

ILLUMINATED BUDDHISM
OR
THE TRUE NIRVANA.

THE ORIGINAL DOCTRINES OF

“THE LIGHT OF ASIA,”

AND

EXPLANATIONS OF THE NATURE OF LIFE IN THE PHYSICAL,
AND SPIRITUAL WORLDS,

BY

SIDDARTHA, SAKYA MUNI,

OR

GAUTAMA THE BUDDHA.

TRANSMITTED BY THE LAW OF OCCULT SCIENCE.

PUBLISHED BY
SPIRITUAL SCIENTIFIC PUBLISHING CO.
KANSAS CITY, Mo.

Entered according to the Act of Congress, by the Spiritual
Scientific Publishing Company, Kansas City, Mo., in
the year eighteen hundred and eighty-eight, in
the office of the Librarian of Congress.



Illuminated Buddhism,

OR

THE TRUE NIRVANA.



BY

Siddhartha, Sakya Muni.

DEDICATED

*To the world of Oriental scholarship, and to Edwin Arnold,
for his efforts to illuminate the Western
nations by "The Light of Asia."*

EDITOR'S PREFACE.

This work was originally written for circulation in India, but, as it is so intimately connected with the present religious ideality of Europe and America, it is thought best to issue a translated edition in the European tongues. Those familiar with occult science will not need any enlightenment as to its source, while those not so illuminated could not understand it if more should be said about it. In fact, the book itself is its own best evidence of what it claims to teach relative to the nature of spirit and life.

CONTENTS.

CHAPTER I.

THE TRUE METEMPSYCHOSIS.

The origin of the doctrine of metempsychosis.—He never taught that the spirit went toward the brutal condition.—The original doctrine from the Aryan conquerors of India.—The origin of caste.—Its influence upon the people.—The Brahmin caste a religious aristocracy.—Its great detriment to the spiritual nature of its advocates.—In spirit life all errors of doctrine are to be repaired by the propagators of them.—The sad effect upon the mental condition of India by the doctrines of re-incarnation.—The relief in becoming detached from desire for further earthly experiences.

CHAPTER II.

THE TRUE NATURE OF THE SOUL.

The Buddhas alone are said to have the knowledge of the origin of the world.—The cultivation of the imagination excessive in India.—Gautama's teachings relative to the nature of the soul while on earth.—His greater knowledge now.—His tribute to the philosophy of the Western nations.—He expresses confidence in the scientific spirits of the Western world.—The contrasts with the sleeping hosts of India.—The identity of the spirit form with the material embodiment.—Its natural evolution from planetary life.—Spirits unable to become re-embodied.—Knowledge of spirit life to become universal.—The nature of the soul demonstrable.—Advice to his disciples to examine the new ideas.

CHAPTER III.

THE NECESSITY FOR A CONTINUOUS INFLUX OF SPIRITUAL LIGHT TO EARTH.

The nature of the spirit precludes intelligence in its first stages of development.—The revelations from the spirit world change with the progress of spiritual unfoldment.—The mistake of apotheosizing the mouthpieces of spirits.—The best revelations from the students of spiritual science.—Gautama's inspiration from the developed minds of preceding ages.—The necessity of embodied souls that can perceive the higher thoughts.—The declension of spirituality when inspiration ceases.—There should be Buddhas in every generation.—The great value of enlightened instruments to transmit the ideas of advanced spirits.—The effect of spiritualization of the masses upon the plane of truth.

CHAPTER IV.

THE TRUE BUDDHA.

The fate of reformers.—The Oriental religious ideas regarded as myths by the Western scholars.—The decrees of fate.—The will of the gods.—Gautama's attainment of the Buddha state through spiritual inspiration.—He never taught atheism in the Western sense of the word.—His disregard of the superstitious reference for the gods.—The work for the Brahmin and Buddhist priesthoods.—Their fate in the spirit world if they fail to perform it upon earth.—Gautama's advice to the priesthood to change their teachings relative to re-incarnation.—What should be taught to the women of India relative to their impress upon the unborn generations.—His magnificent salutation and prophecy of India's future.—His tribute to America as the mental ally of India.

CHAPTER V.

THE LIFE OF THE SPIRIT.

The difficulty of translating Oriental ideas into the idioms of the West.—The explanation of Nirvana as originally taught by Gautama.—Its misconception by the scholarship of the West.—The Oriental mind the first to perceive the basis of true spiritual unfoldment.—Thought-transference the method of spiritual instruction in spirit life.—Its identity in both the spiritual and mortal states.—Its great power in soul-development.—The source of spiritual revelations that are ignorant or degraded.—The difference between ideas from the lower planes and the highly developed minds in spirit life.—The law of spiritual evolution by which the soul attains to Nirvana.—The unlimited power of the soul when it once has attained this state.

CHAPTER VI.

THE NATURE OF THE GODS.

India's gods the same for centuries.—The savage god the evolution of savage thought.—The preservation of the savage god in civilized nations.—The Hindoo triad and the Christian trinity.—The spirits of savages the first divinities to claim sacrifices and worship.—Their failure to obtain the worship of the developing intelligence of earth.—The rise of the priesthoods and their susceptibility to spiritual influence.—The work of Brahma and Capilya.—The degradation of India the result of priestly control of the mind.—The powerless character of the spirits that cling to the shrines of India.—The permanence of Indian thought of the higher order, and its influence upon the nation.—"The Light of Asia" to again illuminate her heavens, as well as all the nations of the earth.

CHAPTER VII.

THE LIGHT OF ASIA.

The cruel treatment that India has suffered from invading nations.—The failure of each conqueror to change the religious status of the people.—Her great doctrine was the immortality of the soul.—Its effect upon the philosophy of the Western nations.—Her spiritual guardians, who have ever borne it to the savage tribes of earth as a civilizing power.—The avatarship of India transferred to the West through the incarnation of Christ.—The Buddhahood should not be connected with the theory of incarnation.—Its transferral of thought to the Greek language.—The identity of the two systems.—The spread of the ideas during the first three centuries through the schools of Alexandria.—The Jesuits in India, and the traditions of St. Thomas preaching the gospel there.—How all the tales of the nativity of Christ should be regarded.

CHAPTER VIII.

THE DAWN OF ILLUMINATED SCIENCE.

The Oriental scholar and the Western scientist.—The different mental evolution of the East and the West.—The influx of spiritual phenomena in the Western nations.—Its effect upon the mentality of the scientific order.—The withdrawal of the incarnate gods from the field of intellectual consideration.—Europe under the influence of medieval superstitions.—India never so degraded as Europe was at that period.—The advent of the scientific spiritual order.—Its first efforts to change the mental conditions through invention and discovery.—The mastery of the physical forces.—Its effect upon the old religious dogmas.—Ecclesiasticism a folly and an absurd imposition upon the mind of the race.—The heresy of science.—The little respect in which the church is held by the scientific world.—The only redemption through scientific thought.

CHAPTER IX.

THE FRATERNITY OF SPIRIT.

The law of metaphysics that lies at the basis of spiritual evolution.—The ability of the spiritual nature to develop a high degree of mental power while on earth.—Its intense action in the world of spirits.—The basis of fraternization.—The original doctrines of Gautama averse to a priesthood.—The advantages of eternal existence for the development of all souls to the highest grades of power.—No priesthood in the spheres of a pure spiritual life.—The primitive Christian spiritual world necessarily low and savage in its mentality.—Its exclusive theories of the destiny of spirit.—India never to be Christianized upon that basis.—The spheres in spirit life where the sages of all nations dwell.—Their perfect fraternization.

CHAPTER X.

THE INFLUENCE OF SPIRITUAL ILLUMINATION UPON THE MENTALITY
OF EARTH.

Spiritual intercourse follows the laws of mental development.—The transmission to earth of all grades of spirit mentality natural.—The opposition of the priestly classes to the influx of ideas that are beyond their control.—The philosophic spheres superior to the religious.—The influence from it to the individual instead of the class.—The abrogation of the dogmas of creed and substitution of intelligent ideality upon earth.—The Christian incarnation and the avatars of India.—Its deleterious upon effect those who teach and believe it.—The changes wrought upon earth by the influx of philosophic thought.—All religions are the work of undeveloped mentality.

CHAPTER XI.

THE LESSONS OF THE AGES.

The ideas of immortality not to be safely consigned to a priestly order.—The impossibility of permanent reforms through religious systems.—The Brahmin priesthood as intelligent as any on earth.—Its position in the world of spirit.—Its work on the spiritual plane in the Western nations.—Its entrance upon the pathway to Nirvana.—The Christian priesthood and its work in spirit.—The Mohammedan system and its sensual paradise.—Gautama not in favor of any new religious system.—The gates of knowledge to be opened to all men.—The fate of priests and kings in spirit life.—Their work of redemption.—The earth never again to be at the mercy of ignorance or craft in spiritual matters.—The influx of light now not to the individual, but to the mentality of all men.—The crowning work of Gautama in spirit life.

CHAPTER XII.

CONCLUSION.

The influx of thought from the Oriental heavens not the highest truth where it follows the old expressions.—The early teachers wiser in knowledge of development of the soul than of its origin.—The present reproduction of its errors upon the earth plane.—Gautama would see the idea of re-incarnation discarded as erroneous.—He would dispense with the theory of delegated authority by a priesthood.—He would have the soul listen to the inner voice.—The doctrine of Karma only partially true.—The Buddhas of this age to be chosen from the lower classes, without reference to religious training or ancestral descent.

TRANSMITTER'S STATEMENT.

By a process known in Oriental metaphysics this work was received in its present form from a spiritual source. It claims to be from the sphere of Siddartha, Sakya Muni, known to the scholarship of the West as the founder of Buddhism. It is diametrically opposed to some of the ideas that belong to the cults of the Oriental world, and is claimed to be given more to break the force of the superstitions surrounding the subject of re-incarnation than for any other reason.

Whether it really emanates from the mind of Gautama or not the reader must determine. It certainly disposes of the subjects of which it treats in a masterly manner, and breathes the spirit of a lofty soul. Its strictures on the priesthoods of earth and description of their unfortunate condition in the spirit world are terse and graphic, and cause one to consider if, after all, it is any advantage to be a teacher of subjects of a spiritual nature with no other basis than traditions of the past. As it has had to follow the laws of English translation, some of its beauty of thought has necessarily been sacrificed, for the Western languages are rarely able to reflect the thought of the East in its primitive felicity of expression.

INTRODUCTORY.

It is with a feeling of peculiar reluctance that I attempt to reach back to the world of mortals with ideas relative to the work that belonged to my life while I resided there, but a necessity exists, and there seems to be no one in the world of spirit that is so well adapted to the task as the one who was the last of the so-called incarnations of the Divine Essence.* If the spirit were not immortal and, being so, beyond the necessity of earthly ambitions, I might claim the privilege by right to rest in the realms of eternal Nirvana, but because I am connected in mind with the thoughts of millions yet upon earth as the incarnation of the Divine Wisdom and Goodness, my heart goes out to their relief, and so, in a manner well known to the priesthood of India, I send my thoughts back to the world of mortals that I lived in so many centuries ago.

*Gautama the Buddha, or Sakya Muni, sometimes called Siddhartha, is the last great incarnation in Hindoo mythology of the god Vishnu, one of the Hindoo trinity. Vishnu is said to have had ten incarnations, and although there is some question whether his last one was as Krishna or Gautama Buddha, it seems from the later writings that Gautama has had the honor of being the last. He is to come again, however, to destroy all unjust persons, and "shall restore righteousness upon the earth. The spirits of those that shall be alive shall be changed into forms as transparent as crystal, who shall be the fathers of a new humanity." The Christian cult has a similar tradition in its religious dogmas, slightly altered in some minor points.—B.

CHAPTER I.

THE TRUE DOCTRINE OF METEMPSYCHOSIS.

In entering again the sphere of embodied thought, and especially under the conditions that I am obliged to observe, I find that the first question that is to be answered is, How came the Eastern world to adopt the old theory of metempsychosis, or transmigration of the soul? and this brings me again into the realm of thought that makes some explanation of the life of spirit absolutely necessary.

The first principle I observe relative to the nature of the spiritual entity is that it belongs to a realm of causation and effect that was unknown and entirely ignored in the thought of the metaphysical speculation of ancient Indian philosophy. It has since been more clearly shown to me, and, in fact, could it have been known in India when its primitive religious systems were formulated, their present interpretations would have been entirely different. It has been reserved for the later ages of the world to ascertain the nature of the soul, and the schools of our Oriental philosophy will do well to heed the teachings that come from the West upon this question, for to their scholarship has come a power of illumination that indeed is as great in the domain of spiritual being as it is in the realm of material forces. It was when I came within their plane of spiritual comprehension that I saw how desirable it would be for India to understand their view of the true nature of spirit, and why the mind of its people fails to maintain the power and supremacy of spiritual thought that once made it the leading nation of the earth.

In my earthly life I was more devoted to the attainment of a proper development of the spirit, and as my disciples know, taught more about its future growth than its past history, but I wish to emphatically deny that even then I favored the idea that the soul of man ever went backward toward the brutal state, or favored the doctrine of metempsychosis, except as it might be a method whereby through successive incarnations the spirit could attain Nirvana.* Indian philosophy, that explained the nature of spirit by accounting it a portion of the Supreme Essence which held its individuality through successive incarnations upon the earth plane, either as brutes or men, belonged to that phase of Egyptian theogony that came to India with the invasion of the Aryan race,† which overran India as it subdued

* No word in its translation into the English tongue has had so much controversy about its original meaning as this. That the idea of its ever meaning extinction of intelligence, or annihilation of the spirit, as some teach, is sufficiently refuted in Gautama's statement to one of his former Brahminical companions when asked what religion it was that made him so glad and yet so calm. He adds to his explanation that he was going "to the city of Benares to establish the kingdom of righteousness, to give light to those shrouded in darkness, and open the gates of immortality to men." See "Buddhism," Ency. Britannica. Surely the founder of the Christian faith never spoke more definitely of immortality than this.—B.

† The Aryan race that is alluded to here can be traced through ethnological traits to the primitive inhabitants of the Tauranian Mountains. They were the conquering people of both the ancient Asiatic and African civilizations, and in Egypt, as well as India, have left traces of a high degree of mental and spiritual culture. Through some deflections in the European nations they have been able to still hold the ascendancy over other peoples, and there is good ground for the hypothesis that they follow the law of evolutionary unfoldment from the highest species of planetary life. Intellectually they have ever been the great pioneers of discovery in the historic periods of human existence.—B.

Egypt in pre-historic ages, and from whom came the governing power that has always held India in physical or mental subjection. These conquerors of the races indigenous to the country thought it necessary to preserve their supremacy by the institution of the system of caste, in order to prevent the lower or less developed races from participating in the government of the nation, and thereby insured their subjection in future ages.

As if this was not sufficient, they introduced the religious hypothesis that the souls of the subject races would never be able to attain the perfection that the conquering invaders held as their birthright, and regardless of real truth, they consigned the hopes of eternal life that the latter held to the fate of an eternal circle of transmigrations, thus giving them a lower grade of immortality, although not entirely obliterating the primitive ideas of the original inhabitants.

As I look into the spheres of metaphysical speculation that pertain to earthly and spiritual life in the primitive races, I find that the petty aims and ambitions of savage and barbarous chieftains were transferred to the realm of religious doctrines, and that the religious cults of all nations follow in the same general lines of expression as the controlling thought of the governing powers.

They have no inclination to become less important in the world of spirit than they were in the world of mortal life. Hence, from this disposition has arisen the Brahminical theory of a religious aristocracy that should be dominant in both worlds, and unfortunately for India, this idea has been the basis of the religious theories of that country for centuries.

Closely connected with this idea has been the conviction that the people who did not belong to this exclusive class were beyond the pale of divine consideration, and that their existence even was only

tolerated by the Supreme Wisdom that they might be servants of the more fortunate classes who had been chosen as recipients of the bounty that Divine Beneficence had deigned to bestow.

The influence of this doctrine has not been confined to India alone, for in nearly all portions of the earth the first expression of religious dogma is the conviction that spiritual enlightenment belongs to that nation and people only who are the favored of the Divine Power above all others, and the priesthood of each nation is never backward in claiming that privilege for its own peculiar system. Thus the dominant system of religious thought in India became exclusive, and along with the systems of Persia and the Western nations has remained to this day upon the plane of proscriptive intolerance in thought, rather than broad and comprehensive in its scope of reception of greater truths.

Erroneous in its conception of the basic principles of the nature of spirit, the Brahminical principle in all nations holds the mind in error, and its disciples upon a plane of retarded mental and spiritual unfoldment. In the world of spirit the Brahmin holds no greater position than the humblest devotee of other faiths, and many of them are obliged to begin at the foundation of spiritual enlightenment ere they can understand the meaning of what they have so long been teaching the world as spiritual truth.

It is a law of spirit that all errors shall have their correction in a practical realization as near as possible by the propagators of them. In mind they are attached to the very realm of thoughts that pertains to the error, and until they become disabused of the delusion they cannot rise above the conviction that the error is a truth.

When the error went forth from what was considered competent authority, through the Brahmin priesthood,

that metempsychosis was the destiny of the spirit, the mentality of India was so poisoned by it that for centuries there was no improvement or desire for relief except in annihilation. The very priesthood that taught it as a truth were themselves the first victims of its malign power, and for generations they have been held upon the plane of earth by the weight of that mental attraction which holds the mind bound in the chains of hopeless entanglement. Their myriad victims have been seeking the relief from consequences that result from the violations of the natural law of spirit unfoldment and have crowded back to the earth, seeking in vain to become re-incarnated over and over again, hoping against hope for generations.

By a law known as that of inductive transfer of thought from spirit to spirit (a law well-known among some of the old Indian metaphysicians), they have infected the mental world of the mortals of India with hopeless despair, and literally the nation that once was the ruling power in the realm of mental consciousness has sunk under the burden of this weight of ignorance to such a depth that were it not for the principles of spiritual progress, which are infinite in power, the world might well despair of India.

The only incarnation that will give relief is the embodiment of spiritual light upon a basis of scientific demonstration, and the only metempsychosis that will avail its people is the lifting of the soul from belief or desire of any further experience in the world of physical life to the infinite unfoldment that awaits the spirit in the worlds immortal. It is there that the true metempsychosis is to be experienced. It is there that the mind of India is to be directed, and freed from the superstition that one soul is of less value in the sight of the Supreme Brahm than another, and there, that the intel-

lignce of the sons of Brahm is to become broadened in its conception of the value of all life.

There is a better day dawning upon the mountains of metaphysical India. Although it seems to mortal vision that her day is past, and her night of darkness and desolation has enveloped her for eternal duration, in spite of the myriad hosts of spirits that cling to the earth seeking for a realization of their earthly hopes and teachings, there is a power in the great mental world in spirit life that can reach even the benighted minds of that unfortunate people.

India, of all the nations of the past, built her civilization upon the world of soul and mental power. In so doing she sent the impetus of a force to the world of spirit that has never lost its influence, and as one consequence there has ever been a will in spirit life that has kept alive the desire for immortal knowledge upon earth.

This desire has been misunderstood, and often sadly perverted by a corrupt priesthood, but it has made that people a distinctly religious people, and one easy to be reached by spiritual ideas. Unlike the inhabitants of the Western world, they are not suspicious or averse to enlightenment. They can be instructed in the ways of truth as easily as in those of error, and whenever they can once be made to understand that they have been erroneously taught, it is not difficult to change their line of thought to a better realization of truthful ideas. It is for that reason I have wished to reach them with ideas relative to the nature of the spirit that will be new to some, for the reformation must commence there, and in place of the old cosmogony of spirit as well as matter, they must be taught aright.

CHAPTER II.

THE TRUE NATURE OF THE SOUL.

There is a conviction still extant in India that the Buddhas alone know the true origin of the world and its inhabitants. This belief comes from the teachings of the ancient Brahmin theology, which claimed for the Buddhas supreme knowledge as the birthright of the order, and is only another form of the claim that the Western priesthood persist in attributing to their supposed-to-be incarnate deity.*

Those familiar with the Oriental mind know that it is subtle in casuistry and fond of hyperbole, but few realize how far metaphorical expression is the basis of its doctrines regarding the nature of deity or spirit. The powers of the imagination were cultivated to great perfection, and where any question arose as to causation beyond the scope of ordinary observance, imaginary reasons were freely ascribed as the true method of its solution. Consequently the mental world of India became a vast museum of ideas, whose reliability is only trustworthy where the ideas, by fortuitous chance, happened to coincide with the actual truth.

* Buddhism, as now taught in India, is discreetly silent as to the origin of the world, but there is something in the thoughts translated from the older writings that shows that Gautama knew more than he chose to teach except to his more intimate disciples. In principles he seemed to perceive much that modern physical science demonstrates, but the probability is that the methods of demonstration, except upon the physical plane of spirit, were unknown to the minds of that age. By a fortunate coincidence, Gautama seems to have grasped the principles of a true spiritual unfoldment, even if he could not explain the reasons for original being.—B.

Along the lines of the continuous existence of the spirit after transition they were correct enough, except in their endeavor to account for its being by affirming that it always had existed and was only having its manifestation in the physical life. Their reasoning was that, as death could not annihilate it, so birth could not originate it; and, in their ignorance of its true nature, the most incongruous ideas about its primitive source of being became accepted as positive truth.

When I lived on earth, and taught my disciples as to the relations that the soul maintained toward the Creative Power, I found belief in this principle of re-incarnation of the spirit so firmly implanted that I deemed it better not to try to remove it by contradiction, although I seriously doubted it, but rather hoped, by directing the mind to the attainment of Nirvana, to enable it to outgrow the influence of the old thought, and thus transfer it from the field of human speculation.

I taught that the spirit, perfected from the desire of physical life and freed from the bondage of sensual passion, imbued with the principles of kindness and beneficence and emancipated from the influence of anger or revenge, would escape all the necessities of any further embodiment upon earth. I did not teach that its relief would be extinction, nor that the spirit could escape from the condition that would be, to all practical effects upon it, a new incarnation, for some of the wiser minds in spirit that I received ideas from did not deny this when I questioned them, but I sought to raise the thoughts of my disciples to a loftier ideal than the old doctrines, without wholly denying them.

Since my transition to the world of spirit, I have learned many things relative to the nature of life that serve to illuminate the darkness that enshrouds the subject, and that also give rational explanations of the causes

that produce the spiritual entity; and ere the world of mortals can be said to have knowledge of the soul in its fullness, these ideas must be a part of the basic premises of its calculations.

To know the spiritual nature one must first understand the material foundation from which spiritual entity proceeds as a part of the evolution of planetary life. The Western nations are strong in their philosophy of material forces, and they have obtained a better knowledge of the relations of the spiritual and material natures than the people of the Oriental world.*

They have explored causation in their processes of analytical investigation of the nature of matter, and really have found a solution of the true nature of spirit, for both are only correlatives in the great cosmos, and that is why the soul of man finds its first expression in the material life. I am a convert to the faith of these Western scientists, who in their evolution of mental power have made the material resources of the earth their first field of investigation, and who in the world of spirit are pushing forward into the spheres of eternal life with their acquired powers of mental insight, instead of dreamily awaiting further experiences in the earthly life by a new incarnation, or sinking into the meditative state of a sleeping Nirvana.

* This is a great concession for the spirit of an Oriental to grant, as well as a high tribute to the scientific power of Western thought. In this age, when so much purporting to come from the world of spirits upon the subject of transmigration and re-incarnation reflects the old system, to have the testimony of a spirit like that of Gautama as to the fallibility of the idea is worthy of attention. Spiritualists and Christian theologians are both equally rebuked by the statements of this spirit as to the value of scientific efforts to master the problems of the spiritual nature.—B.

While the hosts of the Asiatic world have been content in the world of spirit to await their destiny as foretold by the old faith, the scientific spirits of the Western nations have been active and awake to explore the secrets of spirit as well as the material life, and are to-day rejoicing in the knowledge of discoveries that enable them, although much later born in the historical period, yet to become the great channels of spiritual revelation, as well as discoverers in the field of earthly knowledge.

These spirits claim that the spirit form is identically the same in its nature as the physical body, and is the natural evolution of planetary life upon a higher plane than the physical state. They also claim that because of this fact the phenomenal manifestations of spirit which have been recorded in past ages were natural relations of the elements artificially reversed in action, and that all spirits are subject to like experiences, but that such action is not the destiny of spirit after the formative period had been passed. Hence, they say that while spirits can return to present proof of existence after death, they can remain in the physical embodiment but for a brief period, and that the idea of spirit being repeatedly incarnated is erroneous. I know that they are correct as far as the re-incarnation of developed spirit is at issue, for those who have attained the states of freedom from desire and the disposition of benevolence do not wish to ever return to the atmosphere of earth, but on the part of those who are ignorant devotees of transmigration there is a great tendency to cling to earth and repeat the experiences pertaining to that state of being.

If these Western sages are right as to the nature of spirit (and I accept their theory as the true one now), this hope of re-incarnation is entirely vain and serves

no good purpose, but retards the spirit from going forward in the spheres of unfolding thought.

If they are right, the earthly state is the place where the spirit takes its first formative action from the primitive elements, and after it has perfected itself there it should be released from further connection with that life, and proceed upon its destiny without desire or expectation of ever again being required to return to the earth as an embodied inhabitant.

When this reaches some of my professed disciples upon the earth there will be questions as to why I send this, which is so different from the old dogmas once taught as truth, and if it be not some device from the Western world to further undermine the system of faith in the gods, but I wish the teachers to know that the knowledge of spirit life is now becoming a universal experience all over the world of mortals, and that no nation or religion has any monopoly of its truths. Therefore I come through the best channels that will give me opportunities to reach my followers with new ideas pertaining to the subject of spirit life.

These Western spirit scholars are the children of the Supreme Spirit as well as the pundits of India, but they have what many of the latter have not, the exploring spirit that searches out new ideas and new truths, which gives them mastery in the fields of study that less courageous minds cannot obtain. In their explorations into the nature of spirit, they have gone where our wisest minds could not have penetrated. They boldly declare that the nature of the soul is demonstrable, and, indeed, they produce evidence that seems to be irrefutable, for instead of regarding it as apart from the material elements and antagonistic in its nature, they show how natural is its growth and maturity as a result of the material life until it is fitted for the next stage of existence in the

world of spirit, and how much better it is for spirits to enter upon that life freed from desire or expectation of ever returning to earth again.

In a work recently published in the Western continent this is fully set forth, and the world of scientific thought in either hemisphere, as well as in the world of spirit, will do well to heed its teachings, for they hold in themselves the fruition of ages of study by the wisest minds in the world of souls.*

To my disciples in the Oriental nations I would gladly send greeting, and advise them to study and accept the ideas that are taught in the revelations of nature, for it is there that all life lays its foundation principles, and especially would I ask them to lift their minds above the experiences of earth, for when the spirit is freed from its earthly form it should be able to go to the realms of peace and become fitted to go onward in the spheres of eternal unfoldment. It should only return to earth to imbue the mental atmosphere of its children with the peace and joy of a spirit that has passed beyond the thoughts and desires of earthly life. Such spirits need no further incarnation, and all spirits can have none other experience of earth than comes from participating in the joys or sorrows of earthly existence. To lift them from the plane of earth to the enjoyment that belongs to the spheres of eternal goodness and wisdom is the work now in spirit, as it ever has been, of him who was called on earth Sakya Muni.

* "Planetary Evolution, or A New Cosmogony," based upon the natural relations of the elements in form as the result of chemical and electrical energy.

CHAPTER III.

THE NECESSITY FOR A CONTINUOUS INFLUX OF SPIRITUAL LIGHT TO EARTH.

Those who are familiar with the ideas of Indian philosophy are aware that it is based almost entirely upon the so-called revelations of the gods, as expressed through the teachings of their reputed incarnated representatives. It therefore becomes almost imperative that I should explain to the believers in these ideas the true source of their faith, and why, in a perfectly natural manner, the world of mortals has so long been subject to the errors that have been taught as spiritual truth.

First, the nature of the spirit itself precludes any great attainment in spiritual knowledge during its first stages of unfoldment, and the primitive races were not sufficiently spiritualized to be able to perceive very many ideas above the plane of the physical senses.

As they grew more enlightened mentally the transfer of their spirits to the world immortal gave them more intelligence there, and in the course of generations they became sufficiently illuminated to impress the sensitive natures of some of the more refined individuals on earth, and thus a knowledge of the existence of spiritual life was born among mortals.

This knowledge, at first, was far from perfect, but the recipients of it in mortal life supposed it to be the great and true revelation from the world eternal, and in the course of ages it came to be regarded and trusted as the oracles of the gods. As the inhabitants of earth progressed in intelligence the revelations became more or less contradictory, for the higher the spiritual unfold-

ment, the less did the spirit indorse the ideas that the former revelations had given, and sought to substitute for them the better thoughts of a purer and higher life.

Consequently the oracles spoke differently in different nations, but in most of them the grade of thought was not above the mental plane of the nationality to which the oracle belonged.

Connected with this exhibition of spiritual intelligence was a priesthood that sought to control and utilize it for selfish aims; consequently progressive revelations from the world of spirit were not specially welcome, and in reality the minds in spirit that had superior wisdom were obliged to make their revelations through channels that were outside of the regular order, and often in spite of their bitter opposition.* The grander souls in the world eternal were restricted by this ignorance of spiritual evolution, and the illiterate minds upon earth clung with great tenacity to ideas that had been transmitted from the world invisible in the ages of a less spiritual and mental unfoldment, as the only oracles the Supreme Mind had ever recognized as its own.†

*The rationality of Gautama's statements as to the nature of the ancient oracles cannot be disputed for a moment by any student of ancient literature. Here we have the guardian spirits of the different nations speaking in the dubious language that belongs to the imperfectly developed mind, and contradicting each other with statements of fact or fiction indifferently. The whole system of ancient—and for that matter, modern—worship, that is based upon the so-called revelations of the gods as truth, stands forth in its beauty or deformity in the light of the methods of modern science. Further on it will be seen that Gautama spares no system that mistakes the revelations of partially developed spirits for the utterance of the Supreme Wisdom of the universe.—B.

†The tenacity with which the teachers of Mohammedan and Christian religions cling to their sacred writings as the evidence

It was the good fortune of India to have had a spiritual enlightenment in the past that was much in advance of surrounding nations, and that she was capable of perceiving the presence of spiritual beings more easily than some other peoples, but she missed in some respects the full benefit of the instruction that was a basic part of her revelation, viz., that there should be repeated incarnations of the Divine Wisdom.

Those like the mentality of the first Brahma, and afterwards Capilya*, understood that the spiritual life was so connected with the earthly that the world might naturally expect some teachers of the higher doctrines, and they were very positive in asserting that Buddhas were to be always subject to earthly embodiment, for they knew that there would be some individuals on earth so spiritual that they could respond to the voice of wisdom from the world invisible, and that such souls would be natural Buddhas, for they would receive their wisdom from the source of all wisdom, viz., the knowledge that comes from contact with all grades of mental experience.†

of their dogmas is a striking illustration of the truth of this paragraph. Here are writings that abound in statements of the interest which the spiritual guardians of nations long extinct felt for their wards that generations ago left the life of earth. Yet these testimonies of the presence of spiritual entities are overlooked in their true relations to earth, and multitudes are beseeching the gods of the ancient world to still take cognizance of the nations that have since arisen. The god of Judea seems to have been most potent in survivorship, and is more largely worshiped than any other deity, except the Indian Brahma or possibly Buddha.—B.

* A teacher that preceded Gautama some centuries.

† Gautama here seems quite positive that the mere ability to receive and transmit the statements of spiritual beings is not sufficient to constitute a Buddha. If the soul itself is unable to grasp the significance of great ideas, the Buddhahood is not

Therefore they left the record that there would be repeated incarnations of this type of teachers, so that the world need not revert into the conditions of primitive darkness that first enveloped the spiritual nature.

It was a mistake to regard these embodiments of wisdom as gods. They were not more worthy of worship as such than those less illuminated, but the priest-hoods of all nations have chosen to regard these persons as especially worthy of apotheosis. Their wisdom, while of much value as reflecting the progress of the spirit toward the spheres of eternal blessedness, is not worthy of acceptance as the final attainment of spiritual knowledge, and it is erroneous to regard it as some nations do—the final goal of divine perfection.

In reality, the more perfect revelations that belong to the life eternal are not yet known, even to the wisest minds dwelling there, much less, then, are the imperfect expressions of spirits that are only students in the great realm of endless being worthy of full acceptance as truth.

As the soul of man is able to unfold in greater power and perfection in the world immortal, so its methods of thought-expression will be more lofty and sublime when it is able to send its ideas back to the mortal life untrammelled by superstition or craft. They will shine with a divine radiance, for they will lift the minds there to a higher conception of the meaning of

attained, even if it is the mouthpiece of much wisdom from the world invisible.

Striking illustrations are seen in many of the trance speakers of this age, who, although able to transmit quite perfectly the thoughts of spiritual beings, yet are unable to retain the ideas as a part of their own consciousness, and present a strange anomaly of a fountain of wisdom without themselves being aware of the import of their teachings. Such channels evidently are not the Buddhas of the Oriental cult.—B.

life itself. When I entered the realm of inspiration that belonged to the higher spheres of spirit, as I sought the secret of wisdom under the famous Bo tree that has ever since been held sacred, I only received the better grade of spiritual thought that belonged to the higher spheres, which those less spiritualized were unable to perceive, but the source of my inspiration was really only those highly developed spirits that are ever alert to incite better thoughts and purer motives among the dwellers upon earth.

There is another reason why the world of spiritual light should ever have representatives upon the earth plane through whom can be registered the advances made in spirit for the instruction of future generations. If there are no embodied spirits that can perceive and reflect the higher influence, the spiritual atmosphere of earth becomes darkened by the withdrawal of those that can be the illuminating power, and, in place of spiritual light, clouds and gloom will pervade the mental world.

In those countries where this prevails the people rise no higher in the scale of spiritual thought than traditional ideas can elevate them, and often sink into gross darkness because they cannot understand why spiritual light varies in its manifestations or fails to keep a perpetual order of revelation. If, however, there be one who understands the needs of humanity, and is himself willing to be an instrument, then there is a channel there for the higher spiritual power to utilize, and from that one spirit in the body the light can radiate with an almost irresistible force throughout his own spiritual environment, and, if he so chooses, to the other minds in the form that may wish to be instructed.

This is why the world needs a continual influx of light from the world of spirit. This is the reason why there should be Buddhas, in the true sense of the word,

in every generation. Without the aid of the enlightened spirits in the life immortal the progressive unfoldment of spiritual-mindedness in the world of mortals cannot be perfected. Without the training and development of the spiritualized instruments in the world of mortals the thoughts that belong to the higher spheres of developed spirit cannot be transmitted, and the spiritual growth upon earth is far less than what it otherwise would be. The people grow brutalized who fail to become spiritualized, and the world suffers and agonizes because of inability to understand that life has some other outcome than annihilation or living for the purposes of selfish gratification.

CHAPTER IV.

THE TRUE BUDDHA.

It is the misfortune of all reformers that, by being in advance of the age in which they live, they are removed from the clear mental vision of contemporaneous historians, and after their transition to the world of spirit they become the recipients of imputed excellences that belong to an extravagant ideality. Especially has this been the case with the great characters of the religious and spiritual orders in the Oriental world, for the population of Asia has had an abnormal development of the imagination, which has served to create an untrustworthy estimate of the real powers which underlie perceptions of truth.

To the Western mind, with its less confidence in things not demonstrated to physical sense, the spiritual ideas of the Orientals seem to be the most extravagant fictions; and when their so-called religious systems are scrutinized they appear to be only an absurd collection of myths and fables. European scholars have been puzzled to account for this divergence from the basis of the practical ideas that belong to Western civilization, but it is not so mysterious when it is once understood that the Oriental mind has been for many generations subject to the influence of spiritual ideas without the corrective stimulus of a strong material development.

The nations of the East therefore became a natural radiating center for the mentality that regarded spirituality as the great controlling force in national and individual destiny. What the gods willed to be would be, and man, as a part of that will, was helpless to be otherwise.

Under this conception of destiny, the incentive to endeavor was well nigh paralyzed, and the Oriental imagination failed to act as a stimulus for material or spiritual progress, except when exerted to insure future blessedness as the result of its efforts. The influence of the world of spiritual powers had to follow this ideal of a mental conception of spirituality in order to effect any changes in the condition of the people, and the history of the Oriental world has been a record of contests waged in behalf of spiritual ideas, rather than of material advantages.

When I lived upon the earth as a mortal the life of India had become subject to the dominant feeling of hopeless resignation to the decrees of fate. There was then, as now, a conviction that the gods alone were to be the arbiters of individual and national destiny, and that, as sorrow and suffering were factors in human experience, they were part of the fate determined by the gods which could not be evaded, and that, in accord with the old doctrine of transmigration, they were the result of transgressions in some previous state of being.

This doctrine affected me with great sorrow, and while the legendary accounts of my wanderings and efforts to become a Buddha have some foundation, they are deficient in stating all my inward experiences or meditations upon that subject. I knew that the Brahmins had not the enlightenment that they claimed for their order, and that fasting and penance did not give one the higher spiritual knowledge. I did not know that spiritual perception was a matter of evolutionary growth, following a natural law of mental unfoldment, and that it was attained by following along the pathway of that law. Unconsciously, I was led in that direction by the more enlightened spiritual teachers of the world

of spirit, who thus guided my footsteps until the mental powers reached a higher spiritual plane.

It was no miracle, nor was the pathway that I followed to become a Buddha beyond the province of any soul, and I regret that the thought of after ages should have classed me among the avatars,* who belong to the perverted conceptions of imaginative thought rather than to the province of positive truth.

I tried to prevent this, and some of the ideas which have come to this generation that have been thought to indicate that I was atheistic have their basis in the doctrines that I tried to instill as foundation principles of the reformed faith.

I saw that the mind of the people was already too strongly held in superstitious reverence to the gods, and so I wisely refrained from indorsing the superstitions that were already weighing so heavily upon the populace, and sought to direct their attention to the true principles of spiritual redemption. In that work I was indeed a Buddha, for in the four paths which I taught, that led to Nirvana, I had entered the true way that all spirits must travel to reach that state of mental and spiritual enlightenment that belongs to the Buddha state.

As one who speaks from the realm of perfect peace and endless life, I wish to reach the mental world of India that holds some of my doctrines in partial recognition at this age.

You know that spiritual life has ever been the burden of Indian metaphysics. You know that numberless doctrines and teachers have sought to embody its principles in earthly thought. Some of you know that spiritual progress has ever been the goal of human

* In Indian mythology, the gods who became incarnated to dwell among mortals.

endeavor, and all of you should know that spiritual progress means the enlightenment of all spiritual beings.

There is a work for the Brahmin as well as the Buddhistic priesthoods to do in India if they would attain Nirvana in the world of spirit. They must seek the Buddhahood in the way I sought it, and with the motive of enabling the whole world to obtain it. If they do not do this, they will fail to obtain relief from the consequences that will crowd upon them in the world eternal. They will not leave the plane of earthly thought, although they never will be able to enter again the mortal state in re-birth and expiate there the neglect of obedience to the laws of spiritual unfoldment. They will seek in vain for the rest that belongs to the Buddha state, and may for generations dwell in the imperfect ideality that pertains to the plane of earth. They must learn to regard the thought of a re-incarnation of the spirit as one of the childish expedients for its redemption, and enter a purer spiritual atmosphere.

Above all, they must teach the women of India that to them is delegated the work of moulding in no slight degree the character of the forming spirit as well as the embryotic body, and that as the mother soul expands with love and hope of eternal blessedness, so will the child respond with peace and joy to the motives that act upon it with inflexible energy during the plastic state.

O nation that has given the world the hope of an exalted eternal destiny! Sit no longer in sorrow and ashes at the feet of the conqueror, for in thyself is the power to raise all nations to the level of a spiritual victory that shall adorn thy brow through the countless cycles of being. Thou art not left helpless by the hosts of thy risen children. Even now in the worlds eternal they are aroused for thy defense, for though thou seemest the basest of nations, yet thou hast never lost the power

to call to thy aid the mighty hosts that belong to thy destiny.

Not by bloodshed or force of arms is it to be accomplished, but by the perfect power of mind which thou hast recognized in all ages as the greatest force, and which has kept thee still a nation in spirit through the centuries when other earthly powers less important have flourished and faded. Thy full development is yet to come, and thy greatest mission upon earth is still to be accomplished.

Beyond the dark waters that lie on either side, is the country that is to be thy ally and friend, whose symbol is the eagle, whose power is of the spirit, and whose gods are the principles that make for peace over its own and other lands. Send your children to its shores to receive instruction, and let reciprocal blessings from its people reach your temples, for they seek not conquest, neither will they refuse to do justice to your demands for recognition among the nations. With intelligence and peace as allies, the people of the earth will attain Nirvana, and undue toil and oppression will pass away forever.

CHAPTER V.

THE LIFE OF THE SPIRIT.

Some of the Western theologians and scholars in their attempts to translate Oriental literature of a spiritual character have been puzzled to account for the varied doctrines that from time to time have flourished, and to a great extent controlled the mind of that people.

Especially is this true of those whose own mentality failed to generate the exact idea, and whose conceptions of spiritual existence were based upon a sensuous perception of pleasure in the physical world, and hence the vague and unsatisfactory rendition of terms that have no exact synonym in the literature of the translator.

Even now I find it extremely difficult to send my ideas through the idiom of Western expression and have them retain their original meaning and power, for the language of the Western world contains but few words that can express the ideas clearly.

No word in the language of the Orient has been so much misunderstood as the word Nirvana, and its English equivalent cannot be found in any one term, as Nirvana expresses a purely spiritual state that is rarely sensed by minds still in mortal life. What I meant by it was this, that when the mental powers were in a perfect state of spiritual harmony the soul was in Nirvana, and that in that state there would be all the sensations of peace, rest, joy and spiritual exaltation. The distractions that pertain to physical life, with its ambitions, strife, and mental depression, would be entirely absent and could have no sense of perception to the soul in Nirvana any more than if such sensations had no existence whatever. From the certainty with which I spoke

of the soul attaining this mental state, some translators have supposed I meant to teach annihilation, for they could not see how it could be otherwise if the old theories of re-incarnation and its ceaseless round of experiences were a condition of immortal life.

I did, it is true, admit the essential principles of re-incarnation as applicable to those who had not attained to Nirvana, but to those who had I proclaimed that connection with the experiences of the mortal state was ended, and that in the life eternal there would not be any remembrance of the sorrows or sufferings of earth, but such sense of trouble to the spirit would be annihilated in utter forgetfulness. To the Western scholar that for generations has been taught from his youth that spiritual existence embodies all the memories of earth as ever potent factors of the soul, this theory of a mental oblivion seems to be annihilation of the spirit itself, and hence, honestly enough, some scholars have said that the ultimate of both the Buddhistic and Brahminical philosophy is personal extinction,* instead of what it originally meant, viz.: the personal exaltation of the soul

* European scholarship has been much puzzled to reconcile the ideas of the Eastern theories of re-incarnation without the ultimate of life was personal annihilation. The absorption of the spirit by Brahm as the end of spiritual individuality which the Oriental philosophy teaches has seemed to be inconsistent with the Western theory of a personal existence as a spirit forever, but the true idea probably is that the Oriental imagination did not account for the existence of the spirit upon the basis of a refined material organism. It thought that the mentality of the spirit would ultimately become identical with that of the supreme Brahm, and having no connection with a material environment, would become a part of the All Wise. Gautama in this work seems to have abandoned the idea of ultimate absorption, if he ever held it, which is somewhat doubtful.—B.

beyond the primitive mental conditions of its earthly environment.

These scholars are wrong in giving to the world such interpretations of the Oriental doctrines. Long ere the Western mind had emerged above the plane of barbarous fetichism the scholars of India had explored the realms of spirit far beyond the borders of the earthly state, and discovered some of the principles that belong to the more exalted realms of spiritual thought. They had penetrated the spheres of the morally pure and spiritually enlightened and had brought back to the conception of mortals the great truth that spiritual growth was a possibility upon earth, and that its principles could be understood. Those principles have been the same in all ages and among all nations, and are embodied in the scholarly and moral sentiments that elevate the mental and spiritual lines of thought above the plane that pertains to the animal senses.

The Oriental mind which perceived these ideas and sought to realize their expression often erroneously went to the other extreme, and by asceticism sought to cultivate the spiritual at the expense of the physical, and thereby made a grievous mistake, for in so doing it failed to obtain a perfect mentality through obtaining the natural experience that belongs to one stage of its unfoldment, but it did succeed in implanting in the souls of the less intelligent the idea that there was a life beyond the physical world that had its laws and influence upon this.

The Oriental mind unfolded slowly but surely upon the plane of spiritual thought. It was subtle and metaphysical, but it rose steadily in the scale until it became the great spiritual radiating center of psychological power in the civilized world. It was the source of metaphysical science that dominated the mentality of

the ancient civilization of Greece and Asia Minor after the Egyptian cult was overthrown. The scholars of the Western nations came to India to complete their education in the mysteries of spiritual revelation, and upon their return to their own land bore back the truths, and errors also, that they had been able to learn at the shrines of the occult deities.

The Orient gave the Occident the treasures of its wisdom, and the Occident can only return its favors by sending to the old land the wealth of its new and later discoveries in the field of physical and spiritual science.

To explain all that has happened upon the plane of earth without reference to the influence of the world of spirit would be to ignore the great forces that are ever at work to bring all souls to Nirvana. Since the time that I passed from the life of the physical I have never been idle or weary in my labors to institute this knowledge throughout the world of mortals. It is not understood by myriads who are now subject to its influence, but that matters not, provided the influence has its perfect work.

The spirit must obey the laws of harmony and peace, whether it belongs to the sphere of Oriental meditation or the more active realm of Western civilization. In either state its work is the same, to attain the wisdom and knowledge that pertains to the spheres of spiritual perfection.

In the spheres of spirit life thought may be said to be the life of the soul, and the grade of the ideas held by the spirit a good index of its spiritual unfoldment. To the mental power of the spirit in embodied form language is the channel of conveying ideas, and the words used are more or less perfect registers of the thought-power evolved by the mind; but in spirit life ideas have to be conveyed from spirit to spirit by direct transfer-

ence of the same power that produces the thought itself. If there can be harmony of thought between two spirits, there will be similarity of spiritual development and interchange of sentiment, and the whole subject of spiritual enlightenment may be said to follow this law of thought-transfer.*

When a spirit wishes to reach a mind in mortal life with the finest forms of spiritual knowledge, it has to be done by coming in spiritual contact with the mental sphere of the embodied spirit, and the thoughts of the latter are modified by it. If the spiritual planes of each are greatly diverse, it will not be easy to produce equilibrium of power on either plane, and a compromise results which serves to raise the spirit of the lower plane to a higher grade, and in this manner spiritual inspiration that influences the developed mind of earth has its origin.

There is no work in spirit life more positive in its importance than that of raising the grade of spirituality upon earth through the exercise and manipulation of the power of thought-transference. I might say it is the great lever that raises the soul of man above the plane of animal life, and that has always been a factor in all systems of spiritual instruction that sought to elevate the race to a high ideal of spiritual existence.

* The subject of thought-transference without the employment of audible or visible means is said to have been practiced by the teachers of the Hindoo schools for centuries. That it opens a wide field of inquiry and is of great importance in determining the source of many ideas is unquestionable. If spirit life consists, as Gautama intimates, in the thinking powers of the spirit, and is graded by the character of the thoughts evolved in the spirit consciousness, it would be well for the souls not yet released from the earthly environment to obey the law of purity of thought and not unduly indulge in the mental sensations that pertain to the physical state.—B.

There is no limit to the development of spiritual powers of the mind that grasps the significance of this principle, for as it is a natural relation between spiritual grades of being, its power is capable of being felt in all departments of soul-development, and its introduction into the world's thought will do more to illuminate the mentality of that stage of spiritual unfoldment than all the theoretical revelations of the gods that have ever been believed. The fact that the great powers of the spirit world are identical with the thought-powers of mortal life, and that all spiritual beings that have ever lived in the mortal life are still existent as thinking beings in the world of spirit with the power of transmission, places the question of a rational intercourse between the two worlds upon a very positive and practical basis of explanation.*

That intercourse will be as natural upon the planes of similarity of ideas as it is for racial propensities to follow the laws of hereditary transmission.

Spirits that are ignorant and crude in thought will impress their imperfect and ill-digested ideas as truth upon minds in the mortal life with the same positive force that the highly cultivated and refined will present the exalted and beautiful conceptions that belong to the spheres of harmony and wisdom. The apparent contradiction is only the divergence of a natural perception

* There is a singular opposition to the reception of this idea by the disciples of the Christian cult, although it is a recognized doctrine of the Roman Catholic branch of that system. It seems to arise in the impossibility of the Christian priesthood controlling the revelations that can be made from the world of spirit in the interest of their peculiar doctrines. It is in Christian countries only that there seems to exist an opposition to the influx of spiritual knowledge from the spirit world and a sentiment that the spiritual light of the past is of a superior order to that obtainable at this age.—B.

of spiritual unfoldment, which in one state is crude and in the other is exalted.

The thought-power of one will be tinged with earthly considerations, and often earthly experiences. The ideas of the other will be measurably free from the bias of earthly thoughts, except as they can be utilized to convey the lessons that really belong to the unfolding processes of spirit, for the earth itself, in its evolution of the lower grades of life, shadows forth the true principles that pertain to a perfected spiritual type of life.

As the earth did not at first produce the ripened fruits and grains that are so necessary to the sustenance of animals and human beings, so the spiritual world, or, rather, that department of mental life, did not at first produce the ripened ideas and mental pabulum that is essential to the maintenance of a spiritual being in a condition of spiritual peace and blessed exaltation.

There was war and struggle for supremacy of power in the forming mind of spirit as there were seethings and eruptions in the primitive eras of the planet earth ere it produced the first types of life. There were the savage and barbarous periods of the soul before the races learned the lessons of peace and prosperity that permitted the spirit to enter the ways of life that were far above the plane of cruelty and desolation.* All the accumulated

* Here, again, is a striking parallel between the processes of spiritual evolution and the primitive conditions of planetary unfoldment. It seems that spiritual enlightenment has to follow the primitive grades of mental experiences that correspond with the elements in their efforts to build the planet itself. This is almost as great a revelation of the spirit world as the first phenomenal exhibitions that marked the advent of a different spiritual age. It explains the reason why each individual is as he is—a mental world in all the varied stages of evolutionary growth—and why each soul has to be a world unto itself.—B.

experiences of spiritual existence itself had to be conserved and utilized ere there could come to mortal life the higher unfoldment of thought that should tend to make the earth a generator of spiritual beings above the plane of savages, and impress upon the unfolding life of the planet the principles of an existence that would serve to change the savage and barbarous tribes to a type of beings who would cease to transfer the noxious mental and moral atmosphere of animality to the spiritual world.

When the spirit has attained to the power of perfect control of all that belongs to the lower grades of sensation, it then approaches the condition I denominated Nirvana. It no longer surges and seethes with passions, nor is it subject to their dominant impulses. In place of violent anger it has a calm serenity of conviction that is well-nigh irresistible in its power of expression. It thinks clearly and consecutively upon subjects presented for its consideration, and expends its vitality in its own mental growth rather than in vain attempts to impress other minds with the power of ideas beyond their intellectual capacity.* It grasps easily what was once considered an impossible realization of spiritual power, for it has accu-

* Here is a marked contrast to the forcing process that we sometimes see adopted in Christian countries. Instead of teaching that the soul must make its calling and election sure in earthly life, the Buddhist philosophy, recognizing the impossibility of haste in soul-growth, waits with patience the opening of the spiritual nature to the reception of truths that belong to its full development. In its confidence in ultimate redemption it sees no necessity for anxiety about its destiny, but rather depends upon the natural processes of its legitimate unfoldment, and awaits philosophically the time of its fruition. No more striking contrast can be presented than the Oriental patience and the Western superstitious anxiety lest the soul should miss the attainment of its desire of a happy future life.—B.

mulated the reserve forces that belong to the previous stages of spiritual experiences as a basis for future explorations in the world of mind. It is difficult for the mentality of earthly life to realize that life eternal is a condition where thought-power is the great motive agent in action, and that spiritual perfection consists in the cultivation and acquirement of those mental states that produce the most perfect happiness in either world. As the spirit of greedy selfishness upon the mortal plane produces disgust and repulsion, its opposite in spiritual life is essential to the attainment of pleasure and attraction, and so the whole life of the soul is in learning the lessons that teach the spiritual nature the principles that produce a perfect mental balance.

This may be said to be the whole object of spiritual existence as far as any rational explanation of its nature can be given. The spirit can go forward upon the planes of wisdom and intellectual unfoldment forever. It can remain upon the plane of selfish disregard of the welfare of other souls, but it does so at the expense of its own growth, for, singular as it may seem, the very process of spiritual accumulation is based upon interchange of experiences and transference of power from spirit to spirit by direct contact of mental atmospheres. In the earth life this power is but dimly sensed, yet some can cultivate it and thereby become spiritually enlightened, as they then are able to obtain ideas from the spirit world without the long and tedious process of having it filtered through earthly channels, that color it with their own imperfect conceptions of it. The grade of the thought will be the index of the mental unfoldment of the thinker, and the idea itself will be its own evidence.*

* Evidently the Oriental thought here expressed is a little different from our ideas of the power of truth to become self-

In the world of spirit, as in the world of mortal life, there will be the idle speculative thoughts that belong to the sphere of half-developed minds, which some may mistake for the wisdom that belongs to the circles of spiritual perfection, but those thoughts will not be inherently strong, and are of no greater value than as they accord with the principles that nature herself demonstrates as the actual processes of mental unfoldment.

Many of these idle thoughts have been transmitted to earth and recorded there as the basis of spiritual instruction that it will be well to consider ere we accept or reject the better evidence that in this age of the world is a possible explanation of all the religious ideas that have preceded the present systems.

evident to the uninstructed mind. The idea that by thought-transfer the spirit can obtain direct instruction from the spiritual world is a favorite doctrine of some of the Oriental schools, and much of their mysticism is founded upon it, and it does seem that the sphere of thought where such a power is noble and exalted should be able to impress itself upon the consciousness of the thinker with the conviction of its inherent truth. The same idea is expressed in the Christian cult in the theory of silent prayer and its answers, but it can hardly be thought to exceed in accuracy the statements of many Orientalists as to the certainty of obtaining answers from the unseen world.

CHAPTER VI.

THE NATURE OF THE GODS.

India has given to the world of modern scholarship the best example of ancient mythological concepts of Divinity of any country now in existence. Of all the nations that worshiped at the shrines of polytheistic ideas two thousand years ago, India has preserved the ancient cult essentially unmodified, so that the student of her religious systems can trace quite easily the rise and outcome of the principles that make polytheism such a power in the religious history of the race.

As one compares the various gods of the different nations and their hold upon the people in the early ages of the world, he is struck with the essential similarity of basic principles in each cult and their intimate connection with the mental life of every nation in which they are worshiped. There is the savage god, who represents the spiritual development of savage man, and often he is the first principle that is recognized as worthy of worship or propitiation. He is a savage himself and delights in bloody sacrifices, and the nations which embody him as a divinity reflect in their spiritual instincts the savage disposition that their god exemplifies.

There is scarcely a nation on earth to-day that has not in some form the shrine of the first principle that ever was worshiped as having deific power, and which has never been eliminated from the thought of the people as a part of divinity.

The savage god, being the first evolution of the concepts of the savage mind in the primitive races, has ever been a powerful factor in the religious status of subsequent periods, and it was ages ere the savage deity made

room for a more humane expression of god-like power. The Hindoo triad was the best conception of the ideas embodied in this deity that was ever given to the race, for there, in the form of the creator, preserver, and destroyer, is the primitive god idea of savage man intellectually expressed.*

As the races rose in the scale of intelligence, there were minds that sought to improve upon the primitive conceptions of the god power, and then the worship of lesser divinities became a part of the religious systems of the earth. These types of mental deflections from the primitive savage deity can be clearly traced to the influx of ideas from the world of spirit when the latter had become sufficiently populated and intelligent to affect the mental atmosphere of earth through thought-transference upon a plane a little higher than the first state of the natural conception of the savage mind.

Strange as it may seem to the mind of this age, there was a time when the influx of mental power from the world of spirit was so startling as to be regarded as positive evidence of the existence of a spiritual being or beings worthy of adoration and praise. There was, and

* The Hindoo trinity has often been regarded as a compromise of three distinct powers that manifest the divine attributes, and corresponds imperfectly with the Christian cult, which in place of Siva the destroyer, or Christian devil, has inserted the Holy Spirit, or the Hindoo Supreme Brahm, as the last expression, for in Hindoo ethics Brahma is the embodied creative principle.

Christian mythology has placed the Supreme Power as the creative and purifying instead of the destroying principle, which the popular interpretation of the Hindoo triad assigned to the third person of the order. In reality, the original concept of the cult gave only one god as supreme and impersonal, but the priesthood afterward embodied the principles in personal form, which dogma still continues in India and Christendom —B.

is even yet, in the egoism of mind in its lower grades of development, a love of power and desire for praise that reflects quite perfectly the actual character of many of the primitive gods of the ancient world, for those spirits that loved worship and to be worshiped were the first to appear to mortals demanding homage as angels or messengers of the Supreme Spirit.*

As his representatives, which they claimed to be, they instituted the system of religious worship which bound the earth in the chains of tyrannical superstitions for ages, and many of them, like their savage correlatives upon the earth, sought to exercise supreme power, or rather, to give the impression upon earth that they possessed the highest authority over the mind in the world of spirit.

These barbarous and savage spirits, that belonged to the primitive life of the human type upon the planet, were extremely tenacious of the respect due their pretensions, and although incompetent to deal directly with the mentality that was continually outgrowing their grade, were able to exert much opposition to the general acceptance of ideas that tended to weaken their hold

* The legendary tales of the middle ages, when the Christian monks and nuns received visitations from the second person of their trinity, are possibly verifications of this principle in spirit life, although they have not been considered worthy of credence by historians.

Those familiar with modern manifestations of a spiritual character have sometimes seen similar exhibitions, and the egotism of the spirit was only equaled by the credulity of the person through whom or to whom the manifestation came, if it was accepted as a truth. The Roman Catholic Church seems to have been the channel through which this type of spirits manifested in the Western nations, and the Brahmin faith in India has also some similar experiences. Truthful spirits do not now claim any reverence from spirits or mortals as if they were gods.—B.

upon the minds of the inferior races. They veiled their real nature from the gaze of their worshipers, and by that process of a psychological character whereby pleasant sensations to the mind can be induced, often seemed to give the worshiper mental evidence of their presence as well as delightful sensations by their approval.

It was a childish conception of the mind that sought to obtain homage through the observance of these puerile ceremonies, and only immature thought could ever have generated a religious cult that would have been satisfied with such absurd conceits of the Divine Nature.

There was one element, however, that must not be overlooked in the primitive religions, that equally with the worship of the lesser gods had a strong influence in shaping the systems that have descended to the present age, viz., the power of the priesthood.

The priesthood of all primitive nations is always formed of that class of minds that are mentally sensitive to the influx of thought from the world of spirit. The nature of the office is such that one not very impressional to the influence of spiritual force is utterly ineligible to the recognition of the savage cult, and the primitive races always chose their priesthood by this rule of spiritual susceptibility. With their regard for the will of the gods they mingled a sentiment of selfish disregard for humane considerations, and taught that the latter were not to be considered worthy of countenance if they interfered with the demands or prerogatives of the spiritual divinities.*

* The bloody sacrifices that belonged to the worship of primitive subordinate gods are significant evidences of the savage nature of the spiritual beings that demanded them. It is hardly just to regard them all as the work of earthly superstition only, for the influx of spiritual thought from the plane of savagery

Upon these premises, and their modified degrees of resultant consequences upon the mentality of the race, all the religious systems of the world have been built. There is in all of them the savage conception of the Supreme Mind, modified by the evolution of spiritual ideas as the race has made its way slowly from the state of utter darkness of the animal condition of mind, up through the grades of the lower planes, to the realization of a perfect conception of all that lies below truth or wisdom.

As it reaches the higher knowledge, the intermediate gods, with their priesthoods, recede from the view as necessary factors in the instruction of the spirit to prepare it for its true position in the life eternal. Really they are obstructive elements in the world's progress if they refuse to advance with the advancing mentality of the race, and cling to the traditions of previous ages as the final results of the spiritual enlightenment that belongs to the world of mind.*

through the priesthood would account for much that has seemed so repulsive to even the savage heart.

To offer up a beloved child at the demand of a god required great faith from the parent, great faith in both god and priest, and it is but charity to allow that the demand of some savage spirit chieftain was the real source of those cruel rites with which some nations sought to propitiate their deities.—B.

* The obstructive opposition that the established priesthoods have always manifested to the advent of new truths is not only seen in the records of India, but has its counterpart in all religions. The mental environment of the clerical power of civilized nations is strongly tintured with the same virus, and the progress of the race toward the appreciation of new spiritual truths, or even their reception of them, has been much retarded by the senseless bigotry of the priesthood, or, in Protestant nations, of the ministry. The spiritual world seems to give its higher truths regardless of ecclesiastical supervision, and as Gautama found himself outside of Brahminism when he became a

It seems that India, above all other nations, should have understood this, for its ancient cult culminated in the basic idea of an advancing spiritual unfoldment upon the plane of natural law. I taught this idea as the true aim of the soul, and the Brahmin priesthood knew that I held the oldest cult in high reverence. They should have recognized the truth of the ideas, even if they were averse to a full acceptance of the avatarship of the one by whom the ideas were propounded and defended. In that work I had the assistance of Capilya and the great Brahma,* with others who had preceded me for centuries, and I only reflected what they had learned in their longer residence in the world of spirit.

They sought to advance the spiritual thought of India to the plane of a true comprehension of the nature of the higher spiritual life, and, had their efforts been successful, the degradation and consequent misery of its

Buddha, so do the students of spiritual truth upon higher planes find themselves beyond the jurisdiction of the creedal definitions of spirituality.—B.

* Here Gautama speaks definitely of the work of the preceding teachers of the older faith. Both Brahma and Capilya had left a strong impress upon the religious thought of the empire, and that they should have been his great inspiring power is neither unreasonable nor incredible. The priesthood, however, seems to have perverted the doctrines of each, and probably Brahminism is a wide deflection now from what it was in the days when the great teacher proclaimed the supreme unity of the Creative Power. Our Western scholars have been in doubt as to the actual existence of Brahma, but in the founder of the Israelitish cult we have a cognate branch of the same name, for Abram of Chaldea is suspiciously like Brahma of India in both name and nature. Both Brahma and Capilya are said to have been inspired by the spiritual world, and, as nearly as can be ascertained, correspond in Hindoo theology to the characters of Abraham and Moses in the Israelitish history.—B.

population would long ago have vanished, instead of remaining the perpetual monument of her subservience to the childish development of her people, when every petty chieftain claimed to be a god, and every crafty priest a dispenser of his favors.

However, it is but just to the people of India, who have been so faithful to their religious convictions, to state that in so doing they have been following the best light that they have had presented to them for centuries. If any one is worthy of censure, it is the educated priesthood, who, despite their knowledge of the true nature of the gods, have neglected to act wisely upon their information and give the people better instruction as to the estimation with which all gods should be regarded.

It might have lessened the ranks of the priesthood and utterly abolished the worship of the lesser gods, but it would have retained the adoration of the Supreme Brahm and lifted the nation, spiritual and mortal, above the plane of primitive savagery or childish speculation.*

It is not too late to commence this work, or carry it forward to successful completion. Break the chains of superstition by announcing to the people that all souls

* Here Gautama strikes a direct blow at the retention of the old mythology of the Hindoo cult, and proposes a rational system of instruction for the elevation of the people. If he is correct, and the national life is buried in subservience to a sensual or crafty priesthood that is sustained by millions of undeveloped spirits seeking homage, there is indeed a need of the introduction of ideas that will relieve both spirits and mortals of the weight of ignorance and superstition that bows its people in despair. Better a few generations of blank atheism than the retention of such ideas as truth, for atheism would clear the ground of the useless rubbish that has accumulated for so many centuries through the worship of spirits as gods. Better yet a knowledge of the true spiritual nature for all its people, whether Brahmins or Sudras.—B.

are never to be born into mortal life but once, and that as the progress attained in that life is pure and free from earthly defilement the spirit can go forward upon the path of endless development in the world of souls without the support or assistance of any god that seeks worship, and the mental darkness that broods over India like a pall of blackness will be lifted forever. The very gods that desperately cling to their shrines as avatars will be released, and in the realms of a pure Nirvana find the peace and comfort that the sacrifices and adorations of their countless worshipers have never given, for when the soul rises above the desire for worship it then is able to traverse the planes of eternal wisdom with no obstruction to its limitless range of vision.

It is for this reason that I seek again to reach the mind of India; not as an embodiment of Brahma or Vishnu, but as a spiritual power that would not only re-establish the old paths, but open new vistas where the soul may witness the higher walks of that life which has well-nigh faded out from the spiritual perceptions of millions who have cried to the gods in vain.

The gods themselves are powerless. Their shrines have been invaded by the spirit hosts of the Western nations that have discarded their worship and disregarded their pretenses. Those nations have advanced from the primitive savage tribes of my age to the leading material and spiritual forces that to-day dominate the earth itself. They have grown powerful without the aid of the gods,* and they have, by the inherent energy

* Gautama does not by this repudiate the influx of spiritual thought from the spheres of advanced spirits to the Western nations, but seeks to lift the mind of India above the idea of worship of spirits as necessary to a high development of spiritual power and mental unfoldment. The people of the Western cult (except the Catholics), aside from the worship of Jesus as a god

of mind emancipated from the fear of spiritual vengeance, become the co-workers of those souls in the world eternal that abjure the ideas of subordination to any grade of gods less than the Supreme.

Teach the people of India, and especially its women, the true nature of the soul, and not a century will pass ere the ancient glory of the nation will again shine forth and its people become noted for their progressive life as well as for the retention of all that belongs to her ancient splendor. Her empire was that of the mind, and her scepter need never again depart, although she must rule in truth and righteousness. She gave to the West its greater ideas of the worth of the soul, and her knowledge of spirit was the basis of the spiritual light that envelops that land with a halo of transcendent glory whose beams reach even to India's shores, reflecting upon the clouds of darkness there, a light that tinges them with radiant luster of the dawn of a new day of spiritual illumination.*

have abandoned the principles of subservience to spirits, while India has retained the old devotional regard for the once embodied divinities. Hence the West has had the assistance of emancipated spirituality, and has made a spiritual republic of the next world, rather than retained faith in the old despotic dogmas of the primitive religions of savagery.—B.

*There is a strange pathos as well as eloquence in this declaration, and it shows how intense must be the interest in the world of spirit to lift again the mind of India to its higher position in the world of metaphysics. A spirit that so many centuries ago was illuminated sufficiently to perceive the true ideas of spiritual existence then, returns with undiminished ardor to assist the labors of the struggling spiritual reformers who are striving to send the light of spiritual truth among the masses. With a purpose that embraces the whole human race, he recognizes the principles which lie at the base of mental and spiritual evolution and proposes to apply them to the redemption of all the nations of the earth.

As the mists of morning fade away before the beams of the rising sun, so will the distorted conceits of the spiritual world, with which the worship of the gods has clouded the mental vision of India, be dispersed, and the light of Asia shall shine again in her heavens, where it once promised to forever dispel the darkness and sorrow of all her children.

But not for Asia alone is this light to be given, for as all nations are the offspring of the Supreme Creator, so must all kindreds and people be illuminated with the knowledge of the immortal life above the concepts of the past, and in the light of the Supreme Wisdom and Goodness enjoy the blessedness of Nirvana forever.

CHAPTER VII.

THE LIGHT OF ASIA.

It has been the fortune of the Oriental world to have been the victim of the most cruel treatment by the barbarous races of the Western nations for many generations. From the time when the Aryan race came with fire and sword from the Tauranian Mountains,* until its English offspring, through the Western branches, sent her armed warriors to complete the conquest, India has been the prey of various nations that have sought to change the type of her civilization by the power of physical force.

The ancient Aryans, indeed, seem to have been the principal factor in establishing their cult as the basis of the religious thought of its people, but even they failed to eradicate the primitive worship of its more ancient civilization, and all subsequent incursions have been only partially successful. When the horde of Moslems came with Mahmood,† destroying temples and plundering the shrines of the ancient gods, they found an invisible barrier beyond which they could not penetrate, and they only succeeded in placing their impress upon that portion of the people who were below the intellectual plane of the great prophet. Through all the vicissitudes

* These mountains are probably the same that are now called the Taurus range in Asia Minor. The primitive Aryan race are believed to have originated somewhere on the great central plateau in Asia Minor, and from there to have sent one branch to the East and another to the West, who became the Indo-European races.—B.

† A Persian ruler who assumed the title of Sultan, and afterward became the first Mohammedan emperor of India.

of more than three thousand years of fluctuating fortunes, the great mass of the Indian people have remained unchanged in their religious and mental status, and, while other nations have flourished and faded, India has continued to be the inscrutable mystery of ages.

The same divinities that met the priests of Alexander the Great are enshrined in the temples that greet the traveler from the countries that were inhabited by savages in the age of that Western conqueror.

There is a reason for this that the scholar of this age will do well to consider, for in the principle whereby the mental conceptions of a people have permanence of expression there is a striking analogy, to say the least, to the principles whereby the material world preserves its form from disintegration. In its primitive civilization India had a strong bias in favor of the permanence of the life of the spirit. If there was any one point in her mental concepts to be regarded above all others, it was the certainty of the immortality of the soul. Her very life-thought was determined by this idea, and the great consideration of her people was to provide for the welfare of the spiritual nature.

Even despite the perversions of a crafty and unscrupulous priesthood, that in after ages sought to monopolize the control of this thought, the people of India were essentially governed by its power and ever ready to listen to instruction concerning it.

There were the most profound and subtle metaphysical speculations concerning it that to this day have colored the life-currents of its people, and those theories in after ages served to determine largely the cults of nations at a remote distance from where the theories themselves were first propounded. There were the seats of learning and schools of philosophy on the sacred Mount of Jumna and by the banks of the Ganges, centuries before the

temples of Jupiter or Minerva were reared in the centers of Western civilization.

When the disciples of Pythagoras had exhausted the lore of Egypt and the oracles of Greece they sought in India the philosophy of the soul that ever after confirmed them in their profound speculations as to the outcome of life itself.*

The light of Asia was a spiritual light, and its mission was to illumine the mind of the world with the certainty and evidence that should sustain the spirit through all the vicissitudes of its earthly wanderings. It was borne by the hands of the immortal risen souls who never failed to act as guardians of the spirits that were struggling in the earthly bondage, and that through the night of ages which enveloped the barbarian world were ever active and vigilant to impress a knowledge of spiritual existence upon the imperfectly developed mentality there with a perception of the principles that belonged to its perfect expression.

To explain the connection that Asia has had with

* The study of Oriental speculative philosophy which has had a revival in Europe and America is a curious repetition of the old Grecian and Alexandrian efforts to ascertain more about the nature and destiny of the spirit. Notwithstanding the claims of Christian scholarship to the possession of all knowledge that has been revealed from the Supreme Spirit concerning the origin and result of life, there is a great interest in ascertaining the doctrines of the Oriental world, and India seems to be the only country capable of furnishing the requisite information. Even the oracles of Spiritualism have begun their work of repeating the ideas of the primitive philosophy, and the avatarship and re-incarnation theories have many disciples. In those ideas, however, it seems that the Spiritualists are drawing from the ancient rather than modern sources, and that their revelations from the spiritual world that teach re-incarnation are from the lower rather than higher spheres in the Indian heavens.—B.

the modern systems of thought that appertain to the Western nations, it is essential that a knowledge of the principles of the Indian philosophy should be realized by the people of both continents. Asia gave to the West the principle of supremacy of monotheistic worship.* The Supreme Brahm of India was the correlative of the supreme Zeus of Greece or Jove of Rome.

The principle of avatarship, or incarnation of the Supreme Brahm, came from India, and its transfer to the West was the basis of the present theogony of Christendom. The principle of Buddhahood also belongs to Indian philosophy, but does not apply to the incarnation, *per se*, although there have always been attempts to connect them, for to become a Buddha in the primitive philosophy did not necessarily imply that one must have had divine paternity. I never claimed it, nor was it claimed for me until several generations had elapsed, but the principle of avatarship was so strong that the idea afterward was taught as part of the system. Had there been knowledge of the evolutionary origin of the soul, avatarship and re-incarnation both would have been discarded in my case, but the retention of the latter paved the way for the reception of the former, and I was

* There has ever been a question among scholars whether Western civilization did not receive its monotheistic ideas primarily from Egypt, but if so, the connection with Oriental metaphysics has thrown so much doubt over it that the statement of Gautama will bear critical investigation. The primitive cultus of the Aryan race seems to have been preserved through India, even if it was originally held in Egypt. The subsequent influence of Indian mythology upon the nations of the West through both Grecian and Persian literature, as well as the Israelitish cult that preserved Brahminism intact, in its essential principles, can be traced in the present systems of the Jewish, Mohammedan, and Christian religions, which reflect the primitive forms of the Indian religious faiths.—B.

regarded by many as another incarnation of Vishnu, or, as transferred to the Christian cult, the second person of the Godhead.*

When the philosophers of the West came to India in the centuries that immediately preceded the Christian era, the principles of my doctrines were taking strong root in the life of the nation itself, and they were eagerly received by the disciples of Pythagoras and Plato. Through Apollonius† of Tyana they received a fresh impulse, and in the schools of Alexandria they became important factors in the evolutionary process that was

* This statement of Gautama throws a powerful light upon the status of the mind in India during its evolution from the primitive worship of spirits to the rejection of avatara-ship through incarnation. If, as he claims—and there seems to be little authentic history that he ever taught that he was essentially different in his nature from the rest of mankind—he ignored the worship of spirits as gods, his disciples were the responsible agents of his deification, and the priesthood of subsequent ages the authors of many of the tales that have been woven into what was really authentic history. The reckless statements of priestly craft have been the bane of scholarly investigation, and, coupled with the dense ignorance of the uneducated masses, present a strange medley of truth and falsehood as religious revelation.—B.

† For a full account of this philosopher, see *Encyclopedia Britannica*. Born at the time when the founder of the Christian religion is said to have been incarnated in Judea, Apollonius traveled all over the civilized earth, visiting the sacred shrines of many nations. He was with Vespasian and Titus before the siege of Jerusalem, and in subsequent periods was a visitor of Spain and Gaul, and possibly Britain. There are some striking events connected with his history that show he was not so obscure in the early history of the Christian Church, although he has been permitted to appear in its subsequent records as disconnected with its nativity, or, if in it, he appears as a different character. Priestcraft may be responsible for this.—B.

then going forward in the religious cult of the Western nations. I do not see that they were connected so much with the avatar idea at first as with the introduction of humane concepts and the abolition of the bloody rites and sacrifices of the older systems; but, under the protection of the Roman civil authorities, the principles of peace and spiritual tranquility had a fair prospect of culminating in a better fruition than where the exclusiveness of caste restricted their workings to the lower classes only.

In the translation of the ideas to the language of the West, the Greek word that corresponded nearest to the meaning of the Indian thought was adopted, and the Buddha of the Orient became the Christ* of the Occident. Unfortunately, with the pure principles came the traditional tales also, and the crafty purveyors of the latter succeeded in disguising the personality of the original author, but failed to conceal the identity of the ideas of their system with the older cult.

Modern scholarship has come to the rescue of the bewildered observer of ancient craft, and lifted the veil

* Here is a plain intimation of the probable origin of the Christian system that has puzzled so many scholars to trace to its first inception, as well as the reason of its similarity to the Buddhistic philosophy and Brahminical theories of avatarship. Judaism with its Messiah and Brahminism with its avatars play quite an important part in the Christian cult, although Judea has never realized the full meaning or source of the Messiahship. With Buddhism invading the Western world about the beginning of the Christian era, the spread of the Christian faith is neither so miraculous nor so unnatural, as it was a vast improvement upon the mythological systems of the empire, and the scholarship of Greece and Rome welcomed it as a better system and purer faith. Its moral sentiments and spiritual force must have been in marked contrast to the licentious worship of the pagan gods of the older system.—B.

that conceals the true nature of both systems and their relation to each other. They are alike in all the essential particulars by which their parentage can be known. The Buddha precedes the Christ by several centuries, but the ideas of the Buddha and the doctrines of the Christ are not essentially different or in conflict, and the only attempt to deny their relationship comes from the sphere of those of the later development, whose claims to monopoly of knowledge coincide with the old Brahmin exclusiveness of privileged possession. The followers of the Christian cult among the Western nations sought to re-establish the priestly supervision of the original ideas, and added to them the speculative vagaries of the barbaric concepts of the Western mind, but they were never able to quite obscure the primitive principles upon which the Buddhistic system was founded.

With the selfish instincts of earthly ignorance, they claimed to possess a monopoly of spiritual knowledge and to control the avenues of its expression, but the spiritual influx itself refused to always follow the channels the Christian priesthood provided, and chose its own instrumentalities to impress the world of mortals, regardless of the anathemas of priest or prelate, until the intelligence of the Western nations rose above the plane of respect for the ignorance that has always been a distinguishing feature of the Christian world.*

* Gautama, in this and subsequent paragraphs, seems to rise to a height of almost sublime indignation at the pretensions of the priesthood of the Christian system to a monopoly of spiritual knowledge. He may be severe in his rebukes of priestly intolerance or proscription, but that is not unworthy his high conception of spiritual liberty, for the crushing weight of moral and mental degradation that has followed subservience to priestly supervision has bowed the nations of Europe, as well as Asia, beneath the burdens of an intolerable spiritual despotism. The

With an egotism that was colossal in its impudence, the Roman Catholic priests who came to India in subsequent centuries pronounced the religious rites and ceremonies which they had copied from the original faith to be the work of their arch enemy in spirit life, who, to forestall their work, had instituted them among a people ignorant of the gods of the Western nation, but which had originally taught the West all that was really valuable in its own system.*

Is it not time that the pretensions of the Christian cult to supremacy in the world of spiritual knowledge be subjected to scholarly criticism, and the dense ignorance of its advocates be dispelled by the influx of a little light upon its true origin?

The religions of India are now being assailed with merciless opposition from all quarters as senseless superstitions, and missionary societies from the West are sending their representatives to all the classes that will admit their presence, but they bring but little that was not taught by the Buddhist cult centuries before, and that would have preserved the spiritual life of the nation had

Buddhahood of the West under it became the source of great spiritual agony as taught to Roman Catholic Europe, and the idea in spirit life now seems to be to break the chains of its tyranny forever.—B.

* The Jesuit missionaries that went to India when the Portuguese had settlements upon the western coast reported to their superiors at Rome that Satan had been there before them, and had instituted a religion that was almost an exact counterfeit of the Christian system. Christian theologians are also confident that St. Thomas once preached the gospel in India, from the resemblance of some of the ideas of these *heathen* ceremonies to the traditions of the early Christian Church. It has not entered their astute minds that the gospel might possibly have come from India, or if so, they have very discreetly suppressed the impression.—B.

it been permitted to do its perfect work. There is no essential difference in the work that the missionary seeks to do from that which the primitive teachers of the old faith accomplished, for the broader the plane of action, the higher the attainment of spiritual knowledge.

It is with sorrow rather than anger that we witness from the spheres of the eternal life the pretensions of the later cult and its subjection to the dominant idea of priestly supervision or delegated authority. Its fabulous origin, and its false delineations of the life of the spirit are equally unworthy of the world's confidence, and should be treated with the same indifference that greets the mythical tales that surround the birth of Brahma or the incarnations of Vishnu.

If the scholar will look closely at the mystery which surrounds the Christian deity, he will find my own mythical origin recorded, with the change of a few unimportant details and the locality placed in a nation that would better conceal the true story, for Judea was the great channel through which the faith of Brahm had been transmitted essentially intact in the Western nations through the preceding centuries.

I have no quarrel with the truths of the Christian cult, but that it was superior to the original system from which it was copied will always be a question to the observant thinker. Its moral system is no better, if as good, and its dogmatic definitions of the Supreme Nature are a sad retrogression from the old Brahmin cult that gave the world one eternal creative intelligence as the source of all life and all wisdom.

Like the fate which befalls the spiritual truth of all systems when it becomes an industry in the hands of an inferior intelligence, the light of Asia was obscured by the spiritual darkness of the Western nations until it

seemed for a season as if its brightness there was to be extinguished forever.

Fortunately for the world, however, the clouds of ignorance can obscure only a portion of its surface, and the light of spiritual truth, although it may be apparently withdrawn for a season, is not obliterated. While the light which shone in the temples of Greece and Egypt was quenched by the power of Rome, the source of that divine radiance was still existent in spirit,* ready to burst forth again with undiminished luster.

* The frequent reference of Gautama to the preservation of all mental truths in the world of spiritual life is worthy of special notice, as it precludes the ability to either annihilate or control knowledge upon earth. While it may be a fact that falsehood can be transmitted from the spiritual world as well as truth, yet, if immortality of mind is a sequence of earthly existence, all knowledge acquired in any age of the world is preserved by the spiritual consciousness, and it only needs suitable instruments to send it back again to the earthly realm. The destruction of libraries and the burning of books by the zealots of the religious world has never resulted in destroying the mentality that produced the books, and in spirit life it remains as a permanent source of instruction for future generations, indefinitely awaiting the transmitting process to be recorded.—B.

CHAPTER VIII.

THE DAWN OF ILLUMINATED SCIENCE.

I have alluded in another place to the different mental evolution upon the plane of the material forces which has given the Western nations the impetus of a civilization that opens the world to the inspection of all students of the race. I have willingly accorded to it the merit due to its marvelous achievements in the physical realm, and gladly second its efforts to penetrate the mysteries of the spiritual state which touches so closely the borders of material science.

For I know that until the spirit is subject to the inspection of as critical study as its material environment has been, the analysis of its origin will never be understood or appreciated.*

The Oriental scholar sought his knowledge of spiritual truths at the shrines of oracular wisdom, but without the basis of a thorough study of the principles which are at the foundation of science in Western civilization. The Western scholar has obtained his knowledge of spiritual forces by bringing them to the plane of physical phenomena and there observing what relations they bear

* Those familiar with occultism as taught by certain Orientalists are quite well aware that even the adepts in the mysteries have great difficulty in expressing their ideas as to the nature of the spirit, although they seem to be quite familiar with much that is claimed to belong to its higher development.

The statement of Gautama as to the origin of the spirit will explain this, for while the adept may indeed be able to develop the occult powers of the spirit, still this does not give him that analytical insight into the realm of causative forces which the Western training develops. As both grades of development belong to humanity, each can contribute some ideas of value.—B.

to the evidences of a spiritual character that exist before their transfer to the field of a purely spiritual existence.

Therefore between the Oriental and the Western methods of observation there is a vast difference of ideas and conclusions respecting the nature of life, but the students of each cult should be co-operative, rather than antagonistic, in their efforts to ascertain the truth.

Where the Oriental thought has been in the ascendancy the conclusions have been imaginative and mystical, rather than positive and comprehensive. Where the disciples of the positive schools have been at the helm the doctrines have not always been in accord with spiritual truth, owing to the difficulty of presenting the phenomena at will. Consequently there has arisen in many minds the conviction that the spiritual nature cannot be ascertained, and that its very existence is an unsolved problem awaiting the efforts of coming generations, rather than belonging to the province of the mind of this age.

Where the light of previous generations has been transmitted through traditionary reverence, the spiritual thought of the West follows the same essential lines of expression as it does in the East, with a mere change of the names of its god, but the idea of a spiritual existence itself is not as clear as in the Oriental mind that has never been subject to the doubt that has assailed the disciple of physical science. The latter has traversed a pathway that the former has never known, and because the latter has evolved a higher type of mental consciousness of the powers inherent in natural law, the deductions of the mystic thought of the East seem to him to be the sheerest superstition, and without a foundation in fact.*

* The Western scientific thought of this age is largely based upon the manipulation of the elements in the lower forms of

But the disciple of the Oriental cult has ever had before him the central idea of an immortal existence, although its definitions have been crude and ill sustained by evidence of a positive character that could give absolute proof of such a life of the spirit as should be given, and it was reserved for the differently trained mentality of the West to introduce to the world of mortals the evidence of immortality that linked it with the principles of that science which belongs to the scrutiny of physical sense.*

It is not to be regarded with wonder or surprise that this should be so, for the science of the West is based upon the principles that belong to the material expression of creative energy, while the spiritual concepts of previous generations were divorced from the relations that belong to the physical state, thus creating an unnatural antagonism between the definitions of spirit and matter, and really explaining neither upon a true basis.

The Eastern cult became superstitious and degraded, while the Western, if it failed to follow in the line of thought taught by the former, grew indifferent and skept-

manifestation. To formulate its dicta upon those only is to leave the whole question of the nature of life where they find it, for life, while it lays its foundation in the physical relations of the elements, cannot end there. The law of conservation of energy opens a wide doorway into the realm of spiritual life which is not to be ignored or overlooked. The Orientalist grasped this as the true solution of physical life, but did not know how to correctly formulate it.

* There was at one time in India a school of thought that was of the materialistic order, and that made some impression upon its thinkers, but it was unable to gain ascendancy, as the priestly orders opposed it. With the same spirit in which, at this age, they claim a monopoly of knowledge through traditionary revelation, they have ever opposed the propagation of ideas beyond their comprehension.—B.

tical, and often grossly material. The light of spiritual revelation was so dim in the cloud of mental superstition that enveloped the people of both worlds that it needed an influx of new ideas from the world of spirit to clear away the rubbish which centuries of ignorance and craft had gathered, and when the light broke forth its beams first fell upon the people of a country that was essentially free from the religious machinations which bound the nations of the Old World.

There was, indeed, the influence of the old cults remaining, and the natural attempts to adapt the new light to the mentality engendered by the former superstitions, but the light was too powerful to be concealed or excluded, and for once in the history of the race, spiritual revelation was beyond the power of priestcraft or monopoly, and defied supervision. It came upon the plane of absolute demonstration, and served to illuminate the very groundwork of Western science with a brilliancy that made it invincible.

Under its radiance the true nature of spirit and matter became amenable to mortal comprehension. The ideas that belonged to previous systems were perceived to be but the imperfect concepts of a less developed mental power, and their pretensions to being a final revelation of deific purpose the bare-faced impositions of priestly fraud. Life, temporal and eternal, was seen to be correlative, and the nature of the spirit became as much a matter of analysis as the constitution of the body from which it was eliminated by the process of death. Under its benign influence the mists of theological dogma and clouds of priestly falsehood faded away, or appeared in their true relation to the race, and the soul enlightened by the truth smiled in serene security at their harmless anathemas.*

* The reluctance with which the religious world accepted the influx of a spiritual revelation that it could not manipulate or

It was a glad era for the Western world when spiritual science drew aside the veil that had held the nature of the life of the spirit from inspection for so many centuries, and it was a brighter day for India when it revealed that in all the periods of gloom and agony through which she had passed, her faith in the immortal life was her true heritage to the nations. The demonstrations of spirits which she had held from remote ages as a great truth were confirmed by the sages of the West, who had lost confidence in the traditionary tales which ascribed to man an immortal life, but this time the evidence was rational and conclusive. The gods receded, but spiritual beings of an intelligent type took their places as the true guardians of humanity, and the evolution of mind upon earth corresponded with the progress of mind in the world of spirits.

It was time that the nations of earth should have revelations from the inhabitants of the life eternal which should be free from the imperfection of undeveloped mentality, and in the dawn of illuminated science the world has the key to solve all the problems of its spiritual destiny.

That it could not obtain them before is not mysterious or surprising, for until the mind could have a more perfect unfoldment the influx of ideas from the spiritual world would partake of the ignorance that was dominant

control has been quite noteworthy, although not essentially different from its reception of many other valuable scientific discoveries. From the fact that all religious cults originate in the attempts of man to formulate the basic principles into industrial systems, and that spiritual thought is not to be so manipulated, we can understand why the priesthoods are averse to the intrusion of ideas that are opposed to their dogmas. Fortunately for the world, its priesthoods do not really control the spiritual any more than the material destinies of the race.—B.

there as well as in the mortal sphere of unenlightened thought.

India caught the gleams of the light that illumined the spiritual pathway of the soul to the higher planes of thought, but she failed to appreciate their full importance, while the Western world became almost enveloped spiritually in dense blackness of darkness, until the light of physical science had made it possible for her mental horizon to become cleared of the fogs and clouds of mediæval superstition.

Dense as the obscurity of India may have been when the light of my philosophy was suppressed by the Brahminical cult, it was nothing to the night of ignorance that enveloped Europe during the period of ecclesiastical jurisdiction, when hope was extinguished, and rayless gloom descended like a pall over the countries that once had rejoiced in the radiance of Grecian culture and Oriental illumination.

The bitterness of death was tasted in its fullness by that people. The hope of annihilation of sorrow and suffering was refused to the inquiring doubter of the ecclesiastical power, and an eternity of misery was the consolation which the religions of that age offered to the ignorant and despairing out of the church.

The fagot and the dungeon were the rewards of the disciples of knowledge, and the ground was strewn with the ashes or stained with the blood of those guilty of no offense save the questioning of the sanctity of the system that enthroned ignorance and excluded intelligence from the mind of man.*

* The allusion here to mediæval Europe under the dominance of ecclesiastical thought is the most striking evidence of the similarity of religious despotisms the world over. At the time when the papal power was dragging Europe, bound in chains, at the feet of the church, India was the victim of the Brahminical

Christian Europe may claim to be the most enlightened people upon earth, and that its religious ideas are the cause of its advancement, but India can point to no worse period of declension in her history of two thousand years than befell the empire of the West after it became subject to ecclesiastical domination.

There was only one power in existence that was able to break the fetters of spiritual tyranny that were being forged for the enslavement of the human race, and that was by the direct influx of a spiritual power that should be able to enlighten the mind in the physical life as to the true nature of life itself.

This force would necessarily have to be above the plane of all religions, and capable of explaining the nature of each, as well as their influence upon the immature development of humanity in its early stages of unfoldment. It would not be subordinate to any, although it could understand all, and its first office would be to elevate the mind above the plane of the old concepts as to the nature of life itself. Hence physical science was its first channel of expression upon the plane of earth. The teachers of the growing mind became scientific thinkers, and wrought out the first problems in the field of physical forces. They made learning a possibility to the masses by the invention of the printing press and the diffusion of ideas through the printed page.

Following in their pathway came the discoveries of the processes whereby the physical universe could be analyzed and better comprehended, until the Western

cult, that virtually exterminated Buddhism as a dangerous heresy. The coincidence of time and effort is remarkable, for in each we have examples of the animus of religious creedality as a governing power in the world. In both the religious element of the lower grade crushed out the sentiments of the better cult because they could not control it.—B.

scientists had obtained the control of the great forces that belonged to planetary existence, and then the mentality of that order began to assert itself in lines that conflicted somewhat with the assertions of ignorance.*

Ecclesiasticism was seen to be the most absurd folly; the claims of its defenders to supreme authority over the mind and conscience, the usurpations of a sublime egotism.

The basic principles of its cult were found to be only the travestied plagiarisms of other systems, and even its so-called sacred revelations the stolen records of spiritual ideas transmitted to the people of other ages.

That the influx of spiritual light upon the plane of a scientific cult should be deemed heretical or revolutionary by the disciples of the old system is not to be regarded with wonder, for the plane of the old thought is not of the scientific order, nor is it generally intelligent enough to appreciate its true significance or value. It is only when the mentality itself is raised to the higher standard that it understands the principles of spiritual unfoldment and that the mind is capable of eternal growth.

The minds upon the lower planes of thought will remain there until the influx is so powerful as to stir

* Here seems to be the foundation of the conflict between religion and material science, which has not yet entirely ceased. The ecclesiastical power had formulated a cosmogony that was false and childish in its explanations of life. Material science threw upon it the light of intellectual discovery, and it was seen to be but a work of the imagination. With its downfall went the confidence in the truth of other church doctrines that were asserted to be of the same order (which was literally true) and equally worthless. The church fought desperately to retain its hold upon the intellectual world, but is now regarded as of little consequence by the thinkers of the age.—B.

their sluggish natures to action upon a higher plane, or until the power inherent in their natures arouses them to grasp the significance of the thoughts of a different order in their mental environment.

When this occurs the victims of the old dogmas will rise to a comprehension of the greater revelation, and in obedience to its divine illumination will emerge from the realm of spiritual obscurity to the spheres where scientific thought rules supreme and preserves the mental powers from weakness or degraded subservience to craft or ignorance.

CHAPTER IX.

THE FRATERNITY OF SPIRIT.

When I look backward through the vistas of centuries that have elapsed since I belonged to the sphere of earthly life I am filled with joy that by the appreciation of the truths I taught so many souls were lifted above the plane of earthly sorrow and despair.

There is no exaltation so great in spirit life as that produced by the exercise of mental faculties that conduce to the amelioration of the sufferings of others, and as life in spirit consists in mental rather than physical sensation, the cultivation of the charitable disposition never fails to produce the highest conditions of spiritual power and enlightenment.

There is a law of a metaphysical character governing this that lies at the basis of spiritual fraternization, and no society for the propagation of spirit principles upon earth or in the world of spirit can safely violate or ignore it. The principle upon which it is based is that spiritual growth follows the same essential process by which life of a high order upon the planet came into a fuller development through the diffusion of light from the sun.

Spiritual evolution upon the higher planes of planetary life expresses itself through the mental rather than the physical senses, and when it comes to its full fruition in the world eternal its power is so much in excess of any ideality that belongs to the sensations of the mind upon the plane of physical unfoldment that a conception of its true nature can hardly be expressed in earthly language.

There are some natures, however, that sense its power as a force which produces almost a divine ecstasy of feeling, that lifts the spirit far away from the thoughts of earth, and in this spiritual exaltation the spirit perceives a condition of life that is far beyond the realm of the physical, or even highly organized mental perceptions of earth.

I speak of this experience as having been sensed by some spirits while residents in the mortal environment, but it is not a common, nor is it a necessary condition to a highly developed spiritual growth, for it is but the waves of mental power from the higher spiritual life flowing in upon the developing spirit in the form, and conveying to it the stimulus of their energy and arousing the latent forces of the soul to a reciprocal activity.

In the world of spiritual life this power of mental activity to enable the soul to ascend is utilized with great benefit, not only to convey knowledge to earth, but to raise the mental status of the myriad souls that in their earthly existence had no other conceptions of life than that belonging to the physical state.

It is a task worthy of the mind of the gods, and the noblest souls in the world eternal are aroused to the highest exertion to send impulses of mental power into the world of mortal and spiritual life of a low order to raise the grade of its spirituality to a higher conception of life itself. In this work there is no spirit of bitterness, nor is there any disposition to arouse the antagonistic passions that pertain to the savage state, but rather, as the genial rays of the sun stimulate the soil to bring forth the fruits that bless and benefit the human race, so the influx of spiritual light from the higher spheres of life calls forth the fruits of pure thoughts and

lofty desires, to the exclusion of the sensual and animal ideas which belong to the primitive stages of soul life.*

In the spheres where this grade of soul-development has obtained full power of expression the work of fraternization of all souls is natural, and neither selfish aggrandizement of power nor desire of control or worship exists. It is the republic of spiritual life, where there is neither king nor priest, and no government save that of intelligent appreciation of the principles which underlie all forms of expressed law, as well as their inherent powers.

To the mind enslaved by the priestly invention of tales concerning the life eternal, which represent their systems as the only authorized agents for bestowing spiritual blessedness, the idea of a condition or status of spirituality entirely free from the influence of a priesthood seems to be the wildest vagary of the imagination, and the concept is apt to be rejected at first as the work of a spiritual power hostile to the welfare of the soul itself.

The assertions and impress of the ecclesiastical powers have been so persistent upon the mentality that has developed on the lines of a religious cultus that it seems useless to look elsewhere for a knowledge of truth

* The expression of Gautama in this sentence ought to identify him as the spiritual author of this work, for it is so much in consonance with his life mission in the past. While the Christian nations have forever closed the doors of hope to the less spiritually developed masses of earth, here we have a heathen spirit so absorbed in the work of enlightening the darkness that he throws wide open the gates of spiritual mysteries, that their power may radiate to the souls in the lowest prison-houses of despair. What a contrast between this exposition of the spiritual life and the ideas taught as divine revelation by the Christian world!—B.

concerning the spiritual nature, and the priesthood of all religions generally teach—by inference, if not by direct claim—that spiritual knowledge belongs to their province of thought by a right of preëmptive occupation, and that all doubts of the infallibility of their claims are noxious heresies, worthy only of extermination.*

Hence, in all the nations of the earth the priestly classes have been a close corporation of spiritual monopolists, rejecting as dangerous to their craft ideas that they cannot control, or, when the better thought has made its way, in spite of their opposition, among the people, a new order of priests has arisen, who have signalized their advent by closely imitating the principles and methods of the older systems to preserve their own order from extinction.

India has had system after system of religious priest-hoods that have had no other object than the preservation of their privileged possession to the domination of the mentality of the race. Although I taught my disciples that no system of the priestly order could have an exclusive possession of spiritual knowledge, or that it belonged to caste or class, yet in after ages my followers sought again to propagate the ideas by subservience to the older systems of a specially prepared body of

* The history of persecution for the preservation of religious ideas from criticism is a sad comment upon the intelligence of the advocates of the various systems that have employed it. As if the Author of all life would be so partial or tyrannical toward the children of men as to delegate authority to any to determine what should or should not be taught as His will regarding the destiny of the soul. It is hardly to be considered worthy of wonder that even so benevolent a spirit as Gautama should scorn with righteous indignation the assumptions of all the priesthoods of earth to the possession of authority from the Supreme Author of life over the race.—B.

teachers, who should have the privilege of declaring to the initiates what I taught relative to the nature of the life of the soul. This priesthood was less exclusive in its demands upon the credulity of the people than the Brahmins, but it was a priesthood, nevertheless, and soon fell into the laxity of discipline that belongs to that order all over the world.

There was the usual course of proselytism for several centuries. Then came the formula of a doctrinal ideality; then the slow subsidence of that mental activity so essential to spiritual progress, and the decadence of the system to a priestly fetichism in which the worship of relics and statues was substituted for the observance of spiritual laws and principles, that alone can elevate the soul above the plane of barbarous superstition.*

Upon the basis of an exclusive control of spiritual power or spiritual knowledge, there can be no true spiritual fraternization. The very existence of the nature of spirituality prevents this, for as in physical life all humanity owes its existence to the same basic principles, so in the spiritual life all souls owe their nature and mental elevation to as absolute laws as determine the origin of the spirit itself.

There can be gradations of development, but there can be no annihilation or even permanent degradation of its inborn faculties, and equally important as a great

* Even Buddhism of the present type seems to have sadly degenerated by the adoption of the priestly and monastic methods of the Brahmins. Probably the influx of spiritual light that belonged to Guatama's age was slowly withdrawn in subsequent centuries, and the lower orders of spirits came as the instructors of the people. The same phenomena are observable among the Spiritualists of the Western world who have been the victims of the deceptive orders that still, in the world of spirits, cling to imperfect religious ideas of the past as truth.—B.

truth, no priestly control or supervision that is not in itself a cruel usurpation of arbitrary power through the denial of the inherent power of the soul to its own birth-right.

Upon the plane of priestly dogma the spiritual nature cannot have any realization of the great principles of spiritual fraternization. The mind becomes narrow and dwarfed, and its range of spiritual vision is limited by the boundaries of human definitions of the Eternal Power which has established the precedent conditions of all life. It even teaches that this Power is deficient and unable to provide for the spiritual redemption of all its children, and limits the range of possible efforts of salvation to the brief period that marks earthly life.*

Instead of recognizing the incomparable advantages that an eternity of existence rationally provides for the exaltation and fuller development of the spiritual nature, the dogmas of priestcraft have willfully excluded this humane concept of the divine nature as heretical, and it has taught, and is still teaching, that the very life principle which enables the soul to become perfected in wisdom and goodness is a dangerous state of being to all who reject priestly interpretation of the divine will, or rather, I should say, priestly fabrications of a character that attribute to the Eternal Goodness the nature of a supreme devil.

* This scathing comment upon the system which the Christian world is trying to fasten upon India in place of its older superstitions is worthy of special attention. Here is the natural comparison which an enlightened mind draws between the mythologies of the East and the West. Surely in all the records of heathendom there can hardly be found a more degrading concept of the Divine Nature or a less hopeful theory of human destiny. Even the hope of annihilation, which is claimed for the incorrigibly impenitent, is more merciful than Christian theology based upon so-called divine revelation.—B.

Not thus is the world of mortals to rise to a truthful conception of the way to spiritual fraternization. It is not by substituting the worship of one priestly dogma for another that humanity is to attain the heights of divine spirituality in either life. The priesthood as individuals have the same chance as the laity to attain Nirvana, but it is not by virtue of their ideas of delegated authority or divine right.

In the world of a true spiritual development the idea of a priesthood is unknown, and even the spiritual gods that once inspired the order are banished. In their place are the loving and exalted spirits that extend to all souls the olive branch of peace and the helpful encouragement that enables them to rise above the ideality that belongs to subservience, so that they can stand in the dignity of a self-potential freedom.

The very idea that there can be any power that can stand between the Supreme Intelligence and the undeveloped spirit as a god, or even as a mediatorial agent, is seen to be but a childish concept of ignorance or the dogma of craft, and its influence no longer touches the soul with its paralyzing effect; but the spirit, receiving the purer light of the truthful relation it really sustains to the Supreme Will, expands and intensifies in its own powers beyond any realization of the mentality of the priestly order.

There is a positive law in the world of spirit that holds the teachers of error to the ideality of their victims until the power of the error is broken by the influx of truth. As long as the thoughts of their pupils center upon the dogmas they have taught as divine revelation, they are unable to escape from the continual influence of the mentality that regards those ideas as truth.

The Christian world, equally with the Buddhist or Brahmin, is subject to this law, and the spiritual unfoldment of its priesthood is but little better than that of the latter, for it really follows the combined ideas of the two systems. In the world of spirits the Christian laity, with their theological teachers, have had the most bewildering experiences that have ever befallen any body of worshipers that have come from the earth.

They have sought to establish a material heaven, from which all spirits not of their faith are to be excluded ; but, as they have no monopoly of the spiritual knowledge, and as they are come from the later evolutions of planetary life, they find a vast number of spirits that the earth had sent before them who could hardly be denied the privilege of existence, although they did not seek to fraternize with them. Consequently the Christian world in spirit sought to control the earth life itself ; and, as the Western nations were later in their evolution from the savage state, the mentality of the early Christian Church was centered upon that portion of the earth as the better place to work out its plans and purposes. Its cult necessitated secrecy, and the earthly representatives formulated creeds and dogmas at will, depending upon the ignorance of its people and the power of the civil law to force them upon the mind of the world.

The mentality of the early Christian world was necessarily low and undeveloped. Its spiritual offspring was crude and material. It filled the heavens of Europe with the ignorant hosts of barbarian spirits who were generated in the mental atmosphere of war, and who were naturally earth-bound in thought. It could not lift them above a material conception of life ; and as the myriad hosts of Asiatic spirits clung to earth to become re-incarnated according to Hindoo theology, so the multitudes of European souls, who have been generated and

educated by the Christian faith in a return to earth to re-enter their physical bodies at the resurrection, have served to keep their countries subject to the influence of ideas that are diametrically opposed to actual truth, and their people obedient to the tyranny of priestly dogma as truth.*

The Christian world retains so tenaciously the errors of the older cults from which its system originated that it does not rise any higher above the plane of the priestly dogma than does its Asiatic progenitors. The spiritual force generated by it is but little better, and its heavenly kingdom is hardly equal to the Oriental concept of Nirvana, for while Nirvana is a state of spiritual rest, it does not require or admit any relationship with the materiality of the Christian symbolism.†

* In this law of mental influx it seems that we have the explanation of the religious wars and intolerance that have marked the history of Europe ever since its evolution from the old Roman Empire. Savage in its nature by the descent from the warlike nations of the past, all Europe has stood in arms for nearly fifteen hundred years, ready to fight and destroy for any cause however trivial, while its superstitious peasantry have alike been the prey of priest and king. When the usual motives of conquest have been wanting, the wasting of life in religious crusades has been the pastime of its bloody-minded rulers. —B.

† The materiality of the early Christian writers is well exemplified in the book of Revelations, that is the canonical expression of Christian thought regarding the heavenly world. Though the book is evidently copied from the most advanced writings of some of the Pythagorean philosophers, its priestly transcribers have sought to convey the idea that the heavenly world is only a repetition of the material city of the petty kingdom of Judea in the reign of Solomon or his successors. In order to enjoy its pleasures, the Christian priesthood has taught that the physical body is to be resurrected, and the spirit is to inhabit

The latter definition of the spiritual world commended itself to the barbarous concepts of the crude spirituality of the Western mind, but that an intelligent apprehension of the spiritual nature should hold the mentality upon the old traditions of the early church is an anomaly in the intellectual development of its otherwise intelligent people.

I think it well to allude to the selfish ideality with which the priesthoods of all religions have sought to embody their dogmas as the basis of religious revelation. In the spiritual cult of the Christian world this has been taught as the controlling motive of spiritual effort, and that the Divine Power, through the Christian religion only, was working the ultimate salvation of all that ever would partake of eternal life. Only upon this basis would there ever be a hearty fraternization of spirits, and to that end should the dogmas of the Christian cult be substituted for the traditions of the older systems. India has been invaded again and again with different versions of this theory, but the invisible host of her spiritual children have protected her from any serious consideration of such a manifest perversion of the better concepts of her own great teachers. She will never accept any idea of the restrictive character of the Divine Creator that exceeds that embodied in the Brahmin system, but is more inclined to welcome the advent of a broader interpretation of the value of all spiritual life. Her redemption must come from this rather than from the substitution of one class of priestly dogmas for another, for in the higher concepts of the spiritual life all dogmas that owe their origin to the priestly classes are discarded

it again, and thus re-embodied, is to continue in existence forever. This is the dogma relative to the destiny of the soul that the early Christian fathers taught as divine revelation.—B.

instead of accepted as the basis of a spiritual fraternization that lifts the spirit above the plane of the erroneous systems of earthly religious ideas.

I have made special reference to the results which the influence of Christian dogma has had upon the mental status of the souls that have allowed it to bias their concepts of the spiritual life, for there still remains a secret conviction among many of its believers that it is in harmony with the true principles of spiritual unfoldment.

There is upon the part of its professed teachers an open refusal to acknowledge any affiliation with other religious systems and an implied superiority of jurisdiction over the mind of mortals. Notwithstanding that it retains the essential features of many of the older cults, its teachers blindly refuse to recognize them, and declare that it is *sui generis*, a system of its own exclusively, and has the only authorized revelation of the Supreme Creator of the universe.

In the world of spirits it has a status that distinguishes it from all other systems, inasmuch as its disciples are never able to unitedly sustain any one form of doctrine long; but, as upon earth there is continual wrangling and debate about the meaning of the terms of the different dogmas, so in spirit life the Christian heavens are rent with the confusion of ideas that ever pertains to the ignorant and disputatious.*

* This is another of those noteworthy conditions of spirit life that Gautama seems to think necessary to mention. Here in the Christian heavens are the souls of those who, in their ignorance of the processes of spiritual evolution, cling to the traditions of earthly mentality. With their popes, priests, clergymen, and divines, they still continue to propitiate the Almighty by prayer and controversy. Happy the soul that escapes their mental environment and attains Nirvana without passing through the stages of Christian or heathen mythology.—B.

There is little fraternization and less harmony than in the heathen spirit world, for the latter have never been taught that the spiritual destiny was so dependent upon dogmatic theories, and while in many portions the heathen life in spirit is dark, yet it is measurably free from the stormy mentality that is the distinguishing feature of the Christian spheres.

Leaving these souls to work out their redemption through the natural process of soul growth, let us go to the realm where philosophy and intellectual appreciation of spiritual laws has had its perfect work, and see if there we can discern any different mentality. We are now in the spheres where thought is not of the religious order, and where neither Brahma, Vishnu, Christ, Mahomet, nor Buddha, as individuals or representatives of the Supreme Creator, are at all regarded.

Here are the spirits of the higher schools of the older nations, who have long been emancipated from the influence of earthly ambitions. Where their ideas were erroneous through the imperfections of their earthly environment, they were prompt to discard them or provide substitutes of a better character. They sought to obtain mastery of principles instead of ruling the mentality of the ignorant, and as they had no special hold upon the earthly life when their work there was done, they were no longer subject to its influences or conditions.

They have never sought to dominate the will of any class, and consequently they have no subject minds that fasten their thoughts upon them as a result of this perverted mental action.

They are above the realm where the varied religious ideas of earth can dominate, although to them all religious systems are as an open scroll, where they can see the combinations of craft and folly that have made the

religious world a stupendous drama of spiritual fraud in the history of the race.

There is a serene indifference to the ideas of all the systems of man, and although the tribes of the earth imagine that they have had evidences of a spiritual nature that belong to the spheres of Divine Wisdom, these philosophic thinkers have long ago discovered all that really was worth knowing about those evidences and their true nature.

Calm, philosophic, and meditative, they welcome to their heavens all the souls that wish to rise above the confusion of the religious spheres, and in the realization of the powers latent in all spirits they extend the hand of fraternity to every soul in existence.

Whether the spirit is savage or civilized, crude or developed, struggling in the mazes of priestcraft or emancipated by the power of a self-enlightened conscience, the residents of the philosophic realm know that it will ultimately arrive at its goal and attain that degree of perfection that is the birthright of the spiritual nature. Therefore there is no anxiety of mind in this republic of the heavens lest any soul should be eternally lost or should not arrive there in due season.

Realizing, as no other class of minds can imagine, the absolute workings of the Creative Power and the eternal nature of the forces that belong to the spiritual realm, they waste no time in idle endeavor to improve upon the methods that Eternal Wisdom has instituted for the redemption of the race, nor do they consider it essential or creditable to attribute to that Wisdom any partiality in the distribution of favor to caste or class in the whole family of man.

CHAPTER X.

THE INFLUENCE OF SPIRITUAL ILLUMINATION UPON THE MENTALITY OF EARTH.

Ever since the reception upon earth of ideas of a spiritual life there has been a marked distinction of the doctrines that have emanated from the spiritual spheres. That these doctrines have been mutilated by the design and craft of mortals is not the only cause of their divergence from uniformity of expression, for, as we have already seen, the type of influence that pertains to different grades of spiritual unfoldment is able to reach back to earth and impress itself upon the mentality that is slowly unfolding there.

It is therefore essential that the race should know somewhat of the real relations which exist between the two worlds, and why spiritual intercourse will always follow the lines of mental development in its different stages. The spirit itself, being an evolution of the organized powers of the elements, has its periods of growth and rest, or silence, as Nature has her epochs of activity or repose.

The mentality of the race is obedient to this same law or process, and as there are times when the mind is obliged to pause in its development, it can perceive no higher state than its present attainment. If the spirit is released from the earthly life at one of these periods, it enters the spiritual world with all its previous conceptions of truth, but does not realize that it is still subject to the same law of action and repose that belongs to the primitive conditions.*

* This accounts for many of the delays which seem to be the fate of some spirits who return to earth to report as to their

Consequently, if the methods of returning to earth through the channels of thought-transmission are known to it and utilized, the ideas sent back will partake of its primitive mentality, and the minds upon earth that are receptive will respond to the sentiments as truth. Especially is this the case where the earthly recipient is mentally developed upon the plane of the childish degree, where the race was when spiritual intercourse was made the basis of religious belief and priestly dogma, and where, unfortunately, the great masses are still held by the priesthood.

The impress that this type of spiritual ideality has made upon the mind of the race tends to prevent the reception of other grades of thought, so that the influx of more advanced ideas from the higher realms of spirit life have always been opposed by the advocates of the lower, and the race thereby has been seriously retarded in its progress toward the realization of a higher standard of spiritual instruction.

India and Europe have each been the victim of this opposition to the influx of higher and purer ideas of the nature of spiritual life, and it was only in America that a partial emancipation of the race could be effected through the introduction of new conceptions of the nature of the soul and its pathway of progress.

There has been bitter opposition to the introduction of the new philosophy by the devotees of the old traditions, and the spiritual world itself has contributed much

attainments in knowledge. To adjust themselves to the changed conditions and to develop in accordance with the principles of growth requires time, so it is not strange that the mentality of many souls is long in attaining spiritual maturity. Gautama here seems to be referring to the teachers of the received ideas that are really erroneous, but still taught as truth by many spirits that have not a fully developed mentality.—B.

of the opposition that has assailed the advent of a better explanation of the spiritual life, for the disposition of the old priesthood to retain power has never changed.

The new philosophy has had no priesthood, nor could it formulate a system by which a hierarchy could be established. The old priesthood could not control it, for it was transmitted from the spheres in spirit life that are beyond the control of any cult or system that is existent in either world. Hence its influx of thought is personal, and its instruction is to the individual, projecting ideas directly and informing the mind independently of any dictation.

The result is a wonderful illumination of the spiritual environment, and is generally followed by a complete emancipation from superstitious reverence for ideas that have been taught as sacred truths where they are but the concepts of craft or ignorance.

To the mind that has not yet emerged to the plane of a pure spiritual philosophy this is an unknown realm, and is generally regarded by it as non-existent, but the soul that is open to its influence may be said to have entered the "garden of the gods" and to partake of the tree of life.*

There is no consciousness of that old superstitious fear of the Creative Power which religious tradition

* This allusion to the Edenic state explains much of the symbolism that the Orient uses in its expressions of spiritual thought. To one not versed in the imagery a literal interpretation conveys no idea of its true meaning. The serpent in Paradise and its connection with the tree of life is well understood by the initiate in spiritual knowledge, but by none other, and the commands not to eat of the fruit of the tree of knowledge have a very different significance to the student of theosophical wisdom. Gautama seems to have been able to fathom the meaning of much occult lore, and has embodied some of it in this work.—B.

teaches as an attribute of mind acceptable to the Divine Nature, nor is there any conception that the Supreme Intelligence has ever regarded the different religious systems of earth as other than the imperfect work of immature mentality. Its great work upon earth is to substitute intelligent ideas of all departments of life for the distorted conceits of minds which in mortal or spirit life have been impressed upon the world as the revelations of the Supreme Wisdom.

India has had its day of revelations from the gods. She has had her full realization of the ideas that came from the world of spirits which teach the theories of re-incarnation and avatarship as spiritual truths. She has worshiped at the shrines of more than three hundred and thirty millions of spirits that were earth-bound and ambitious to be kept in memory there, but she is not redeemed from superstition, nor are her revelations from the world of spirits any higher in the grade than centuries ago, when I sought to aid her to obtain better ideas of the value of the soul.

She has spread the ideas of the different religious systems which now envelop the earth, for she has had them all and tested their value. There remains for her only to solve the question as to whether she will longer cling to them, or, casting them one side, rise to the plane of a pure spiritual philosophy without the assistance of any god incarnate.

It is her only hope, and the sooner she rates all her religious systems at their true value, the more rapidly will her people emerge from the darkness of the spiritual night which now envelops her mentality and arise to the dignity of spiritual emancipation.

In this work she will be ably assisted by the emancipated thought of both Europe and America. While it is true that those countries have a spiritual cultus that

belongs to the same order as the ancient systems of India, and while their spiritual heavens are densely populated with the hosts that are still ignorantly bound by their erroneous ideas, yet there is a power of different thought, above all these lower grades, which is respected and esteemed as the great agent for discovering and formulating truth.

These minds would be called avatars in India, but in the Western world they are regarded as only the possible exemplars of what all souls can become, and their influence after transition to the world of spirits is directed to the redemption of the mentality of earth from the old superstitions.

They send the lightnings of quickened thought to the mental atmosphere of all its people, and with an irresistible potency touch the souls of the race with ideas that belong to the spheres of emancipated spirituality. Their work is for the benefit of the whole earth, and is not confined to any narrow section or tainted with selfish motives.

Recognizing the results that may come from the influx of spiritual wisdom, they seek to open new channels for the transmission of a purer type of knowledge, and regardless of priest or dogma, send to the world of mortals the power of a spiritual revelation that is in harmony with the great laws of Nature as expressed in physical life.

The priestly interpretations of spirituality all pale under the influx of this blaze of intellectual illumination. Their shams and pretenses to the possession of a perfect spiritual knowledge and right to the control of the race are seen in their repulsive deformity. Their only spiritual support is seen to be from the spheres in spirit where ignorance and deception have resided for ages.

The cruel and bloody commands that have emanated from their oracles are seen to have been, if of a spiritual origin, the revelations of spirit savages, and the edicts of its prophets that required the extermination of other tribes and nations, the utterances of barbarous chieftains that still delighted in the mental atmosphere of war and violence. For in spirit life there is the same mentality as on earth, until it is outgrown, and the thoughts of its savages will be savagely expressed. Its inhabitants, whether high or low in the scale, are positive factors in the mental evolution of the race on earth. They can and do affect the grade of mind there nearest in degree to their own development, and the religious history of man is a record of the mental stages of his spiritual growth outwardly expressed by spirits.

There is a steady increase of power in both worlds, tending upward when the mind follows the pathway of the higher spiritual life, and a period of rest or declension toward the animal plane when the spiritual nature is subordinated to the influence of lust or violence.

I have alluded to the difficulties under which India has struggled for so many centuries as the result of perversions of ideas that could have emancipated her people from the slavish superstitions of the past. I now proceed to remark upon some of the equally false concepts that have attended the religious cults of the Western nations, and that hold their people upon a similar plane of spiritual bondage.

The Christian world which supposes that its incarnation of the Godhead is essentially different from the avatars of India needs more light upon the source of its doctrines. Its claim that it possesses the only divine incarnation that the world has ever known is singularly selfish, when it should be well known that in the age of its inception incarnate gods were nearly as numerous in

the nations that accepted the doctrines of Christianity as in the countries of the East, where the children of virgins were declared to be the natural evidences of divine favor.

It has always seemed incongruous to the Indian mind that the Christian missionary should insist so strongly on the divine paternity of Jesus, and deny so persistently the incarnations of Brahma, Vishnu, or Chrishna. It also has seemed equally reprehensible to the philosophical thinker that what should be deemed so degrading and immoral in the character of the Supreme Brahm is regarded in the Christian world as the most holy and benign work in which the Divine Power has manifested his will to the human race. If there is any truth in the principle of avatarship, certainly India has had priority of claim to its advantages, for all her greater reformers were regarded as incarnations of the Divine Essence centuries before the Western nations centered their worship upon any one person as the only incarnation that had a basis of truth.*

The Christian world is strenuous in its claims as to the monopoly of divinity in the form of an incarnate god, but not more so than the Brahminical caste of

* Here Gautama touches a vital point of Christian theology. If it be true that avatarship, or the incarnation of the Supreme Power, has ever been witnessed upon earth, the number of the incarnations is so great that one hardly knows where to give priority. Centuries before the birth of Jesus the women of the polytheistic nations were all taught that they might become the mothers of gods, and the temples were made assignation places that the doctrine might be exemplified. The priests who ministered at the altars, however, could have shed more light on the subject, in all probability, had they cared to do so. They seem to have maintained a judicious silence. The Christian cult seems to have laid its foundation in the same theory as the heathen world as to the source of its embodied divinity.

India; yet neither of them are ever likely again to impose their fabrications upon a world without serious criticism. In reality, both are victims of a system of religious fraud that had its origin in the worst phases of priestly licentiousness, supplemented by a spiritual power that belonged to the savage and barbarous periods of the evolution of the race. That power is not entirely broken in some quarters of the spiritual world, and, through its popes and priests in Christian nations, serves to prevent the people from obtaining knowledge that would elevate the world above the power of such priestly fictions and obscene dogmas. It is this power in spirit that produces the extravagances of faith which generate fanaticism and make fetichism out of the very teachings which a more enlightened thought has sent into the world as an aid to assist the mentality there to rise to a higher plane.

This power in spirit life should be discarded as instructors. Its doctrines regarding the birth of gods and saviors should be rejected as gross superstitions. It is without knowledge or authority, and its priesthood upon earth are either ignorant pretenders or designing craftsmen who make a prey of the human race.

I make no exception to the religion in which this idea is a prominent factor, for pagan and Christian are equally victims of its malign influence. In the world of spirits it is unable to verify its promises, save by spectacular representations of its gods, and for long periods of time its victims wander through the spheres of its various kingdoms as ignorant and benighted as when they first entered there.

Borne downward by the fear of giving offense to their god, they rarely dare to examine the groundwork upon which their faith rests, and so for generations they

remain, obedient victims to their own helpless ignorance, in the spheres where the priestly rulers dwell.

Their influence is felt upon the earth in the depressed mental atmosphere that belongs to the superstitious religious world of thought. They cannot help affecting the mentality of earth with their ideas any more than the philosophic souls can help impressing their ideas of the uselessness of dependence upon any god to assist the mind to the attainment of wisdom.

Thus the earth becomes a battle-ground of ideas between the priestly classes and the philosophers, and mankind is subject to the influx of thought from both realms of spirit. The priest declares the philosopher to be an infidel, while the philosopher knows the priest to be a fool or knave*. The philosopher stands highest in wisdom, and, of course, has the assistance of the wiser thought; but the priest stands upon the lower plane, and, as far as he is able, appropriates the ideas of the philosopher and gives them to his followers as his own wisdom.

It is only here that the priest becomes of any real use in the emancipation of the race from the bonds of superstition. The ideas of the philosopher are

* The degree of ignorance bred by abnegation of ideas that do not conform to priestly dogma is witnessed in the average theologian the world over. Supposing, as many of them really do, that the revelations of the past were supreme, and aware that no correlative of them exists now, they build system after system upon the old theories, only to see them overthrown by the rise of other interpretations of the so-called divine revelations. Clinging with desperation to the theory that the gods have spoken, and therefore the truth must be somewhere within their province of thought, they construct and reconstruct systems that reflect nothing but their own lack of knowledge of either gods or spirits, and teach them as sacred truths.—B.

implanted, as seeds of thought, above the plane of superstition, and, once they are allowed the chance to germinate, they soon change the status of the mentality of the individual. The mind grows more intelligent, and generally less subservient, so that, even in the religious systems, there is a rending of the crusts of ignorance and prejudice which have prevented the spirit from ascending to the spheres of purer truth.

Hence, in the world of spirit there is going forward with the work on earth a recasting of opinions and the abolition of the gods, even more rapidly than in the sphere of mortal life.

It is felt upon earth as a subtle change of thought, which affects the sensitive minds there first, as if the old ideas were not all there was to know relative to the subject. Then the mind begins to question the foundation of the dogmas, the history of the creeds, and finally the intellectual and moral status of the primitive advocates of the system.

It is seen that nearly all religions are evolutions from a central thought which some individual has expressed as a principle. Around it cluster the expositions or explanations of other minds, until finally a priesthood arises which connects it with similar ideas in previous systems. When it has reached this stage it passes beyond the interpretation of its first exponent and becomes a mixture of truth and error, defended and propagated by the priesthood as divine revelation.*

* The sacred books of all religious systems are curious registers of the mental status of their authors, as well as the intelligence of the age in which they were written. There can hardly be devised a more potent remedy for superstition than the explanation of the source of sacred writings, for they are such self-evident records of the savage or civilized grades of thought that they need little else than the attention to be directed to

Thus all religious systems, so far from being really emanations from the Supreme Wisdom, are but imperfect reflections of subordinate minds that rarely are able to express even a limited comprehension of the truth. None of them contain more than a portion of the truth, and few of them are of enough importance to be worthy of propagation or preservation. If in place of them there could be instituted, not worship, but educational instruction in the temples, and the spiritual status of man be made a subject of philosophical consideration, there might be a good hope of having the race enlightened upon the problems of its own destiny; but as long as worship of the gods is upheld, so long will the worshipers look in vain for the advent of the Divine Wisdom that enlighteneth every man that cometh into the world.

The gods are powerless. Their shrines are invaded by a stronger force, and the priesthood is impotent to protect itself from the assaults it has invited by its venality and crime. Its power in spirit is broken, and its hold upon earth is to be likewise lessened, for it is not the channel for the presentation of the greater truths of either world. The material discoverer and the spiritual medium are the great sources of progress in this age of the world, and, combined in power, both reflect the higher expressions of thought that belong to the sphere of a more perfect wisdom.

them. Most of them contain a strange mixture of philosophical truth and priestly fiction, and should be read with some discrimination to get at the real sense designed to be conveyed.—B.

CHAPTER XI.

THE LESSONS OF THE AGES.

If there is any conclusion to be reached by the students of ethical knowledge, it is that the world has suffered too much from a relegation of its ideas of the immortal life to the care of a priestly order. To many thinkers this has seemed to be a necessity, and has been tolerated under protest, but the result of its workings has always been a decline of spiritual knowledge on the part of the masses and the forging of new fetters for the mind of the race.

Therefore it seems that the work of a reform of ideas upon the part of religions is a hopeless task, for religions are ever at the mercy of a priesthood of some degree of intelligence, whose interest is to perpetuate a system rather than to keep pace with the natural evolution of the growing spirituality of the race.*

The priesthood always opposes what it cannot control, and India, of all nations, has had ample evidence of this tendency for generations. Her priesthood has

* The Christian priesthood claims to be free from this tendency, but the fact seems to be patent that it has never welcomed the advent of discoveries that threatened in any degree to lessen its hold upon the allegiance of the race. Among its highest exemplars a strict regard for the truth is lamentably deficient, and the world in this age has many instances where the representative Christian teachers indulge in mendacity of the most palpable description. It was reserved for the Christian ministry, in the work of the Seybert Commission, that accepted the trust involving thousands of dollars, to demonstrate how truthfully the system educates its believers in spiritual knowledge, and how easily it follows in the old channels of pious deception to maintain its hold upon the mind of the race.—B.

been as intelligent as that of any system that has ever existed since civilization had an influence upon the race, but India has failed lamentably in maintaining her supremacy among the nations, although she placed herself completely in the hands of the priesthood to do its bidding.

Her teachers and reformers, who have sought for so many centuries to enable her to retrieve her fallen fortunes by the introduction of better ideas, have ever found that the Brahmin cult preferred to rule through the ignorance of the lower castes rather than extend any aid to assist them to a higher elevation. Caste with an iron hand has sought to repress all hope and exclude all aspiration for even a heavenly world except for the Brahmin.

Yet, with all the repressive measures that the priesthoods have adopted for centuries, the greater revelations from the world of spirits have not always followed in their channels, even if they have sought to monopolize the control of them. The Western nations have had as good evidences of the approbation of the divine favor as the highest caste of India, and the greatest influx of pure spiritual knowledge has come to the humblest disciples of truth there as well as to the more favored shrines of the gods of the Orient.

That which the priesthood of Benares regards and teaches as a holy mystery comes to the circle-room of the neophyte in the Western world as a common or well-known phenomena, and the highest-caste Brahmin in the world of spirits is glad to be allowed to be a participant in the opening of the doors of spiritual knowledge to those whom in his own land he despises as the vilest of creation.*

* This statement of Gautama relative to the status of the Brahmin priesthood in the spiritual world accounts for much in

He is not compelled to come, nor is he excluded by antagonism, but, as one of a class of spiritual beings whose right to be represented is recognized, he takes his position as a worker in the new field where the individual is of more consequence than the order, and where personal effort is more efficacious than prayer or sacrifice.

In this work pretensions to divine honors are ignored, and the spirit of devotion to the caste is entirely abrogated, although in some minds it still lingers with a covert and baneful influence. But it fades away like the dreams of childhood as the soul rises in the grades, and the errors of the earthly life are seen to be like the imperfect concepts of the immature imagination of childhood.

The reader may ask here if there is really no difference between the status of the devout Brahmin and the ignorant lower castes in the world of spirits, and if all the principles that have been taught at the shrines for so many centuries as pleasing to the gods are valueless.

In answer, I would say that the motive with which an act is performed is the standard of value in the world of souls, and the humblest Pariah whose motives have been pure or whose soul has been moved to humane

spiritual phenomena that has been a puzzle to the experimenters in that field. It has often been observed that Oriental spirits have appeared in the Western seances with much power, as well as interest in the success of the phenomena. It was once thought that their presence was a great honor to the circle, and evidence that lofty motives upon the part of the spirit induced it to appear there, but it seems that they, too, were working out their salvation with the spirits less enlightened whom they once despised. However, as the spirit philosophers are ever ready to assist all to rise above the plane of selfish aggrandizement, the presence of the Brahmins is not to be regarded as of more consequence than that of other spirits who are working for the enlightenment of man.—B.

regard for other souls has already found the pathway to the spiritual Nirvana. The soul that has been taught to disregard the souls of others as valueless in the sight of the Supreme Brahm has to learn the first lesson in spirit life if he has neglected it in the earthly state, for in the sight of Brahm all souls are of equal value, and none are despised. Therefore he who would be absorbed in Brahm must first be like him in mind or Brahm cannot admit him to his presence.

It is here that the Brahmin spirit has to begin anew to walk the pathway to Nirvana. It is thus the Brahmin priesthood often have to commence their life-work of redemption, and in the humbler ranks of the workers on the material plane of spiritual manifestation they are often found expiating their errors of exclusiveness and disregard of the great principles of human brotherhood.

In this work the Brahmin priesthood is not alone, for the tendency of the priestly office in all religious systems has been the cultivation of its exclusive right, as the representative of the Divine Will, of spiritual dominion over man. Nothing could be more unfortunate than to be the victim of this delusion, for in reality the Divine Will has never delegated this power to any spirit, and the idea that it ever had is pure assumption, if not usurpation. Hence all who are subject to it are necessarily upon a lower plane of spiritual unfoldment.

The Christian priesthood has this same error, in a greater or less degree, to influence its action, and it is not exempt from the penalties which follow its indulgence. They, too, have their myriads of spiritual followers, who have been crippled by error, and who are still trusting to their guidance to lead them above the bewildering mazes of the systems that have been taught as the road to eternal blessedness.

Of the Mohammedan system I need not speak more fully than to say that, as its followers do not expect either a physical resurrection or to be re-incarnated, their spiritual status does not affect the minds of earth with those ideas, but in its sensual paradise it holds most of its believers to the realm of the material heavens. Its redemption belongs to the world of spirit rather than the plane of earth, and will be accomplished there.

As it does not inculcate the worship of spirits as gods, it does not have that incubus resting upon its people, and escapes the great burden of a polytheistic priesthood who are bound by the decrees of the errors of earth. I might say with truth that many of the noblest teachers of the spiritual world in its highest spheres are those who once were the scholars of the Moslem world, but whose intellectual powers were far in advance of the Prophet's code of morals. Consequently they had little to unlearn upon entering the spiritual world, and have ever been among its most honored instructors in spiritual science.

From a careful consideration of the ideas that belong to all religious systems, the chief lessons to be learned seem to be that religions are very imperfect channels of spiritual knowledge, and that such knowledge does not belong to the province of a priesthood. Every attempt to reform the old systems only results in the formation of new cults that preserve the distinctive features of the old, which all efforts to reform fail to abrogate.

Therefore, I am in favor, not of instituting new systems, but of ignoring all and throwing open the gates to spiritual knowledge free from the influence of a priestly order. It is the only method that I can see whereby the world of mortals can obtain that evidence and knowledge of spiritual existence that will be in harmony with the principles that determine the best development of

the spiritual nature. The various religious systems of earth do not do this, nor are they ever likely to attain this degree of spiritual development. They all are inherently deficient in that elasticity which belongs to the mental development of the race, and the mind itself does not need them when it becomes highly spiritual.

Most of them, indeed, have a restraining power over the grossly ignorant and animal nature, but even there their influence is of a questionable value, if with it is to be no true instruction as to the nature of the soul. If the latter is to be ignored, the restraints imposed by superstition fail to be of a character that are permanent in their effects upon the spiritual unfoldment, and it enters the life eternal sadly deficient in its perception of spiritual truth.*

But I think the greatest lesson that the world of mortals can learn from the inefficacy of religious systems is that the soul is to be its own redeeming agent in the work of spiritual evolution. It never rises any higher than its own aspirations, nor is it able to ascend above the plane of its mental development. If it is a slave to the will or ideas of another, it is in bondage to a power that is far from divine, for the divine life bestows the consciousness of perfect liberty.

* The inculcation of partial truth seems to be better than no instruction, and it has ever been held by the priesthoods of the different systems that the great masses were incompetent to understand the nature of the soul, which has been classed among the Divine Mysteries. As really the Divine Mysteries was only another name for concealing priestly ignorance or craft, the influx of light upon them reveals their true nature, and aside from the natural barriers to spiritual instruction there seems to be no opposition upon the part of Deity to man having access to the full acquisition of knowledge of any character. When man discovers, God seems to have no opposition to his work or regard for the mysteries.—B.

In the spiritual realm there are no implied abasements, nor does the idea of Oriental despotism have any toleration. Priest or kings who enter it must come as individual seekers for truth, without the motive of using it to acquire authority. Stripped of all the pomp and glory of their earthly grandeur, they are able to learn of its greater authority and power; and as bearers of the truth to others, they may become themselves illuminated with the divine light of the spirit, and thus expiate the errors of their imperfect earthly conceptions of the value of the soul.

Of one thing the people of earth may rest assured. The life of the soul is not to be eternally at the mercy of ignorance or craft. As it has an infinite nature, its long existence gives it ample time to work out its redemption. It is not bound by the decrees of any religious system to remain in darkness longer than it chooses to be subject to the power that produces darkness, and while many nations remain in the mists and gloom of religious superstition, beyond the clouds of priestly dogma the clear sun of spiritual illumination is ever shining, ready to send its beams upon the dark and benighted realms of earth.

The world has had its spiritual instructors in the past ages who have borne the light to different nations, but in this age it is not through the individual representatives, but by the mighty waves of a spiritual influx, that the light is coming to all the earth without the interference of a priesthood, and the soul of man stands spiritually free without the jurisdiction of superstition. To facilitate the accomplishment of this aim and its beneficent results is the work of the advanced minds of all nations and peoples in the world of spirits, and especially is it the desire of him who once taught the same truths in another age, when India sank under the burdens of a merciless system from which she has never recovered.

CHAPTER XII.

CONCLUSION.

I have thus somewhat briefly reviewed the animus of the spiritual world in its efforts to prepare the human soul for the conditions of eternal life, and although it differs somewhat from the principles, or rather processes, I taught while a mortal, yet it fairly expresses my thought now as to the truth of the spiritual nature.

While there is indeed an influx of Oriental thought through the media of the spiritual inspiration of this age, it should not be regarded as expressing the highest knowledge extant in the world of souls if it reflects the dogmas of the ancient world. Our teachers were wiser as to the development of the spiritual nature than as to its origin. They taught what they thought was true, and they received it as truth, but they never knew as it is known now the processes whereby life is expressed through earthly form.

As spiritual life is so connected with the power of thought, many of the ideas that come from it will be the imperfect thought of partially developed souls, and if they are accepted as truth, the mind so receiving them will be more or less imbued with error. Therefore, seeing how the errors of the past are being reproduced upon the earth plane, I have felt it incumbent upon me to return, and as far as possible prevent their worst effects, for as I now observe them they are likely to present great obstacles to the progress of spiritual ideas among mortals.

I would see the idea of re-incarnation dismissed as an error that holds the soul to earth, rather than a means whereby it can be freed from the conditions of earthly ignorance. I would see the idea of a priesthood

with delegated authority from the Supreme Power also discarded as a useless fabrication of craft, and without further support upon earth. I would that the world of mortals would respond to that inner voice which instructs the soul in the paths of righteousness and peace rather than to any outward dictation, and that the whole world would be subservient to the influx of the light of spiritual thought rather than to longer be directed by the authority of tradition. While, in a certain sense, the doctrine of Karma has a basis in the spiritual development, yet it is far from that higher conception that should be understood in its entirety as the outcome of life in the mortal state.

I would have my followers on earth recast their conceptions and expressions of the spiritual life to be more in harmony with the spirit of the age. It is not necessary to revert to the past or to cling to the traditions of the centuries that have long since borne their fruit and that should be consigned to a merciful oblivion.

It is no longer a question of concealment of the spiritual life and its influence upon the earthly realm, but its greater increasing influence that is to be made the basis of the world's future instruction.

Our ideas are being sent abroad on the earth as never before in the history of the race. We are opening the doors of the spiritual life to mortal comprehension as was never imagined by the wisest sages of previous epochs. We have gone to all nations, regardless of caste or conditions, and we shall never again permit a priesthood to obtain control of the movement or allow it to have undue influence in modifying its expression.

The child of the outcast is as likely to be the recipient of the divine influence as the most ascetic Brahmin, for in the world of spirit all are counted worthy of redemption from the power of ignorance.

Therefore the light of the divine life is sent to the poor and lowly of all nations, and the Buddhas of this age are chosen without reference to their religious training or ancestral descent. It touches the life motives of all its recipients, and, as far as it is able, reflects the latent powers of their nature in the improvement of the spiritual perceptions of its human representatives.

It sometimes is distorted, and, like the prismatic deflection from the pure rays of the sunlight, appears upon earth in many colors; but its source is pure, and it has, even in its variegated hues, a better influence upon the earth than the total darkness which ignorance would give in its place.

So, therefore, as long as the race shall exist upon earth it may expect to receive the impulses of a spiritual life which will serve to impress upon it the nature of its destiny and the process whereby it can attain a perfect development of all its powers and possibilities.

The world of spirit touches as never before the ideality of mortals. It holds in its embrace all that human wisdom and human perfection have acquired during the ages since the spiritual nature, in its first evolution above the animal plane, has been able to secure of knowledge and wisdom as its spiritual inheritance. It is ready to impart its knowledge to the mortal life, and with willing hearts and hands, stands waiting the advent of the welcome hour when the world of mortals shall realize that immortality is its destiny and pure spirituality the heritage of its eternal nature.

FINIS.

SKETCH OF THE LIFE OF BUDDHA.

Siddartha, Sakya Muni, or Gautama the Buddha, was a teacher of reformed religious ideas in Hindoostan in the sixth century before the Christian era. His system differed from the older Brahmin cult, in that it admitted all souls to the attainment of future happiness, not through successive incarnations, but by obedience to laws of mental discipline which Gautama denominated the paths that led to Nirvana.

There seems to have been a striking analogy between the attributed nativity of Gautama and the traditions of the Christian faith that can hardly be overlooked by the student of the two systems, and a comparison between the legends shows no greater dissimilarity than naturally results from the transmission of the ideas from generation to generation.

For illustration, the life of Gautama as colored by the imaginative Oriental mind describes him to have been a child of Brahm, as Jesus is said to have been the offspring of the Divine Spirit. Gautama left the glory of an earthly throne that he might become a wanderer among the poverty-stricken outcasts of India to teach them the sanctity of the soul, and the way of attaining earthly happiness. Jesus is said to have left the glory of the heavenly world that he might effect the redemption of the human race from the power of evil. Gautama is tempted by the god of love, sin, and death, the Indian equivalent of Satan, whom Jesus also met and vanquished in the wilderness. Gautama had his forty-nine days of fasting, which Jesus is said to have imitated,

although he is only required to obtain the victory by forty days of abstinence. Each of them emerges from the ordeal strong in wisdom to cope with the powers of evil.

Gautama begins his mission at about his twenty-ninth year, and Jesus "was about thirty years old" when he began to preach his doctrines.

Angels and spirits were familiar companions with both, as Gautama is said to have had visitations from the ancient teacher Brahma, while Jesus holds interviews with Moses and Elias upon the mount of transfiguration. Gautama's doctrines are almost paraphrases of the chief teachings of Jesus, for both of them insist upon purity of motive as the condition of spiritual redemption. The Hindoo doctrine of incarnation seems to have been quite familiar to Jesus, for in his discourse with Nicodemus he is said to have insisted upon it as the precedent condition of ability to perceive the kingdom of God, and the very doubt expressed by Nicodemus is treated as if it should have no place in the mind of a rabbi in Israel.

There is some question as to whether Gautama held closely to the old construction of the dogma of re-birth as taught by the Brahmin schools, but there is no doubt that he sought to lead his followers to a plane of conduct that would free them forever from the necessity of any further experience in the earthly life, and in the idea that Jesus is said to have taught of the new birth as spiritual we see the correlative of Gautama's ideas of the entrance into Nirvana.

The way of salvation as declared by Jesus is so strikingly similar to the four paths of Gautama as to excite the most profound interest. The first stage is sorrow on awakening to the misery of existence, and then turning to the Enlightened One for assistance. The sec-

ond stage is when the awakened believer has got free from all impure desires and revengeful feelings. In the third he becomes free from all evil desires, from ignorance and doubt, from unkindliness and vexation. In the fourth the believer is imbued with universal charity. When this is reached the soul is in Nirvana, and by the tenets of the Buddhist faith all souls will ultimately attain it.

Those familiar with the Christian cult find nothing in it superior to this comprehensive method for the redemption of the human race; and, as the Buddhistic faith preceded it by so many centuries, the question of priority of doctrines becomes no longer a bone of contention in the world of scholarship. It only remains for the thoughtful student of religious evolution to proceed along the pathway whereby similarity of ideas becomes so widely diffused as religious truth, and ascertain if they have a common origin or are the result of accidental coincidence or design.

The reader of the foregoing will see that the claims of Gautama to having been the original character from which the primitive Christian cults were drawn are not without a logical foundation. Here in the mythos of the West is a religious teacher that embodies all the distinct features of the Indian cult, with a change of names and some minor details of history, but the ideality of each is identical. Gautama precedes Jesus some five centuries, an ample period for the introduction and spread of his doctrines through the nations subject to the old Roman Empire, that pushed its boundaries to the banks of the Tigris, and that spread its ægis of protection over the religions of all nations.

The scholarship of Germany, and also of America, has been puzzled to account for the similar points of doctrine which Christianity and Buddhism have in com-

mon, but if priority of idea is an evidence of truth, the incarnation of the Christian Jesus is but a revamped tale of the incarnation of Vishnu, or the second person of the Hindoo godhead, as Gautama Buddha.

That such a cultus should have originated in a monotheistic country like Judea is preposterous, and that the Christian founder belonged to that nation is too palpable a forgery to escape detection. In the influx of Oriental mythology to the schools of Alexandria, and Greece, or possibly Rome itself, we must seek for the truth of the basic principles of the Christian faith, and in the revival of the study of Oriental literature is the probable method of a successful pursuit of the subject.

While the Christian system undoubtedly preserves the essential ideas of its early founders as a basis for the existence of its dogmas, its historical data are so involved in obscurity that they can hardly be considered as evidence, for they violate nearly every essential principle that belongs to the sphere of testimony.

It would not be so improbable a theory had the ideas attributed to Jesus been in any degree original with him; but they preceded him too many generations to admit of their being rediscovered truths, or unknown to the philosophic thought of his own age. The invasion of the East by Alexander the Great, and the continual interchange of traffic between the East and the West, could hardly fail to have had its modifying effect upon the Western philosophy, if it had no special influence upon the religious status of its people. That it did have the latter is well known, and the bringing into the Western world of the precepts and exalted doctrines of the new religious thought of India by Apollonius of Tyana must have had a marked effect upon the mental and spiritual concepts of the Western cult.

That the semi-barbarous tribes of the Northern part of the old Roman empire should have been converted to the state religion by the influence of political motives is not unlikely, but that such scholastic minds as Eusebius of Cæsarea and others should have been advocates of the Christian mythos can only be accounted for by their probable hope of present advantages, rather than strict regard for truth.

In consequence of their neglect to record the true sources of their doctrines, the world of Christendom has been the victim of a religious fraud that has produced all the wrangling and disastrous consequences to the mind that was then emerging from the plane of barbarism to a condition of semi-civilized toleration.

It may have been as well for the Western world that it should have worshiped the Buddhahood under another name and that its priesthood should have been more eminent for zeal than knowledge, yet one can hardly but regret that, as long as the principles of Gautama were to be taught at all, they could not have been taught so that there need never have been any controversy as to their true meaning or the source from which they emanated. However, as the early Christian fathers seemed to regard falsehood as only a venial sin, their descendants, who cling to their recorded writings as veritable history, will probably have some trouble in ascertaining why the early doctrines of the church lack the essential originality of a new revelation.

Previous to the advent of so-called modern spiritual transmission of thought, the world of scholarship was believed to be helplessly dependent upon the records of a historical character that had escaped the mutilations of time or the destructive zeal of iconoclastic advocacy of the church; but the opening of the doors of the spirit

world itself bids fair to change the mental atmosphere of scholarship.

What avails it if the recorded ideas of previous ages have been obliterated or their possession concealed in the archives of superstition and deception? The very writers and actors in those days so long departed have the power to touch again the chords of memory, and, by the process of thought-transfer, the records are again upon the planet, shorn of the drapery of imaginative interpretation and free to work anew deliverance from the power and domination of ignorance.

There is no limit to the range of such a power as this, and hardly a possible deflection of its exercise in improper channels. It is found to be strongest when utilized to obtain and disseminate a knowledge of truth, and rarely can be intelligently exerted upon a plane of error without detection. The craft and dissimulation that are so essential to the propagation of error avail nothing in the light which spiritual illumination can bestow, and the soul under their malign power shrinks into the shadows until it can emerge to the plane of truth in its purity.

The life of Gautama, that seems to have furnished the Oriental world with the greatest spiritual illumination for many centuries, has a strange correlative in the later cult of Protestant Christianity, which has sent again a modified form of the primitive faith to the home of its nativity. It was a fitting tribute to his life words that the participants of the benefits of the older cult should again carry them to the nation that had lost them through the oppressive edicts of priestly intolerance. It is equally noteworthy that when they went again they were no longer subject to the tyranny of Brahminical supervision, but under the protection of a power that permits no interference with the exercise of conscien-

tious belief, and that has interdicted the inhuman rites which the tyrannical Brahmin faith taught as a part of its religious system.

If there is any recognition of the power of retributive justice in the spirit life, it must have been gratified when the arms of England overthrew the political power of the Brahmins and made it impossible for them ever again to assail the doctrines of the more humane Buddhists, or quench their brilliancy with the blood of their disciples.



THE COMING OF BUDDHA.

In Indra's land, by Ganges stream,
The Brahmin seeks his god in vain;
The Sudra waits in mystic dream
For Buddha's light to come again.

In ancient days its rays sublime
Illumed the soul with peace and love,
When, bowing at its bloodless shrine,
The sages learned of life above.

O land of song, whose sun has set,
Whose wisdom reached the Western shore,
Rise up anew thy star to greet;
Thy mysteries again explore.

It shines again the world to bless,
It lights the host of Brahma's heaven;
Nirvana greets with joy and peace
The Blessed Truth to mortals given.

O mortal sage with soul so grand,
Who bore the truth in love and power
Throughout the new-born Western land,
The earth shall bless thy natal hour.

O Western world, thy life is free,
No fetters bind thy soul in chains;
Thy gods are peace and liberty,
Thy worship, all that truth maintains.

O Eastern world, whose life divine
Reflects the rays of heavenly birth,
Thy glory is the power of mind
That lights the nations of the earth.

O sacred seat by Ganges stream,
Where millions seek the gods of yore,
Thy star, that vanished like a dream,
Returns to shine forever more.

THE POWER OF PHOTOGRAPHY.

The picture that is placed in the fore part of the book is the result of an experiment to ascertain the practical power of photography to determine the nature of spirit. The engraving represents the original photograph quite perfectly, as magnified and brought out in proper shades. In the original negative, a cloud-like halo envelops the head. Truly as this message intimates, illuminated science with ease and certainty disposes of the difficulties with which theological dogma has surrounded the subject of spirit existence.

The First Message Transmitted From Buddha.

The Christ of the Western nations is only the Buddha of the Orient transferred into another sphere of mental unfoldment. I was not aware when I was toiling for the redemption of India that my work was to become so wide spread, but now it is a literal realization of my prophecies that the earth would be covered with the knowledge of goodness as the waters cover the sea.

I am again on earth as an illuminating mental power, and I speak to all souls that grasp the significance of my thought. I have attained Nirvana in the work of bearing the light to others, and I rejoice in the power of illuminated science that enables me to revisit the minds of men with the same form and features that I had when in the earthly life. Be not surprised, therefore, that I come in the clouds of light that envelop the spirit form. My work is not perfected while man is in darkness, and so long as human hearts call for that bread of life that cometh down from above so long will the heart of Gautama respond to the cry of the desolate upon earth.

BUDDHA, SAKYA MUNI.

