pitied the evil, and who sought to put first a limit and then an end to their existence.

“Litsugokyo Dosikyo.”

THE TEACHING OF THE TRUE WORD.

Sentences from a Japanese Children's Reader; Translated by NAOJIRO TANAKA.

—The good man loves the Sage; the foolish man loves Dives.

—The Sage in the alms-house is the lotus-flower in the mire.

—Intelligence and Wisdom, being permanent, should be your riches.

—It is better to learn than to accumulate.

—The uncut stone reflects no light; it is no better than brick.

—Riches are for this short life and perish with it; Wisdom is for that endless life and abides with it.

—The Gods do not punish the evil to destroy them, but like teachers, to to correct them.

—Devote yourself to charity, since it leads to the Land of Bodhi: to enlighten the poor is better than to enrich them.

—Be courteous and respectful to your elder brothers; be kind and considerate to your younger brothers.

—When your brethren are inharmoonious, look upon humanity as your brethren.

—The desireful rich are poor; but the desireless poor are rich.

—He that is under the influence of a reprobate, is like a dog tied to a tree by a long rope; but he that is under that of a good man, is like a ship on a calm sea.

—Even a simple-minded man may through assiduity attain to enlightenment and the fruit of knowledge.

—In the morning read the scriptures with devotion; in the evening meditate tranquilly upon righteousness and the Supreme Reason.

—The dispensation of alms to the poor, when done from compassion, is followed by a great reward; but when done with selfish motives, by a reward of the size of a mustard seed.

—An accident to the vehicle in front is a warning to those in the rear.

—The moon of prosperity and happi-

ness shines brightly over the home whose faith in the BUDDHA is strong and abiding.

—The clouds of misfortune and adversity do not rise before the firm and strong Gate of Faith.

—As echo follows sound, and shadow object, so does punishment the evil-doer.

—The mouth is the gate of calamity; the tongue the root of misfortune.

—He that practices virtue secretly, will receive reward openly.

—Calamities from natural causes are avoidable, but not those of our own creation.

—Happiness and Unhappiness are not admitted into the house but by the master himself.

—The babbler accumulates but little merit.

—Worship man once; the gods twice; and the TRIPLE GEM thrice.

—Mourn with the sorrowful; rejoice with the glad.

The CITY OF SILENCE, though broad and spacious, is not found by the wicked.

—Parents are as our heaven and earth; teachers and masters, as our sun moon; and relatives, as our roof.

—Respect the aged as though they were your parents; and the young as though they were your brothers and sisters.

—As many a rich man has become poor, it is wise not to despise those of this estate.

—As the natural body abounds in lusts and impurities, seek deliverance therefrom by knowledge; and as the natural life is changeable and impermanent, seek diligently the way of NIRVANA.

—Tis better to be lowly born,
And range with humble livers in content,
Than to be perked up in glittering grief,
And wear a golden sorrow.

—SHAKESPEARE.

There is a pleasure in the pathless woods;
There is a rapture on the lonely shore;
There is society where none intrudes,
By the deep sea, and music in its roar.

—BYRON.

Sometimes the readiest way which a wise man has to conquer is to fly.—HOOKER.

Excerpts from Boehme.

Translated from the German (Edition 1682)
by the EDITOR.

The Serpent of Eternity.—The Being of the Divinity is in every end and place in the Depth of the Abyss: like a wheel or an eye: since the beginning has always the end [in its mouth].—Six Points, 1:19.

Nature.—The Outer nature is naught but the outflow or correspondence of the Eternal nature.—Tabulæ P. 51.

The Holy of Holies.—It is impossible for any creature to see God outside himself.—Kaym, ii:12.

Creators.—We have the centre of nature in us: we are angels when we make angels out of ourselves; we are devils when we make devils out of ourselves.—Incarn. 9:2.

Self-introspection.—Inspect yourself: you will find all causes in yourself..... And if you search the Regenerate Man you will find the Pearl [in the Lotus].—T. Pr., 25:21.

Prayer.—When you pray to God in His heaven, then you pray to Him in the heaven which is in yourself: and the selfsame God enters with His light (the containant of the Holy Ghost) into your heart, and shapes your soul into a new body of God, which reigns with God in heaven.—Aurora, 24:60.

Karma.—O man, what you sow here that you will reap: for your soul remains everlastingly in the tincture, and all your works remain there, revealed in clear light, and follow you.—T. Pr., 13:45.

The Origin of Evil.—Where there is Will there is also Desire; and where there is Desire there is also Attraction (to external things). Hence we know that Desire is Sin.—T. Pr., 14:61.

Self-tormentors.—The hellish anguish and fear is pain enough [to the evil]... Each has his own hell. There is absolutely nothing that seizes man but his own (evil) spirit.—Q. 18:20.

Magic.—It is all magic: what the will desires, that it receives: a toad draws only poison into itself, even if it abide in a perfumery..... and were it to eat honey it would turn it into poison.—Six Points, 8:30.

Minerva.—Loving sir, it is a simple, child-like way that leadeth to the Highest Wisdom: the world knows it not. You need not look for Wisdom in remote places, or travel into strange countries for her: she stands at the door of your soul and knocks, and if she shall but find an empty, resigned, free place therein, she will there reveal herself indeed, and rejoice therein more than the sun in the elements. If the soul yield itself up to Wisdom for a full possession, then she penetrates it with her flaming fire of love and unlocks all the mysteries to it.—Ep. 32:8.

Harvest-time.—O son of man! be not so fearful and despondent. When, in zeal and earnestness, you sow your seed of tears, they are not sown on earth but in heaven: for you sow in your astral birth, and you reap in your animal, and in heaven you possess and enjoy it.—Aurora, 19:38.

The Devil's Nest.—Men of the world think themselves in clover because the bright Light circulates above them: but the Spirit shows me that they stand in the midst of hell; since they forsake love and hanker after avarice, usury, and extortion, and there is no mercy in them. All scream: "Had I only money!" The strong sucks the marrow out of the bones of the weak, and takes his sweat with violence. In one word, there is but lying, deception, murder, and robbery (among them); and (this world) is therefore rightly called the Devil's Nest and Habitation.—Aurora, 20:11-13.

Pre-existence.—O most sweet Love and bright Light, abide with us, for it is soon eventide! O Truth, O Righteousness and Right Judgment, what is become of you! The Spirit is amazed, as though it had never before seen this world.—Aurora, 8:109.

Devachan.—You must not ask, Where is heaven? For it is in your heart. Only open it.—Aurora 23:71.

Nirvana.—Neither gold nor goods, neither art nor power, will guide you to the everlasting Rest of the eternal sweetness of Paradise: only the Noble Knowledge: enwrap your soul in this. That is the Pearl which no rust eats and no thief steals.—T. Pr. 9:1.

Buddhist Convocations.

BY C. SAMERESINGHA.

THE SIXTH CONVOCATION.

King Walagam Bahu (522 after our LORD), in whose reign the Fifth Convocation was held, was succeeded by four kings, Maha Chula, Choranaga, Tissa, and Makalan Tissa; and by one queen, Anula.

In the reign of Bathiya, sixty-six years after the Fifth Convocation, a dispute arose between the monks of the two principal monasteries, the Abeyegiri and the Maha Vihare, touching a story in the memorized pali scriptures, to which, according to the Maha Vihare monks, those of the Abeyegiri monastery had, in their memory, added the sentence: "since she had confessed her own crime;" and this dispute continued until the reign of Wohara Tissa (730), when it was suppressed, and left unsettled.

Between the reigns of Bathiya and Wohara Tissa, nineteen kings and one queen reigned; and between the reigns of Wohara Tissa and Gothabhaya, five kings. This Gothabhaya degraded and banished sixty heretical monks belonging to the Abeyegiri monastery.

The Maha Vihare and the Brazen Palace were demolished and deserted for nine years, and their rich furniture and other goods were removed by Sangha Mitta's orders to the Abeyegiri monastery. This so displeased Mega Wama Abeya, the prime-minister, that he fled to the highlands, collected men, and headed a rebellion. The king marched against him, and the two armies met on the plains of Duratissa Lake, where they made preparations for battle on the morrow.

That night the rebellious minister stole himself into the king's camp, and in fact into the king's very tent, and spread out before the astonished ruler a large number of dainties which he had brought with him. And while the king regaled himself, the minister explained to him that he had risen in rebellion because he had demolished the Great Monastery and banished the

monks. The king, mitigated, promised to repair the damage provided the minister would lay down arms; to which the latter agreed. Hereupon the king returned to Anuradhapura, and the minister set out in search of building materials.

Shortly afterward, Sangha Mitta was slain by a laborer, who had been instigated thereto by the queen-consort.

Nevertheless, the Great Monastery, the Brazen Palace, and the other buildings which had been demolished, were rebuilt by the prime-minister, and the monks were recalled and re-instated.

Maha Sena reigned twenty-seven years, and died in 809 after our LORD. Siri Megha Varna then ascended the throne. It was in his reign that the tooth-relic of the BUDDHA was brought to Ceylon by prince Dautha, the son-in-law of king Kalinda of India.

After him, Budda Dasa ascended the throne. In his reign the Sutra Pitaka was translated from pali into singhalese, the vernacular.

On his death, Upatissa obtained the sceptre. His reign was notable for the arrival in Ceylon of Budda Ghosa, the celebrated commentator and pali scholar, who, with the assistance of the monks of the Maha Vihare, wrote the commentaries on the Three Pitakas (Buddhist Scriptures). This happened 930 after our LORD GAUTAMA.

Maha Nama was followed by eleven kings, and in the reign of the eleventh of these, Kumara Datu Sena (1024), the monks of the Maha Vihare held a Convocation; of which however no details have been handed down to our day. It has been called the Sixth Convocation.

BUDDHA exhorted His disciples to seek the Imperishable Body.—BEAL.

Ignorance is the mother of devotion.—MEDIEVAL MAXIM.

Only imbeciles want credit for the achievements of their ancestors.—CHINESE APHORISM.

In the buddhist scriptures, that is said to be *impure* which cleaves to sensible objects, and that *pure*, which does not.—BEAL.



The Buddhist Ray

A MONTHLY MAGAZINE

DEVOTED TO THE LORD BUDDHA'S DOCTRINE OF ENLIGHTENMENT.

Terms: 50 cents a year, in advance; single copies, 5 cents. To foreign countries, belonging to the Postal Union, 12 cents additional postage.

All communications should be addressed to PUBLISHER THE BUDDHIST RAY, Santa Cruz, Cal., U. S. A.

Entered at Santa Cruz P. O. as Second Class Matter.



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

NOTES.

WE have received a number of letters from humanitarians, both at home and abroad, thanking us for our anti-vivisection number. An English lady writes: "How beautiful is the philosophy of the LORD BUDDHA: far surpassing any of our European religions which are all tainted by cruelty and bloodshed."

—The editor of *Anti-Vivisection* writes us as follows: "...I cannot tell you how surprised and gratified I am at this exposition of vivisection in THE BUDDHIST RAY. I hope this number especially, will have a very large circulation. Cruelty is the sum of villainies (the greatest sin in the world) and it leads to all other sins: deceit, licentiousness, murder, and the entire category of crime... This grand number of the RAY cannot fail to arouse many hearts and minds. If there is any Heaven may it bless you!"...

—Grant Allen writes in the September *Humanitarian* that "the teaching of the Gospels... is not in any ordinary sense christianity: a great part of it is universal morality; a small part of it

is now obsolete or distinctly ascetic, and much of it is clearly impractical;" also, that "our existing system of marriage is not, as people hypocritically pretend, a system of pure monogamic marriage... but a mixed system of prostitution and marriage: the greater number of men are introduced to the sexual life through prostitution alone; they bring at last to marriage and the production of future generations only the leavings and relics of an effete constitution."

—The *Standard* (Chicago) complains of the inhumanity of the buddhists: Rev. Shaku Soyen, a Japanese buddhist representative at the late "Moral Show" in Chicago, while a passenger on the "Empress of India," refused to see a dying countryman because he belonged to the "laboring class." The *Standard* says: "Could anything be more utterly illusory than a so-called 'religion' whose fine profession of universal humanity come at last to such an issue as this?" Of course, there can be no truth in this story, since no buddhist ever shows inhumanity. When called to see a sick man or even a sick beast, we always go and in the hope of being able to cure the curable or assuage the incurable; and all real buddhists do likewise.

—Dr A. Leffingwell writes in the September *Arena*, that when "eighty years ago, Lord Erskine arose in the British Parliament to suggest and advocate a law protecting domestic animals from wanton cruelty, he was greeted with shouts of derision and contemptuous applause."

—The New York *World* relates that baron Harden-Hickey has taken possession of the uninhabited island of Trinidad, 700 miles east of the coast of Brazil. The island is 5 miles long and 3 miles wide. He intends to found a kingdom there; and will have himself crowned as "James I. of Trinidad," and his yankee wife, as "Queen Anna of Trinidad." No one will be permitted to settle there without "king James'" permission. The diet of the kingdom will be fish, sea-birds, and turtles, and the religion will be buddhistic, "king James" being a buddhist!

—"N. D. K.," evidently a hindu, writes an article in the July *Theosophist*, "On Eccentric Genius," in which he thinks that the "genius" Madam Blavatsky remained a medium to her death; and that this will account for her many impostures. We think it will. Very few mediums but are easily led into devious paths by beings from the Dark World. They, more than ordinary men, need the moral stamen of a saint, not to go astray; and as this is usually lacking in them, they are helpless. We have seen many private letters written by Madam B. in which she exposes herself; we have read the secret confession of her "chela" Pabajee; we know the secrets of her other "chela" Babula; we have examined many "mahatmic" letters signed K. H. and M.; we have waded through a bushel of private letters from her early cupes and confederates; and we could explain many a mystery recorded by Sinnett, and others of the theosophic family. Hence, we agree with "N. D. K.," that she continued a medium to her death.

—The theosophists met in London, July last, to try their vice-president Mr W. Q. Judge for the forgery of "mahatmic" letters. Mr Judge, lawyer and representative of the Gods, sought by pettyfoggery to escape trial: he quibbled that he had not been legally elected to the vice-presidency, and that only the Branch in New York, of which he is the founder and dictator, could try him. As Mr Judge is in the possession of many valuable secrets concerning the inner history of the Society, which, were they made public, would cause a total disruption of it, the leaders thought best not to try and to expel him, and sustained therefore the quibble. Mrs Besant, who, through Mr Judge's "occultism," has become the laughing-stock of the public, seemed determined to punish him: she read a paper in which she stated that he had cheated her by forged "occult" letters. In her own words:

"When I publicly said that I had received, after H. P. Blavatsky's death, letters [from a Mahatma]... I referred to letters given me by Mr

Judge... I now know that they were not written or precipitated by the Master, and that they were done by Mr Judge."—*Path*, Aug. '94, p. 165.

The press comments unfavorably upon this farce: "It is difficult to believe," says *Light*, "that either Col. Olcott or Mrs Besant can be completely satisfied with so impotent a conclusion of a really serious matter."

—The *Pacific Coast Theosophist* says that the re-instatement of Mr Judge restores the priestly or "hierarchic succession" of the Theosophical Church. Mahatma Christopholo, the founder, ordains the following College of Grand Chelas or Apostles: 1. Blavatsky, 2. Luna Melanconica, 3. Coulumb, 4. Babajee, 5. Babula, 6. Damodar, 7. Judge, 8. Jasper Keightley, 9. Smart-Aleck Fullerton (author of "Proofs of the Masters in the Himalayas, N. Y."), 10. Sinnett, 11. Annabai, and 12. Anderson. It will be seen that Mr Judge occupies the seventh chair in the College, and that the good Colonel is not a member. Master Christopholo never trusted the Colonel since the day the latter showed disappreciation of some costly vases sent by himself as a present from Mt Ekaterinoslav, Holy Russia, (the Master's birth-place) via the shrine at Adyar; and so he put the beloved Luna Melanconica where the Colonel should have been, next to "H. P. B."

—A Japanese buddhist writes us for information about a book called "Esoteric Buddhism." It is a work founded upon a series of "mahatmic" letters fabricated by the late Madam Blavatsky. The title is false, since esoteric buddhism has never been published, nor will it ever be. It belongs to a higher plane of life, and would be altogether unintelligible on this. Of its synonym the secret doctrine the same is of course true. Depend upon it, the goddess Isis is as thickly veiled to-day as she was in the days of yore.

—The *Buddhist* says that a public meeting of representative buddhists was lately held at the Maligakanda Pali College, and a resolution was passed to submit a memorial to the governor of Bengal touching the Maha Bodhi Temple.

—In the *Open Court*, Nobuta Kishimoto has begun a series of articles on "Buddhism in Japan." Shintoism, the original nature-religion of the Japanese, supplied them with objects of worship; confucianism, introduced from China about 300 of the christian era, furnished them the rules of social life; and buddhism, introduced 300 years later, pointed out the way of salvation. The majority of the Japanese are buddhists: their buddhism however is not the pure aryan, but a compound of shintoism, confucianism, and buddhism, with a dash of christianism, in the form of Amida-Jesus idolatry. As the ancient Japanese resisted the introduction of the old "foreign" religion, buddhism, so the modern Japanese resist the new "foreign" religion, christianism. "Pessimistic" buddhism obtained its present strong hold upon the merry shinto idolaters of old, because it emphasised "very vividly the rewards and punishments of a future world," of which neither they nor the confucians knew aught. The old or southern school of buddhism, which teaches the "final attainment of annihilation of both the body and the soul" is regarded as "too narrow and too superficial" by the Japanese; and so they teach, in addition, the doctrine of "faith and salvation." The Japanese buddhists may be classified into two groups: 1. those that teach *self*-salvation (the "self-power sects"), and, 2. those that teach *vicarious* salvation (the "other power sects").

—Ernest de Bunsen has an interesting article in Gould's *Notes and Queries*, for September, entitled "The Essenes as Buddhists." He thinks that two forms of buddhism obtained in ancient India: 1. the Esoteric teaching concerning the Holy Spirit, Savior, Messiah, Guardian Angel, or BUDDHA *in man*; 2. the Exoteric teaching concerning periodic incarnations of the Holy Spirit through virgins for the salvation of men. The latter, or popular *brahmanic*-buddhistic teaching was that taught by the Indian king Asoka's missionaries in Egypt and Syria 258 B. C., and gave rise to the later, judeo-christian doctrine concerning the incar-

nation of Messiah, or the Jesus-Christ idolatry. That Asoka sent buddhistic missionaries to the West, is known from his edicts in stone, which have been preserved to this day: in these we find Antiochus II. of Syria styled "Amentiyoka;" Ptolemy Philadelphus, "Turamage;" Antigonus Gonatas of Macedon, "Antikini;" Mayas of Cyrene, "Maka;" and Alexander of Epirus, "Alikasudara;" all contemporaries of Asoka. The buddhist converts in Egypt called themselves *therapeutai*, physicians (of the soul); and those in Syria, *essai* (essenians), from the syriochaldean, *aseya*, a physician. These "physicians" lived according to the rules of the brahmanic-buddhists of India: in celibacy, community, poverty, abstinence from flesh and intoxicants, and in non-resistance, etc. The author says: "The fundamental principle of the buddhism introduced in the West was, we repeat it, the [brahmanical] denial of the Holy Spirit's dwelling in man, and the assertion that it was brought to the earth by incarnate Angels." So that already in the days of our LORD there existed, as today, two classes of buddhists: 1. the Esoteric, or genuine, who believed in *self*-salvation, the attainment of NIRVANA, through the BUDDHA within the mind; and 2. the Exoteric, or historic, who believed in *vicarious* salvation, the attainment of NIRVANA through BUDDHA-AVATARS. The esoteric buddhists were anchorites and ascetics, given to self-examination and meditation; and the exoteric, were priests and laymen, given to prayers and ritualism. De Bunsen thinks that the esoteric buddhistic teaching was originally pure zoroastrianism: the doctrine of the indwelling Spirit, which can enable man to commune with Ahura Mazda, the all-knowing Holy Spirit, which is an anti-brahmanical, anti-avatar doctrine. He thinks also that the aboriginal hebrews were not shemites but aryan, or medio-chaldeans; because they believed in avatars.

 The next issue of THE BUDDHIST RAY may not appear before next December. We mention this to prevent complaint.

—*The Illustrated American* for Aug. 4, says: "It must be evident to all who have given attention to the subject that there is a general revival of religious feeling on both sides of the ocean, a distinct reaction from the dry philosophic period of thirty years ago. Mill, Huxley, Tyndall, Spencer, Darwin—how their faces fade from view! Buddhism, spiritualism, and the long train of mystics that follows in their wake toward Europe and America, are merely signs of a general condition. The theosophists have gathered together a few childish tricks under the hoary walls of veridantic philosophy and thousands of converts assemble in the belief that a new religion has been discovered. Poor old colonel Olcott...has retired to Madras in a nimbus of mystery and sits staring through his spectacles out of the gloom and glory of hierophanthood at multitudes of converts in India. [Materialistic] philosophy having shut the door of Heaven on mankind, the despairing world is seeking for a new way to open it. And the new way is the old way."

—*The Open Court* says: "It is now a year ago since I met the venerable representatives of several buddhistic sects in Chicago, and I was astonished both at their earnest desire to preach to americans the Good Law of the BUDDHA and at their broadness in standing solely upon scientifically provable truth. They revered the BUDDHA as their teacher and worshipped Him as the incarnation of the moral law in the world. They praised Him as their SAVIOR because by His pure example and impressive teaching He had shown them the way of salvation. He had explained that egotism was a disease, and hatred a malicious fever, that love embracing all life with benevolence and good will was the healthy state of mind, and that the peace of NIRVANA is attainable here upon earth by all who would obey His noble exhortations...."

—*The Arena* for July has an article by Dr Heinrich Hensoldt on, "Occult Science in Tibet," in which he says: "I can furnish documentary evidence to show that I resided at the tibetan

capital [Lhassa] for a period of nine weeks, during which I was in daily contact with buddhist scholars, initiates of various grades, and high dignitaries of the court of the Dalai Lama. The great monastic establishments of Amdo, Labrang, Serkok, Koonboom, and Trachee-lun-po, as well as numerous minor lamaseries and retreats of the Mystic Brotherhood, were likewise visited, and some of the information thus collected will be entirely new to the western student." In the *Arena* for August, Dr Hensoldt continues the subject, and gives an interesting account of a conversation he had with the Adept Coomra Sami. Dr H. desired to go into Tibet to learn occultism, and the Adept told him that this was a laudable desire: "but," he added, "I tell you beforehand, that you will not find there what you seek. The path lies everywhere and nowhere; and the eternal truth you must seek for *within the depths of your own consciousness.*" The old, old story of the primitive buddhists!

—Our indefatigable young japanese brother, Kakichi Ohara, has translated into his mother-tongue Gerald Massey's work, "The Historical Jesus and The Mythical Christ." When the japanese become acquainted with the writings of men like Massey, Hardouin, Colenso, and Edwin Johnson, the stupid christian delusion will stand forth in all its hideous stupidity.

—When Mr Dharmapala was in Japan, the buddhists there gave him an image of the BUDDHA, 700 years old, to be placed in the famous Temple at Buddha Gya, India. But the saivite highpriest who pretends to own that buddhist shrine would not, out of sheer spite, let him place it there. According to the *Journal of the Maha-Bodhi Society*, for July, Mr Dharmapala has appealed to the british magistrate of the district, and it remains to be seen whether he will succeed in bringing this saivite savage to terms.

—We are indebted to brother Na-jirio Tanaka for several photographs of japanese tempels and dwellings, and also for several philosophic tracts in japanese.

Miscellanea.

The BUDDHA said: "The way of wisdom is a gradual process; consisting in the separation of all heart-pollution, and so by perseverance, Reason is accomplished."

^

The central doctrine of Comte is this: The race, like the individual, necessarily pass through three intellectual stages: 1. the Theological, in which a supernatural origin is sought for all phenomena, and the *deus ex machina* is the only explanation of events; 2. the Metaphysical, in which the sensuously supernatural is set aside as incredible, and an effort is made to demonstrate the existence of abstract forces or entities supposed to inhere in various substances, and capable of engendering phenomena; 3. the Positive, in which the mind restricts itself to the observation and classification of phenomena, and to the discovery of the invariable relations of succession and similitude which things bear to each other; in a word, to the discovery of the *laws* of phenomena. This last is the Positivism of Comte.

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"Were a man, who wishes to kindle a small fire into a large to take wet grass wet cow-dung, and wet fuel, and blow it with a wet winnowing fan, you would say that he is unskilful. In like manner, the mind of the being who is idle and indifferent cannot be brought into the Paths that lead to NIRVANA simply by abstract meditation; he must investigate causes and exercise energy, even as the fire is increased by applying to it fuel that is dry."—*Wisudhi Marga*.

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The following is Canon X of the Council of Trent: "Whoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy, than to be married, let him be accursed."

A buddhist would have said: Let him so affirm.

The BUDDHA said: "The wise monk never asks for anything; he disdains to beg; it is a proper object for which he carries the alms-bowl; and this is his only mode of solicitation."

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Jacob Fœlme frequently discourses concerning the Nature-spirits or the Elementals: "Each form [of the four] in the *matrix* [of Nature]" says he, "has its creatures, visible and invisible to human eyes; some of which, as far as we are concerned, are, as it were, only figurative spirits. Thus, in Fire are invisible spirits and creatures; at least to our material eyes, so that we cannot see them. In the Air are also invisible spirits, which we do not see, because the Air is immaterial, as well as its spirits. In the Water are material creatures, which are invisible to us; and though they are not of fire and air they are yet of another quality, and are hidden from the airy and fiery qualities".... Drey Principien, 7:35. Hence the ancient buddhist invocation:

"Ye spirits here assembled, those of earth
and
Those of air, let us bow before the BUDDHA,
The Tathagata revered by gods and men.

Ye spirits here assembled, those of earth
and
Those of air, let us bow before the LAW,
The Tathagata revered by gods and men.

Ye spirits here assembled, those of earth
and
These of air, let us bow before the BROTHERHOOD,
The Tathagata revered by gods and men."
—Khuddaka Patha, vi.

^

Karyæa, on Mt Athos, the principal place in the peninsula of Athos, is situated in the midst of vineyards and gardens, and has 1000 inhabitants. Here the market is held; but *no female*, even of animal kind, is permitted to be present, or even to enter this christian peninsula.

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"At that time, the BUDDHA, unfolding his beautifully soft and silky hand, displayed his five-circled fingers, and continued his discourse thus for the instruction of Ananda and the Great Congregation:

"When I first arrived at complete inspiration, on the occasion of my

preaching in the Deer Park, for the sake of Adjnata and the other monks, my words were these: All creatures fail to obtain Supreme Wisdom and the condition of an Arhat, from the deception of the Guest- and the Dust- troubles. Who of you, at that time, in consequence of my instruction, arrived at the condition of sanctity you now enjoy ?

Then Kaundinya, rising from his seat, addressed the BUDDHA, and said: 'I, who am now so old, of all the Great Congregation, alone obtained the name of Saved ; and it was because I understood the comparisons of the Guest and Dust that I obtained the fruit of Salvation.

WORLD-HONORED ONE, your comparison was this: that as a traveller takes up his quarters at an inn, and having rested and refreshed himself, sets out again on his weary journey, and has no leisure to rest and remain fixed (so is man in his natural condition) ; whereas the true master of the house moves not from the place of his abode. So, that which is impermanent and unfixed is like the traveller, but that which is fixed we call the master of the house. This is the parable of the Guest.

And again, as in the case of a clear sky, when the bright sun is shining, a ray of light perchance enters through a crack in a door, and spreading its brightness in the space through which it passes, exhibits all the particles of dust in commotion ; as to the dust, its nature is commotion and unrest, but as to the space in which the particles move, its nature is Rest; so also is the condition of man in NIRVANA."

—*Surangama Sutra.*

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Bartholin, in his treatise "De Luce Hominum et Brutorum," gives an account of an Italian woman, whom he designates as *mulier splendens* (the shining woman), whose body shone with phosphoric radiations when gently rubbed with dry linen. And Dr Kane in his last voyage to the polar regions, witnessed almost as remarkable a case of human phosphorescence. A few cases are recorded by Sir H. Marsh,

Prof. Donovan, and other undoubted authorities, in which the human body, shortly before death, has presented a pale, luminous appearance.

^

"In the rules of the Vinaya it is said that Sariputta having carefully strained his drinking-water, again and again desired to make use of it to quench his thirst, but by his spiritual power [clairvoyance] he perceived that it was yet full of minute animals [infusoria]. For seven days he drank nothing. Then his body became attenuated, and the BUDDHA inquired what was the cause of it ; to which he answered : 'In obedience to your orders I carefully strained my drinking-water in order to free it from all animal life, but yet I saw, by my power of spiritual perception, that there remained in it countless infusorial forms, and so, from respect to the rule for protecting and preserving life, I do not dare to drink.'

The BUDDHA answered : 'By using your spiritual power thus, you would destroy life rather than preserve it ; henceforth therefore we ordain that in purifying drinking-water, the common power of sight shall determine if it is sufficiently strained.'"

^

Roger Crab (in Cromwell's time) was a rather severe vegetarian. In a pamphlet written by himself, and entitled, "The English Hermit or the Wonder of the Age," he says :

"Instead of strong drink and wines, I give the old man a cup of water ; and instead of roast mutton and rabbit and other dainty dishes, I give him broth thickened with bran, and pudding made with bran and turnip-leaves chopped together ; at which the old man being moved, would know what he had done, that I used him so hardly. Then I showed him his transgressions, and so the wars began. The law of the old man in my fleshy members rebelled against the law of my mind, and had a shrewd skirmish ; but the mind, being well enlightened, held it so that the old man grew sick and weak with the flux, likely to fall to the dust. But the wonderful love of

God *within*, well pleased with the battle, raised him up again, and filled him full of love, peace, and content of mind and he is now become more humble, for now he will eat dock-leaves, mallows, or grass."

Roger Crab was publicly cudgeled, put in the stocks, and in prison, for not wanting to live like a christian: *i. e.*, enjoy "wine, women, and song." He was secretary of the english revolution and served seven years in the parliamentary army.

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In his "Catena of the Buddhist Scriptures," Beal says: "The ideas found in the 'Inferno' of Dante; are many of them purely buddhist. The conceit of the early [christian] painters who surrounded their saints with a glory of light, is borrowed from the East. Who that reads the pilgrimage of Fah-hien but must observe the particular care the writer takes in speaking of the orthodox rule of facing the East during religious exercises. The story of the bowl of the BUDDHA found in the same pilgrimage is more than a probable origin of the myth of the Holy Grail. The monastic rules of the buddhists, in the Pratimoksha, are in their general tone, and even in some particulars, wonderfully like those adopted in the West. The adoration of relics, which crept into the christian church at an early period, is certainly not of jewish origin. Whilst in minuter details, touching vestments, bells, candles, and incense, the priority of their use among the buddhists can hardly be disputed."

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It is known that certain of the leaders of the Reformation, including Luther, Melancthon, Bucer, and Melander, did not withhold their consent from Philip, Landgrave of Hesse, champion of the Reformation, who, having lost conceit of his wife, had applied to the protestant divines for license to have another, and which license was not withheld, for the marriage took place, and was performed by Melander in the presence of Melancthon, Bucer, and others, and privately, as the marriage-contract bears, "to avoid scan-

dal, seeing that in *modern* times, it has not been usual to have two wives at once, although *in this case it is christian and lawful.*"—Chamb. Encyc. under "Bigamy."

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Whilst the body, at death, is warm, there remains yet the principle known as Ashta Vijnyana. At death, according to a man's good works, or bad, it ascends or descends, and the body gradually becomes cold. Hence the verse:

If from the summit of the head: a Saint.
If from the eyes the flame departs: a Deva.
A Man, if from the heart; a Preta from the groin.
A dubious birth from out the knee-pan goes,
And from the bottom of the feet a birth in hell.

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"The circular discs which are placed on the summit of the chinese pagoda are called Ts'aks. These were designed to represent the earths of the different BUDDHAS; or the whole collectively to represent the Buddha-kchetra of our (solar) system. From this we gather that the whole structure of the pagoda, with its successive stages, was designed to represent the buddhist kosmos. But the chinese pagoda is allowed to be only a copy of the indian 'tee,' or surrounding ornament of the indian stupa; it follows therefore that the stupa and 'tee' were designed to symbolise the visible kosmos or habitable world, and the worlds of space beyond. In the middle of the stupa the relics of the BUDDHA were enshrined, to show that He was LORD of the Three Worlds, or the entire chiliocosm."—BEAL.

^

By the word *Maha-Purush* is implied the Deity as the primordial source. It is used in a hindu metaphysic work called Pantajali, wherein God is represented under the figure of *Maha-Purush*, the *Grand-Man* of the swedish medium Swedenborg, or the Prime Progenitor, in conjunction with Prakriti (Nature) under the emblem of a woman, engendering the world with his superhuman power.

^

"Illustrious youth," said the BUD-

DHA to the brahmachari Sena, "my doctrine is this, that the various kinds of knowledge, and all things that exist in the phenomenal world are as unreal as a phantom. And what do I mean by a phantom? Simply that which in itself has no substantial being, but only a present and momentary existence, which, in its turn, will vanish and cease to be.

The BUDDHA said to the brahmachari Vatsa-putra: "Illustrious youth, diligently and earnestly strive after the condition of Repose and that of Clear-sight that you may advance through every stage of mental advancement, until you arrive at the condition of the BUDDHA Himself."

Vatsa having heard this, worshipped and departed, and taking up his residence in the Sala grove, practiced there the rule of Repose and Clear-sight, and thus in a short time arrived at the condition of a Soul Regenerate (Arhat).

At this time there were many monks desirous to go to the place where the BUDDHA was; and Vatsa asked them: "Virtuous ones, whither go ye?" "To the place where the BUDDHA is," they answered. Vatsa continued, "If, Virtuous ones, ye arrive there, let it be known that I, having perfected myself in the two rules, have obtained supreme wisdom, and, thanks to the BUDDHA, is about to enter NIRVANA."

Then all these monks, coming into the presence of the BUDDHA, spoke thus:

"WORLD-HONORED ONE! Vatsa-putra, the brahmachari, by practicing the two laws, has obtained supreme wisdom, desires to return his grateful thanks to the BUDDHA, before he enters the final NIRVANA."

The BUDDHA answered: "Illustrious youths! Vatsa-putra having obtained the condition of an Arhat, ye ought all to go and pay worship to his body."

Then the monks, thus commissioned, returned to the place of his decease, and paid his body every reverence.

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SINGLE TAX.—The Chinese are perhaps the most lightly taxed people in the world. They have no Chancellor of the Exchequer worried over budget-

making. All the land there belongs to the state, and a trifling sum per acre never altered through long centuries, is paid as rent. This is the only tax in the country, and it amounts to about 60 cents per head yearly.

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At Karli, a village in India, 40 miles east of Bombay, there is a buddhistic temple hewn into a rocky precipice which rises 800 ft above the plain, the temple being about $\frac{2}{3}$ of the way up. The temple is 130x40 ft, with a high arched roof. An arch rises over the entrance to the artificial cavern, and before each of the side entrances are screens of stone-work ornamented with male and female figures in alto-relievo. In front are 3 large lions, and around the portico, elephants. The interior is finished with a double row of sculptured pillars, forming a semi-circle. This curious temple of the ancient buddhists is well preserved.

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On a certain occasion, when the BUDDHA was returning to the monastery, from Rajagaha, wither He had been with the alms-bowl, He saw a house-holder named Singaloha, on the bank of the Ganges, with wet hair and streaming garments, making obeisance in the six directions of the world.

The SAGE enquired why he was acting thus; and when he answered that it was in obedience to the command of his deceased parents, the LORD gave him the advice contained in the Singalowada sutra:

Instead of the six quarters, our parents, who have assisted us in our infancy, are to be regarded as the east; our teachers, as being worthy to receive assistance, are to be regarded as the south; our children, as those by whom we are afterward to be assisted, are to be regarded as the west; our friends and rulers, as those who will assist us in times of sorrow and misfortune, are to be as the north; our servants, as being under our authority are to be as the nadir; and the monks and religious advisers, as assisting us to put away that which is evil, are to be regarded as the zenith.

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My dog! the difference between thee and me
 Knows only our Creator; only he
 Can number the degrees in being's scale
 Between thy Instinctive lamp, never
 known to fail,
 And that less steady Light of brighter ray,
 The Soul that animates thy master's clay.

—LAMARTINE.

^

Of the Chusan Islands, on the east coast of China, the sacred island of Pu Tu is the most interesting: it is covered with buddhist temples, pagodas, and monasteries, which latter are inhabited by a great number of monks. The island is devoted exclusively to religious purposes, and no layman is allowed to reside upon it.

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Richard Brothers, a lieutenant in the british navy, announced himself in 1793 "the nephew of the Almighty, and prince of the hebrews, appointed to lead them to Canaan." Nathaniel B. Halhead, M. P., the orientalist; Sharp, the celebrated engraver, and many other men of ability and education, prepared themselves to accompany him to the "New Jerusalem" to be built on both sides of the Jordan. Which teaches us that education, so-called, and high station in life, are no guaranties against religious credulity and folly. The government finally put the "Almighty's nephew" into a mad-house; and so ended that theosophic movement.

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One of the buddhist temples at Hang Chow Foo, the capital of the province of Che-keang, China, possesses 500 images of Io-hans (Arhats), of the size of life, richly covered with gold. Nothing can exceed the beauty of the valleys of this neighborhood, opening into the lake, richly adorned as they are with trees, chiefly camphor and tallow trees, and the arbor vitæ. From a remote period, these scenes have been the resort of pilgrims, and every spot is hallowed by some legendary incident. At one place there is an image of the BUDDHA, cut out of the solid rock, measuring 48 feet from shoulder to shoulder. The nose is 5 feet long, and the other parts are of propor-

tional size. It is gilt over like wooden and clay images of the same personage. The protruding rocks are profusely carved with religious inscriptions and images of mythologic characters.

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Lucian Pusch relates the following in the *Neue Spiritualistische Blätter*:

"Yesterday evening I held a seance at the Golden Spring, near Czenstochan, in Russian Poland. The medium, Mrs G., soon went into a trance. We were informed through raps that a hundred years ago, under Kosciuszko, one Xavery Gazer had been drowned by a smith. Hereupon the medium tore herself free from the chair, ran out still entranced; we followed, and she led us to a large pond, opposite the summer-houses, surely and swiftly, in spite of closed eyes, pointed with her hand to the water, and before we were aware of it, she was on the pond, *walking on the surface of the water*, exactly as though it were smooth ground, to about the middle, when she sank into the water; soon reappearing on the surface, she held a skull in her hand; returned thereupon to the seance-room, seated herself at the table, took a pen in her hand, dipped it into the ink, and wrote: 'This is my head; Xavery: 1792.'

After this the medium remained 17 minutes longer in trance, quite still, without moving. The impression was dreadful.

There were present two priests, P. and B., Mr v. L., a landed proprietor, a cousin of the medium, Mrs W., and two professors from St Petersburg, besides myself."

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John Asgill (1700) wrote a pamphlet entitled, "An Argument proving that, according to the Covenant of Eternal Life revealed in the Scriptures, Man may be translated hence into that Eternal Life without passing through Death, although the Humane Nature of Christ Himself could not thus be translated till He had passed through Death." Asgill was expelled from the Irish Parliament for this, and it was voted a blasphemous libel.

"The Takashima Ekidan."

This is the title of a work on divination, which we have received from the Land of the Chrysanthemum. It was translated from the original chinese of Kaemon Takashima into Japanese, and from Japanese into English by Shigetake Sugiura: but into English so imperfect as to be at times unintelligible. Nevertheless, it is an interesting work.

The divination is done by means of 50 sticks, but little larger than knitting needles, as follows:

You wash your mouth, bathe, and then seat yourself in a quiet place; you reverently take up the sticks, and pick out one, which is placed in a holder before you; you hold the lower ends of the remaining 49 in the left hand, and slightly dovetail the upper ends; then you apply the fingers of the right hand to the middle of the sticks, the thumb being turned inward or toward you, and the fingers outside: then you raise them above the forehead, concentrate the mind upon the question before you, close the eyes, and hold the breath. When the concentration of the mind is perfect, then you divide the sticks into two groups with the right thumb. They are then subdivided, according to directions given, and the interpretation of the numbers of the respective groups is to be sought for in the work before us; which is full of illustrations.

The author says that at the moment when the "purity of the heart is at its apex," or, as we understand it, when the concentration of the mind is accomplished, we communicate with the "Almighty," that the "feeling then is impossible to describe," and that it is absolutely necessary to divide the sticks at that very moment.

We do not think the author uses the word "Almighty" in the sense of the occidental religionists, but rather in the sense of the mystics, to designate the Inner Man, the Higher Ego, or the Higher Self.

We believe that this mode of divination is correct; but we do not believe that anyone can effectively use these

sticks and rightly interpret the answers: in short, we believe that diviners are born not made.

Some one asked the translator to divine the "fortune of buddhism" in Japan, and the answer received was this, that if the abbots and monks would do their duty in the way of enlightenment and charity, it would prosper, otherwise not. Of which we have not the slightest doubt. Let the Japanese buddhists turn away from Chinese superstition and Christian delusion to the genuine (primitive) teachings of the BUDDHA GOTAMA, as preserved in India to this day, and they will prosper at home and gain respect abroad.

The Bacchic Feast.

THE DREAM OF A RE-INCARNATIONIST.

Written for THE BUDDHIST RAY by
ST. GEORGE BEST.

Oft in my dreams I think I see
Some skies that I have seen before,
Some ocean dashed eternally
On some well-loved, familiar shore.

Hard by some quaint and olden town,
Whose jostling crowds I seem to know;
Who, clad in antique robe and gown,
Bestrew my pathway as they go.

I seem to be some priest revered,
With ivy garlands on my brow;
Alike of men and women feared,
Who seem to quail, to shrink, to bow.

I lead them to a temple vast,
Whose sculptured walls and towering
dome,

I almost think, in ages past
Gave me a shelter and a home.

Some dim-remembered music shakes
The vaulted roof above my head;
A wild and rhythmic chant awakes,
In those who hear, a sense of dread.

I grasp the sacrificial bowl,
The sparkling juice I seem to quaff;
It fires my brain, it lifts my soul—
I know not if I weep or laugh.

A thousand goblets gleam around
The torch-lit temple's mystic shrine;
A thousand eager lips are drowned
A moment in the holy wine.

With lofty faith I seem to do
Some priestly rite of sacrifice;
A filmy cloud obstructs my view
And screens me from the initiates' eyes.

From some strange book methinks I read
Strange doctrines I remember not;
I rend my purple gown, I plead
In tongues our race has long forgot.

I feel again the music sway
The columns of this ancient pile,
Just as my last note dies away
Adown the many-pillared aisle.

A thousand voices seem to meet
My own in one tumultuous roar,
What time my service I complete,
And veil the sacred tripod o'er.

"Evohe, Bacchæ!" is the cry
That closes on my listening ear;
"Evohe Bacchæ!" I reply,
"Evohe, Bacchæ! health and cheer!"

Is Culture Hereditary?

The whole point at issue is whether there is a casual relation between the cultivation of the mental faculties and their development; in other words, whether the increment gained by their exercise is transmitted to posterity.

Prof. Weismann and most of his followers, constituting what is generally known as the school of Neo-Darwinians, deny such transmission. If they are right, education has no value for the future of mankind, and its benefits are confined exclusively to the generation receiving it. So far as the inculcation of knowledge is concerned, this has always been admitted to be the case, and the fact that each new individual must begin at the beginning and acquire all knowledge over again for himself is sufficiently discouraging and has been deplored. But the belief, though vague, has been somewhat general, that a part at least of what is gained in the direction of developing and strengthening the faculties of the mind, through their life-long exercise in special fields, is permanently preserved to the race by hereditary transmission to posterity of the acquired increment.—LESTER F. WARD.

[The doctrine of the transmission of culture, or of anything else of a distinctly *human* nature, is one of the fond delusions handed down traditionally from savage times. We are indebted to our ancestors for naught but beastly instincts and savage qualities.—ED.]

ADVERTISEMENTS.

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

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

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

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

§ The Five Vows of the buddhist are:

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

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

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

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

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

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

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

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

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

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

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

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