



THE BUDDHIST RAY.

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

VOL. I. SANTA CRUZ, CAL., U. S. A., NOVEMBER, 1888. NO. 11.

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

A BUDDHIST DIVORCE.

History tells us that Basil III (the Christian emperor of the East, 958-1025), began war with Bulgaria in 987, and continued it with brief interruptions nearly twenty years, when Bulgaria became thoroughly subdued; that, after one of the hard earned victories in this war, he ordered the eyes of 99 in every 100 of 15,000 prisoners to be put out, the one spared having to guide his blind companions back to Bulgaria; and that when the cries of those tortured men were heard by the Bulgarian king, he was so shocked that he died three days afterward.

This fiendish deed of an anointed son of the Christian Church, came to our mind a few days ago upon reading in the newspapers an account of a Christian at a place called Far Rockaway, who, a year ago, gouged out his wife's right eye, and who, has lately gouged out also her left eye, so that the eye-sockets of the wretched woman are now empty, and she presents a frightful appearance. "Gouging," says Worcester's Dictionary, "is performed by twisting a forefinger in a lock of hair near the temple, and turning the eye out of the socket with the thumbnail, which is suffered to grow long for that purpose."

With this deed in mind, the Christian newspapers are at present discussing the subject of divorce. All are agreed that the man did wrong, but all are not agreed that the woman is entitled to divorce. Those who hold that she is not entitled to divorce,

quote the Bible, which authorizes a husband to give his wife a writing of divorcement, if she displeases him;—but does not authorize a wife to give her husband a writing of divorcement, if he displeases her! One sect, the "New Church," holds that unless the woman has committed adultery, divorce would not be Biblical, and that, if she failed to please her husband, he should have left her in peace, and, as the "Children of God," the Jews, should have taken to his bosom a concubine.

Colonel R. G. Ingersoll, the great anti-biblical orator, whose incisive logic, according to thousands of his admirers, has, metaphorically speaking, left nothing but the carcasses of Moses and the "Children of God," on the "sands of time," preys for the vulture and the hyena, has been called upon by newspaper reporters for an opinion with regard to the Far Rockaway gouging, and divorce. His opinion, published under the heading, "Generous Sentiments of Ingersoll," is too lengthy for publication in the RAY, but it amounts to this: that the Bible, being a degrading and immoral book, should be cast out of the community; that those laws which, like the law of divorce, have been founded upon it, should be repealed; and that there should be "free divorce for woman." By "free divorce" he does not mean informal, illegal divorce; or, so to speak, impulsive divorce; divorce easily obtained and perhaps soon regretted; but divorce well considered, and for good reasons. He says it is "cruel, immoral, low, and vulgar to compel a woman to remain the wife of a monster," or even of a man that has become foul, filthy, and repulsive to her.

The newspapers have blazed abroad the land that the Pundita Ramabai, the Hindu woman now in this country to raise money toward the education and elevation of her countrywomen, has said that "she would rather be an American's or a European's dog than a Hindu's wife." And the statement has been published that the Hindus "are very devils," and that they need the Bible to civilize them. The Christians sympathize with the Pundita and give her much money and more sympathy—the latter being abundant and cheap everywhere.

Now if the so-called devilness of her countrymen, the Hindus, (which seems to consist chiefly in this, that they will not permit child-widows to re-marry) were not attributed to Buddhism, we would not care one straw for all the wild assertions of the Press, especially of the religious Press. But as it is attributed to Buddhism we are in duty bound to notice it.

In speaking of the Pundita's mission and the "Hindu devils," Dr. Buchanan's *Journal of Man*, for July, says: "Let oriental philosophy teach redeeming truth, instead of obsolete speculations, and let Buddhism reform its own household before it asks our reverence and discipleship."

When we turn to the history of Buddhism we learn that there has not been any followers of the Good Law in India for several hundred years: "In the twelfth century," says Rhys-Davids, "when Kashmir was conquered by the Moslems, *there were no Buddhists left in India*" (Buddhism, p. 246). They had been driven out, and their homes and temples had been sacked and burned by the Pouraniks—the modern Hindus, the followers of the Puranas, the ancient scriptures of India—the Pundita's countrymen and co-religionists. In spite of which we have it dinned into our ears that the devilish (?) way in which the Pundita says woman is treated in India is owing to the followers of the Good Law, the Buddhists!

But, by the beard of the Prophet, *how* is she treated? As in Europe? As in America? Come, come, let us

see! Not long ago a man went about Santa Cruz, from brothel to brothel, and sought employment in them for his young wife, (a woman of about sixteen years of age) in order to procure bread for herself and him. He was driven out of town, took her to a neighboring town (San José), and was there successful. A little later another man shot his wife; a third man beat his wife mercilessly, took her hard-earned money, and burnt her clothing; and a fourth man got up on his wife, lying sick abed, and stamped on her with his nailed boots. And all this and more, too) within a short time, and within Santa Cruz and its immediate neighborhood—a very small spot on the map of the Occident.

The scenes enacted in Europe and in America, within Christian homes, and in the shadow of the Christian church, have never been enacted in India, within Hindu homes, and in the shadow of the Brahminic church—which Church has nothing to do with Buddhism—the Pundita, the missionaries, the "Devil," the religious Press, and all, to the contrary notwithstanding!

Thomas Lake Harris, the arch-Christian, who, according to himself and his followers, associates, as an intimate disciple, with "Christ" (whoever that is), says in his work, "The Two-In-One": "You enter a (Christian) family. At first all is lovely; but in every family there is some great special vice." Again, "Brother Canterbury, go to Japan; and then, as a man, answer this question (leaving technical and hypothetical questions aside): whether is there more humanity, more charity, more integrity, more sweetness of life in (the homes of) the thirty millions of the Mikado, without the Gospel, or in the (homes of) thirty millions of the Queen, with the Gospel, now as a State establishment organized and bearing rule for ages?" And again, "Thinkers all recognize the unwholesomeness of religion—eminently of the Christian religion" (pp. 64, 66).

Let us now leave the "devilish, heathen Hindus," and the angel-like Christians, and turn to the poor Bud-

dhists, who sit, godless and irreligious (for Buddhism is *not* a religion) beyond the borders of Christian civilization; far, far away from the telegraph, the electric light, the phonograph, the railroad, "God's Church," and the other ennobling influences, to learn how some of them conduct a divorce; to learn whether they gouge out the eyes of their wives, shoot them, trample on them, befoul them, and bring them into the courts, and thence, through the Press, flood the community with most foul-mouthed and corrupting tales about them; see whether, as His Christian Majesty, the king of Servia, they marry a girl for her money, squander it on concubines, take her child from her, and with the help of the Metropolitan of the land, kick her out, to wander about the world homeless and friendless! A traveller in Buddhistic Burmah tells us that

"If two married persons there get tired of each other's society, they dissolve partnership in the following simple and touching but conclusive manner: They respectively light two candles, and shutting up their hut, sit down and wait quietly until they are burned up. The one whose candle burns out first, gets up at once and leaves the house (and for ever), taking nothing but the clothes he or she may have on at the time; all else then becomes the property of the other party." (Vincent's "The Land of the White Elephant," p. 27).

We are painfully aware of the fact that wretches, married and unmarried, rich and poor, high and low, are not the exclusive products of any one land or religion (though some religions seem to produce a frightful excess of them); not at all the less, with facts before us, like the foregoing, we decline silently to hear our co-religionists, the followers of the Good Law, misrepresented and belied.

"Genuine Buddhism," says Hodgson, "overleaping the barrier between finite and infinite mind, urges its followers to aspire, by their own efforts, to that divine perfectibility of which it teaches that man is capable and by attaining which he becomes a god."

THE SACRED FOOT-PRINT.

At Mount Phrabat in Siam is a famous temple containing the foot-print of Samana-Kodom, the Buddha of Indo-China, reared amid a scene of surpassing beauty and magnificence, where some convulsion of nature has heaved up enormous rock, and piled them into a thousand grand and fantastic forms. And the temple! The description of it, says M. Mouhot, is like a glimpse of the glories of apocalyptic promise: the walls covered with arabesques of glittering crystal; the panels and cornices gilt; the massive doors of ebony and ivory, exquisitely wrought, and inlaid with mother-of-pearl; the floors covered with silver matting; and, under a catafalque, in the centre, is the sacred foot-print of the Buddha.

A PHILANTHROPIST.

"I belong," says Count Tolstoi, "to that class of people, who, by diver's tricks, take from the toiling masses the necessities of life; . . . and I imagine that I pity people and wish to assist them. I sit on a man's neck and weigh him down, and I demand that he shall carry me; and without descending from his shoulders I assure myself and others that I am very sorry for him, and that I desire to ameliorate his condition by all possible means, *only not by getting off him.*"

LOOK EASTWARD.

Lean out against the dark with vague surmise;
Shadows weigh down the world, and heavy night
Gives no dim promise of a heavenly light,
Yet turn, O soul! toward the East thine eyes:
Nor say that day has come when faint lights creep
From far off, icy pointed stars; nor dream
To find thy cheer in flickering taper's gleam,
Nor seek the sad forgetfulness of sleep.
But watch—though darkness beat against thine eyes,
Open thy casements wide—be just to mark
The faintest flush that lights the awful dark;
O soul! look ever toward the Eastern skies!
—MARGARET DELAND.

"The positive state, is essential being but no manifestation as such. When the Spirit, in Buddhistic parlance, entered Nirvana, it lost objective existence but retained subjective. To objective minds this is becoming absolute nothing; to subjective, nothing, nothing to be displayed to sense."—ISIS UNVEILED.

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

—OLCOTT'S "Buddhist Catechism" is now to be had in English, German, French, Canerese, Urdu, Japanese, Arabic, and Chinese. An English firm advertises already the 30th thousand.

—THE *Bauddha-Bandhu*, for August, from the borders of far-away Burmah, has reached our table; and says, among many other good things, "All Buddhists and Hindus should read Dāsa's valuable work, 'Swedenborg the Buddhist!'"

—THE *American Book-Maker*, for October, says that the first engravings made in Japan were Buddhistic images accompanying short prayers, engraved on wood and hand printed on paper; that many of the Sacred Scriptures of Buddhism were accompanied by illustrations of exceptional talent and beauty, which, as early as 1695, were printed in colors and gold; and that these early specimens of the art of engraving and printing are now rare and highly valued.

—MR. C. A. A. Jayasekere, Galle, Ceylon, has kindly sent to us a pamphlet entitled "Buddhism and Christianity Compared." It consists of one-hundred questions and answers concerning the life and teachings of the Lord Buddha and the mythical Christ, and is written in that fair spirit characteristic of Buddhists. We suppose Mr. Jayasekere is familiar with Massey's "The Historical Jesus and the Mythical Christ;" and Dāsa's "Swedenborg the Buddhist," in the latter of which (pp. 307-311) the same comparison has been made. The

pamphlet contains the horoscopes of the Buddha and the mythical Christ; also thirty-two names and titles of the Buddha, which, with a few additional, we shall publish next month.

—DR. Buchanan's *Journal of Man* for June, has a notice of a work entitled the "Book of Life," by one Dodge, alias Merton, alias "Prince Siddhartha!" The doctor says the contents of it were stolen from his "System of Anthropology," published thirty-four years ago; and that it has a likeness of the plagiarist with a royal, starry crown on his head, in the clouds of heaven, with these words underneath: "Prince Alshah Sidarta. Incarnated May 16, 6190 A. M., 1834, C. E. Likeness of 1884." The doctor is indignant because the "prince" has tried to show the vast superiority of the "Book of Life" over his "System of Anthropology!" As "Prince Siddhartha" has sold the whole edition of his life-giving work and has gone to that old Jewish hell, Jerusalem, to live, we hope the doctor will forgive him, and to learn to pity him.

—THE *Bijou of Asia* is an "epistolary paper, devoted to foreign correspondence regarding Buddhism." It is published and circulated gratis, but not at any stated time. The first number, which consists of 10 pp., like the RAY'S, contains a platform, extracts from letters, items touching Buddhism, Scripture verses, and an outline of Buddhism in Japan. Time and Japanese diligence and intelligence will improve the idiom; and when the editor musters courage to slay the "devil," typographical errors will be fewer in number. Our friends in Japan have not yet learnt that an "editor proposes and the 'devil' disposes" (the type). We have not yet, owing to moral scruples, slain *our* "devil;" but if he continues to leave errors uncorrected, and to make new errors, as he has done, "dying he must die." The type, paper, and press-work of our new contemporary are very good, and we wish it a cordial success.

SWEDENBORG IN THE LAMASERY.

BY PHILANGI DÀSA.

[Continued.]

The Buddhist Initiates impressed upon Swedenborg's mind, and taught him also orally, that afore our civilizations, Asian, European, and American, there existed another, greater civilization, which he has named the Ancient Church; and that afore this there existed another, still greater civilization, which he has named the Most Ancient Church. He says that the present civilizations are "natural;" that the Ancient were "spiritual;" and that the Most Ancient were "celestial." And, intermixed with much biblical rubbish, and many absurd notions of his own, he gives the great characteristics of each of them. The members of the Most Ancient civilization were characterized by this, that that they lived consciously in the visible and the invisible world at once; that they enjoyed internal respiration and tacit speech; and that the Law of life (the "Word") was inscribed upon their heart. They were of the highest genius, *intuitional*, or "celestial" men, and lived before the last great cataclysm. Those of the Ancient civilization were characterized by this, that they worshipped divine things under symbols; such as we see in and on the ancient temples of Asia, Egypt, and Central America. The Law of life had been obliterated from their heart, internal respiration had become external, and tacit speech, audible. They were of a middle genius, *intellectual*, or "spiritual" men. Those of the Modern civilizations are characterized by this, that they worship the symbols themselves: personal gods, books, and other material objects, being idolaters; ignorant both of intuition and of true symbolical worship: some, spiritual lunatics; others, spiritual idiots: the victims of religious impostors, political bullies, and scientific quacks—a senseless, brutish generation, with but a few redeeming souls among them. These are of the lowest genius, *idolatrous*, or "natural" men. Of the most Ancient civilization we

know next to nothing; of the Ancient, we begin to learn something; and of the Modern, we know enough to nauseate us.

Swedenborg says that Asia was the proper home of the Ancient or second civilization; that its "Word" (secret) is hidden in Central Asia, and there guarded by Buddhist Initiates ("Angels"); and that remnants of it are to be found everywhere in Asia and Egypt. He does not mention Central and South America because the symbolic temples and Initiates there were unknown to him. The Asian Initiates did not, in the shape of "Angels," conduct him to the Central and South American mountains, as they conducted him to the Central Asian, to give him glimpses of the "Lost Word" there; for the time was not yet.

As I look about the world to-day, I see that the hints given by the Swedish medium, mystic, and seer, as to the existence of pre-historic civilizations, noble and glorious, and as to the existence, at this day, not only of dead remnants of them, but also of living, is confirming. Archaeologists, philologists, travellers, and practical mystics, have brought forward facts that have startled even the obtuse Western nations. And, "the end is not yet."

Would my indulgent reader permit me to close this introduction with a brief account of an event which took place a few days ago?

It happened some years ago that a man in a certain American city was in communication with a MAN living in Asia. And he wanted something written on a piece of paper; whereupon the MAN in Asia made one of his disciples (a young girl) write a word on it. The paper, about an inch square, was the same day pasted into a book containing the record of a certain event in that man's life, and was then hidden. It had been hidden nearly four years, when one day a Seer came to his home. And the man brought forth the book, opened it, and said to the Seer, "Put two of your fingers on that little piece of paper, and give me an idea of the

character of the writer of that word." (The Seer had never before seen the book nor did he know its contents.) As soon as he had put his fingers on the little piece of paper, his face assumed an expression of astonishment and terror; it became pale, and he began to tremble. "Oh, what a vast intellect!" he exclaimed. "How high, how glorious, how mighty! But, how cold!" "Is there no warmth there?" questioned the man. "Yes," answered the Seer, "but it is far, far beneath this vast, icy intellect. This is a very Lucifer, a Son of light, towering like a snow-capped, solitary Mt. Everest, above all other intellects. I do not love it!" "Oh!" interrupted the man, "you are wide of the mark; the word on that piece of paper was written by a *child*; a young girl, who possesses none of these attributes; I *saw* her write it!" The Seer, who was fully conscious, looked impatiently the man in the eye, and replied: "Yes, yes, yes; I *know* it! But this great Intellect made the child write it. She was but a tool." "Am I to infer," interrupted the man, by the way of trial, "that the child was what our friends, the Spiritualists, call a writing-medium, and that this Intellect was a 'spirit,' 'guide,' or 'control'?" "Not at all!" exclaimed the Seer, "this Intellect was then and is now in the world." "Good!" said the man, with a smile. Then he closed the book, and went and hid it.

The Seer had come into contact with the aura of a Buddhist Initiate!

November 14, 1888.

PH. D.

END OF INTRODUCTION.

THOSE beings that are possessed of form and those that dwell in the Formless worlds [in Swedenborgian parlance, the "Celestial heavens"], have to go to re-birth, for they know not Arahathship. But those that, having seen through all forms, are made free in Arahathship, such beings leave death behind.—SUTTA NIPATA, V. 754, 5.

THE BUDDHA.

[Translated from the Pali, for the RAY, by C. Samarasingha.]

1. Buddha, by his own exertions

has become fortunate and happy, and has at all times rendered himself useful and adorable, having by the aid of his supreme (Arahath) wisdom put an end to the desires cleaving to existence and has obtained a pure state of mind.

2. Comprehending the non-existence of all things, in the same state by his knowledge, gained from none of the religious principles, Buddha, by his own merits, has become omniscient.

3. Buddha, Lord and Teacher of the Three worlds, whose knowledge is immense as the ocean, and boundless as the sky, has perfected himself in eight acquirements of perceptible understanding, and in fifteen methods of religious behavior.

4. Sakya Singha [the Lion of the Tribe of Sakya], whose discourses are never composed of useless and unnecessary words, and whose comprehensive knowledge of the Three worlds is distinct and unobstructed, has obtained Nibbhana, the Supreme attainment.

5. Superior to all pre-eminent beings amongst Sestriyas and Brahmins, on account of his peculiar qualities, Buddha, by his wisdom and doctrine, has converted those rendered fit for conversion.

6. Buddha, who has preached all the doctrines of his code to the beings in the worlds, is a noble treasure to the deeds of the good and meritorious.

7. His comprehension of all the doctrines in the world is summed up in the Four Great Truths, his kindness extends over all beings, his ultimate happiness, and that of others, are sought and supplied by him, and his supreme wisdom stands pre-eminent.

8. He has, because of his magnanimity, contracted a habitual acquaintance with the Ten Noble Qualities (Paramithas); has made an end of future births for himself and others; has surpassed himself in his doctrine, and has, because of his sympathetic feelings, given a helping hand to those engulfed in the ocean of metempsychosis.

9. The visible features of Sakya Muni [the Sage of Sakya] being far beyond the range of our observation, how much more incomprehensible must be the body of his vast doctrine!

THE DHAMMACHAKKAPPA-VATTANA SUTTA.

(From "The Buddhist.")

REVERENCE TO THE HOLY, IMMACULATE, AND OMNISCIENT BUDDHA!

Thus I heard: At a certain time the Blessed One was residing in the monastery of Isipitana, named Migadaya, by the city of Benares. At that time, the Blessed One addressed the five Ascetics, saying, "There are two extremes, O Ascetics, which ought to be avoided by a monk, namely, the System of Lust, which is vile, vulgar, unsound, ignominious, and productive of evil, and the System of Sorrow which is also ignominious and productive of evil. Without rushing into either of these extremes, O Ascetics, I have fully achieved the middle course which clears the mental eye, originates wisdom, satisfies the desire for understanding, and leads to the attainment of Nirvana. This middle course is the Sacred Eightfold Path, O Ascetics, that is to say: (1) Right Belief, (2) Right Thought, (3) Right Speech, (4) Right Action, (5) Right Means of Livelihood, (6) Right Exertion, (7) Right Memory, and (8) Right Meditation.

The first of the Noble Truths, O Ascetics, is *Sorrow*. Birth, decay, sickness, death, associating with those unpleasant to us, separation from those dear to us, disappointment, and, in short, the generation of the five Skandhas, is sorrow.

The second of the Noble Truths, O Ascetics, is *The Cause of Sorrow*. This is *DESIRE*, which causes re-birth, connected with the inclination to pleasure, and the inclination to move from one life to another—that is, Earthly desire, Desire for life, and Desire that there should be no future state.

The Third of the Noble Truths, O Ascetics, is *The Cessation of Sorrow*;

only to be obtained by the entire abhorrence of that source of sorrow, the entire destruction of it and entire change from it—by avoiding every connection with it—by entire freedom from and disinclination for it.

The Fourth of the Noble Truths, O Ascetics, is *The Method of Attaining this Cessation of Sorrow*. This is the Sacred Eightfold Path of which I spake.

By five means, O Ascetics, have I seen these Truths: by the Mental eye, by Understanding, by Wisdom, by Science, and by Intuition. And what I have seen by all five means is this: That the first Great Truth is *Sorrow*, and this fact should be known to all, as it is known even now to me. That the second Great Truth is *The Cause of Sorrow*, and this cause should be vanquished by all, as it is even now by me. That the third Great Truth is *The Cessation of Sorrow*, and that this cessation should be attained by all, as it is attained even now by me. That the Fourth Great Truth is *The Method of Attaining the Cessation of Sorrow*, and that this method should be practiced by all, as it has been practiced even now by me.

All these things have I seen, O Ascetics, by the five means of which I spake. As long, O Ascetics, as the perception of the real and thus of the three aspects and the twelve kinds of wisdom in these four Noble Truths was not perfectly clear to me, so long, O Ascetics, I did not proclaim myself to the Devotees, Brahmans, Devas, or men, as the unquestionable and omniscient Buddha; but now that this perception has become perfectly clear to me, I do so proclaim myself. To me, O Ascetics, has this intuition come. My fruit of the Arahatsip has been undisturbed; this is my last birth: there will be no re-incarnation for me."

Thus spake the Blessed One, and the hearts of the five Ascetics were gladdened by His language. When this exposition was preached, the eyes of the venerable Kondanya were opened, and the infallible intuition of wisdom came upon him: and whatever of the source of sorrow remained in his heart was altogether destroyed. And

when the Devas of the earth heard the Blessed Lord, by his gracious teaching, set rolling the royal chariot wheel of the Kingdom of Righteousness, they sent up the good news with a shout of joy to the Devas of the sky; and they in their turn passed on the information to others, till this Wheel of the Law had rolled even to the furthest heavens. And a thrill of joy ran through all the worlds, and there arose a Light brighter than all the splendor of the Devas. Then the Blessed One rejoiced with great joy, and said, "Dost thou not now indeed know the truth, O Kondanya? Dost thou not now indeed know the Truth, O Kondanya?"

"DON'T."

Editor RAY.—It has become the fashion to publish short cautions on various subjects beginning with "Don't." I have seen a "Don't of Etiquette," a "Don't of Medicine," and some other "Don'ts." Would you kindly publish the enclosed "Don'ts?"

Yours in the Good Law,
SARAH JANE B.

Don't, when you meet a Buddhist, brag of the "glorious" Western civilization.

Don't call the Hindus Buddhists.

Don't fall into the vulgar error that Nirvana means annihilation.

Don't forget to master Olcott's "Buddhist Catechism."

Don't forget to make yourself familiar with Dasa's "Swedenborg the Buddhist," and Sinnett's "Esoteric Buddhism."

Don't try to persuade a Buddhist that the woman of the Occidental family is better off than the woman of the Oriental harem.

Don't forget that Purgatory, Heaven, and Hell have an end; and that Nirvana has no end.

Don't, like the ignorants about you, and contrary to the teachings of Buddhism, lay stress upon an existence of three-score years and ten.

Don't believe that every Chinese and Japanese you meet is a Buddhist.

Don't go to a Christian missionary, or author, to learn the Law of the Buddha.

Don't believe that every member of the Theosophical Society is a Buddhist.

Don't spout biblical quotations into the ears of a Buddhist.

Don't think that every teaching represented as Buddhist by Western scholars and members of the Theosophical Society is to be found in the Sacred Scriptures of Buddhism.

Don't take a man who prates about "God" and the "Word" for a Buddhist.

Don't pin your faith to a man who offers to teach you the way to Nirvana for a dollar a lesson.

Don't think that because a Buddhist ignores all gods—Jewish-Christian and Pagan—he ignores the Divine Life.

Don't fancy that the higher teachings of Buddhism can be grasped by an ordinary mind.

Don't believe that Buddhists "swarm in the streets of Boston."

Don't call every one who reads Buddhist books a Buddhist.

Don't be loud about the "intelligence" of a man who sends missionaries to convert Buddhists to Christianity.

Don't think that the abbots and monks of Buddhism are priests, and that the Order of Ascetics is a church.

Don't forget that REASON is the primary of Buddhism, and that sacred scriptures, monks, and authorities are secondary.

Don't think that a Buddhist monk ("priest!") or a nun may marry, eat flesh, and drink wine.

Don't be ashamed to give a copper (if this is all you can give) toward the spread of the Law of Righteousness.

Don't fancy that because you (or some Buddhist abbot, monk, or nun) have not seen an Arahant (a transcendent Buddhist saint) he does not exist.

Don't call every one born in a nominally Buddhist land a Buddhist.

Don't offer flesh, alcohol, or narcotics to a Buddhist.

Don't ask a Buddhist to accompany you to a prayer-meeting, a slaughter-house, a grog-shop, or any other bad place.

Don't think that because a Buddhist listens patiently to your scientific and religious notions he assents to them.

Don't believe in the "Buddhism" of one who does nothing toward the spread of the Buddha's Good Law.

Don't brag of Buddhism, but practice its precepts.

Don't for pity's sake, send your children to Christian schools, or to any place where Christian influence prevails.

Don't give your money toward "tamastas" and festivities, but toward the education of your children in the light of the Buddha's Good Law.

Don't show your love of the Good Law by the mere erection of Stupas but rather by the education of your boys in the light of the Good Law.

Don't call Madame H. P. Blavatsky a Buddhist or a Buddhaist, but a Budhist.

Don't, if you are a Prince, imitate the modern Emperor of Japan, but the ancient King Asoka of India.

[Don't forget that THE BUDDHIST RAY is the first journal ever published in Christendom devoted to the spread of the Good Law.]