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*Namō Tassa Bhagavato Arahato Sammā Sambuddhassa*

THE  
BUDDHIST CATECHISM

BY

HENRY S. OLCOTT

PRESIDENT-FOUNDER OF THE THEOSOPHICAL SOCIETY

*Approved and recommended for use in Buddhist schools by  
H. SUMANGALA, Pradhana Nayaka Sthavira, High  
Priest of Sripada and the Western Province and  
Principal of the Vidyodaya Parivena*

FORTY-FOURTH EDITION. (Corrected)

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1915

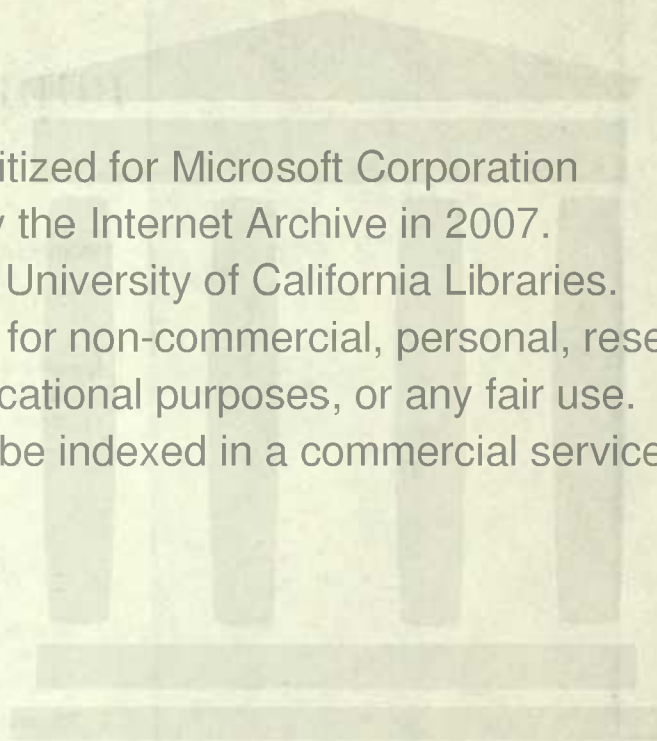
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Page # 181

#### DEDICATION

In token of respect and affection I dedicate to my counsellor and friend of many years, Hikkaduwe Sumangala, Pradhāna Nāyaka Sthavira and High Priest of Adam's Peak (Sripada) and the Western Province, *THE BUDDHIST CATECHISM*, in its revised form.

H. S. OLCOTT

Adyar, 1903.

1875  
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1877

1878  
1879  
1880  
1881  
1882

INDEX

In order to report and discuss the results of the  
work done during the year 1875, the following  
index is given. It contains the names of the  
places visited, the dates of the visits, and the  
names of the persons who accompanied the  
party.



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CERTIFICATE TO THE FIRST EDITION

VIÐYODAYA COLLEGE,

*Colombo, 7th July, 1881.*

I HEREBY certify that I have carefully examined the Sinhalese version of the Catechism prepared by Colonel H. S. Olcott, and that the same is in agreement with the Canon of the Southern Buddhist Church. I recommend the work to teachers in Buddhist schools, and to all others who may wish to impart information to beginners about the essential features of our religion.

H. SUMANGALA,

*High Priest of Sripada and Galle,  
and Principal of the Viḍyodaya  
Parivena.*

---

VIÐYODAYA COLLEGE,

*April 7, 1897.*

I HAVE gone over the thirty-third (English) edition of the Catechism, with the help of interpreters, and confirm my recommendation for its use in Buddhist schools.

H. SUMANGALA

MEMORANDUM TO THE DIRECTOR

Geological Survey

Washington, D. C.

I have the honor to acknowledge the receipt of your letter of the 10th inst. regarding the matter of the proposed extension of the boundary of the National Monument. The same has been referred to the proper authorities for their consideration.

I am, Sir, very respectfully,  
Your obedient servant,  
Wm. H. Wood

I have given the matter my personal attention and find that the same is being handled in the most proper manner possible. I am, Sir, very respectfully,  
Your obedient servant,  
Wm. H. Wood

Very truly yours,  
Wm. H. Wood

## PREFACE

TO THE THIRTY-THIRD EDITION

IN the working out of my original plan, I have added more questions and answers in the text of each new English edition of the Catechism, leaving it to its translators to render them into whichever of the other vernaculars they may be working in. The unpretending aim in view is to give so succinct and yet comprehensive a digest of Buddhist history, ethics and philosophy as to enable beginners to understand and appreciate the noble ideal taught by the Buddha, and thus make it easier for them to follow out the Dharma in its details. In the present edition a great many new questions and answers have been introduced, while the matter has been grouped within five categories, *viz.*: (1) The Life of the Buddha; (2) the Doctrine; (3) the Saṅgha, or monastic order; (4) a brief history of Buddhism, its Councils and propaganda; (5) some reconciliation of Buddhism with science. This, it is believed, will largely increase the value of the little book, and make it even more suitable for use in Buddhist schools, of which, in Ceylon, over one hundred have already been opened by the Sinhalese people under the general supervision of the Theosophical Society. In preparing this edition

FRERACH

THE THIRTIETH PART

In the morning out of my bedroom I saw a  
man standing at the door of my room  
and looking at me. I went down  
and found that he was a stranger  
and that he had come from the  
country of the Frerachs. He told  
me that he had been there for  
many years and that he had seen  
many things which were not  
to be seen elsewhere. He said  
that he had seen a great many  
things which were not to be  
seen elsewhere. He said that he  
had seen a great many things  
which were not to be seen  
elsewhere. He said that he had  
seen a great many things which  
were not to be seen elsewhere.

I have received valuable help from some of my oldest and best qualified Sinhalese colleagues. The original edition was gone over with me word by word, by that eminent scholar and bhikkhu, H. Sumangala, Praḍhāna Nāyaka, and the Assistant Principal of his Pāli College at Colombo, Hyeyantuduve Anunayaka Terunnanse; and the High Priest has also kindly scrutinised the present revision and given me invaluable points to embody. It has the merit, therefore, of being a fair presentation of the Buddhism of the "Southern Church," chiefly derived from first-hand sources. The Catechism has been published in twenty languages, mainly by Buddhists, for Buddhists.

H. S. O.

ADYAR, 17th May, 1897.

## PREFACE

TO THE THIRTY-SIXTH EDITION

THE popularity of this little work seems undiminished, edition after edition being called for. While the present one was in the press a second German edition, re-translated by the learned Dr. Erich Bischoff, was published at Leipzig, by the Griebens Co., and a third translation into French, by my old friend and colleague, Commandant D. A. Courmes, was being got ready at Paris. A fresh version in Sinhalese is also preparing at Colombo. It is very gratifying to a declared Buddhist like myself to read what so ripe a scholar as Mr. G. R. S. Mead, author of *Fragments of a Faith Forgotten*, *Pistis Sophia*, and many other works on Christian origins, thinks of the value of the compilation. He writes in the *Theosophical Review*: "It has been translated into no less than twenty different languages, and may be said without the faintest risk of contradiction, to have been the busiest instrument of Buddhist propaganda for many a day in the annals of that long somnolent dharma. The least that learned Buddhists of Ceylon can do to repay the debt of gratitude they owe to Colonel Olcott and other members of the Theosophical Society who have worked for them, is to bestir themselves to throw some light on their own origins and doctrines."

I have received valuable help from some of my oldest and best qualified English colleagues. The original edition was gone over with me word by word by the eminent scholar and Dáilín, H. Sweeney, Professor of Gaelic and the Assistant Principal of his Párlamint College at Coleraine, Derry. He has also kindly mentioned the present edition and given me invaluable points to consider. It has the most thorough of being a fair presentation of the English of the "Southern Standard", chiefly derived from first-hand sources. The Gaeilic has been handled in every language mainly by Búdhán, for Búdhán.

H. H. O.

LONDON, 11th May, 1905

FOREWORD

BY THE AUTHOR

The popularity of this little book is a very gratifying proof of the interest which has been taken in it since its first issue. It is a book which has been read and re-read by the many who have been kind enough to publish it for me. It is a book which has been read and re-read by the many who have been kind enough to publish it for me. It is a book which has been read and re-read by the many who have been kind enough to publish it for me. It is a book which has been read and re-read by the many who have been kind enough to publish it for me. It is a book which has been read and re-read by the many who have been kind enough to publish it for me.



I am afraid we shall have to wait long for this help to come from the Buddhist bhikkhus, almost the only learned men of Ceylon ; at least I have not been able during an intimate intercourse of twenty-two years, to arouse their zeal. It has always seemed to me incongruous that an American, making no claims at all to scholarship, should be looked to by the Sinhalese to help them teach the dharma to their children ; and as I believe I have said in an earlier edition, I only consented to write THE BUDDHIST CATECHISM after I had found that no bhikkhu would undertake it: Whatever its demerits, I can at least say that the work contains the essence of some 15,000 pages of Buddhist teaching that I have read in connexion with my work.

H. S. O.

ADYAR, 7th February, 1903.

## PREFACE

TO THE FORTIETH EDITION

THE popularity of this little work is proved by the constant demand for new editions, in English and other languages. In looking over the matter for the present edition, I have found very little to change or to add, for the work seems to present a very fair idea of the contents of Southern Buddhism ; and, as my object is never to write an extended essay on the subject, I resist the temptation to wander off into amplifications of details which, however interesting to the student of comparative religion, are useless in a rational scheme of elementary instruction.

The new Sinhalese version (38th edition) which is being prepared by my respected friend, D. B. Jayatilaka, Principal of Ananda (Buddhist) College, Colombo, is partly printed, but cannot be completed until he is relieved of some of the pressure upon his time. The Tamil version (41st edition) has been undertaken by the leaders of the Pañchama community of Madras, and will shortly issue from the press. The Spanish version (39th edition) is in the hands of my friend, Señor Xifré, and the French one (37th edition) in those of Commandant Courmes.

PREFACE

TO THE AMERICAN PEOPLE

The population of this State is rapidly increasing, and the constant demand for new volumes is rapidly increasing. In looking over the matter for the present edition, I have found very little to be done, but the work is so important to the people of this State, that I have felt it my duty to write an account of the progress of the work, and to describe the various volumes which have been published, and to state the reasons for the delay in publishing the new edition. It is my hope that this account will be of some service to the people of this State, and that it will induce them to purchase the new edition of the work, and to read it with interest and profit.

I am afraid we shall have to wait long for this help to come from the English people, since the only learned men of English, at least I have not seen since during an intimate intercourse of twenty-two years, to know their soul. It has always seemed to me inconceivable that an American, making no claims at all to scholarship, should be looked to by the English people to help them teach the elements to their children, and as I believe I have said in an earlier edition, I only consented to write the English Grammar after I had found that no English work undertaken in whatever its language, I can at least say that the work contains the essence of some 15,000 pages of English teaching, but I have read in connection with my work.

H. B. O.

London, 1801

So the work goes on, and by this unpretending agency the teachings of the Buddha Dharma are being carried throughout the world.

H. S. O.

ADYAR, *7th January, 1905.*

## PREFACE

TO THE FORTY-SECOND EDITION

THE writer of this Catechism has passed away from earth, but, before he left the body, he had arranged with the High Priest Sumangala to make some small corrections in the text. These are incorporated in the present edition by the High Priest's wish, expressed to me in Colombo, in November 1907.

I have not altered the numbering of the questions, as it might cause confusion in a class to change the numbers, if some pupils had the older editions and some the new.

ADYAR,  
17th February, 1908. }

ANNIE BESANT

PREPARED

BY THE AUTHOR

The writer of this Question has been very  
careful but cannot be held liable for any  
error in the High School Examination  
concerning in the text. There are many  
pages written for the High School  
to be in the hands of the students.  
I have not altered the handwriting  
of any of the answers. It is  
written in the hands of the  
author.

1912 Edition

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So the work goes on, and by this understanding  
among the teachers of the Bridge District the work  
carried throughout the year.

H. S. O.

1912, The January, 1901

## THE BUDDHIST CATECHISM

### PART I

#### THE LIFE OF THE BUDDHA

1. Question. *Of what religion<sup>1</sup> are you?*  
Answer. The Buddhist.

---

<sup>1</sup>The word "religion" is most inappropriate to apply to Buddhism which is not a religion, but a moral philosophy, as I have shown later on. But by common usage the word has been applied to all groups of people who profess a special moral doctrine, and is so employed by statisticians. The Sinhalese Buddhists have never yet had any conception of what Europeans imply in the etymological construction of the Latin root of this term. In their creed there is no such thing as a "binding" in the Christian sense—a submission to or merging of self in a Divine Being. *Agama* is their vernacular word to express their relation to Buddhism and the BUDDHA. It is pure Samskrit, and means "approach, or coming"; and as "*Buddha*" is enlightenment, the compound word by which they indicate Buddhism—*Buddhagama*—would be properly rendered as "an approach or coming to enlightenment," or possibly as a following of the Doctrine of SĀKYAMUNI. The missionaries, finding *Agama* ready to their hand, adopted it as the equivalent for "religion"; and Christianity is written by them *Christianagama*, whereas it should be *Christianibandhana*, for *bandhana* is the etymological equivalent for "religion". The name *Vibhajja vāda*—one who analyses—is another name given to a Buddhist, and *Aṭṭvayuvāḍi* is a third. With this explanation, I continue to employ under protest the familiar word when speaking of Buddhist philosophy, for the convenience of the ordinary reader.

THE BUDDHIST CATECHISM

SERIES I

FIFTH PART OF THE BUDDHIST

THE BUDDHIST CATECHISM  
PART I

THE BUDDHIST CATECHISM  
PART I

2. Q. *What is Buddhism?*

A. It is a body of teachings given out by the great personage known as the Buddha.

3. Q. *Is "Buddhism" the best name for this teaching?*

A. No; that is only a western term: the best name for it is *Bauddhā Dharmā*.

4. Q. *Would you call a person a Buddhist who had merely been born of Buddhist parents?*

A. Certainly not. A Buddhist is one who not only professes belief in the Buddha as the noblest of Teachers, in the Doctrine preached by Him, and in the Brotherhood of Arhats, but practises His precepts in daily life.

5. Q. *What is a male lay Buddhist called?*

A. An *Upāsaka*.

6. Q. *What a female?*

A. An *Upāsikā*.

7. Q. *When was this doctrine first preached?*

A. There is some disagreement as to the actual date, but according to the Sinhalese Scriptures it was in the year 2513 of the (present) Kali-Yuga.

8. Q. *Give the important dates in the last birth of the Founder?*

A. He was born under the constellation *Viśā* on a Tuesday in May, in the year 2478 (K.Y.); he retired to the jungle in the year 2506; became Buddha in 2513; and, passing out of the round of rebirths, entered *Paranirvāṇa* in the year 2558, aged

eighty years. Each of these events happened on a day of full moon, so all are conjointly celebrated in the great festival of the full-moon of the month *Wesak (Vaisākha)*, corresponding to the month of May.

9. Q. *Was the Buddha God?*

A. No. Buddha *Dharma* teaches no "divine" incarnation.

10. Q. *Was he a man?*

A. Yes; but the wisest, noblest and most holy being, who had developed himself in the course of countless births far beyond all other beings, the previous *Buddhas* alone excepted.

11. Q. *Were there other Buddhas before him?*

A. Yes; as will be explained later on.

12. Q. *Was Buddha his name?*

A. No. It is the name of a condition or state of mind, of the mind after it has reached the culmination of development.

13. Q. *What is its meaning?*

A. Enlightened; or, he who has the all-perfect wisdom. The *Pāli* phrase is *Sabbannu*, the One of Boundless Knowledge. In *Sanskṛit* it is *Sarvajña*.

14. Q. *What was the Buddha's real name then?*

A. *SIPPHĀRṬHA* was his royal name, and *GAUṬAMA*, or *GOṬAMA*, his family name. He was Prince of *Kapilavāstu* and belonged to the illustrious family of the *Okkāka*, of the Solar race.

15. Q. *Who were his father and mother?*

Q. What is the history of the Buddha?  
 A. It is a body of teachings given out by the great sage known as the Buddha.  
 Q. Is "Buddhism" the best name for this teaching?  
 A. No; that is only a western term; the best name for it is the "Dharma".  
 Q. Would you call a person a Buddhist who had merely been born of Buddhist parents?  
 A. Certainly not. A Buddhist is one who not only professes belief in the Buddha as the author of Teaching in the Dharma preached by him, and in the truthfulness of the Dharma, but practices the Dharma in daily life.  
 Q. What is a male lay Buddhist called?  
 A. An Uparika.  
 Q. What is a female?  
 A. An Uparika.  
 Q. What was the doctrine first preached?  
 A. There is some disagreement as to the actual date, but according to the Buddhist Scriptures it was in the year 543 B.C. (the year of the founding of the Republic of India).  
 Q. Give the important dates in the life of the Buddha.  
 A. He was born under the constellation Vaisakha on a Tuesday in 563, in the year 347 B.C. (B.C. 563), in the year 543 B.C. (B.C. 543), he came to the jungle in the year 533, he became a Buddha in 528, and passing out of the world of mortals, entered Parinirvana in the year 483, aged 80.

eight years. Each of these events happened on a day of full moon, so all are constantly celebrated in the great festival of the full moon of the month of Vesak (Vaisakha), corresponding to the month of May.

Q. How do the Buddhists differ?  
 A. The Buddha's Dharma teaches the Dharma of the Dharma.  
 Q. How do they differ?  
 A. They differ in the way they interpret the Dharma, who has developed their own views of the Dharma, but all agree that the Dharma is the same.  
 Q. How do they differ?  
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A. King Suddhodana and Queen Māyā, called Mahā Māyā.

16. Q. *What people did this King reign over?*

A. The Sākya; an Āryan tribe of Kṣhāṭṭriyas.

17. Q. *Where was Kapilavāstu?*

A. In India, one hundred miles north-east of the City of Benares, and about forty miles from the Himālaya mountains. It is situated in the Nepāl Terai. The city is now in ruins.

18. Q. *On what river?*

A. The Rohiṇī, now called the Kohana.

19. Q. *Tell me again when Prince Siddhārtha was born?*

A. Six hundred and twenty-three years before the Christian era.

20. Q. *Is the exact spot known?*

A. It is now identified beyond question. An archæologist in the service of the Government of India has discovered in the jungle of the Nepāl Terai a stone pillar erected by the mighty Buddhist sovereign, Asoka, to mark the very spot. The place was known in those times as the Lumbinī Garden.

21. Q. *Had the Prince luxuries and splendours like other Princes?*

A. He had; his father, the King, built him three magnificent palaces—for the three Indian seasons—the cold, the hot, and the rainy—of nine, five, and three stories respectively, and handsomely decorated.

22. Q. *How were they situated?*

A. Around each palace were gardens of the most beautiful and fragrant flowers, with fountains of spouting water, the trees full of singing birds, and peacocks strutting over the ground.

23. Q. *Was he living alone?*

A. No; in his sixteenth year he was married to the Princess Yasodharā, daughter of the King Suprabuddha. Many beautiful maidens, skilled in dancing and music, were also in continual attendance to amuse him.

24. Q. *How did he get his wife?*

A. In the ancient Kṣhāṭṭriya or warrior fashion, by overcoming all competitors in games and exercises of skill and prowess, and then selecting Yasodharā out of all the young princesses, whose fathers had brought them to the tournament or *mela*.

25. Q. *How, amid all this luxury, could a Prince become all-wise?*

A. He had such natural wisdom that when but a child he seemed to understand all arts and sciences almost without study. He had the best teachers, but they could teach him nothing that he did not seem to comprehend immediately.

26. Q. *Did he become Buddha in his splendid palaces?*

A. No. He left all and went alone into the jungle.

27. Q. *Why did he do this?*

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 three staves respectively, and...  
 the gold, the bat, and the...  
 these magnificent...  
 A He had, he...  
 other...  
 21 Q Had the...  
 in those times as the...  
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 20 Q Is the...  
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A. To discover the cause of our sufferings and the way to escape from them.

28. Q. *Was it not selfishness that made him do this?*

A. No; it was boundless love for all beings that made him devote himself to their good.

29. Q. *But how did he acquire this boundless love?*

A. Throughout numberless births and æons of years he had been cultivating this love, with the unfaltering determination to become a Buddha.

30. Q. *What did he this time relinquish?*

A. His beautiful palaces, his riches, luxuries and pleasures, his soft beds, fine dresses, rich food, and his kingdom; he even left his beloved wife and only son, Rāhula.

31. Q. *Did any other man ever sacrifice so much for our sake?*

A. Not one in this present world-period: this is why Buddhists so love him, and why good Buddhists try to be like him.

32. Q. *But have not many men given up all earthly blessings, and even life itself, for the sake of their fellow-men?*

A. Certainly. But we believe that this surpassing unselfishness and love for humanity showed themselves in his renouncing the bliss of Nirvāṇa countless ages ago, when he was born as the Brāhmaṇa Sumeḍha, in the time of Dīpāṅkara Buddha: he had then reached the stage where he might have entered

Nirvāṇa, had he not loved mankind more than himself. This renunciation implied his voluntarily enduring the miseries of earthly lives until he became Buddha, for the sake of teaching all beings the way to emancipation and to give rest to the world.

33. Q. *How old was he when he went to the jungle?*

A. He was in his twenty-ninth year.

34. Q. *What finally determined him to leave all that men usually love so much and go to the jungle?*

A. A Deva<sup>1</sup> appeared to him when driving out in his chariot, under four impressive forms, on four different occasions.

35. Q. *What were these different forms?*

A. Those of a very old man broken down by age, of a sick man, of a decaying corpse, and of a dignified hermit.

36. Q. *Did he alone see these?*

A. No, his attendant, Channa, also saw them.

37. Q. *Why should these sights, so familiar to everybody, have caused him to go to the jungle?*

A. We often see such sights: he had not seen them, so they made a deep impression on his mind.

38. Q. *Why had he not also seen them?*

A. The Brāhmaṇa astrologers had foretold at his birth that he would one day resign his kingdom and become a BUDDHA. The King, his father, not wishing to lose an heir to his kingdom, had carefully prevented his seeing any sights that might suggest to him

<sup>1</sup> See the definition of *deva* given later.

A. To discover the cause of our sufferings  
and the way to escape from them.

28 Q. Was it not necessary that we should  
live?

A. No; it was necessary for all things  
that made him devote himself to their good.

29 Q. But how did he express this beautiful love?

A. Throughout his whole life and soon of  
years he had been cultivating this love with the  
unflinching determination to become a Buddha.

30 Q. What did he do to attain this  
A. His beautiful palace, his robes, jewelry  
and pleasure, his soft beds, his dainties, rich food,  
and his kingdom; he even left his beloved wife and  
only son, Rahula.

31 Q. Did any other man ever sacrifice so much  
for our sake?

A. Not man in the present world-period. This is  
why Buddhists revere him, and why good Buddhists  
try to be like him.

32 Q. But how did he give up all earthly  
possessions, and even his flesh, for the sake of their  
future good?

A. Certainly. But we believe that this unpar-  
alleled resolution and love for humanity showed them-  
selves in his renouncing the bliss of Nirvana countless  
ages ago when he was born as the Indian  
prince, in the time of King Bimbisara. He had  
then reached the stage when he might have entered

the stage had he not loved mankind more than his-  
self. This renunciation marked the voluntary end of  
the mission of earthy life, and he became  
Buddha, for the sake of teaching all beings the way  
to emancipation and to give rest to the world.

33 Q. How did he give rest to the world?  
A. He came to his present world again.

34 Q. What family did he have in  
his present world?  
A. A family, appeared to him in his present  
world in his present world, but he had no family, no  
children, no wife, no son, no daughter.

35 Q. What was his family?  
A. There was no family, no children, no wife, no  
son, no daughter, no family.

36 Q. How did he give rest to the world?  
A. He came to his present world again.

37 Q. How did he give rest to the world?  
A. He came to his present world again.

38 Q. How did he give rest to the world?  
A. He came to his present world again.

39 Q. How did he give rest to the world?  
A. He came to his present world again.

40 Q. How did he give rest to the world?  
A. He came to his present world again.

41 Q. How did he give rest to the world?  
A. He came to his present world again.

42 Q. How did he give rest to the world?  
A. He came to his present world again.

43 Q. How did he give rest to the world?  
A. He came to his present world again.

44 Q. How did he give rest to the world?  
A. He came to his present world again.

human misery and death. No one was allowed even to speak of such things to the Prince. He was almost like a prisoner in his lovely palaces and flower gardens. They were surrounded by high walls, and inside everything was made as beautiful as possible, so that he might not wish to go and see the sorrow and distress that are in the world.

39. Q. *Was he so kind-hearted that the King feared he might really wish to leave everything for the world's sake?*

A. Yes; he seems to have felt for all beings so strong a pity and love as that.

40. Q. *And how did he expect to learn the cause of sorrow in the jungle?*

A. By removing far away from all that could prevent his thinking deeply of the causes of sorrow and the nature of man.

41. Q. *How did he escape from the palace?*

A. One night, when all were asleep, he arose, took a last look at his sleeping wife and infant son; called Channa, mounted his favourite white horse Kanthaka, and rode to the palace gate. The *Devas* had thrown a deep sleep upon the King's guard who watched the gate, so that they could not hear the noise of the horse's hoofs.

42. Q. *But the gate was locked, was it not?*

A. Yes; but the *Devas* caused it to open without the slightest noise, and he rode away into the darkness.

43. Q. *Whither did he go?*

A. To the river Anomā, a long way from Kapilavāstu.

44. Q. *What did he then do?*

A. He sprang from his horse, cut off his beautiful hair with his sword, put on the yellow dress of an ascetic, and giving his ornaments and horse to Channa, ordered him to take them back to his father, the King.

45. Q. *What then?*

A. He went afoot towards Rājagṛha, the capital city of King Bimbisāra, of Magadha.

46. Q. *Who visited him there?*

A. The King with his whole Court.<sup>1</sup>

46a. Q. *Thence whither did he go?*

A. To Uruvela, near the present Mahābōdhi Temple at Buddha Gayā.

47. Q. *Why did he go there?*

A. In the forests were hermits—very wise men, whose pupil he afterwards became, in the hope of finding the knowledge of which he was in search.

48. Q. *Of what religion were they?*

A. The Hindū religion: they were Brāhmanas.<sup>2</sup>

49. Q. *What did they teach?*

<sup>1</sup> For an admirable account of this interview consult Dr. Paul Carus' *Gospel of Buddha*, page 20, *et seq.*

<sup>2</sup> The term Hindū, once a contemptuous term, used by the Musalmāns to designate the people of Sindh, whom they conquered, is now used in an ecclesiastical sense.

human misery and death. No one was allowed even to speak of such things to the Prince. He was always like a prisoner in his lovely palace and those gardens. They were surrounded by high walls, and inside everything was made as beautiful as possible, so that he might not wish to go out and see the sorrow and distress that was in the world.

III. Q. How is he so lonely-hearted, then the King? Answer: He might easily wish to have everything for the world's sake?

A. Yes, he seems to have felt for all things as though a boy and boy as that.

III. Q. And how did he expect to have the crown of sorrow in the night?

A. By thinking far away from all that would prevent his thinking deeply of the causes of sorrow and the nature of pain.

III. Q. How did he escape from the palace?

A. One night when all were asleep he stole out a last look at his sleeping wife and turned out of the garden. He entered his favourite wine house, Kanakata, and went to the balcony gate. The Queen had thrown a heap sleep upon the King's guard who watched the gate, so that they could not hear the noise of the horse's hoofs.

III. Q. But the gate was locked, was it not?

A. Yes, but the Queen caused it to open without the slightest noise and he rode away into the darkness.

III. Q. How did he get?

A. To the river, passed a long way from Kanakata.

III. Q. What did he do there?

A. He spent some time in the garden of the beautiful girl with the red and white flowers. He was of an heroic and gentle nature and he was a true friend to the poor and the weak.

III. Q. How did he get to the river?

A. He went to the garden of the beautiful girl with the red and white flowers.

III. Q. How did he get to the river?

A. He went to the garden of the beautiful girl with the red and white flowers.

III. Q. How did he get to the river?

A. He went to the garden of the beautiful girl with the red and white flowers.

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III. Q. How did he get to the river?

A. He went to the garden of the beautiful girl with the red and white flowers.

III. Q. How did he get to the river?

A. He went to the garden of the beautiful girl with the red and white flowers.

A. That by severe penances and torture of the body a man may acquire perfect wisdom.

50. Q. *Did the Prince find this to be so?*

A. No; he learned their systems and practised all their penances, but he could not thus discover the cause of human sorrow and the way to absolute emancipation.

51. Q. *What did he then do?*

A. He went away into the forest near Uruvela, and spent six years in deep meditation, undergoing the severest discipline in mortifying his body.

52. Q. *Was he alone?*

A. No; five Brāhman companions attended him.

53. Q. *What were their names?*

A. Kondañña, Bhaddiya, Vappa, Mahānāma, and Assaji.

54. Q. *What plan of discipline did he adopt to open his mind to know the whole truth?*

A. He sat and meditated, concentrating his mind upon the higher problems of life, and shutting out from his sight and hearing all that was likely to interrupt his inward reflections.

55. Q. *Did he fast?*

A. Yes, through the whole period. He took less and less food and water until, it is said, he ate scarcely more than one grain of rice or of sesamum seed each day.

56. Q. *Did this give him the wisdom he longed for?*

A. No. He grew thinner and thinner in body and fainter in strength until, one day, as he was slowly walking about and meditating, his vital force suddenly left him and he fell to the ground unconscious.

57. Q. *What did his companions think of that?*

A. They fancied he was dead; but after a time he revived.

58. Q. *What then?*

A. The thought came to him that knowledge could never be reached by mere fasting or bodily suffering, but must be gained by the opening of the mind. He had just barely escaped death from self-starvation, yet had not obtained the Perfect Wisdom. So he decided to eat, that he might live at least long enough to become wise.

59. Q. *Who gave him food?*

A. He received food from Sujatā, a nobleman's daughter, who saw him sitting at the foot of a nyagrodha (banyan) tree. He arose, took his alms-bowl, bathed in the river Nerañjarā, ate the food, and went into the jungle.

60. Q. *What did he do there?*

A. Having formed his determination after these reflections, he went at evening to the Bōdhi, or Asvattha tree, where the present Mahābōdhi Temple stands.

61. Q. *What did he do there?*

A. He determined not to leave the spot until he attained perfect wisdom.





62. Q. *At which side of the tree did he seat himself?*

A. The side facing the east.<sup>1</sup>

63. Q. *What did he obtain that night?*

A. The knowledge of his previous births, of the causes of rebirths, and of the way to extinguish desires. Just before the break of the next day his mind was entirely opened, like the full-blown lotus flower; the light of supreme knowledge, or the Four Truths, poured in upon him. He had become BUDDHA—the Enlightened, the all-knowing—the *Sarvajña*.

64. Q. *Had he at last discovered the cause of human misery?*

A. At last he had. As the light of the morning sun chases away the darkness of night, and reveals to sight the trees, fields, rocks, seas, rivers, animals, men and all things, so the full light of knowledge rose in his mind, and he saw at one glance the causes of human suffering and the way to escape from them.

65. Q. *Had he great struggles before gaining this perfect wisdom?*

A. Yes, mighty and terrible struggles. He had to conquer in his body all those natural defects and

<sup>1</sup> No reason is given in the canonical books for the choice of this side of the tree, though an explanation is to be found in the popular legends upon which the books of Bishop Bigandet and other European commentators are based. There are always certain influences coming upon us from the different quarters of the sky. Sometimes the influence from one quarter will be best, sometimes that from another quarter. But the Buddha thought that the perfected man is superior to all extraneous influences.

human appetites and desires that prevent our seeing the truth. He had to overcome all the bad influences of the sinful world around him. Like a soldier fighting desperately in battle against many enemies, he struggled: like a hero who conquers, he gained his object, and the secret of human misery was discovered.

66. Q. *What use did he make of the knowledge thus gained?*

A. At first he was reluctant to teach it to the people at large.

67. Q. *Why?*

A. Because of its profound importance and sublimity. He feared that but few people would understand it.

68. Q. *What made him alter this view?*<sup>1</sup>

A. He saw that it was his duty to teach what he had learnt as clearly and simply as possible, and trust to the truth impressing itself upon the popular mind in proportion to each one's individual Karma. It was the only way of salvation, and every being had an equal right to have it pointed out to him. So he determined to begin with his five late companions, who had abandoned him when he broke his fast.

69. Q. *Where did he find them?*

A. In the deer-park at Isipatana, near Benares..

70. Q. *Can the spot be now identified?*

<sup>1</sup> The ancient story is that the God Brahmā himself implored him not to withhold the glorious truth.

Q. At which side of the tree did he see the light?

A. The side facing the east.  
Q. What did he obtain that night?

A. The knowledge of his previous birth, of the causes of spirits, and of the way to extinguish them. Just before the break of the next day his mind was entirely opened, like the fall-blown lotus flower; the light of supreme knowledge, or the "Ved" light, poured in upon him. He had become "Brahma"—the Enlightened, the All-knowing—the "Gods."

Q. Had he not discovered the cause of human misery?

A. At last he had. As the light of the morning sun chased away the darkness of night, and revealed to sight the trees, fields, rocks, rivers, animals, men and all things, so the full light of knowledge rose in his mind, and he saw at once the true causes of human suffering and the way to escape from them.

Q. Had he found the origin of the human body?

A. Yes, he had, and he had also discovered the way to escape from it.

Q. How did he escape from it?

A. He had discovered the way to escape from it.

Q. How did he escape from it?

A. He had discovered the way to escape from it.

Q. How did he escape from it?

A. He had discovered the way to escape from it.

Q. How did he escape from it?

A. He had discovered the way to escape from it.

Q. How did he escape from it?

A. He had discovered the way to escape from it.

Q. How did he escape from it?

A. He had discovered the way to escape from it.

Q. How did he escape from it?

A. He had discovered the way to escape from it.

A. Yes, a partly ruined stūpa, or dagoba, is still standing on that very spot.

71. Q. *Did those five companions readily listen to him?*

A. At first, no; but so great was the spiritual beauty of his appearance, so sweet and convincing his teaching, that they soon turned and gave him the closest attention.

72. Q. *What effect did this discourse have upon them?*

A. The aged Kondañña, one who "understood" (*Anna*), was the first to lose his prejudices, accept the Buddha's teaching, become his disciple, and enter the Path leading to Arhatship. The other four soon followed his example.

73. Q. *Who were his next converts?*

A. A rich young layman, named Yasa, and his father, a wealthy merchant. By the end of three months the disciples numbered sixty persons.

74. Q. *Who were the first women lay disciples?*

A. The mother and wife of Yasa.

75. Q. *What did the Buddha do at that time?*

A. He called the disciples together, gave them full instructions, and sent them out in all directions to preach his doctrine.

76. Q. *What was the essence of it?*

<sup>1</sup> Brāhmanism not being offered to non-Hindūs, Buddhism is consequently, the oldest missionary religion in the world. The early missionaries endured every hardship, cruelty, and persecution, with unflinching courage.

A. That the way of emancipation lies in leading the holy life and following the rules laid down, which will be explained later on.

77. Q. *Tell me what name he gave to this course of life?*

A. The Noble Eightfold Path.

78. Q. *How is it called in the Pāli language?*

A. *Ariyo atthangiko maggo.*

79. Q. *Whither did the Buddha then go?*

A. To Uruvela.

80. Q. *What happened there?*

A. He converted a man named Kāshyapa, renowned for his learning and teacher of the Jatilas, a great sect of fire-worshippers, all of whom became also his followers.

81. Q. *Who was his next great convert?*

A. King Bimbisāra, of Magadha.

82. Q. *Which two of the Buddha's most learned and beloved disciples were converted at about this time?*

A. Sāriputra and Moggallāna, formerly chief disciples of Sañjaya, the ascetic.

83. Q. *For what did they become renowned?*

A. Sāriputra for his profound learning (*Prajña*), Moggallāna for his exceptional spiritual powers (*Iddhi*).

84. Q. *Are these wonder-working powers miraculous?*

A. No, but natural to all men and capable of being developed by a certain course of training.

10 A. That the way of man's redemption lies in leading the body life and following the inner life down which will be explained later on.

27. Q. Tell me what man's way is in the world of light?

A. The noble knightly path.

28. Q. What is the noble knightly path?

A. The path of chivalry.

29. Q. How does the knightly path lead to the kingdom of heaven?

A. The knightly path leads to the kingdom of heaven by the way of chivalry.

30. Q. What is the noble knightly path?

A. The noble knightly path is the path of chivalry.

31. Q. How does the noble knightly path lead to the kingdom of heaven?

A. The noble knightly path leads to the kingdom of heaven by the way of chivalry.

32. Q. What is the noble knightly path?

A. The noble knightly path is the path of chivalry.

33. Q. How does the noble knightly path lead to the kingdom of heaven?

A. The noble knightly path leads to the kingdom of heaven by the way of chivalry.

34. Q. What is the noble knightly path?

A. The noble knightly path is the path of chivalry.

35. Q. How does the noble knightly path lead to the kingdom of heaven?

A. The noble knightly path leads to the kingdom of heaven by the way of chivalry.

36. Q. What is the noble knightly path?

A. The noble knightly path is the path of chivalry.

37. Q. How does the noble knightly path lead to the kingdom of heaven?

A. The noble knightly path leads to the kingdom of heaven by the way of chivalry.

11 A. Yes, a partly refined silver or degree in will beaming on that very spot.

VI. Q. Did those five companions really follow him?

A. At first, no; but as time went on the spiritual beauty of his appearance, so sweet and comforting his teaching, that they soon turned and gave him the closest attention.

27. Q. What effect did the disciples have upon them?

A. The aged Kabbalist, one who "understood" (knew) was the first to lose his position, except the teacher's teaching, because the disciples, and enter the truth leading to salvation. The other last soon followed his example.

28. Q. Who were his most devoted?

A. A rich young lawyer, named Yusef, and his father, a wealthy merchant. By the end of three months the disciples numbered sixty persons.

29. Q. How were the first seven his disciples?

A. The mother and wife of Yusef.

30. Q. What did the disciples do at that time?

A. He called the disciples together, gave them full instructions, and sent them out in all directions to preach his doctrine.

31. Q. What was the name of his?

A. His name was Jesus.

32. Q. How did the disciples feel about his teaching?

A. They were all amazed and glorified in him, and they were all praising him for the many signs and wonders which he was doing among them.

33. Q. What was the result of his teaching?

A. The result of his teaching was that many of the people were coming to him, and he was teaching them in the synagogues, and they were all praising him for the many signs and wonders which he was doing among them.

34. Q. How did the people feel about his teaching?

A. They were all amazed and glorified in him, and they were all praising him for the many signs and wonders which he was doing among them.

35. Q. What was the result of his teaching?

A. The result of his teaching was that many of the people were coming to him, and he was teaching them in the synagogues, and they were all praising him for the many signs and wonders which he was doing among them.

36. Q. How did the people feel about his teaching?

A. They were all amazed and glorified in him, and they were all praising him for the many signs and wonders which he was doing among them.

37. Q. What was the result of his teaching?

A. The result of his teaching was that many of the people were coming to him, and he was teaching them in the synagogues, and they were all praising him for the many signs and wonders which he was doing among them.

38. Q. How did the people feel about his teaching?

A. They were all amazed and glorified in him, and they were all praising him for the many signs and wonders which he was doing among them.

39. Q. What was the result of his teaching?

A. The result of his teaching was that many of the people were coming to him, and he was teaching them in the synagogues, and they were all praising him for the many signs and wonders which he was doing among them.

85. Q. *Did the Buddha hear again from his family after leaving them?*

A. Oh yes, seven years later, while he was living at Rājagṛha, his father, King Suddhoḍana, sent a message to request him to come and let him see him again before he died.

86. Q. *Did he go?*

A. Yes. His father went with all his relatives and ministers to meet him and received him with great joy.

87. Q. *Did he consent to resume his old rank?*

A. No. In all sweetness he explained to his father that the Prince Siddhārtha had passed out of existence, as such, and was now changed into the condition of a Buddha, to whom all beings were equally akin and equally dear. Instead of ruling over one tribe or nation, like an earthly king, he, through his Dharma, would win the hearts of all men to be his followers.

88. Q. *Did he see Yasodharā and his son Rāhula?*

A. Yes. His wife, who had mourned for him with deepest love, wept bitterly. She also sent Rāhula to ask him to give him his inheritance, as the son of a prince.

89. Q. *What happened?*

A. To one and all he preached the Dharma as the cure for all sorrows. His father, son, wife, Ānanda (his half-brother), Devadatta (his cousin and brother-in-law), were all converted and became

his disciples. Two other famous ones were Anuruddha, afterwards a great metaphysician, and Upāli, a barber, afterwards the greatest authority on *Vinaya*. Both of these gained great renown.

90. Q. *Who was the first Bhikkhuni?*

A. Prajāpatī, the aunt and foster-mother of Prince Siddhārtha. With her, Yasodharā and many other ladies were admitted into the Order as *Bhikkhunis* or female devotees.

91. Q. *What effect did the taking up of the religious life by his sons, Siddhartha and Ananda, his nephew, Devadatta, his son's wife, Yasodharā, and his grandson, Rāhula, have upon the old King Suddhoḍana?*

A. It grieved him much and he complained to the Buddha, who then made it a rule of the Order that no person should thenceforth be ordained without the consent of his parents if alive.

92. Q. *Tell me about the fate of Devadatta?*

A. He was a man of great intelligence and rapidly advanced in the knowledge of the Dharma, but being also extremely ambitious, he came to envy and hate the Buddha, and at last plotted to kill him. He also influenced Ajātasatru, son of King Binbisāra, to murder his noble father, and to become his—Devadatta's—disciple.

93. Q. *Did he do any injury to the Buddha?*

A. Not the least, but the evil he plotted against him recoiled upon himself, and he met with an awful death.

the situation. The other things were done  
with a view to the general interest of the  
State, and the Government was not to be  
troubled with the details of the  
administration.

Q. What was the result of the  
policy pursued by the Government?

A. The result was that the  
Government was able to maintain the  
peace and order of the State, and to  
bring about a general improvement in the  
condition of the people.

Q. How did the Government  
manage to do this?

A. The Government managed to do this  
by a judicious use of the resources of the  
State, and by a firm adherence to the  
principles of justice and equity.

Q. What were the principal  
causes of the success of the  
Government?

A. The principal causes of the success  
of the Government were the wisdom and  
firmness of its policy, and the loyalty  
and courage of its people.

Q. How did the Government  
manage to maintain the  
peace and order of the State?

A. The Government managed to maintain  
the peace and order of the State by a  
firm adherence to the principles of  
justice and equity, and by a judicious  
use of the resources of the State.

Q. Did the Emperor have any  
other children?

A. Oh yes, there were many other  
children, but the Emperor was very  
fond of the one who was born to him  
and to his wife.

Q. Did the Emperor have any  
other children?

A. Yes, his father was very fond of  
him, and he was very kind to him,  
and he was very kind to him,  
and he was very kind to him.

Q. Did the Emperor have any  
other children?

A. No, he had no other children,  
but he was very kind to his  
children, and he was very kind to his  
children, and he was very kind to his  
children.

Q. Did the Emperor have any  
other children?

A. Yes, his wife was very kind to  
him, and he was very kind to her,  
and he was very kind to her,  
and he was very kind to her.

Q. Did the Emperor have any  
other children?

A. To me, he was the Emperor,  
and he was very kind to me,  
and he was very kind to me,  
and he was very kind to me.

Q. Did the Emperor have any  
other children?

A. Yes, his father was very kind to  
him, and he was very kind to him,  
and he was very kind to him,  
and he was very kind to him.

94. Q. *For how many years was the Buddha engaged in teaching?*

A. Forty-five years, during which time he preached a great many discourses. His custom and that of his disciples was to travel and preach during the eight dry months, but during the season of *Wās*—the rains—he and they would stop in the pānsulas and vihāras which had been built for them by various kings and other wealthy converts.

95. Q. *Which were the most famous of these buildings?*

A. Jetāvanārāma; Veluvanārāma; Pubbārāma; Nigroḍhārāma and Isipatanārāma.

96. Q. *What kind of people were converted by him and his disciples?*

A. People of all ranks, nations and castes; rājas and coolies, rich and poor, mighty and humble, the illiterate and the most learned. His doctrine was suited to all.

97. Q. *Give some account of the decease of the Buddha?*

A. In the forty-fifth season after his attaining Buddhahood, on the full-moon day of May, knowing that his end was near, he came at evening to Kusināgāra, a place about one hundred and twenty miles from Benares. In the sāla grove of the Mallas, the Uparvartana of Kusināgāra, between two sāla trees, he had his bedding spread with the head towards the north according to the ancient custom. He lay

upon it, and with his mind perfectly clear, gave his final instructions to his disciples and bade them farewell.

98. Q. *Did he also make new converts in those last tours?*

A. Yes, a very important one, a great Brāhmaṇa paṇḍit named Subhadrā. He had also preached to the Mallya princes and their followers.

99. Q. *At day-break what happened?*

A. He passed into the interior condition of *Samādhi* and thence into *Nirvāṇa*.

100. Q. *What were his last words to his disciples?*

A. "Bhikkhus," he said, "I now impress it upon you, the parts and powers of man must be dissolved. Work out your salvation with diligence."

101. Q. *What convincing proof have we that the Buddha, formerly Prince Siddhārtha, was a historical personage?*

A. His existence is apparently as clearly proved as that of any other character of ancient history.

102. Q. *Name some of the proofs?*

A. (1) The testimony of those who personally knew him.

(2) The discovery of places and the remains of buildings mentioned in the narrative of his time.

(3) The rock-inscriptions, pillars and dagobas made in memory of him by sovereigns who

Q. How long were the disciples engaged in teaching?

A. Forty-five years, during which time he preached a great many discourses. His custom and that of his disciples was to travel and preach during the night day months, but during the season of the rains—be and they would stop in the mountains and cities which had been built for them by various kings and other wealthy countries.

Q. Which were the most famous of these buildings?

A. Jeruzalem, Jerusalem, Paphos, Sidon, Tyre, and others.

Q. What kind of people were converted by him and his disciples?

A. People of all ranks, nations and castes; men and women, rich and poor, mighty and humble, the Greeks and the most learned. His doctrine was asked to all.

Q. Give some account of the descent of the Holy Spirit.

A. In the forty-fifth year after his raising up from the dead, on the full-moon day of May, knowing that his end was near, he came at evening to Kain-gram a place about one hundred and twenty miles from Jerusalem. In the rain-groves of the Malles, the Upanishads of Kaingram, between two hills, there he had his bedding spread with the head towards the north according to the ancient custom. He lay

upon it, and with his hands together thus, gave his final instructions to his disciples and left them free.

Q. Did he also write any works as he went away?

A. Yes, a very important one, a sacred text, which he wrote in his own hand, and which he presented to his disciples before he departed.

Q. Is it agreed that he wrote it?

A. He passed into the unknown world, and his disciples and others were left in doubt.

Q. What were his words, as he went away?

A. He said, "I have now written to you all that I have seen and heard, and I have now written it down for you. I have now written it down for you, and I have now written it down for you. I have now written it down for you, and I have now written it down for you."

Q. How long did he live after he wrote it?

A. He lived for some time, and then he died, and his disciples were left in doubt.

Q. How long did he live after he wrote it?

A. He lived for some time, and then he died, and his disciples were left in doubt.



were near enough to his time to be able to verify the story of his life.

(4) The unbroken existence of the Saṅgha which he founded, and their possession of the facts of his life transmitted from generation to generation from the beginning.

(5) The fact that in the very year of his death and at various times subsequently, conventions and councils of the Saṅgha were held, for the verification of the actual teachings of the Founder, and the handing down of those verified teachings from teacher to pupil, to the present day.

(6) After his cremation his relics were divided among eight kings and a stūpa was erected over each portion. The portion given to King Ajātaśatru, and by him covered with a stūpa at Rājagṛha, was taken, less than two centuries later, by the Emperor Asoka and distributed throughout his Empire. He, of course, had ample means of knowing whether the relics were those of the Buddha or not, since they had been in charge of the royal house of Patna from the beginning.

(7) Many of the Buddha's disciples, being Arhats and thus having control over their vital powers, must have lived to great ages, and there was nothing to have prevented two or three of them, in succession to each other, to have covered the whole period between the death of the Buddha and the reign of Asoka, and thus to have enabled the latter to get from his

contemporary every desired attestation of the fact of the Buddha's life.<sup>1</sup>

(8) The "Mahāvansa," the best authenticated ancient history known to us, records the events of Sinhalese history to the reign of King Vijaya, 543 B.C.—almost the time of the Buddha—and gives most particulars of his life, as well as those of the Emperor Asoka and all other sovereigns related to Buddhist history.

103. Q. *By what names of respect is the Buddha called?*

A. Sākyamuni (the Sākya Sage); Sākya-Simha (the Sākyan Lion); Sugata (the Happy One); Satthta (the Teacher); Jina (the Conqueror); Bhagavaṭ (the Blessed One); Lokanāṭha (the Lord of the World); Sarvajña (the Omniscient One); Dharmarāja (the King of Truth); Tathāgata (the Great Being), etc.

<sup>1</sup> At the Second Council there were two pupils of Ananda, consequently centenarians, while in Asoka's Council there were pupils of those pupils.

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## PART II

## THE DHARMA OR DOCTRINE

106. Q. *What is the meaning of the word Buddha?*

A. The enlightened, or he who has the perfect wisdom.

107. Q. *You have said that there were other Buddhas before this one?*

A. Yes; our belief is that, under the operation of eternal causation, a Buddha takes birth at intervals, when mankind have become plunged into misery through ignorance, and need the wisdom which it is the function of a Buddha to teach. (See also Q. 11.)

108. Q. *How is a Buddha developed?*

A. A person, hearing and seeing one of the Buddhas on earth, becomes seized with the determination so to live that at some future time, when he shall become fitted for it, he also will be a Buddha for the guiding of mankind out of the cycle of rebirth.

109. Q. *How does he proceed?*

A. Throughout that birth and every succeeding one, he strives to subdue his passions, to gain

wisdom by experience, and to develop his higher faculties. He thus grows by degrees wiser, nobler in character, and stronger in virtue, until, finally, after numberless re-births he reaches the state when he can become Perfected, Enlightened, All-wise, the ideal Teacher of the human race.

110. Q. *While this gradual development is going on throughout all these births, by what name do we call him?*

A. Bōdhisat, or Bōdhisattva. Thus the Prince Siddhārtha Gautama was a Bōdhisattva up to the moment when, under the blessed Bōdhi tree at Gayā, he became Buddha.

111. Q. *Have we any account of his various rebirths as a Bōdhisattva?*

A. In the *Jātakatthakathā*, a book containing stories of the Bōdhisattva's reincarnations, there are several hundred tales of that kind.

112. Q. *What lesson do these stories teach?*

A. That a man can carry, throughout a long series of reincarnations, one great, good purpose which enables him to conquer bad tendencies and develop virtuous ones.

113. Q. *Can we fix the number of reincarnations through which a Bōdhisattva must pass before he can become a Buddha?*

A. Of course not: that depends upon his natural character, the state of development to which he has arrived when he forms the resolution to become a Buddha, and other things.

...in the same way as the sun is the source of light and heat, and the moon is the source of light, so the teacher is the source of knowledge and wisdom for his disciples.

106 Q. What is the meaning of the word 'Charma'?

A. The enlightenment, or he who has the perfect wisdom.

107 Q. You have said that Charma is the source of knowledge for his disciples.

A. Yes; our belief is that under the operation of several causes, a Charma takes birth as a teacher, who manifests his wisdom through his words, and thus the students work through his ignorance, and thus the teacher works through his wisdom.

108 Q. How is a Charma developed?

A. A person, having and seeing one of the Charmas or saints, becomes united with the Charma, and thus he also will be a Charma for the benefit of mankind.

109 Q. How does he proceed?

A. Throughout his life and every moment, he strives to reduce his passions, to gain control over his senses, and to attain to the highest state of wisdom.

THE CHARMA OR DOCTRINE

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114. Q. *Have we a way of classifying Bōdhisattvas? If so, explain it.*

A. Bōdhisattvas—the future Buddhas—are divided into three classes.

115. Q. *Proceed. How are these three kinds of Bōdhisattvas named?*

A. Pannādhika, or Udghatitajña—“he who attains least quickly”; Saddhādhika, or Vipachitajña—“he who attains less quickly”; and Viryādhika, or Gneyya—“he who attains quickly”. The Pannādhika Bōdhisattvas take the course of Intelligence; the Saddhādhika take the course of Faith; the Viryādhika take the course of energetic Action. The first is guided by Intelligence and does not hasten; the second is full of Faith, and does not care to take the guidance of Wisdom; and the third never delays to do what is good. Regardless of the consequences to himself, he does it when he sees that it is best that it should be done.

116. Q. *When our Bōdhisattva became Buddha, what did he see was the cause of human misery? Tell me in one word.*

A. Ignorance (*Avidyā*).

117. Q. *Can you tell me the remedy?*

A. To dispel Ignorance and become wise (*Prājña*).

118. Q. *Why does ignorance cause suffering?*

A. Because it makes us prize what is not worth prizing, grieve when we should not grieve,

consider real what is not real but only illusionary, and pass our lives in the pursuit of worthless objects, neglecting what is in reality most valuable.

119. Q. *And what is that which is most valuable?*

A. To know the whole secret of man's existence and destiny, so that we may estimate at no more than their actual value this life and its relations; and so that we may live in a way to ensure the greatest happiness and the least suffering for our fellow-men and ourselves.

120. Q. *What is the light that can dispel this ignorance of ours and remove all sorrows?*

A. The knowledge of the “Four Noble Truths,” as the Buddha called them.

121. Q. *Name these Four Noble Truths?*

- A. 1. The miseries of evolutionary existence resulting in births and deaths, life after life.  
 2. The cause productive of misery, which is the selfish desire, ever renewed, of satisfying one's self, without being able ever to secure that end.  
 3. The destruction of that desire, or the estranging of one's self from it.  
 4. The means of obtaining this destruction of desire.

122. Q. *Tell me some things that cause sorrow?*

A. Birth, decay, illness, death, separation from objects we love, association with those who are repugnant, craving for what cannot be obtained.

consider that what is the real and only thing that  
and that we have in the power of our own hands  
regarding what is to be done in the future.

1. The first of these is the fact that we are  
existence and death, as well as the fact that we  
more than these things, and that we are not  
and that we are not in a position to do anything  
but to follow the course of our own nature  
and ourselves.

2. The second of these is the fact that we are  
1. The first of these is the fact that we are  
existence and death, as well as the fact that we  
more than these things, and that we are not  
and that we are not in a position to do anything  
but to follow the course of our own nature  
and ourselves.

3. The third of these is the fact that we are  
1. The first of these is the fact that we are  
existence and death, as well as the fact that we  
more than these things, and that we are not  
and that we are not in a position to do anything  
but to follow the course of our own nature  
and ourselves.

4. The fourth of these is the fact that we are  
1. The first of these is the fact that we are  
existence and death, as well as the fact that we  
more than these things, and that we are not  
and that we are not in a position to do anything  
but to follow the course of our own nature  
and ourselves.

5. The fifth of these is the fact that we are  
1. The first of these is the fact that we are  
existence and death, as well as the fact that we  
more than these things, and that we are not  
and that we are not in a position to do anything  
but to follow the course of our own nature  
and ourselves.

6. The sixth of these is the fact that we are  
1. The first of these is the fact that we are  
existence and death, as well as the fact that we  
more than these things, and that we are not  
and that we are not in a position to do anything  
but to follow the course of our own nature  
and ourselves.

7. The seventh of these is the fact that we are  
1. The first of these is the fact that we are  
existence and death, as well as the fact that we  
more than these things, and that we are not  
and that we are not in a position to do anything  
but to follow the course of our own nature  
and ourselves.

116 Q. How on a map of changing positions  
can it be explained.

A. Position—the future position—was  
divided into three classes.

117 Q. How are these three kinds of  
positions named?

A. Position, or Position—be who  
states first quickly? Position, or Position  
—the who states last quickly? and Position  
or Position—be who states last quickly? The first  
states Position take the course of Position;  
the Position take the course of Position; the  
Position take the course of Position. The  
first is guided by Position and that is the  
second is still in Position and that is the  
the Position of Position; and the third is the  
to do what is good. Position of the Position  
to himself, he does it when he sees that it is best that it  
should be done.

118 Q. What are Position—be who  
states first quickly? Position, or Position  
—the who states last quickly? and Position  
or Position—be who states last quickly? The first  
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the Position of Position; and the third is the  
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should be done.

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second is still in Position and that is the  
the Position of Position; and the third is the  
to do what is good. Position of the Position  
to himself, he does it when he sees that it is best that it  
should be done.

120 Q. Can you tell me the meaning?

A. To find Position and become who  
(3-0-0)

121 Q. Why does Position mean referring?

A. Because it makes us know what is not  
worth doing, gives when we should not do  
it.

123. Q. *Do these differ with each individual?*

A. Yes: but all men suffer from them in degree.

124. Q. *How can we escape the sufferings which result from unsatisfied desires and ignorant cravings?*

A. By complete conquest over, and destruction of, this eager thirst for life and its pleasures, which causes sorrow.

125. Q. *How may we gain such a conquest?*

A. By following the Noble Eight-fold Path which the Buddha discovered and pointed out.

126. Q. *What do you mean by that word: what is this Noble Eight-fold Path? (For the Pāli name see Q. 79.)*

A. The eight parts of this path are called *aṅgas*. They are: 1. Right Belief (as to the law of Causation, or *Karma*); 2. Right Thought; 3. Right Speech; 4. Right Action; 5. Right Means of Livelihood; 6. Right Exertion; 7. Right Remembrance and Self-discipline; 8. Right Concentration of Thought. The man who keeps these *aṅgas* in mind and follows them will be free from sorrow and ultimately reach salvation.

127. Q. *Can you give a better word for salvation?*

A. Yes, emancipation.

128. Q. *Emancipation, then, from what?*

A. Emancipation from the miseries of earthly existence and of rebirths, all of which are due to ignorance and impure lusts and cravings.

129. Q. *And when this salvation or emancipation is attained, what do we reach?*

A. NIRVĀṆA.

130. Q. *What is Nirvāṇa?*

A. A condition of total cessation of changes, of perfect rest, of the absence of desire and illusion and sorrow, of the total obliteration of everything that goes to make up the physical man. Before reaching Nirvāṇa man is constantly being reborn; when he reaches Nirvāṇa he is born no more.

131. Q. *Where can be found a learned discussion of the word Nirvāṇa and a list of the other names by which the old Pāli writers attempt to define it?*

A. In the famous *Dictionary of the Pāli Language*, by the late Mr. R. C. Childers, is a complete list.<sup>1</sup>

132. Q. *But some people imagine that Nirvāṇa is some sort of heavenly place, a Paradise. Does Buddhism teach that?*

A. No. When Kūṭadanta asked the Buddha "Where is Nirvāṇa," he replied that it was "wherever the precepts are obeyed".

133. Q. *What causes us to be reborn?*

A. The unsatisfied selfish desire (Skt., *tr̥ṣṇā*; Pāli, *taṇhā*) for things that belong to the state of personal existence in the material world. This

<sup>1</sup> Mr. Childers takes a highly pessimistic view of the Nirvāṇic state, regarding it as annihilation. Later students disagree with him.

190 Q. And what does the doctrine of transmigration  
of souls mean to you?

A. Reincarnation.

191 Q. What is Karma?

A. A condition of rebirth or a change  
of perfect soul, of the spirit of man, and of his  
and errors, in the total obliteration of everything  
that goes to make up the physical man, but  
reaching Karma, which is a spiritual law, which  
when he reaches Karma, he is reborn.

192 Q. What is Karma? Is it a law of  
the soul, or is it a law of the body?

A. It is a law of the soul, and it is a law  
of Karma, for the soul is the Karma.

193 Q. How is Karma different from Karma?  
Karma is Karma, and Karma is Karma.

A. Karma is Karma, and Karma is Karma.  
-What is Karma? Karma is Karma.

194 Q. How is Karma different from Karma?  
Karma is Karma, and Karma is Karma.

A. Karma is Karma, and Karma is Karma.  
Karma is Karma, and Karma is Karma.

195 Q. How is Karma different from Karma?  
Karma is Karma, and Karma is Karma.

196 Q. Do these differ with each individual?  
A. Yes, but all men suffer from them in  
degrees.

197 Q. How can we escape the suffering which  
results from material desires and physical passions?

A. By complete conquest over, and destruc-  
tion of this ego, which for life and its pleasures, which  
causes sorrow.

198 Q. How may we gain such a conquest?  
A. By following the Noble Eightfold Path  
which the Buddha discovered and pointed out.

199 Q. What do you mean by that word? What  
is the Noble Eightfold Path? (For the full name see  
Q. 200.)

A. The eight parts of this path are called  
right: They are: 1. Right Belief (as to the law of  
Karma, or Karma); 2. Right Thought; 3. Right  
Speech; 4. Right Action; 5. Right Means of Liv-  
elihood; 6. Right Effort; 7. Right Meditation;  
and 8. Right Concentration. The man who keeps these eight in mind  
and follows them will be free from sorrow and  
ultimately reach salvation.

200 Q. Can you give a better name for salvation?  
A. Yes, emancipation.

201 Q. Emancipation, then, from what?  
A. Emancipation from the miseries of earthly  
existence and its rebirth, all of which are due to  
ignorance and impure love and craving.



unquenched thirst for physical existence (*bhāva*) is a force, and has a creative power in itself so strong that it draws the being back into mundane life.

134. Q. *Are our rebirths in any way affected by the nature of our unsatisfied desires?*

A. Yes; and by our individual merits or demerits.

135. Q. *Does our merit or demerit control the state, condition or form in which we shall be re-born?*

A. It does. The broad rule is that if we have an excess of merit we shall be well and happily born the next time; if an excess of demerit, our next birth will be wretched and full of suffering.

136. Q. *One chief pillar of Buddhist doctrine is, then, the idea that every effect is the result of an actual cause, is it not?*

A. It is; of a cause either immediate or remote.

137. Q. *What do we call this causation?*

A. Applied to individuals, it is Karma, that is, action. It means that our own actions or deeds bring upon us whatever of joy or misery we experience.

138. Q. *Can a bad man escape from the outworkings of his Karma?*

A. The *Dhammapaḍa* says: "There exists no spot on the earth, or in the sky, or in the sea, neither is there any in the mountain-clefts, where an (evil) deed does not bring trouble (to the doer)."

139. Q. *Can a good man escape?*

A. As the result of deeds of peculiar merit, a man may attain certain advantages of place, body, environment and teaching in his next stage of progress, which ward off the effects of bad Karma and help his higher evolution.

140. Q. *What are they called?*

A. *Gaṇi Sampatṭi*, *Upādhi Sampatṭi*, *Kāla Sampatṭi* and *Payoga Sampatṭi*.

141. Q. *Is that consistent or inconsistent with common sense and the teachings of modern science?*

A. Perfectly consistent: there can be no doubt of it.

142. Q. *May all men become Buddhas?*

A. It is not in the nature of every man to become a Buddha; for a Buddha is developed only at long intervals of time, and seemingly, when the state of humanity absolutely requires such a teacher to show it the forgotten Path to Nirvāṇa. But every being may equally reach Nirvāṇa, by conquering Ignorance and gaining Wisdom.

143. Q. *Does Buddhism teach that man is reborn only upon our earth?*

A. As a general rule that would be the case, until he had evolved beyond its level; but the inhabited worlds are numberless. The world upon which a person is to have his next birth, as well as the nature of the rebirth itself, is decided by the preponderance of the individual's merit or demerit.

155. Q. What is the difference between the physical and the mental?

A. The physical is that which can be measured and weighed, and the mental is that which cannot be measured and weighed.

156. Q. What is the difference between the physical and the mental?

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157. Q. What is the difference between the physical and the mental?

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159. Q. What is the difference between the physical and the mental?

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160. Q. What is the difference between the physical and the mental?

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undoubtedly that for physical science (Galen) is a force, and has a creative power in itself so strong that it drives the being back into existence.

161. Q. How can we explain the fact that the nature of our mental activities is different from that of our physical activities?

A. The fact that the nature of our mental activities is different from that of our physical activities is due to the fact that the mind is not a material substance, but a spiritual substance.

162. Q. How can we explain the fact that the nature of our mental activities is different from that of our physical activities?

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In other words, it will be controlled by his attractions, as science would describe it; or by his Karma, as we, Buddhists, would say.

144. Q. *Are there worlds more perfectly developed, and others less so than our Earth?*

A. Buddhism teaches that there are whole *Sakwalas*, or systems of worlds, of various kinds, higher and lower, and also that the inhabitants of each world correspond in development with itself.

145. Q. *Has not the Buddha summed up his whole doctrine in one gāthā, or verse?*

A. Yes.

146. Q. *Repeat it?*

A. *Sabba pāpassa akaraṇam,  
Kusalassa upasampadā  
Sachitta pariyo dapanam—  
Eṭam Buddhānusāsanam.*

“To cease from all evil actions,

To generate all that is good,

To cleanse one's mind :

This is the constant advice of the  
Buddhas.”

147. Q. *Have the first three of these lines any very striking characteristics?*

A. Yes: the first line embodies the whole spirit of the *Vinaya Pitaka*, the second that of the *Sutta*, the third that of the *Abhidhamma*. They comprise only eight Pāli words, yet, as the dew-drop

reflects the stars, they sparkle with the spirit of all the Buddha Dharma.

148. Q. *Do these precepts show that Buddhism is an active or a passive religion?*

A. To “cease from sin” may be called passive, but to “get virtue” and “to cleanse one's own heart,” or mind, are altogether *active* qualities. Buddha taught that we should not merely not be evil, but that we should be *positively* good.

149. Q. *Who or what are the “Three Guides”<sup>1</sup> that a Buddhist is supposed to follow?*

A. They are disclosed in the formula called the *Tisarāṇa*: “I follow Buddha as my Guide: I follow the Law as my Guide: I follow the Order as my Guide.” These three *are*, in fact, the Buddha Dharma.

<sup>1</sup> *Saraṇam*. Wijesinha Mudaliar writes me: “This word has been hitherto very inappropriately and erroneously rendered *Refuge*, by European Pāli scholars, and thoughtlessly so accepted by native Pāli scholars. Neither Pāli etymology nor Buddhist philosophy justifies the translation. *Refuge*, in the sense of a *fleeing back* or a *place of shelter*, is quite foreign to true Buddhism, which insists on every man working out his own emancipation. The root *Sr* in *Samskr̥t* (*sara* in Pāli) means to move, to go; so that *Saraṇam* would denote a moving, or he or that which goes before or with another—a Guide or Helper. I construe the passage thus: *Gachchāmi*, I go, *Buddham*, to Buddha *Saraṇam*, as my Guide. The translation of the *Tisarāṇa* as the “Three Refuges,” has given rise to much misapprehension, and has been made by anti-Buddhists a fertile pretext for taunting Buddhists with the absurdity of taking refuge in non-entities and believing in unrealities. The term *refuge* is more applicable to *Nirvāna*, of which *Saraṇam* is a synonym. The High Priest Sumaṅgala also calls my attention to the fact that the Pāli root *Sara* has the secondary meaning of killing, or that which destroys. *Buddham saraṇam gachchhāmi* might thus be rendered “I go to Buddha, the Law, and the Order, as the destroyers of my fears—the first by his preaching, the second by its axiomatic truth, the third by their various examples and precepts.”

regards the fact, they should still be open to all the higher classes.

144 Q. Do you think that the higher classes are not a separate class?

A. The "higher classes" are not a separate class, but in "the future" and in "the present" we must be in mind to recognize the fact that we should not be able to do so, but we should be gradually good.

145 Q. How do you think the "higher classes" should be treated?

A. They are treated in the present as well as in the future. I believe that in the future, the higher classes will be treated as well as in the present.

146 Q. How do you think the "higher classes" should be treated in the future?

In other words it will be controlled by its own nature, as a woman would describe it, as by his nature, as we should describe it.

147 Q. Do you think that the higher classes are not a separate class?

A. The higher classes are not a separate class, but in "the future" and in "the present" we must be in mind to recognize the fact that we should not be able to do so, but we should be gradually good.

148 Q. How do you think the "higher classes" should be treated?

A. They are treated in the present as well as in the future. I believe that in the future, the higher classes will be treated as well as in the present.

149 Q. How do you think the "higher classes" should be treated in the future?

A. They are treated in the present as well as in the future. I believe that in the future, the higher classes will be treated as well as in the present.

150 Q. How do you think the "higher classes" should be treated in the future?

A. They are treated in the present as well as in the future. I believe that in the future, the higher classes will be treated as well as in the present.

150. Q. *What does he mean when repeating this formula.*

A. He means that he regards the Buddha as his all-wise Teacher, Friend and Exemplar; the Law, or Doctrine, as containing the essential and immutable principles of Justice and Truth and the path that leads to the realisation of perfect peace of mind on earth; and the Order—as the teachers and exemplars of that excellent Law taught by Buddha.

151. Q. *But are not some of the members of this "Order" men intellectually and morally inferior?*

A. Yes; but we are taught by the Buddha that only those who diligently attend to the Precepts, discipline their minds, and strive to attain or have attained one of the eight stages of holiness and perfection, constitute his "Order". It is expressly stated that the Order referred to in the "Tisarāṇa" refers to the "Atthā Ariya Puggala"—the Noble Ones who have attained one of the eight stages of perfection. The mere wearing of yellow robes, or even ordination, does *not* of itself make a man pure or wise or entitle him to reverence.

152. Q. *Then it is not such unworthy bhikkhus as they, whom the true Buddhist would take as his guides?*

A. Certainly not.

153. Q. *What are the five observances, or universal precepts, called the Pañca Sila, which are imposed on the laity in general?*

A. They are included in the following formula, which Buddhists repeat publicly at the vihāras (temples):

I observe the precept to refrain from destroying the life of beings.

I observe the precept to refrain from stealing.

I observe the precept to abstain from unlawful sexual intercourse.<sup>1</sup>

I observe the precept to refrain from falsehood.

I observe the precept to abstain from using intoxicants.

154. Q. *What strikes the intelligent person on reading these Silas?*

A. That one who observes them strictly must escape from every cause productive of human misery. If we study history we shall find that it has all sprung from one or another of these causes.

155. Q. *In which Silas is the far-seeing wisdom of the Buddha most plainly shown?*

A. In the first, third and fifth; for the taking of life, sensuality, and the use of intoxicants, cause at least ninety-five per cent of the sufferings among men.

<sup>1</sup> This qualified form refers, of course, to laymen who only profess to keep five precepts: a Bhikkhu must observe strict celibacy. So, also, must the laic who binds himself to observe eight of the whole ten Precepts for specified periods; during these periods he must be celibate. The five Precepts were laid down by Buddha for all people. Though one may not be a Buddhist, yet the five and eight Precepts may profitably be observed by all. It is the taking of the "Three Refuges" that constitutes one a Buddhist.

They are invited to the following... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

I observe the passage in relation to... (faint text)

101. Q. What does he mean when speaking the... (faint text)

A. He means that he regards the... (faint text)

as the... (faint text)

law, or... (faint text)

principles of... (faint text)

both... (faint text)

of... (faint text)

and... (faint text)

102. Q. But we are not sure of the... (faint text)

"Order" was... (faint text)

A. Yes, but we are... (faint text)

that only... (faint text)

thinking... (faint text)

attained... (faint text)

of the... (faint text)

perfect... (faint text)

stated... (faint text)

where... (faint text)

156. Q. *What benefits does a man derive from the observance of these Precepts?*

A. He is said to acquire more or less merit according to the manner and time of observing the precepts, and the number observed; that is, if he observes only one precept, violating the other four, he acquires the merit of the observance of that precept only; and the longer he keeps that precept the greater will be the merit. He who keeps all the precepts inviolate will cause himself to have a higher and happier existence hereafter.

157. Q. *What are the other observances which it is considered meritorious for the laity as such to undertake voluntarily to keep?*

A. The *Atthāṅga Sila*, or the Eightfold Precept, which embraces the five above enumerated (omitting the word "unlawful" in the third), with three additional; *viz*:

I observe the precept to abstain from eating at an unseasonable time.

I observe the precept to abstain from dancing, singing, music and unbecoming shows, and from the use of garlands, scents, perfumes, cosmetics, ointments, and ornaments.

I observe the precept to abstain from using high and broad beds.

The seats and couches here referred to are those used by the worldly-minded for the sake of pleasure and sensual enjoyment. The celibate should avoid these.

158. Q. *How would a Buddhist describe true merit?*

A. There is no great merit in any merely outward act; all depends upon the inward motive that provokes the deed.

159. Q. *Give an example?*

A. A rich man may expend lakhs of rupees in building *dāgobas* or *vihāras*, in erecting statues of Buddha, in festivals and processions, in feeding priests, in giving alms to the poor, or in planting trees, digging tanks, or constructing rest-houses by the roadside for travellers, and yet have comparatively little merit if it be done for display, or to hear himself praised by men, or for any other selfish motives. But he who does the least of these things with a kind motive, such as love for his fellow-men, gains great merit. A good deed done with a bad motive benefits others, but not the doer. One who approves of a good deed when done by another shares in the merit, *if his sympathy is real, not pretended*. The same rule applies to evil deeds.

160. Q. *But which is said to be the greatest of all meritorious actions?*

A. The *Dhammapada* declares that the merit of disseminating the Dharma, the Law of Righteousness, is greater than that of any other good work.

161. Q. *What books contain all the most excellent wisdom of the Buddha's teachings?*

A. The three collections of books called *Tripitakas* or "Three Baskets".

100. Q. How should a syllogism be constructed?  
 A. There is no fixed rule in any case; it is determined by the nature of the subject and the object.

101. Q. Give an example.  
 A. A man may be said to be a man.

In building a syllogism, it is necessary to observe the following rules: 1. The terms must be clearly defined. 2. The middle term must be common to both premises. 3. The conclusion must follow necessarily from the premises. 4. The premises must be true. 5. The conclusion must be true. 6. The syllogism must be valid. 7. The syllogism must be sound. 8. The syllogism must be cogent. 9. The syllogism must be convincing. 10. The syllogism must be persuasive. 11. The syllogism must be effective. 12. The syllogism must be successful. 13. The syllogism must be profitable. 14. The syllogism must be useful. 15. The syllogism must be valuable. 16. The syllogism must be precious. 17. The syllogism must be rare. 18. The syllogism must be unique. 19. The syllogism must be extraordinary. 20. The syllogism must be remarkable. 21. The syllogism must be wonderful. 22. The syllogism must be marvelous. 23. The syllogism must be amazing. 24. The syllogism must be astonishing. 25. The syllogism must be incredible. 26. The syllogism must be unbelievable. 27. The syllogism must be unbelievable. 28. The syllogism must be unbelievable. 29. The syllogism must be unbelievable. 30. The syllogism must be unbelievable.

102. Q. How should a syllogism be constructed?  
 A. There is no fixed rule in any case; it is determined by the nature of the subject and the object.

103. Q. Give an example.  
 A. A man may be said to be a man.

104. Q. How should a syllogism be constructed?  
 A. There is no fixed rule in any case; it is determined by the nature of the subject and the object.

105. Q. Give an example.  
 A. A man may be said to be a man.

106. Q. How should a syllogism be constructed?  
 A. There is no fixed rule in any case; it is determined by the nature of the subject and the object.

107. Q. Give an example.  
 A. A man may be said to be a man.

108. Q. How should a syllogism be constructed?  
 A. There is no fixed rule in any case; it is determined by the nature of the subject and the object.

109. Q. Give an example.  
 A. A man may be said to be a man.

110. Q. How should a syllogism be constructed?  
 A. There is no fixed rule in any case; it is determined by the nature of the subject and the object.

111. Q. Give an example.  
 A. A man may be said to be a man.

112. Q. How should a syllogism be constructed?  
 A. There is no fixed rule in any case; it is determined by the nature of the subject and the object.

113. Q. Give an example.  
 A. A man may be said to be a man.

114. Q. How should a syllogism be constructed?  
 A. There is no fixed rule in any case; it is determined by the nature of the subject and the object.



162. Q. *What are the names of the three Pitakas, or groups of books?*

A. The *Vinaya Pitaka*, the *Suṭṭa Pitaka* and the *Abhidhamma Pitaka*.

163. Q. *What do they respectively contain?*

A. The first contains all that pertains to morality and the rules of discipline for the government of the Saṅgha, or Order; the second contains instructive discourses on ethics applicable to all; the third explains the psychological teachings of the Buddha, including the twenty-four transcendental laws explanatory of the workings of Nature.

164. Q. *Do Buddhists believe these books to be inspired, or revealed by a Divine Being?*

A. No; but they revere them as containing all the parts of that most Excellent Law, by the knowing of which man may break through the trammels of *Samsāra*.

165. Q. *In the whole text of the three Pitakas how many words are there?*

A. Dr. Rhys-Davids estimates them at 1,752,800.

166. Q. *When were the Pitakas first reduced to writing?*

A. In 88-76 B.C., under the Sinhalese King, Wattagamini, or three hundred and thirty years after the Paranirvāṇa of the Buddha.

167. Q. *Have we reason to believe that all the discourses of the Buddha are known to us?*

A. Probably not, and it would be strange if they were. Within the forty-five years of his public life he must have preached many hundreds of discourses. Of these, in times of war and persecution, many must have been lost, many scattered to distant countries, and many mutilated. History says that enemies of the Buddha Dharma burnt piles of our books as high as a coco-nut tree.

168. Q. *Do Buddhists consider the Buddha as one who by his own virtue can save us from the consequence of our individual sins?*

A. Not at all. Man must emancipate himself. Until he does that he will continue being born over and over and over again—the victim of ignorance, the slave of unquenched passions.

169. Q. *What, then, was the Buddha to us, and all other beings?*

A. An all-seeing, all-wise Counsellor; one who discovered the safe path and pointed it out; one who showed the cause of, and the only cure for, human suffering. In pointing to the road, in showing us how to escape dangers, he became our Guide. He is to us like one leading a blind man across a narrow bridge over a swift and deep stream and so saving his life.

170. Q. *If we were to try to represent the whole spirit of the Buddha's doctrine by one word, which word should we choose?*

A. Justice.

102. Q. What are the names of the three Princes or groups of Princes?

A. The Young Princes, the Middle Princes and the Elders Princes.

103. Q. What do they respectively contain?

A. The first contains all that pertains to morality and the rules of discipline for the Government of the Empire, or Order; the second contains instructive discourses on ethics applicable to all; the third explains the psychological teachings of the Buddha, including the twenty-four transcendental laws expounded by the writings of Jaina.

104. Q. Do Buddhist believe their books to be inspired or revealed by a Divine Being?

A. No, but they regard them as containing all the parts of that most illustrious Law, by the knowing of which man may reach through the transcripts of Samsara.

105. Q. In the whole text of the three Princes how many words are there?

A. Dr. Hogg-Jarvis estimates them at 1,737,600.

106. Q. Where were the Princes first reduced to writing?

A. In 88-70 BC, under the Emperor Han Wattenan, or then handed and thirty years after the Partition of the Buddha.

107. Q. How do you come to believe that all the discourses of the Buddha are known to us?

A. Probably not, and it would be strange if they were. Within the forty-five years of his public life he must have preached some hundreds of discourses. Of these, in those of one and two volumes, many must have been lost, and many more in the number of the Buddha's time as they were found as a common text.

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112. Q. Do Buddhist believe their books to be inspired or revealed by a Divine Being?

A. No, but they regard them as containing all the parts of that most illustrious Law, by the knowing of which man may reach through the transcripts of Samsara.

171. Q. *Why?*

A. Because it teaches that every man gets, under the operations of unerring KARMA, exactly that reward or punishment which he has deserved, no more and no less. No good deed or bad deed, however trifling, and however secretly committed, escapes the evenly-balanced scales of Karma.

172. Q. *What is Karma?*<sup>1</sup>

A. A causation operating on the moral, as well as on the physical and other planes. Buddhists say there is no miracle in human affairs: what a man sows that he must and will reap.

173. Q. *What other good words have been used to express the essence of Buddhism?*

A. Self-culture and universal love.

174. Q. *What doctrine ennobles Buddhism, and gives it its exalted place among the world's religions?*

A. That of *Mitṭa* or *Maitreya*—compassionate kindness. The importance of this doctrine is more-over emphasised in the giving of the name "Maitri" (the Compassionate One), to the coming Buddha.

175. Q. *Were all these points of Doctrine that you have explained meditated upon by the Buddha near the Bo-tree?*

<sup>1</sup> Karma is defined as the sum total of a man's actions. The law of Cause and Effect is called the *Patice a Samuppada Dhamma*. In the *Anguttara Nikaya* the Buddha teaches that my action is my possession, my action is my inheritance, my action is the womb which bears me, my action is my relative, my action is my refuge.

A. Yes, these and many more that may be read in the Buddhist Scriptures. The entire system of Buddhism came to his mind during the Great Enlightenment.

176. Q. *How long did the Buddha remain near the Bo-tree?*

A. Forty-nine days.

177. Q. *What do we call the first discourse preached by the Buddha—that which he addressed to his five former companions?*

A. The *Dhammacakka-ppavaṭṭana sūṭṭa*—the Sūtra of the Definition of the Rule of Doctrine.<sup>1</sup>

178. Q. *What subjects were treated by him in this discourse?*

A. The "Four Noble Truths," and the "Noble Eightfold Path". He condemned the extreme physical mortification of the ascetics, on the one hand, and the enjoyment of sensual pleasures on the other; pointing out and recommending the Noble Eightfold Path as the Middle Path.

179. Q. *Did the Buddha hold with idol-worship?*

<sup>1</sup> After the appearance of the first edition, I received from one of the ablest Pāli scholars of Ceylon, the late L. Corneille Wijesinha, Esq., Mudaliar of Matale, what seems a better rendering of *Dhammacakka-ppavaṭṭana* than the one previously given; he makes it "The Establishment of the Reign of Law". Professor Rhys-Davids prefers, "The Foundation of the Kingdom of Righteousness". Mr. Wijesinha writes me: "You may use 'Kingdom of Righteousness,' too, but it savours more of dogmatic theology than of philosophic ethics. *Dhammacakkappavaṭṭana sūṭṭam* is the discourse entitled 'The Establishment of the Reign of Law'." Having shown this to the High Priest, I am happy to be able to say that he assents to Mr. Wijesinha's rendering.

A. Yes, there are many more that may be read in the Buddhist scriptures. The entire system of Buddhism came to his mind during the Great Enlightenment.

116. Q. How long did he meditate before he attained enlightenment?

B. Four.

A. Four months.

117. Q. How long did he meditate before he was freed by the Buddha-ideal, and is this the same as the former enlightenment?

A. The first enlightenment was the attainment of the noble truth, and the second was the attainment of the noble truth.

118. Q. How long did he meditate before he attained enlightenment?

A. Four months.

119. Q. How long did he meditate before he attained enlightenment?

A. Four months.

120. Q. How long did he meditate before he attained enlightenment?

A. Four months.

121. Q. How long did he meditate before he attained enlightenment?

A. Four months.

122. Q. How long did he meditate before he attained enlightenment?

A. Four months.

123. Q. How long did he meditate before he attained enlightenment?

A. Four months.

124. Q. How long did he meditate before he attained enlightenment?

A. Four months.

125. Q. How long did he meditate before he attained enlightenment?

A. Four months.

126. Q. How long did he meditate before he attained enlightenment?

A. Four months.

127. Q. How long did he meditate before he attained enlightenment?

A. Four months.

128. Q. How long did he meditate before he attained enlightenment?

A. Four months.

129. Q. How long did he meditate before he attained enlightenment?

A. Four months.

130. Q. How long did he meditate before he attained enlightenment?

A. Four months.

131. Q. How long did he meditate before he attained enlightenment?

A. Four months.

A. He did not; he opposed it. The worship of gods, demons, trees, etc., was condemned by the Buddha. External worship is a fetter that one has to break if he is to advance higher.

180. Q. *But do not Buddhists make reverence before the statue of the Buddha, his relics, and the monuments enshrining them?*

A. Yes, but not with the sentiment of the idolater.

181. Q. *What is the difference?*

A. Our Pagan brother not only takes his images as visible representations of his unseen God or gods, but the refined idolater, in worshipping, considers that the idol contains in its substance a portion of the all-pervading divinity.

182. Q. *What does the Buddhist think?*

A. The Buddhist reverences the Buddha's statue and the other things you have mentioned, only as mementoes of the greatest, wisest, most benevolent and compassionate man in this world-period (Kalpa). All races and people preserve, treasure up, and value the relics and mementoes of men and women who have been considered in any way great. The Buddha, to us, seems more to be revered and beloved than any one else, by every human being who knows sorrow.

183. Q. *Has the Buddha himself given us something definite upon this subject?*

A. Certainly. In the *Mahā Pari-Nirvāṇa Sutta* he says that emancipation is attainable only by

leading the Holy life, according to the Noble Eight-fold Path, not by eternal worship (*āmisā pūjā*), nor by adoration of himself, or of another, or of any image.

184. Q. *What was the Buddha's estimate of ceremonialism?*

A. From the beginning, he condemned the observance of ceremonies and other external practices, which only tend to increase our spiritual blindness and our clinging to mere lifeless forms.

185. Q. *What as to controversies?*

A. In numerous discourses he denounced this habit as most pernicious. He prescribed penances for Bhikkhus who waste time and weaken their higher intuitions in wrangling over theories and metaphysical subtleties.

186. Q. *Are charms, incantations, the observance of lucky hours and devil-dancing a part of Buddhism?*

A. They are positively repugnant to its fundamental principles. They are the surviving relics of fetishism and pantheistic and other foreign religions. In the *Brāhmajāṭa Sutta* the Buddha has categorically described these and other superstitions as Pagan, mean and spurious.<sup>1</sup>

<sup>1</sup>The mixing of these arts and practices with Buddhism is a sign of deterioration. Their facts and phenomena are real and capable of scientific explanation. They are embraced in the term "magic," but when resorted to, for selfish purposes, attract bad influences about one, and impede spiritual advancement. When employed for harmless and beneficent purposes, such as healing the sick, saving life, etc., the Buddha permitted their use.

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

...the Buddha himself, as the Buddha himself, ...

A. He did not, he appeared to. The variety of gods, demons, trees, etc. was contained by the Buddha. Historical worship is a thing that can be to break it is to achieve higher.

Q. But he was Buddha's body, was it not? The whole of the Buddha, his voice, and his movements, everything that.

A. Yes, but not with the intention of the idolater.

Q. What is the difference?

A. Our Lord Buddha did not take his images as visible representations of his nature, but of God, but the vedic idolater, in worshipping, considers that the idol contains in its substance a portion of the all-pervading deity.

Q. What does the Buddha think?

A. The Buddha reverences the Buddha's statue and the other things that have contained, only as reminders of the greatest, wisest, most beneficent, and compassionate man in this world period (Kalyan).

All men and people preserve, treasure up, and adore the relics and monuments of men and women who have been considered in our way of thought. The Buddha, so far more to be revered and beloved than any one else, by every human being who knows anyone.

Q. How the Buddha himself gives an answer?

A. Certainly, in the Mahāyāna-Sūtras, things definite upon this subject.

A. Certainly, in the Mahāyāna-Sūtras, things definite upon this subject.

187. Q. *What striking contrasts are there between Buddhism and what may be properly called "religions"?*

A. Among others, these: It teaches the highest goodness without a creating God; a continuity of life without adhering to the superstitious and selfish doctrine of an eternal, metaphysical soul-substance that goes out of the body; a happiness without an objective heaven; a method of salvation without a vicarious Saviour; redemption by oneself as the Redeemer, and without rites, prayers, penances, priests or intercessory saints; and a *summum bonum*, i.e., Nirvāṇa, attainable in this life and in this world by leading a pure, unselfish life of wisdom and of compassion to all beings.

188. Q. *Specify the two main divisions of "meditation," i.e., of the process by which one extinguishes passion and attains knowledge?*

A. *Samatha* and *Viññāṇa*: (1) the attenuation of passion by leading the holy life and by continued effort to subdue the senses; (2) the attainment of supernormal wisdom by reflection: each of which embraces twenty aspects, but I need not here specify them.

189. Q. *What are the four paths or stages of advancement that one may attain to?*

A. (1) *Sottāpatti*—the beginning or entering into which follows after one's clear perception of the "Four Noble Truths"; (2) *Sakardāgāmi*—the path of one who has so subjugated lust, hatred and delusion

that he need only return once to this world; (3) *Anāgami*—the path of those who have so far conquered self that they need not return to this world; (4) *Arhat*—the path of the holy and worthy Arhat, who is not only free from the necessity of reincarnation, but has capacitated himself to enjoy perfect wisdom, boundless pity for the ignorant and suffering, and measureless love for all beings.

190. Q. *Does popular Buddhism contain nothing but what is true, and in accord with science?*

A. Like every other religion that has existed many centuries, it certainly now contains untruth mingled with truth; ever gold is found mixed with dross. The poetical imagination, the zeal, or the lingering superstition of Buddhist devotees have, in various ages, and in various lands, caused the noble principles of the Buddha's moral doctrines to be coupled more or less with what might be removed to advantage.

191. Q. *When such perversions are discovered, what should be the true Buddhist's earnest desire?*

A. The true Buddhist should be ever ready and anxious to see the false purged away from the true, and to assist, if he can. Three great Councils of the Saṅgha were held for the express purpose of purging the body of Teachings from all corrupt interpolations.

192. Q. *When?*

A. The first, at Sattapanni cave, just after the death of the Buddha; the second at Valukarama,

that he not only retains them in this state, but also... the parts of them who have in the compound... that they need not return to the world...

186 Q. Does practice require a certain... but what is that and in what way...

A. The system of logic is not a mere... that contains it, but it is a system... engaged with itself...

187 Q. How is it possible to... what should be the result...

A. The system of logic is not a mere... and sciences... that and a more...

188 Q. How is it possible to... but the first...

A. The first...

187 Q. What system contains the three... qualities and what way is properly called "logical" system?

A. Among others, those; it teaches the highest goodness without a creating God; a condition of the without adhering to the superstitious and selfish doctrine of an eternal, metaphysical and abstract that goes out of the body; a happiness without an objective heaven; a method of salvation without a virtuous heaven; redemption by oneself as the Redeemer, and without Christ, prayer, penance, priests or intercessory saints; and a common sense. As, therefore, attainable in this life and in this world by leading a pure, unselfish life of wisdom and of communion to all beings.

188 Q. Specify the two main divisions of "methodical" i.e. of the process by which one... requires person and attain knowledge.

A. Reasoning and Experience; (1) the attainment of passion by leading the life and by continued effort to reduce the senses; (2) the attainment of experimental wisdom by reflection, each of which requires twenty years, but I need not here specify them.

189 Q. What are the four parts or stages of attainment that are necessary to...

A. (1) Selfishness—the beginning in seeking into which follows after one's own perception of the "Four Noble Truths"; (2) Renunciation—the part of one who has so renounced that he is not attached to...



in Vaisāli; the third at Asokarama Vihāra, at Pātali-putra, 235 years after Buddha's decease.

193. Q. *In what discourse does the Buddha himself warn us to expect this perversion of the true Doctrine?*

A. In the *Sanyutta Nikāya*.

194. Q. *Are there any dogmas in Buddhism which we are required to accept on faith?*

A. No: we are earnestly enjoined to accept nothing whatever on faith; whether it be written in books, handed down from our ancestors, or taught by the sages.

195. Q. *Did he himself really teach that noble rule?*

A. Yes. The Buddha has said that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, merely because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our own teachers or masters.

196. Q. *When, then, must we believe?*

A. We are to believe when the writing doctrine or saying is corroborated by our own reason and consciousness. "For this," says he in concluding, "I taught you not to believe merely because you have

heard, but when you believed of your own consciousness, then to act accordingly and abundantly." (See the *Kālāma Sutta* of the *Anguttara Nikāya*, and the *Mahā Pari Nirvāṇa Sutta*.)

197. Q. *What does the Buddha call himself?*

A. He says that he and the other Buddhas are only "preachers" of truth who point out the way; we ourselves must make the effort.

198. Q. *Where is this said?*

A. In the *Dhammapaḍa*, Chapter xx.

199. Q. *Does Buddhism countenance hypocrisy?*

A. The *Dhammapaḍa* says: "Like a beautiful flower full of colour without scent the fine words of him who does not act accordingly are fruitless."

200. Q. *Does Buddhism teach us to return evil for evil?*

A. In the *Dhammapaḍa* the Buddha said: "If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." This is the path followed by the Arhat.<sup>1</sup> To return evil for evil is positively forbidden in Buddhism.

<sup>1</sup> A Buddhist ascetic who, by a prescribed course of practice, has attained to a superior state of spiritual and intellectual development. Arhats may be divided into the two general groups of the *Samathayanika* and *Sukha Vipassaka*. The former have destroyed their passions, and fully developed their intellectual capacity or mystical insight; the latter have equally conquered passion, but not acquired the superior mental powers. The former can work phenomena, the latter cannot. The Arhat of the former class, when fully developed, is no longer a prey to the delusions of the senses,

book, but when you find it you will compare  
 now, then to see how they have changed.  
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 style of the English style.

107 Q. How does the English style change?

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108 Q. How does the English style change?

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109 Q. How does the English style change?

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 ington, 200 years after the English style.

100 Q. In what does the English style change?

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101 Q. How does the English style change?

A. It changes in the way of the English style.

102 Q. How does the English style change?

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103 Q. How does the English style change?

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104 Q. How does the English style change?

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105 Q. How does the English style change?

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106 Q. How does the English style change?

A. It changes in the way of the English style.

201. Q. *Does it encourage cruelty?*

A. No, indeed. In the Five Precepts and in many of his discourses, the Buddha teaches us to be merciful to all beings, to try and make them happy, to love them all, to abstain from taking life, or consenting to it, or encouraging its being done.

202. Q. *In which discourse is this stated?*

A. The *Dhammika Sutta* says: "Let him (the householder) not destroy, or cause to be destroyed, any life at all, or sanction the act of those who do so. Let him refrain from even hurting any creature."

203. Q. *Does it approve of drunkenness?*

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nor the slave of passion or mortal frailty. He penetrates to the root of whatsoever subject his mind is applied to without following the slow processes of reasoning. His self-conquest is complete; and in place of the emotion and desire which vex and enthral the ordinary man, he is lifted up into a condition which is best expressed in the term "Nirvāṇic". There is in Ceylon a popular misconception that the attainment of Arhatship is now impossible; that the Buddha had himself prophesied that the power would die out in one millennium after his death. This rumour—and the similar one that is everywhere heard in India, viz., that this being the dark cycle of the *Kali Yuga*, the practice of Yoga Vidyā, or sublime spiritual science, is impossible—I ascribe to the ingenuity of those who should be as pure and (to use a non-Buddhist but very convenient term) *psychically* wise as were their predecessors, but are not, and who therefore seek an excuse! The Buddha taught quite the contrary idea. In the *Nīga Nikāya* he said: "Hear, Subhadda! The world will never be without Arhats if the ascetics (Bhikkhus) in my congregations *well and truly keep my precepts.*" (*Imeccha Subhaddabhikkhu samma rihareiyum asunno loko Arahantehiasa.*)

<sup>1</sup> Kolb, in his *History of Culture*, says: "It is Buddhism we have to thank for the sparing of prisoners of war, who heretofore had been slain; also for the discontinuance of the carrying away into captivity of the inhabitants of conquered lands."

A. In his *Dhammika Sutta* we are warned against drinking liquors, causing others to drink, or sanctioning the acts of those who drink.<sup>1</sup>

204. Q. *To what are we told that drunkenness leads?*

A. To demerit, crime, insanity, and ignorance—which is the chief cause of rebirth.

205. Q. *What does Buddhism teach about marriage?*

A. Absolute chastity being a condition of full spiritual development, is most highly commended; but a marriage to one wife and fidelity to her is recognised as a kind of chastity. Polygamy was censured by the Buddha as involving ignorance and promoting lust.

206. Q. *In what discourse?*

A. The *Anguttara Nikāya*, Chapter iv, 55.

207. Q. *What does it teach as to the duty of parents to children?*

A. They should restrain them from vice; train them in virtue; have them taught arts and sciences; provide them with suitable wives and husbands, and give them their inheritance.

208. Q. *What is the duty of children?*

A. To support their parents when old or needy; perform family duties incumbent on them; guard their property; make themselves worthy to

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<sup>1</sup> The fifth Sīla has reference to the mere taking of intoxicants and stupefying drugs, which leads ultimately to drunkenness.

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be their heirs, and when they are gone, honour their memory.

209. Q. *What of pupils to the teacher?*

A. To show him respect; minister to him; obey him; supply his wants; attend to his instruction.

210. Q. *What of husband to wife?*

A. To cherish her; treat her with respect and kindness; be faithful to her; cause her to be honoured by others; provide her with suitable ornaments and clothes.

211. Q. *What of the wife to her husband?*

A. To show affection to him; order her household aright; be hospitable to guests; be chaste; be thrifty; show skill and diligence in all things.

212. Q. *Where are these precepts taught?*

A. In the *Sigālovāda Sutta*.

213. Q. *Do riches help a man to future happiness?*

A. The *Dhammapada* says: "One is the road that leads to wealth, another the road that leads to Nirvāṇa."

214. Q. *Does that mean that no rich man can attain Nirvāṇa?*

A. That depends on which he loves most. If he uses his wealth for the benefit of mankind—for the suffering, the oppressed, the ignorant—then his wealth aids him to acquire merit.

215. Q. *But if the contrary?*

A. But if he loves and greedily hoards money for the sake of its possession, then it weakens

his moral sense, prompts him to crime, brings curses upon him in this life, and their effects are felt in the next birth.

216. Q. *What says the "Dhammapada" about ignorance?*

A. That it is a taint worse than all taints that a man can put upon himself.

217. Q. *What does it say about uncharitableness towards others?*

A. That the fault of others is easily perceived, but that of oneself difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler.

218. Q. *What advice does the Buddha give us as to man's duty to the poor?*

A. He says that a man's net income should be divided into four parts, of which one should be devoted to philanthropic objects.

219. Q. *What five occupations are said to be low and base?*

A. Selling liquor, selling animals for slaughter, selling poison, selling murderous weapons, and dealing in slaves.

220. Q. *Who are said to be incapable of progress in spirituality?*

A. The killers of father, mother, and holy Arhats; Bhikkhus who sow discord in the Saṅgha; those who attempt to injure the person of a Buddha;

THE HISTORY OF GREAT BRITAIN

his usual course, perhaps he would have been  
 upon him in the first year of his reign, and he is the  
 next year.

314 Q. What was the "Dissolution" of  
 the monasteries?

A. That in the first year of his reign  
 that a statute was passed, which dissolved  
 all the monasteries, and the lands and  
 tithes were given to the king, or to the  
 nobles, or to the commons.

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 nobles, or to the commons.

THE HISTORY OF GREAT BRITAIN

48

be their father, and when they are grown, honour their  
 mothers.

300 Q. What of rebels to the king?

A. To show him respect; minister to him;  
 obey him; supply his wants; attend to his satisfaction.

310 Q. What is husbandry to a wife?

A. To cherish her; treat her with respect  
 and kindness; be faithful to her; care for her to be  
 honoured by others; provide for her with suitable in-  
 struments and clothes.

311 Q. What of the wife to her husband?

A. To show affection to him; order her  
 household right; be obedient to him; be cheerful  
 in his company; show skill and diligence in all things.

312 Q. What are these virtues taught?

A. In the Christian's life.

313 Q. Do other help a man to future happiness?

A. The Christian's virtues: "Love is the  
 road that leads to wealth, another the road that leads  
 to poverty."

314 Q. How that man that he will ever see  
 attain Wealth?

A. That depends on which he takes road.  
 If he run his wealth for the benefit of mankind—the  
 highway, the oppressed the ground—then his  
 wealth will him to acquire more.

315 Q. How is the money?

A. That if he have and rightly manage  
 money for the sake of his possession, then it will

those who hold extremely nihilistic views as to the future existence; and those who are extremely sensual.

221. Q. *Does Buddhism specify places or conditions of torment into which a bad man's Karma draws him on leaving this life?*

A. Yes. They are: Saṃjīva; Kālasūtra; Saṅghāṭa; Raurava; Mahā-Raurava Tāpa; Praṭāpa; Avīchi.

222. Q. *Is the torment eternal?*

A. Certainly not. Its duration depends on a man's Karma.

223. Q. *Does Buddhism declare that non-believers in Buddha will of necessity be damned for their unbelief?*

A. No; by good deeds they may enjoy a limited term of happiness before being drawn into rebirth by their unexhausted *tanhā*. To escape rebirth, one must tread the Noble Eight-fold Path.

224. Q. *What is the spiritual status of woman among Buddhists?*

A. According to our religion they are on a footing of perfect equality with men. "Woman," says the Buddha, in the *Chullavedalla Sutta*, "may attain the highest path of holiness that is open to man—Arhatship."

225. Q. *What does a modern critic say about the effect of Buddhism on woman?*

A. That "it has done more for the happiness and enfranchisement of woman than any other creed" (Sir Lepel Griffin).

226. Q. *What did the Buddha teach about caste?*

A. That one does not become of any caste, whether Pariah, the lowest, or Brāhmaṇa the highest, by birth, but by deeds. "By deeds," said He, "one becomes an outcast, by deeds one becomes a Brāhmaṇa" (See *Vassala Sutta*).

227. Q. *Tell me a story to illustrate this?*

A. Ānanda, passing by a well, was thirsty and asked Prakṛṭi, a girl of the Mātanga, or Pariah, caste, to give him water. She said she was of such low caste that he would become contaminated by taking water from her hand. But Ānanda replied: "I ask not for caste but for water"; and the Mātanga girl's heart was glad and she gave him to drink. The Buddha blessed her for it.

228. Q. *What did the Buddha say in "Vasala Sutta" about a man of the Pariah Sopāka caste?*

A. That by his merits he reached the highest fame; that many Khaṭṭiyas (Kṣhaṭṭriyas) and Brāhmaṇas went to serve him; and that after death he was born in the Brahmā-world: while there are many Brāhmaṇas who for their evil deeds are born in hell.

229. Q. *Does Buddhism teach the immortality of the soul?*

A. It considers "soul" to be a word used by the ignorant to express a false idea. If everything is subject to change, then man is included, and every material part of him must change. That which is

120. Q. What did the Buddha teach about death?

A. That one dies and is reborn again and again, but that the self is not reborn. The Buddha taught that the self is a mere collection of aggregates, and that when these aggregates are dispersed, the self is destroyed. This is the doctrine of anatta (no-self).

121. Q. Why are we reborn again and again?

A. Because of our attachment to the world. We are reborn because of our craving for sensual pleasures, which leads to the accumulation of karma. This karma determines the nature of our next rebirth. The cycle of rebirth is called samsara.

122. Q. How can we escape the cycle of rebirth?

A. By following the Noble Eightfold Path, which leads to the cessation of suffering and the attainment of Nirvana. This path consists of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

123. Q. What is the purpose of the Buddhist religion?

A. The purpose of the Buddhist religion is to help people understand the nature of reality and to free them from the suffering of samsara. It is a practical religion that focuses on the development of wisdom and ethical conduct.

124. Q. How should we practice Buddhism?

A. We should practice Buddhism by following the teachings of the Buddha, by cultivating wisdom and ethical conduct, and by developing a deep understanding of the nature of reality. This involves a combination of study, reflection, and meditation.

125. Q. What is the Bodhisattva ideal?

A. The Bodhisattva ideal is the ideal of a being who has vowed to attain enlightenment for the benefit of all sentient beings. Bodhisattvas are beings who have reached a high level of spiritual development and who are committed to helping others to reach the same level.

126. Q. Why are Bodhisattvas important in Buddhism?

A. Bodhisattvas are important in Buddhism because they represent the ideal of selfless service and compassion. They are the ones who help others to understand the nature of reality and to free themselves from the suffering of samsara. They are the ones who show us the way to enlightenment.

127. Q. How can we become Bodhisattvas?

A. We can become Bodhisattvas by following the Bodhisattva path, which is a path of selfless service and compassion. This path involves the cultivation of wisdom and ethical conduct, and the development of a deep understanding of the nature of reality. It also involves the cultivation of the six perfections (paramitas).

128. Q. What are the six perfections (paramitas)?

A. The six perfections (paramitas) are the six qualities that a Bodhisattva must cultivate in order to attain enlightenment. They are: generosity, ethical conduct, patience, diligence, meditation, and wisdom. These six perfections are the foundation of the Bodhisattva path.

129. Q. How can we cultivate the six perfections?

A. We can cultivate the six perfections by practicing the six perfections in our daily lives. This involves being generous, acting ethically, being patient, being diligent, meditating, and developing wisdom. We can also cultivate the six perfections by studying the teachings of the Buddha and by following the example of the Bodhisattvas.



subject to change is not permanent : so there can be no immortal survival of a changeful thing.<sup>1</sup>

230. Q. *What is so objectionable in this word "soul"?*

A. The idea associated with it that man can be an entity separated from all other entities, and from the existence of the whole of the Universe. This idea of separateness is unreasonable, not provable by logic, nor supported by science.

231. Q. *Then there is no separate "I," nor can we say "my" this or that?*

A. Exactly so.

232. Q. *If the idea of a separate human "soul" is to be rejected, what is it in man which gives him the impression of having a permanent personality?*

A. *Tanhā*, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future, and having *Tanhā*, will have a rebirth through the influence of Karma.

233. Q. *What is it that is born?*

A. A new aggregation of *Skandhas*, or personality<sup>2</sup> caused by the last generative thought of the dying person.

<sup>1</sup> The "soul" here criticised is the equivalent of the Greek *psyche*. The word "material" covers other states of matter than that of the physical body.

<sup>2</sup> Upon reflection, I have substituted "personality" for "individuality" as written in the first edition. The successive appearances upon one or many earths, or "descents into generation," of the *tanhāically*-coherent parts (*Skandhas*) of a certain being are a

234. Q. *How many Skandhas are there?*

A. Five.

235. Q. *Name the five Skandhas?*

A. *Rūpa*, *Veḍanā*, *Saññā*, *Samkhārā*, and *Viññāna*.

236. Q. *Briefly explain what they are?*

A. *Rūpa*, material qualities; *Veḍanā*, sensation; *Saññā*, abstract ideas; *Samkhārā*, tendencies

succession of personalities. In each birth the *personality* differs from that of the previous, or next succeeding birth. Karma the *deus ex machina*, masks (or shall we say reflects?) itself, now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken, it is ever that *particular line*, never any other. It is therefore individual—an individual vital undulation—which is careering through the objective side of Nature, under the impulse of Karma and the creative direction of *Tanhā* and persists through many cyclic changes. Professor Rhys-Davids calls that which passes from personality to personality along the individual chain, "character" or "doing". Since "character" is not a mere metaphysical abstraction, but the sum of one's mental qualities and moral propensities, would it not help to dispel what Professor Rhys-Davids calls "the desperate expedient of a mystery" (*Buddhism*, p. 101), if we regarded the life-undulation as individuality and each of its series of natal manifestations as a separate personality? We *must* have two words to distinguish between the concepts, and I find none so clear and expressive as the two I have chosen. The perfected individual, Buddhistically speaking, is a Buddha, I should say; for a Buddha is but the rare flower of humanity, without the least supernatural admixture. And, as countless generations—"four *asaṅkhyas* and a hundred thousand cycles" (Fausboll and Rhys-David's *Buddhist Birth Stories*, No. 13)—are required to develop a man into a Buddha, and the iron will to become one runs throughout all the successive births, what shall we call that which thus wills and perseveres? *Character*, or individuality? An individuality, but partly manifested in any one birth, built up of fragments from all the births.

The denial of "Soul" by Buddha (see *Sanyutta Nikāya*, the *Sutta Piṭaka*) points to the prevalent delusive belief in an independent personality; an entity, which after one birth would go to a fixed place or state where, as a perfect entity, it could eternally

THE POINTS ON DISCUSSION

Q 204 How many standards are there?

A Five

Q 205 What are the standards?

A 1. High school level

2. College level

3. Graduate level

4. Professional level

5. Research level

Q 206 What is the purpose of these standards?  
A The purpose of these standards is to provide a framework for the development of a national system of standards for the education of all children. The standards are designed to be broad enough to encompass all children, but specific enough to provide a clear direction for the development of the curriculum and the assessment of student learning. The standards are also designed to be flexible enough to allow for local adaptation to meet the needs of individual communities and states.

THE PURPOSE OF STANDARDS

Q 207 What is the purpose of these standards?  
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Q 208 How are the standards developed?  
A The standards are developed through a process of consultation and collaboration with a wide range of stakeholders, including educators, parents, and the general public. The process involves the identification of key content areas and the development of specific learning objectives and performance indicators. The standards are then reviewed and revised as needed to ensure that they are relevant, rigorous, and achievable.

Q 209 How are the standards implemented?  
A The standards are implemented through a variety of strategies, including curriculum development, teacher training, and assessment. The standards provide a clear direction for the development of the curriculum and the assessment of student learning. The standards are also used to inform policy and practice at the state and local levels.

Q 210 How are the standards assessed?  
A The standards are assessed through a variety of methods, including classroom assessments, state assessments, and national assessments. The standards provide a clear direction for the development of the curriculum and the assessment of student learning. The standards are also used to inform policy and practice at the state and local levels.

Q 211 How are the standards revised?  
A The standards are revised as needed to ensure that they are relevant, rigorous, and achievable. The process of revision involves the identification of areas for improvement and the development of specific strategies for addressing these areas. The standards are then reviewed and revised as needed to ensure that they are relevant, rigorous, and achievable.

Q 212 How are the standards communicated?  
A The standards are communicated through a variety of channels, including websites, newsletters, and public meetings. The standards provide a clear direction for the development of the curriculum and the assessment of student learning. The standards are also used to inform policy and practice at the state and local levels.

Q 213 How are the standards monitored?  
A The standards are monitored through a variety of methods, including classroom assessments, state assessments, and national assessments. The standards provide a clear direction for the development of the curriculum and the assessment of student learning. The standards are also used to inform policy and practice at the state and local levels.

Q 214 How are the standards supported?  
A The standards are supported through a variety of strategies, including curriculum development, teacher training, and assessment. The standards provide a clear direction for the development of the curriculum and the assessment of student learning. The standards are also used to inform policy and practice at the state and local levels.

of mind; *Viññāna*, mental powers, or consciousness. Of these we are formed; by them we are conscious of existence; and through them communicate with the world about us.

237. Q. *To what cause must we attribute the differences in the combination of the five Skandhas which make every individual differ from every other individual?*

A. To the ripened Karma of the individual in his preceding births.

238. Q. *What is the force or<sup>1</sup> energy that is at work, under the guidance of Karma, to produce the new being?*

A. *Tanhā*—the will to live.<sup>1</sup>

enjoy or suffer. And what he shows is that the "I am I" consciousness is, as regards permanency, logically impossible, since its elementary constituents constantly change and the "I" of one birth differs from the "I" of every other birth. But everything that I have found in Buddhism accords with the theory of a gradual evolution of the perfected man—viz., a Buddha—through numberless natal experiences. And in the consciousness of that individual who, at the end of a given chain of births, attains Buddhahood, or who succeeds in attaining the fourth stage of Dhyāna, or mystic self-development, in any of his births anterior to the final one, the scenes of all these serial births are perceptible. In the *Jātakat-thavannana*—so well translated by Professor Rhys-Davids—an expression continually recurs which, I think, rather supports such an idea, viz.: "Then the Blessed One *mude manifest an occurrence hidden by change of birth,*" or "that which had been hidden by," etc. Early Buddhism then clearly held to a permanency of records in the Akāsha, and the potential capacity of man to read the same when he has evolved to the stage of true individual enlightenment. At death, and in convulsions and trance, the *javana chiffā* is transferred to the object last created by the desires. The will to live brings all thoughts into objectivity.

<sup>1</sup> The student may profitably consult Schopenhauer in this connection. Arthur Schopenhauer, a modern German philosopher of the most eminent ability, taught that "the Principle or Radical, of

239. Q. *Upon what is the doctrine of rebirths founded?*

A. Upon the perception that perfect justice, equilibrium and adjustment are inherent in the universal system of Nature. Buddhists do not believe that one life—even though it were extended to one hundred or five hundred years—is long enough for the reward or punishment of a man's deeds. The great circle of rebirths will be more or less quickly run through according to the preponderating purity or impurity of the several lives of the individual.

240. Q. *Is this new aggregation of Skandhas—this new personality—the same being as that in the previous birth, whose Tanhā has brought it into existence?*

A. In one sense it is a new being; in another it is not. In Pāli it is—"nacha so nacha añño," which means not the same nor yet another. During this life the *Skandhas* are constantly changing;<sup>1</sup> and while the man A. B., of forty, is identical, as regards personality, with the youth A. B., of eighteen, yet, by the continual waste and reparation of his body, and change of mind and character, he is a different being.

Nature, and of all her objects, the human body included, is, intrinsically what we ourselves are the most conscious of in our own body, viz., Will. Intellect is a secondary capacity of the primary will, a function of the brain in which this will reflects itself as Nature and object and body, as in a mirror. . . Intellect is secondary, but may lead, in saints, to a complete renunciation of will, as far as it urges "life" and is then extinguished in Nirvāna (L. A. Sanders in *The Theosophist* for May 1882, p. 213).

<sup>1</sup> Physiologically speaking, man's body is completely changed every seven years.

Q. How did the history of the British Empire originate?

A. Upon the establishment of the British Empire, the history of the British Empire was written by the historians of the British Empire. The history of the British Empire was written by the historians of the British Empire. The history of the British Empire was written by the historians of the British Empire.

Q. How did the history of the British Empire originate?

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Q. How did the history of the British Empire originate?

Nevertheless, the man in his old age justly reaps the reward of suffering consequent upon his thoughts and actions at every previous stage of his life. So the new being of a rebirth, being the same individuality as before, but with a changed form, or new aggregation of *Skandhas*, justly reaps the consequences of his actions and thoughts in the previous existence.

241. Q. *But the aged man remembers the incidents of his youth, despite his being physically and mentally changed. Why, then, is not the recollection of past lives brought over by us from our last birth, into the present birth?*

A. Because memory is included within the *Skandhas*; and the *Skandhas* having changed with the new reincarnation, a new memory, the record of that particular existence, develops. Yet the record or reflection of all the past earth-lives must survive; for, when Prince Siddhārtha became Buddha, the full sequence of his previous births was seen by him. If their several incidents had left no trace behind, this could not have been so, as there would have been nothing for him to see. And any one who attains to the fourth state of *Dhyāna* (psychical insight) can thus retrospectively trace the line of his lives.

242. Q. *What is the ultimate point towards which tend all these series of changes in form?*

A. Nirvāṇa.

243. Q. *Does Buddhism teach that we should do good with the view of reaching Nirvāṇa?*

A. No; that would be as absolute selfishness as though the reward hoped for had been money, a throne, or any other sensual enjoyment. Nirvāṇa cannot be so reached, and the unwise speculator is foredoomed to disappointment.

244. Q. *Please make it a little clearer?*

A. Nirvāṇa is the synonym of unselfishness, the entire surrender of selfhood to truth. The ignorant man aspires to nirvāṇic happiness without the least idea of its nature. Absence of selfishness is Nirvāṇa. Doing good with the view to getting results, or leading the holy life with the object of gaining heavenly happiness, is not the Noble Life that the Buddha enjoined. Without hope of reward the Noble Life should be lived, and that is the highest life. The nirvāṇic state can be attained while one is living on this earth.

245. Q. *Name the ten great obstacles to advancement, called Sanyojanas, the Fetters?*

A. Delusion of self (*Sakkāya-ditthi*); Doubt (*Vicikicchā*); Dependence on superstitious rites (*Silabbata-parāmāsa*); Sensuality, bodily passions (*Kāma*); Hatred, ill-feeling (*Patigha*); Love of life on earth (*Rūparāga*); Desire for life in a heaven (*Arūparāga*); Pride (*Māna*); Self-righteousness (*Uddhacca*); Ignorance (*Avijjā*).

246. Q. *To become an Arhat, how many of these fetters must be broken?*

A. All.

A. No; that would be an absolute admission that we thought the reward would be lost because of a failure in any other mental apparatus. The reward would be as needed, and the reward would be developed to disappointment.

247 Q. How would it be a total admission?

A. That is the question of the reward. The value received of a reward is the value given. It is not a matter of mental apparatus. It is a matter of the fact that it is a reward. It is a matter of the fact that it is a reward. It is a matter of the fact that it is a reward. It is a matter of the fact that it is a reward.

248 Q. Does the fact that it is a reward mean that it is a reward?

A. Yes; that is the fact that it is a reward. It is a matter of the fact that it is a reward. It is a matter of the fact that it is a reward. It is a matter of the fact that it is a reward.

A. All.

Nevertheless, the man in his old age justly pays the reward of suffering consequent upon his thoughts and actions at every previous stage in his life. He is now being of a reward, being the same individuality as before, but with a changed form, or new apparatus of thought, justly pays the consequences of his actions and thoughts in the previous existence.

249 Q. But the eye was removed in the incidents of his youth, despite his being physically and mentally changed. How does it not the recollection of past sins brought over by us from our last birth into the present birth?

A. Because memory is included within the thought, and the thought having changed with the new incarnation, a new memory, the record of that particular existence, develops. Yet the record or recollection of all the past existences never ceases; for when Prince Siddhartha became Buddha, the full recollection of his previous births was seen by him. It is that several incidents had left no trace behind, this could not have been so, as there would have been nothing for him to see. And any one who attains to the fourth state of Dhyana (psychical insight) can thus retrospectively trace the line of his lives.

250 Q. What is the ultimate point towards which God will draw us in Karma?

A. Nirvana.  
251 Q. Does Nirvana mean that we should be good with the view of reaching Nirvana?

247. Q. *What are the five Nirwāranas or Hindrances?*

A. Greed, Malice, Sloth, Pride, and Doubt.

248. Q. *Why do we see this minute division of feelings, impulses, workings of the mind, obstacles and aids to advancement so much used in the Buddha's teachings? It is very confusing to a beginner.*

A. It is to help us to obtain knowledge of ourselves, by training our minds to think out every subject in detail. By following out this system of self-examination, we come finally to acquire knowledge and see truth as it is. This is the course taken by every wise teacher to help his pupil's mind to develop.

249. Q. *How many of the Buddha's disciples were specially renowned for their superior qualities?*

A. There are eighty so distinguished. They are called the *Asiti Mahā Sāvakas*.

250. Q. *What did the Buddha's wisdom embrace?*

A. He knew the nature of the Knowable and the Unknowable, the Possible and the Impossible, the cause of Merit and Demerit; he could read the thoughts of all beings; he knew the laws of Nature, the illusions of the senses and the means to suppress desires; he could distinguish the birth and rebirth of individuals, and other things.

251. Q. *What do we call the basic principle on which the whole of the Buddha's teaching is constructed?*

A. It is called *Paticca Samuppāda*.<sup>1</sup>

252. Q. *Is it easily grasped?*

A. It is most difficult; in fact, the full meaning and extent of it is beyond the capacity of such as are not perfectly developed.

253. Q. *What said the great commentator Buddha Ghosha about it?*

A. That even he was as helpless in this vast ocean of thought as one who is drifting on the ocean of waters.

254. Q. *Then why should the Buddha say, in the Parinibbāna Sutta, that he "has no such thing as the closed fist of a teacher, who keeps something back"? If his whole teaching was open to every one's comprehension why should so great and learned a man as Buddha Ghosha declare it so hard to understand?*

A. The Buddha evidently meant that he taught everything freely; but equally certain is it that the real basis of the Dharma can only be understood by him who has perfected his powers of comprehension. It is, therefore, incomprehensible to common, unenlightened persons.

<sup>1</sup> This fundamental or basic principle may be designated in Pāli, *Nidāna*—chain of causation or, literally, "Origination of dependence". Twelve *Nidānas* are specified, viz.: *Avijjā*—ignorance of the truth of natural religion; *Samkhāra*—causal action, karma; *Vinnāna*—consciousness of personality, the "I am I"; *Nāmo rūpa*—name and form; *Salayatana*—six senses; *Phassa*—contact; *Veđanā*—feeling; *Tanhā*—desire for enjoyment; *Upādāna*—clinging; *Bhava*—individualising existence; *Jāti*—birth, caste; *Jarā, naraṇa, sokaparideśa, dukkha, domanassa, upāyāsa*—decay, death, grief, lamentation, despair.

A. It is called Positive Psychology.

Q. Is it really psychology?

A. It is most difficult to say, but I think

not and extend of it is beyond the scope

of our present knowledge.

Q. What is the main object of the

science of psychology?

A. The main object is to explain the

origin of thought as well as the

of action.

Q. How does the mind relate to the

body?

A. The mind is a spiritual substance

which is not affected by the

material world.

Q. How is the mind affected by the

body?

A. The mind is affected by the

body through the senses.

Q. How is the mind affected by the

passions?

A. The passions are the

movements of the soul.

Q. How is the mind affected by the

imagination?

A. The imagination is the

faculty of the soul which

represents objects in the

mind.

Q. What are the four elements of the

mind?

A. They are Sensation, Thought, and

Imagination.

Q. How do we use the mind?

A. We use the mind to acquire

knowledge.

Q. How is the mind affected by the

body?

A. The mind is affected by the

body through the senses.

Q. How is the mind affected by the

passions?

A. The passions are the

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mind.

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A. The imagination is the

faculty of the soul which

represents objects in the

mind.



255. Q. *How does the teaching of the Buddha support this view?*

A. The Buddha looked into the heart of each person, and preached to suit the individual temperament and spiritual development of the hearer.

### PART III

#### THE SAṄGHA

256. Q. *How do Buddhist Bhikkhus differ from the priests of other religions?*

A. In other religions the priests claim to be intercessors between men and God, to help to obtain pardon of sins; the Buddhist Bhikkhus do not acknowledge or expect anything from a divine power.

257. Q. *But why then was it worth while to create this Order, or Brotherhood, or Society, apart from the whole body of the people, if they were not to do what other religious orders do?*

A. The object in view was to cause the most virtuous, intelligent, unselfish and spiritually-minded persons to withdraw from the social surroundings where their sensual and other selfish desires were naturally strengthened, devote their lives to the acquisition of the highest wisdom, and fit themselves to teach and guide others out of the pleasant path leading towards misery, into the harder path that leads to true happiness and final liberation.

Q. How does the teaching of the Bible support the study of each person, and how does it aid the individual in the development and spiritual growth of the person?

A. The Bible's teaching into the heart of each person, and how to aid the individual in the development and spiritual growth of the person.

PART III

THE BIBLE

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A. The Bible's teaching into the heart of each person, and how to aid the individual in the development and spiritual growth of the person.

258. Q. *Besides the Eight, what two additional observances are obligatory upon the Bhikkhus?*

A. I observe the precept to abstain from dancing, singing and unbecoming shows.

I observe the precept to abstain from receiving gold or silver.

The whole *Dasa*, or *Bhikkhu Sila* or Ten Precepts, are binding on *all* Bhikkhus and *Samaneras*, or novices, but optional with lay devotees.

The *Atthanga Sila* are for those who aspire to higher stages beyond the heavenly regions,<sup>1</sup> aspirants after *Nirvāṇa*.

259. Q. *Are there separate Rules and Precepts for the guidance and discipline of the Order?*

A. Yes: there are 250, but all come under the following four heads:

Principal Disciplinary Rules (*Pāṭimokkha Samvara Sila*).

Observances for the repression of the senses (*Indriya Samvara Sila*).

Regulations for justly procuring and using food, diet, robes, etc., (*Paccaya Sannissita Sila*).

Directions for leading an unblemished life (*Ajivapari Suddha Sila*).

260. Q. *Enumerate some crimes and offences that Bhikkhus are particularly prohibited from committing?*

<sup>1</sup> The *Upāsaka* and *Upāsika* observe these on the Buddhist *Uposatha* (Sabbath) days (in Skr. *Upavasata*). They are the 8th, 14th and 15th days of each half lunar month.

- A. Real Bhikkhus abstain from:
- Destroying the life of beings;
  - Stealing;
  - False exhibition of "occult" powers to deceive anybody;
  - Sexual intercourse;
  - Falsehood;
  - The use of intoxicating liquors, and eating at unseasonable times;
  - Dancing, singing, and unbecoming shows;
  - Using garlands, scents, perfumes, etc.;
  - Using high and broad beds, couches or seats;
  - receiving presents of gold, silver, raw grain and meat, women, and maidens, slaves, cattle, elephants, etc.;
  - Defaming;
  - Using harsh and reproachful language;
  - Idle talk;
  - Reading and hearing fabulous stories and tales;
  - Carrying messages to and from laymen;
  - Buying and selling;
  - Cheating, bribing, deception, and fraud;
  - Imprisoning, plundering, and threatening others;
  - The practice of certain specified magical arts and sciences, such as fortune-telling, astrological predictions, palmistry, and other sciences, that go under the name of magic. Any of these would retard the progress of one who aimed at the attainment of *Nirvāṇa*.
261. Q. *What are the duties of Bhikkhus to the laity?*

101. Q. What are the results of the study?  
 A. The results of the study are as follows:  
 1. The study has shown that the results of the study are as follows:  
 2. The study has shown that the results of the study are as follows:  
 3. The study has shown that the results of the study are as follows:  
 4. The study has shown that the results of the study are as follows:  
 5. The study has shown that the results of the study are as follows:  
 6. The study has shown that the results of the study are as follows:  
 7. The study has shown that the results of the study are as follows:  
 8. The study has shown that the results of the study are as follows:  
 9. The study has shown that the results of the study are as follows:  
 10. The study has shown that the results of the study are as follows:

102. Q. Besides the light, what are additional  
 elements are obligatory upon the Muslims?  
 A. I observe the process to obtain from  
 fasting, almsgiving and endowment giving.  
 I observe the process to obtain from receiving  
 gifts or alms.  
 The whole law, or Shari'ah, is the process  
 and leading on all Muslims and Muslims, or not  
 law, for optional with lay persons.  
 The Shari'ah is for those who require to higher  
 stages beyond the necessary regions, requirements and  
 duties.  
 103. Q. Are there separate laws and principles for  
 the patient and members of the Order?  
 A. Yes, there are two, but all cover under  
 the following four heads:  
 1. Principles of the Order (Principles of the Order)  
 2. Principles of the Order (Principles of the Order)  
 3. Principles of the Order (Principles of the Order)  
 4. Principles of the Order (Principles of the Order)  
 104. Q. How are the laws and principles that  
 Muslims are particularly prohibited from committing?

A.: Generally, to set them an example of the highest morality; to teach and instruct them; to preach and expound the Law; to recite the *Paritta* (comforting texts) to the sick, and publicly in times of public calamity, when requested to do so; and unceasingly to exhort the people to virtuous actions. They should dissuade them from vice; be compassionate and tender-hearted, and seek to promote the welfare of all beings.

262. Q. *What are the rules for admission into the Order?*

A. The candidate is not often taken before his tenth year; he must have the consent of his parents; be free from leprosy, boils, consumption and fits; be a free man; have no debts; and must not be a criminal or deformed or in the royal service.

263. Q. *As a novice what is he called?*

A. *Samanera*, a pupil.<sup>1</sup>

264. Q. *At what age can a Samanera be ordained as Sramana—monk?*

A. Not before his twentieth year.

265. Q. *When ready for ordination what happens?*

A. At a meeting of Bhikkhus he is presented by a Bhikkhu as his proposer, who reports that he is qualified, and the candidate says: "I ask the Saṅgha, Reverend Sirs, for the *Upasampada* (ordination) ceremony, etc."

<sup>1</sup> The relationship to his Guru, or teacher, is almost like that of godson to godfather among Christians, only more real, for the teacher becomes father, mother, family and all to him.

His introducer then recommends that he be admitted, He is then accepted.

266. Q. *What then?*

A. He puts on the robes and repeats the Three Refuges (*Tisarana*) and Ten Precepts (*Dasa Sila*).

267. Q. *What are the two essentials to be observed?*

A. Poverty and Chastity. A Bhikkhu before ordination must possess eight things, viz., his robes, a girdle for his loins, a begging-bowl, water-strainer, razor, needle, fan, sandals. Within limitations strictly specified in the *Vināya*, he may hold certain other properties.

268. Q. *What about the public confession of faults?*

A. Once every fortnight, a *Paṭimokka* (Disburdenment) ceremony is performed, when every Bhikkhu confesses to the assembly such faults as he has committed and takes such penances as may be prescribed.

269. Q. *What daily routine must he follow?*

A. He rises before daylight, washes, sweeps the vihāra, sweeps around the Bo-tree that grows near every vihāra, brings the drinking-water for the day and filters it; retires for meditation, offers flowers before the dāgoba, or relic-mound, or before the Bo-tree; then takes his begging-bowl and goes from house to house collecting food—which he must not ask for, but receive in his bowl as given voluntarily by the householders. He returns, bathes his feet and eats, after which he resumes meditation.

A. Generally, to be taken an example of the highest morality; to teach and instruct them; to present and expound the Law; to receive the benefits (including tithes) to the sick, and holding in times of public calamity, when requested to do so; and accordingly to visit the people in various seasons. They should demand tithes from every, be compassionate and tender-hearted, and seek to promote the welfare of all things.

282 Q. What are the duties of a minister in the Order?

A. The candidate is not to be taken before his third year; he must have the consent of his parents; he has been properly bred, conversation and life; he is not to be a debauchee; and must not be a criminal or delinquent in the royal service.

283 Q. As a minister what is he called?

A. A Rector, a Vicar, or a Curate.

284 Q. At what age can a Rector be ordained in Germany—Germany?

A. Not before his twentieth year.

285 Q. How ready for ordination what appears?

A. At a meeting of Bishops he is presented by a Bishop or his proxy, who reports that he is qualified, and the candidate says: "I see the Kingdom of Heaven is at hand, and I desire to be baptized, and to be baptized in the name of the Father, the Son, and the Holy Ghost, Amen."

\* The willingness to be baptized is shown by the candidate's answer to the Bishop's question, "I see the Kingdom of Heaven is at hand, and I desire to be baptized, and to be baptized in the name of the Father, the Son, and the Holy Ghost, Amen."

The candidate is not to be taken before his third year; he must have the consent of his parents; he has been properly bred, conversation and life; he is not to be a debauchee; and must not be a criminal or delinquent in the royal service. As a minister what is he called? A Rector, a Vicar, or a Curate. At what age can a Rector be ordained in Germany—Germany? Not before his twentieth year. How ready for ordination what appears? At a meeting of Bishops he is presented by a Bishop or his proxy, who reports that he is qualified, and the candidate says: "I see the Kingdom of Heaven is at hand, and I desire to be baptized, and to be baptized in the name of the Father, the Son, and the Holy Ghost, Amen."

270. Q. *Must we believe that there is no merit in the offering of flowers (mala pūjā) as an act of worship?*

A. That act itself is without merit as a mere formality; but if one offers a flower as the sweetest, purest expression of heartfelt reverence for a holy being, then, indeed, is the offering an act of ennobling worship.

271. Q. *What next does the Bhikkhu do?*

A. He pursues his studies. At sunset he again sweeps the sacred places, lights a lamp, listens to the instructions of his superior, and confesses to him any fault he may have committed.

272. Q. *Upon what are his four earnest meditations (Sati-patthāna) made?*

- A. 1. On the body, *Kayānāpassānā*.
2. On the feeling, *Veḍḍanānupassānā*.
3. On the mind, *Chittānupassānā*.
4. On the doctrine, *Dhammānupassānā*.

273. Q. *What is the aim of the four Great Efforts (Sammappadhānā)?*

A. To suppress one's animal desires and grow in goodness.

274. Q. *For the perception by the Bhikkhu of the highest truth, is reason said to be the best, or intuition?*

A. Intuition—a mental state in which any desired truth is instantaneously grasped.

275. Q. *And when can that development be reached?*

A. When one, by the practice of *Jñāna*, comes to its fourth stage of unfolding.

276. Q. *Are we to believe that in the final stage of Jñāna, and in the condition called Samādhi, the mind is a blank and thought is arrested?*

A. Quite the contrary. It is then that one's consciousness is most intensely active, and one's power to gain knowledge correspondingly vast.

277. Q. *Try to give me a simile?*

A. In the ordinary waking state one's view of knowledge is as limited as the sight of a man who walks on a road between high hills; in the higher consciousness of *Jñāna* and *Samādhi* it is like the sight of the eagle poised in the upper sky and overlooking a whole country.

278. Q. *What do our books say about the Buddha's use of this faculty?*

A. They tell us that it was his custom, every morning, to glance over the world and, by his divine (clairvoyant) sight, see where there were persons ready to receive the truth. He would then contrive, if possible, that it should reach them. When persons visited him he would look into their minds, read their secret motives, and then preach to them according to their needs.

270. Q. Must we believe that there is no more to the object of science (as a whole) than its materiality?

A. That we believe is without merit as a mere formality; but it can afford a power as the scientific method of expressing the scientific method for a truly being that, indeed, is the object of our scientific worship.

271. Q. What next does the scientific method do? A. He pursues his studies. At times he again sweeps the sacred places, lights a lamp, listens to the instructions of his superior, and confesses to his only God he may have committed.

272. Q. Upon what are his four main activities (scientific) based?

1. On the body, Körperwissenschaft.
2. On the feeling, Gefühlwissenschaft.
3. On the mind, Geistwissenschaft.
4. On the doctrine, Dogmenwissenschaft.

273. Q. What is the aim of the four Great Sciences (Geisteswissenschaften)?

A. To represent each of the four sciences and grow in knowledge.

274. Q. For the sciences by the sciences of the sacred world, a sacred world to be the best or scientific?

A. In addition—a moral life in which any sacred world is automatically expressed.

275. Q. How does the scientific development in science...

A. When we see by the sciences of science...

276. Q. How does the scientific method of science...

A. In the scientific method of science...

277. Q. How does the scientific method of science...

A. In the scientific method of science...

278. Q. How does the scientific method of science...

A. In the scientific method of science...

279. Q. How does the scientific method of science...

A. In the scientific method of science...

280. Q. How does the scientific method of science...

A. In the scientific method of science...



## PART IV

## THE RISE AND SPREAD OF BUDDHISM

279. Q. *As regards the number of its followers, how does Buddhism at this date compare with the other chief religions?*

A. The followers of the Buddha Dharma outnumber those of every other religion.

280. Q. *What is the estimated number?*

A. About five hundred millions (5,000 lakhs or 500 crores): this is five-thirteenths, or not quite half, of the estimated population of the globe.

281. Q. *Have many great battles been fought and many countries conquered; has much human blood been spilt to spread the Buddha Dharma?*

A. History does not record one of those cruelties and crimes as having been committed to propagate our religion. So far as we know, it has not caused the spilling of a drop of blood. (See footnote *ante*—Professor Kolb's testimony.)

282. Q. *What, then, is the secret of its wonderful spread?*

A. It can be nothing else than its intrinsic excellence: its self-evident basis of truth, its sublime moral teaching, and its sufficiency for all human needs.

283. Q. *How has it been propagated?*

A. The Buddha, during the forty-five years of his life as a Teacher, travelled widely in India and preached the Dharma. He sent his wisest and best disciples to do the same throughout India.

284. Q. *When did He send for his pioneer missionaries?*

A. On the full-moon day of the month *Wap* (October).

285. Q. *What did he tell them?*

A. He called them together and said: "Go forth, Bhikkhus, go and preach the law to the world. Work for the good of others as well as for your own. . . . Bear ye the glad tidings to every man. Let no two of you take the same way."

286. Q. *How long before the Christian era did this happen?*

A. About six centuries.

287. Q. *What help did Kings give?*

A. Besides the lower classes, great Kings, Rājās and Mahārājās were converted and gave their influence to spread the religion.

288. Q. *What about pilgrims?*

A. Learned pilgrims came in different centuries to India and carried back with them books and teachings to their native lands. So, gradually,

A. It can be nothing more than its instigator  
 excellence, the self-evident truth, its religious  
 moral teaching, and its willingness to let its own  
 284 Q. How has it been propagated?  
 A. The Buddha, during the long life of  
 of his life as a teacher, recalled, which is the  
 preached the Dharma. He saw the world  
 had decided to do the same thing as he  
 285 Q. When did he start the propagation?  
 A. On the full moon day of the month  
 (October).  
 286 Q. How long did he live?  
 A. He lived for eighty and six  
 years. He was born in the year of the  
 287 Q. How long did he live after he  
 was born?  
 A. He lived for eighty and six  
 years.  
 288 Q. How long did he live after he  
 was born?  
 A. He lived for eighty and six  
 years.  
 289 Q. How long did he live after he  
 was born?  
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 years.

PART IV

THE RISE AND SPREAD OF BUDDHISM

290 Q. At what age did he start the propagation?  
 A. He started at the age of thirty.  
 291 Q. How long did he live after he  
 started?  
 A. He lived for fifty and three  
 years.  
 292 Q. How long did he live after he  
 started?  
 A. He lived for fifty and three  
 years.  
 293 Q. How long did he live after he  
 started?  
 A. He lived for fifty and three  
 years.  
 294 Q. How long did he live after he  
 started?  
 A. He lived for fifty and three  
 years.  
 295 Q. How long did he live after he  
 started?  
 A. He lived for fifty and three  
 years.

whole nations forsook their own faiths and became Buddhists.

289. Q. *To whom, more than to any other person, is the world indebted for the permanent establishment of Buddha's religion?*

A. To the Emperor Ashoka, surnamed the Great, sometimes Piyaḍāsi, sometimes Dharmāshoka. He was the son of Binḍusāra, King of Magaḍha, and grandson of Chandragupta, who drove the Greeks out of India.

290. Q. *When did he reign?*

A. In the third century B.C., about two centuries after the Buddha's time. Historians disagree as to his exact date, but not very greatly.

291. Q. *What made him great?*

A. He was the most powerful monarch in Indian history, as warrior and as statesman; but his noblest characteristics were his love of truth and justice, tolerance of religious differences, equity of government, kindness to the sick, to the poor, and to animals. His name is revered from Siberia to Ceylon.

292. Q. *Was he born a Buddhist?*

A. No, he was converted in the tenth year after his anointment as King, by Nigroḍha Samanera, an Arhat.

293. Q. *What did he do for Buddhism?*

A. He drove out bad Bhikkhus, encouraged good ones, built monasteries and dāgobas everywhere, established gardens, opened hospitals for men and

animals, convened a council at Patna to revise and re-establish the Dharma, promoted female religious education, and sent embassies to five Greek kings, his allies, and to all the sovereigns of India, to preach the doctrines of the Buddha. It was he who built the monuments at Kapilavastu, Buddha Gāya, Isipatana and Kusināra, our four chief places of pilgrimage, besides thousands more.

294. Q. *What absolute proofs exist as to his noble character?*

A. Within recent years there have been discovered, in all parts of India, fourteen Edicts of his, inscribed on living rocks, and eight on pillars erected by his orders. They fully prove him to have been one of the wisest and most high-minded sovereigns who ever lived.

295. Q. *What character do these inscriptions give to Buddhism?*

A. They show it to be a religion of noble tolerance, of universal brotherhood, of righteousness and justice. It has no taint of selfishness, sectarianism or intolerance. They have done more than anything else to win for it the respect in which it is now held by the great pandits of western countries.

296. Q. *What most precious gift did Dharmāshoka make to Buddhism?*

A. He gave his beloved son, Mahinda, and daughter, Saṅghamitta, to the Order, and sent them to Ceylon to introduce the religion.

animals, conveyed a message at Patna to revise and re-establish the Hinduism founded by the religious authorities, and sent messages to the Hindu kings, his allies and to all the sovereigns of India. He proved the doctrine of the Vedas. He was the first to build the monuments at Rajahmundry, Madras, Patnam and Kanchi, and four other places. Rajahmundry, he, the founder was.

197 Q. What other people were in the country?

A. Within seven years after the first settlement, in all parts of India, Hinduism was the dominant and chief religion. It was the religion of the masses. They were the people who were the most numerous and the most powerful.

198 Q. How did the Hindu religion spread to the West?

A. They were it to be a religion of tolerance, of universal brotherhood, of love and peace. It has a right to be the religion of the masses. They were the most numerous and the most powerful. They were the people who were the most numerous and the most powerful.

199 Q. How did the Hindu religion spread to the West?

A. He gave the Hindu religion to the West, and the Hindu religion to the West.

which nations looked their own faith and became Hinduisms.

200 Q. The word, now that is not clear, is the word which for the present establishment of Hinduisms?

A. To the Emperor Ashoka, around the first century B.C., according to the Hinduism. He was the son of Bindusara, King of Magadha, and grandson of Chandragupta, who drove the Greeks out of India.

201 Q. How did he reign?

A. In the third century B.C., about two centuries after the Buddha's time. Hinduism did agree as to his exact date, but not very greatly.

202 Q. What was his power?

A. He was the most powerful monarch in Indian history, as warrior and as statesman; but his noblest characteristics were his love of truth and justice, tolerance of religious differences, equity of government, kindness to the sick, and to the poor, and to animals. His name is revered from Siberia to Ceylon.

203 Q. How did he live a Hindu?

A. No, he was converted in the tenth year after his ascension as King, by Niyogita Samana, an Arab.

204 Q. What did he do for Hinduisms?

A. He drove out the Greeks, encouraged good men, built monasteries and hospitals everywhere, established gardens, opened hospitals for men and

297. Q. *Is this fact recorded in the history of Ceylon?*

A. Yes, it is all recorded in the *Mahāvansa*, by the keepers of the royal records, who were then living and saw the missionaries.

298. Q. *Is there some proof of Saṅghamiṭṭa's mission still visible?*

A. Yes; she brought with her to Ceylon a branch of the very Boḍhi tree under which the Buddha sat when he became Enlightened, and it is still growing.

299. Q. *Where?*

A. At Anurādhapura. The history of it has been officially preserved to the present time. Planted in 306 B.C., it is the oldest historical tree in the world.

300. Q. *Who was the reigning sovereign at that time?*

A. Dēvanampiyatissa. His consort, Queen Anula, had invited Saṅghamiṭṭa to come and establish the Bhikkhunī branch of the Order.

301. Q. *Who came with Saṅghamiṭṭa?*

A. Many other Bhikkhunnīs. She, in due time, admitted the Queen and many of her ladies, together with five hundred virgins, into the Order.

302. Q. *Can we trace the effects of the foreign work of the Emperor Ashoka's missionaries?*

A. His son and daughter introduced Buddhism into Ceylon: his monks gave it to the whole of

Northern India, to fourteen Indian nations outside its boundaries, and to five Greek kings, his allies, with whom he made treaties to admit his religious preachers.

303. Q. *Can you name them?*

A. ANTIOCHUS of Syria, PTOLEMY of Egypt, ANTIGONUS of Macedon, MARGAS of Cyrene, and ALEXANDER of Epiros.

304. Q. *Where do we learn this?*

A. From the Edicts themselves of Ashoka the Great, inscribed by him on rocks and stone pillars, which are still standing and can be seen by everybody who chooses to visit the places.

305. Q. *Through what western religious brotherhoods did the Buddha Dharma mingle itself with western thought?*

A. Through the sects of the Therapeuts of Egypt and the Essenes of Palestine.

306. Q. *When were Buddhist books first introduced into China?*

A. As early as the second or third century B.C. Five of Dharmāshoka's monks are said—in the *Samanta Pasādika* and the *Sārattha Dipanī*—two Pālī books—to have been sent to the five divisions of China.

307. Q. *Whence and when did it reach Korea?*

A. From China, in the year A. D. 372.

308. Q. *Whence and when did it reach Japan?*

A. From Korea, in A. D. 552.

Q. How did he come to be called Genghis Khan?  
 A. He was called so because he was the chief of the  
 Mongols, and the word Genghis means chief.

Q. How did he come to be called the Great Khan?  
 A. He was called so because he was the ruler of all  
 the Mongols, and the word Great means ruler.

Q. How did he come to be called the Conqueror?  
 A. He was called so because he conquered all the  
 other nations of the world.

Q. How did he come to be called the Founder of the  
 Mongol Empire?  
 A. He was called so because he was the first to  
 unite all the Mongols into one empire.

Q. How did he come to be called the  
 Father of the Nation?  
 A. He was called so because he was the first to  
 unite all the Mongols into one nation.

Q. How did he come to be called the  
 Great Khan of the Mongols?  
 A. He was called so because he was the ruler of  
 all the Mongols, and the word Great means ruler.

Q. How did he come to be called the  
 Conqueror of the World?  
 A. He was called so because he conquered all the  
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Q. How did he come to be called the  
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 unite all the Mongols into one nation.

309. Q. *Whence and when did it reach Cochin China, Formosa, Java, Mongolia, Yorkand, Balk, Bokhara, Afghanistan and other Central Asian countries?*

A. Apparently in the fourth and fifth centuries A.D.

310. Q. *From Ceylon, whither and when did it spread?*

A. To Burma, in A.D. 450, and thence gradually into Arakan, Kambuya and Pegu. In the seventh century (A.D. 638) it spread to Siam, where it is now, as it has been always since then, the State religion.

311. Q. *From Kashmir, where else did it spread besides to China?*

A. To Nepāl and Tibet.

312. Q. *Why is it that Buddhism, which was once the prevailing religion throughout India, is now almost extinct there?*

A. Buddhism was at first pure and noble, the very teaching of the Tathagata; its Saṅgha were virtuous and observed the Precepts; it won all hearts and spread joy through many nations, as the morning light sends life through the flowers. But after some centuries, bad Bhikkhus got ordination (*Upasampada*) the Saṅgha became rich, lazy, and sensual, the Dharma was corrupted, and the Indian nation abandoned it.

313. Q. *Did anything happen about the ninth or tenth century A.D. to hasten its downfall?*

A. Yes.

314. Q. *Anything besides the decay of spirituality the corruption of the Saṅgha, and the reaction of the populace from a higher ideal of man to unintelligent idolatry?*

A. Yes. It is said that the Mussalmāns invaded, overran and conquered large areas of India; everywhere doing their utmost to stamp out our religion.

315. Q. *What cruel acts are they charged with doing?*

A. They burnt, pulled down or otherwise destroyed our vihāras, slaughtered our Bhikkhus, and consumed with fire our religious books.

316. Q. *Was our literature completely destroyed in India?*

A. No. Many Bhikkhus fled across the borders into Tibet and other safe places of refuge, carrying their books with them.

317. Q. *Have any traces of these books been recently discovered?*

A. Yes. Rai Bhādur Sarat Chandra Dās, C.I.E., a noted Bengali paṇḍit, saw hundreds of them in the vihāra libraries of Tibet, brought copies of some of the most important back with him, and is now employed by the Government of India in editing and publishing them.

318. Q. *In which country have we reason to believe the sacred books of primitive Buddhism have been best preserved and least corrupted?*

Q. 316. Q. What year was the first printing of the Bible in India?

A. The first printed Bible in India was the Bible of the East India Company, printed at Calcutta in 1783.

Q. 317. Q. How was the Bible translated into the vernacular languages of India?

A. The Bible was translated into the vernacular languages of India by the missionaries of the East India Company, and by the Government of India.

Q. 318. Q. In which century were the first Bibles printed in India?

A. The first Bibles were printed in India in the 18th century.

Q. 319. Q. How was the Bible translated into the vernacular languages of India?

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A. Ceylon. The *Encyclopædia Britannica* says that in this island Buddhism has, for specified reasons, "retained almost its pristine purity to modern times".

319. Q. *Has any revision of the text of the Piṭakas been made in modern times?*

A. Yes. A careful revision of the Vināya Piṭaka was made in Ceylon in the year A.D. 1875, by a convention of the most learned Bhikkhus, under the presidency of H. Sumaṅgala, Praḍhāna Sthavira.

320. Q. *Has there been any friendly intercourse in the interest of Buddhism between the peoples of the Southern and those of the Northern Buddhist countries?*

A. In the year A.D. 1891, a successful attempt was made to get the Praḍhāna Nayakas of the two great divisions to agree to accept fourteen propositions as embodying fundamental Buddhist beliefs recognised and taught by both divisions. These propositions, drafted by Colonel Olcott, were carefully translated into Burmese, Sinhalese and Japanese, discussed one by one, unanimously adopted and signed by the chief monks, and published in January 1892.

321. Q. *With what good result?*

A. As the result of the good understanding now existing, a number of Japanese bhikkhus and samaneras have been sent to Ceylon and India to study Pāli and Samskr̥t.

322. Q. *Are there signs that the Buddha Dharma is growing in favour in non-Buddhistic countries?¹*

A. There are. Translations of our more valuable books are appearing, many articles in reviews, magazines and newspapers are being published, and excellent original treatises by distinguished writers are coming from the press. Moreover, Buddhist and non-Buddhist lecturers are publicly discoursing on Buddhism to large audiences in western countries. The Shin Shu sect of Japanese Buddhists have actually opened missions at Honolulu, San Francisco, Sacramento and other American places.

323. Q. *What two leading ideas of ours are chiefly taking hold upon the western mind?*

A. Those of Karma and Reincarnation. The rapidity of their acceptance is very surprising.

324. Q. *What is believed to be the explanation of this?*

A. Their appeals to the natural instinct of justice, and their evident reasonableness.

¹ See Appendix.

Q. Was there any other...  
A. There was...

valuable books...  
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The King...

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PART V

BUDDHISM AND SCIENCE

325. Q. *Has Buddhism any right to be considered a scientific religion, or may it be classified as a "revealed" one?*

A. Most emphatically it is not a revealed religion. The Buddha did not so preach, nor is it so understood. On the contrary, he gave it out as the statement of eternal truths, which his predecessors had taught like himself.

326. Q. *Repeat again the name of the Sutta, in which the Buddha tells us not to believe in an alleged revelation without testing it by one's reason and experience?*

A. The *Kālāma Sutta*, of the *Anguthara Nikāya*.

327. Q. *Do Buddhists accept the theory that everything has been formed out of nothing by a Creator?*

A. The Buddha taught that two things are causeless, viz., *Ākāsha*, and *Nirvāṇa*. Everything has come out of *Ākāsha*, in obedience to a law of motion

inherent in it, and, after a certain existence, passes away. Nothing ever came out of nothing. We do not believe in miracles; hence we deny creation, and cannot conceive of a creation of something out of nothing. Nothing organic is eternal. Everything is in a state of constant flux, and undergoing change and reformation, keeping up the continuity according to the law of evolution.

328. Q. *Is Buddhism opposed to education, and to the study of science?*

A. Quite the contrary: in the *Sigālowāda Sutta* in a discourse preached by the Buddha, He specified as one of the duties of a teacher that he should give his pupils "instruction in science and lore". The Buddha's higher teachings are for the enlightened, the wise, and the thoughtful.

329. Q. *Can you show any further endorsement of Buddhism by science?*

A. The Buddha's doctrine teaches that there were many progenitors of the human race; also that there is a principle of differentiation among men; certain individuals have a greater capacity for the rapid attainment of Wisdom and arrival at *Nirvāṇa* than others.

330. Q. *Any other?*

A. Buddhism supports the teaching of the indestructibility of force.

331. Q. *Should Buddhism be called a chart of science or a code of morals?*

inherent in it, and after a certain existence passes away. Nothing ever came out of nothing. We will not believe in immobility; but we have no objection to admit necessity of a certain amount of continuity in the nature of things. We believe in a state of constant flux and ebb, and we believe in the law of causation, keeping up the continuity of things to the law of causation.

322 Q. Is there any objection to the law of causation in the study of science?

A. I think the answer is in the affirmative. It is a difficult question, but I think it is a question as to the law of causation. I think you should give the law of causation as a law of nature. The Buddha's law is not a law of nature, but a law of causation. It is a law of causation, but it is not a law of nature. It is a law of causation, but it is not a law of nature. It is a law of causation, but it is not a law of nature.

323 Q. The Buddha's doctrine that all things were mere phenomena of the flux, and that there were no examples of different things, is a very important statement of the law of causation. It is a statement of the law of causation, but it is not a statement of the law of nature. It is a statement of the law of causation, but it is not a statement of the law of nature.

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PART V

BUDDHISM AND SCIENCE

326 Q. Has Buddha any right to be considered a scientific religion, or may it be regarded as a "religion"?

A. Most emphatically it is not a revealed religion. The Buddha did not so proclaim, but it is understood. On the contrary, he gave it out as the statement of eternal truths, which his predecessors had taught like himself.

327 Q. It is said again the words of the Buddha, in which the Buddha tells us not to believe in an allegorical revelation without testing it by one's reason and experiment.

A. The Buddha says, of the religious revelation.

328 Q. The Buddha says the theory that everything has been formed out of nothing by a Creator?

A. The Buddha taught that two things are common, viz., Akasha, and Nivara. Everything has come out of Akasha, in obedience to a law of motion.

A. Properly speaking, a pure moral philosophy, a system of ethics and transcendental metaphysics. It is so eminently practical that the Buddha kept silent when Malunka asked about the origin of things.

332. Q. *Why did he do that?*

A. Because he thought that our chief aim should be to see things as they exist around us and try to make them better, not to waste time in intellectual speculations.

333. Q. *What do Buddhists say is the reason for the occasional birth of very good and wise children of bad parents, and that of very bad ones of good parents?*

A. It is because of the respective Karmas of children and parents; each may have deserved that such unusual relationships should be formed in the present birth.

334. Q. *Is anything said about the body of the Buddha giving out a bright light?*

A. Yes, there was a divine radiance sent forth from within by the power of his holiness.

335. Q. *What is it called in Pāli?*

A. *Buddharansi*, the Buddha rays.

336. Q. *How many colours could be seen in it?*

A. Six, linked in pairs.

337. Q. *Their names?*

A. *Nila, Piṭa, Lohiṭa, Avadāta, Mangastā, Prabhasvra.*

338. Q. *Did other persons emit such shining light?*

A. Yes, all Arhats did and, in fact, the light shines stronger and brighter in proportion to the spiritual development of the person.

339. Q. *Where do we see these colours represented?*

A. In all vihāras where there are painted images of the Buddha. They are also seen in the stripes of the Buddhist Flag, first made in Ceylon but now widely adopted throughout Buddhist countries.

340. Q. *In which discourse does the Buddha himself speak of this shining about him?*

A. In the *Mahā-Parinibbāna Suttō*, Ānanda his favourite disciple, noticing the great splendour which came from his Master's body, the Buddha said that on two occasions this extraordinary shining occurs, (a) just after a Tathāgata gains the supreme insight, and (b) on the night when he passes finally away.

341. Q. *Where do we read of this great brightness being emitted from the body of another Buddha?*

A. In the story of Sumeḍha and Dipānkāra Buddha, found in the *Niḍānakathā* of the *Jāṭaka* book, or story of the reincarnations of the Bodhisattva Siddhārtha Gaṇṭama.

342. Q. *How is it described?*

A. As a halo of a fathom's depth.

343. Q. *What do the Hindūs call it?*

A. *Tejas*; its extended radiance they call *Prākāsha*.

Q. 336. Why do we not see the things which are in the sky?  
 A. We do not see them because they are too far away.  
 Q. 337. Why do we not see the things which are in the water?  
 A. We do not see them because they are too deep.  
 Q. 338. Why do we not see the things which are in the earth?  
 A. We do not see them because they are too small.  
 Q. 339. Why do we not see the things which are in the air?  
 A. We do not see them because they are too light.  
 Q. 340. Why do we not see the things which are in the fire?  
 A. We do not see them because they are too hot.  
 Q. 341. Why do we not see the things which are in the sun?  
 A. We do not see them because they are too bright.  
 Q. 342. Why do we not see the things which are in the moon?  
 A. We do not see them because they are too dark.  
 Q. 343. Why do we not see the things which are in the stars?  
 A. We do not see them because they are too far away.

Q. 344. Why do we not see the things which are in the clouds?  
 A. We do not see them because they are too high.  
 Q. 345. Why do we not see the things which are in the mountains?  
 A. We do not see them because they are too far away.  
 Q. 346. Why do we not see the things which are in the valleys?  
 A. We do not see them because they are too deep.  
 Q. 347. Why do we not see the things which are in the rivers?  
 A. We do not see them because they are too wide.  
 Q. 348. Why do we not see the things which are in the lakes?  
 A. We do not see them because they are too still.  
 Q. 349. Why do we not see the things which are in the seas?  
 A. We do not see them because they are too deep.  
 Q. 350. Why do we not see the things which are in the oceans?  
 A. We do not see them because they are too vast.  
 Q. 351. Why do we not see the things which are in the sky?  
 A. We do not see them because they are too far away.  
 Q. 352. Why do we not see the things which are in the water?  
 A. We do not see them because they are too deep.  
 Q. 353. Why do we not see the things which are in the earth?  
 A. We do not see them because they are too small.  
 Q. 354. Why do we not see the things which are in the air?  
 A. We do not see them because they are too light.  
 Q. 355. Why do we not see the things which are in the fire?  
 A. We do not see them because they are too hot.  
 Q. 356. Why do we not see the things which are in the sun?  
 A. We do not see them because they are too bright.  
 Q. 357. Why do we not see the things which are in the moon?  
 A. We do not see them because they are too dark.  
 Q. 358. Why do we not see the things which are in the stars?  
 A. We do not see them because they are too far away.

344. Q. *What do Europeans call it now?*

A. The human aura.

345. Q. *What great scientist has proved the existence of this aura by carefully conducted experiments?*

A. The Baron Von Reichenbaeh. His experiments are fully described in his *Researches*, published in 1844-5. Dr. Baraduc, of Paris, has, quite recently, photographed this light.

346. Q. *Is this bright aura a miracle or a natural phenomenon?*

A. Natural. It has been proved that not only all human beings but animals, trees, plants and even stones have it.

347. Q. *What peculiarity has it in the case of a Buddha or an Arhat?*

A. It is immensely brighter and more extended than in cases of other beings and objects. It is the evidence of their superior development in the power of *Iddhī*. The light has been seen coming from *dāgobas* in Ceylon where relics of the Buddha are said to be enshrined.

348. Q. *Do people of other religions besides Buddhism and Hindūism also believe in this light?*

A. Yes, in all pictures of Christian artists this light is represented as shining about the bodies of their holy personages. The same belief is found to have existed in other religions.

349. Q. *What historical incident supports the modern theory of hypnotic suggestion?*

A. That of Chullapanthaka, as told in the Pāli Commentary on the *Dhammapāda*, etc.

350. Q. *Give me the facts.*

A. He was a bhikkhu who became an Arhat. On that very day the Buddha sent a messenger to call him. When the man reached the Vihāra, he saw three hundred bhikkhus in one group, each exactly like the others in every respect. On his asking which was Chullapanthaka, every one of the three hundred figures replied: "I am Chullapanthaka."

351. Q. *What did the messenger do?*

A. In his confusion he returned and reported to the Buddha.

352. Q. *What did the Buddha then tell him?*

A. To return to the vihāra and, if the same thing happened, to catch by the arm the first figure who said he was Chullapanthaka and lead him to him. The Buddha knew that the new Arhat would make this display of his acquired power to impress illusionary pictures of himself upon the messenger.

353. Q. *What is this power of illusion called in Pāli?*

A. *Manomaya Iddhī*.

354. Q. *Were the illusionary copies of the Arhat's person material? Were they composed of substance and could they have been felt and handled by the messenger?*

A. No; they were pictures impressed by his thought and trained will-power upon the messenger's mind.

Q. What do you mean by the term "mind"?

A. The term "mind" is used in various senses. In the narrowest sense, it refers to the faculty of thought and reasoning. In a broader sense, it includes the faculties of perception, memory, and imagination. In the most comprehensive sense, it includes the entire mental life of the individual.

Q. How do you define "consciousness"?

A. Consciousness is the state of being aware of one's own thoughts and feelings. It is the faculty of self-awareness and the ability to reflect upon one's own mental processes.

Q. What is the difference between "sensation" and "perception"?

A. Sensation is the process by which the mind receives information from the external world through the senses. Perception is the process by which the mind organizes and interprets this information, giving it meaning and significance.

Q. How do you explain the process of "learning"?

A. Learning is the process by which the mind acquires new knowledge, skills, and attitudes. It involves the storage of information in memory and the ability to retrieve and use this information when needed.

Q. What is the role of "memory" in the mind?

A. Memory is the faculty of storing and retrieving information. It allows the mind to retain knowledge and experiences over time, making it possible to learn from past events and to plan for the future.

Q. How do you explain the process of "decision-making"?

A> Decision-making is the process by which the mind chooses between different courses of action. It involves weighing the pros and cons of each option and selecting the one that is most likely to lead to a desired outcome.

Q. What is the relationship between "emotion" and "reason"?

A. Emotion and reason are closely related and often interact with each other. Emotions can influence our reasoning, and reasoning can help us control our emotions. Together, they form the basis of our moral and ethical judgments.

Q. How do you explain the process of "creativity"?

A. Creativity is the process by which the mind generates new ideas and solutions. It involves the ability to think outside the box and to combine existing knowledge in novel ways.

Q. What is the role of "imagination" in the mind?

A. Imagination is the faculty of forming mental images and concepts that are not directly derived from the senses. It allows the mind to explore new possibilities and to create a world of its own.

Q. How do you explain the process of "problem-solving"?

A. Problem-solving is the process by which the mind identifies a problem and finds a way to solve it. It involves the use of logic, reasoning, and imagination to generate and test different solutions.

Q. What is the role of "intuition" in the mind?

A. Intuition is the faculty of knowing something without the need for conscious reasoning. It is often described as a "gut feeling" or a "hunch" and is thought to be a direct insight into the truth.

Q. How do you explain the process of "self-reflection"?

A. Self-reflection is the process by which the mind examines its own thoughts and feelings. It is a key component of personal growth and self-awareness, allowing us to understand ourselves better and to make positive changes in our lives.

Q. What is the role of "will" in the mind?

A. Will is the faculty of directing one's thoughts and actions towards a specific goal. It is the power of choice and the ability to overcome obstacles and achieve one's objectives.

Q. How do you explain the process of "moral reasoning"?

A. Moral reasoning is the process by which the mind evaluates the rightness or wrongness of an action. It involves the use of logic, reasoning, and imagination to weigh the moral implications of different choices.

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A. Emotional regulation is the process by which the mind manages and controls its emotions. It involves the use of various strategies, such as deep breathing, meditation, and cognitive restructuring, to reduce negative emotions and increase positive ones.

Q. What is the role of "resilience" in the mind?

A. Resilience is the ability to bounce back from adversity and to maintain a positive outlook in the face of challenges. It is a key component of mental health and is essential for achieving long-term success and well-being.

Q. How do you explain the process of "stress management"?

A. Stress management is the process by which the mind identifies and deals with stressors. It involves the use of various techniques, such as exercise, relaxation, and time management, to reduce the negative effects of stress and improve overall health and well-being.

Q. What is the role of "mindfulness" in the mind?

A. Mindfulness is the practice of paying attention to the present moment with a non-judgmental and non-reactive awareness. It is a key component of many modern psychological treatments and is thought to have a wide range of benefits for mental and physical health.

Q. How do you explain the process of "cognitive restructuring"?

A. Cognitive restructuring is the process by which the mind identifies and challenges negative thought patterns. It involves the use of various techniques, such as cognitive-behavioral therapy, to replace negative thoughts with more positive and realistic ones.

Q. What is the role of "positive psychology" in the mind?

A. Positive psychology is the study of the factors that contribute to human well-being and happiness. It focuses on the strengths and virtues of individuals and seeks to promote a life of meaning, purpose, and fulfillment.

Q. How do you explain the process of "behavioral change"?

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Q. What is the role of "transcendental meditation" in the mind?

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355. Q. *To what would you compare them?*

A. To a man's reflection in a mirror, being exactly like him yet without solidity.

356. Q. *To make such an illusion on the messenger's mind, what was necessary?*

A. That Chullapanthaka should clearly conceive in his own mind his exact appearance, and then impress that, with as many duplicates or repetitions as he chose, upon the sensitive brain of the messenger.

357. Q. *What is this process now called?*

A. Hypnotic suggestion.

358. Q. *Could any third party have also seen these illusionary figures?*

A. That would depend on the will of the Arhat or hypnotiser.

359. Q. *What do you mean?*

A. Supposing that fifty or five hundred persons were there, instead of one, the Arhat could will that the illusion should be seen by all alike; or, if he chose, he could will that the messenger should be the only one to see them.

360. Q. *Is this branch of science well known in our day?*

A. Very well known; it is familiar to all students of mesmerism and hypnotism.

361. Q. *In what does our modern scientific belief support the theory of Karma, as taught in Buddhism?*

A. Modern scientists teach that every generation of men is heir to the consequences of the virtues and the vices of the preceding generation; not in the mass, as such, but in every individual case. Every one of us, according to Buddhism, gets a birth which represents the causes generated by him in an antecedent birth. This is the idea of Karma.

362. Q. *What says the Vāsettha Sutta about the causation in Nature?*

A. It says: "The world exists by cause; all things exist by cause; all beings are bound by cause."

363. Q. *Does Buddhism teach the unchangeableness of the visible universe; our earth, the sun, the moon, the stars, the mineral, vegetable, animal and human kingdoms?*

A. No. It teaches that all are constantly changing, and all must disappear in course of time.

364. Q. *Never to reappear?*

A. Not so: the principle of evolution, guided by Karma, individual and collective, will evolve another universe with its contents, as our universe was evolved out of the Akāsha.

365. Q. *Does Buddhism admit that man has in his nature any latent powers for the production of phenomena commonly called "miracles"?*

A. Yes; but they are natural, not supernatural. They may be developed by a certain system



which is laid down in our sacred books, the *Visuddhi Mārga* for instance.

366. Q. *What is this branch of science called?*

A. The Pāli name is *Iddhi-vidhanānā*.

367. Q. *How many kinds are there?*

A. Two: *Bāhira*, i.e., one in which the phenomena-working power may be temporarily obtained by ascetic practices and also by resort to drugs, the recitation of *mantras* (charms), or other extraneous aids; and *Sasaniks*, that in which the power in question is acquired by interior self-development, and covers all and more than the phenomena of *Laukika Iddhi*.

368. Q. *What class of men enjoy these powers?*

A. They gradually develop in one which pursues a certain course of ascetic practice called *Dhyāna*.

369. Q. *Can this Iddhi power be lost?*<sup>1</sup>

A. The *Bāhira* can be lost, but the *Sasanika* never, when once acquired. *Lokottara* knowledge once obtained is never lost, and it is by this knowledge *only* that the absolute condition of *Nirvāṇa* is known by the Arhat. And this knowledge can be got by following the noble life of the Eightfold Path.

<sup>1</sup> Sumaṅgala Sthavira explains to me that those transcendent powers are permanently possessed only by one who has subdued all the passions (*Klesa*), in other words, an Arhat. The powers may be developed by a bad man and used for doing evil things, but their activity is but brief, the rebellious passions again deminate the sorcerer, and he becomes at last their victim.

370. Q. *Had Buddha the Lokottara Iddhi?*

A. Yes, in perfection.

371. Q. *And his disciples also had it?*

A. Yes, some but not all equally; the capacity for acquiring these occult powers varies with the individual.

372. Q. *Give examples?*

A. Of all the disciples of the Buddha, Mogallāna was possessed of the most extraordinary powers for making phenomena, while Ānanda could develop none during the twenty-five years in which he was the personal and intimate disciple of the Buddha himself. Later he did, as the Buddha had foretold he would.

373. Q. *Does a man acquire these powers suddenly or gradually?*

A. Normally, they gradually develop themselves as the disciple progressively gains control over his lower nature in a series of births.<sup>1</sup>

374. Q. *Does Buddhism pretend that the miracle of raising those who are dead is possible?*

A. No. The Buddha teaches the contrary, in that beautiful story of Kisā Goṭamī and the mustard-seed. But when a person only seems to be dead but is not actually so, resuscitation is possible.

<sup>1</sup> When the powers suddenly show themselves, the inference is that the individual had developed himself in the next anterior birth. We do not believe in eccentric breaks in natural law.

which is laid down in our second book, the *Timaeus*

where the instance

366 Q. What is the name of the science called?

A. The Fall name is *liberal education*.

367 Q. How many kinds are there?

A. Two: *liberal* and *useful* in which the

phenomena-making power may be temporarily obtain-

ed by acute questions and also by means to derive

the institution of sciences (human), or other extensions

and *domains* that in which the power is

question is applied to interior self-development,

and covers all and more than the phenomena of

*liberal* habits.

368 Q. What class of men enjoy them?

A. They gradually develop in men which

possess a certain source of mental practice called

*liberal*

369 Q. On this *liberal* power is based?

A. The *liberal* can be lost, but the *liberal*

power when once acquired, *liberal* knowledge

once obtained is never lost, and it is by this know-

ledge and that the absolute condition of *liberal*

is known by the *liberal*. And this knowledge can

be got by following the noble life of the *liberal*

*liberal*.

1. *Liberal* education requires as we shall see hereafter, a certain amount of knowledge and power, and is not merely a matter of habit. The power and knowledge (which is what we call *liberal*) is not a matter of habit, but is a matter of power and knowledge, and is not a matter of habit, but is a matter of power and knowledge.

370 Q. How far does the *liberal* habit

A. Yes, in *liberal*.

371 Q. And the *liberal* also has it?

A. Yes, more but not all equally, the

reporting for acquiring them each power varies

with the individual.

372 Q. Give examples?

A. Of all the sciences of the *liberal*

*liberal* was possessed of the most extensive

power by making phenomena, the *liberal* habit

develops and from the *liberal* habit it is

to get the *liberal* and *liberal* habit of the

*liberal* habit.

373 Q. How is the *liberal* habit

A. *Liberal* habit that gradually

develops in the *liberal* habit, and is

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not the *liberal* habit, but is a *liberal* habit.

375. Q. Give me an idea of these successive stages of the Lokottara development in Iddhī?

A. There are six degrees attainable by Arhats; what is higher than them is to be reached only by a Buddha.

376. Q. Describe the six stages or degrees?

A. We may divide them into two groups, of three each. The first to include (1) Progressive retrospection, viz., a gradually acquired power to look backward in time towards the origin of things; (2) Progressive foresight, or power of prophecy; (3) Gradual extinction of desires and attachments to material things.

377. Q. What would the second group include?

A. The same faculties, but illimitably developed. Thus, the full Arhat possesses perfect retrospection, perfect foresight, and has absolutely extinguished the last trace of desire and selfish attractions.

378. Q. What are the four means for obtaining Iddhī?

A. The will, its exertion, mental development, and discrimination between right and wrong.

379. Q. Our Scriptures relate hundreds of instances of phenomena produced by Arhats: what did you say was the name of this faculty or power?

A. Iddhī vidhā. One possessing this can, by manipulating the forces of Nature, produce any

wonderful phenomenon; i.e., make any scientific experiment he chooses.

380. Q. Did the Buddha encourage displays of phenomena?

A. No; he expressly discouraged them as tending to create confusion in the minds of those who were not acquainted with the principles involved. They also tempt their possessors to show them merely to gratify idle curiosity and their own vanity. Moreover, similar phenomena can be shown by magicians and sorcerers learned in the *Laukika*, or the baser form of Iddhī science. All false pretensions to supernatural attainment by monks are among the unpardonable sins (*Tevijja Sutta*).

381. Q. You spoke of a "deva" having appeared to the Prince Siddhārtha under a variety of forms; what do Buddhists believe respecting races of elemental invisible beings having relations with mankind?

A. They believe that there are such beings who inhabit worlds or spheres of their own. The Buddhist doctrine is that, by interior self-development and conquest over his baser nature, the Arhat becomes superior to even the most formidable of the devas, and may subject and control the lower orders.

382. Q. How many kinds of devas are there?

A. Three: *Kāmāvaccharā* (those who are still under the domination of the passions); *Rūpāvaccharā* (a higher class, which still retain an individual form):

wonderful phenomenon, & which may be called  
experimental induction.

320 Q. Did the higher nervous system  
develop?

A. The experiments show that there is  
tendency to create conditions in the mind of those who  
were not acquainted with the subject, and that  
they also bring their powers to bear upon  
matters which are entirely new to them. They  
therefore, in their progress, do not always  
begin with the same level of knowledge as we do. It  
is the same form of knowledge, but it is not  
the same in extent and amount. It is only  
among the experiments that I have noted.

321 Q. For what purpose is the  
the higher nervous system developed?

A. The higher nervous system is developed  
for the purpose of enabling the mind to  
function in a more efficient manner. It is  
not developed for the purpose of enabling  
the mind to function in a more efficient  
manner. It is not developed for the purpose  
of enabling the mind to function in a more  
efficient manner.

322 Q. How does the higher nervous system  
develop?

A. The higher nervous system develops  
in a manner which is entirely new to  
the mind.

323 Q. How are the ideas of those who are  
of the highest development in the world?

A. There are no ideas which are  
higher than those which are to be  
found only in a human mind.

324 Q. Describe the two stages of development.

A. We may divide them into two groups, of  
three each. The first to include (1) Progressive  
retrogression, and a gradually acquired power to  
look backward in time towards the origin of things;  
(2) Progressive insight, or power of prophecy;  
(3) Instinctive retention of habits and attachments  
to material things.

325 Q. What would the second group include?

A. The same qualities, but illustrated in  
relation to the fall of human beings  
retrogression, perfect insight, and the ability  
retrogression, the last trace of habit and certain  
attachments.

326 Q. What are the four stages of development?

1. The will is exerted, mental develop-  
ment and discrimination between right and wrong.

2. The development of the senses, which  
enables the mind to receive the sense of the faculty of  
prophecy.

A. With regard to the possibility of this  
by respecting the laws of nature, which are

*Arūpāvācharā* (the highest in degree of purification, who are devoid of material forms).

383. Q. *Should we fear any of them?*

A. He who is pure and compassionate in heart and of a courageous mind need fear nothing: no man, god, *brahmarakkhas*, demon or *ḍeva*, can injure him, but some have power to torment the impure, as well as those who invite their approach.

## APPENDIX

THE following text of the fourteen items of belief which have been accepted as fundamental principles in both the Southern and Northern sections of Buddhism, by authoritative committees to whom they were submitted by me personally, have so much historical importance that they are added to the present edition of THE BUDDHIST CATECHISM as an Appendix. It has very recently been reported to me by H. E. Prince Ouchtomsky, the learned Russian Orientalist, that having had the document translated to them, the Chief Lamas of the great Mongolian Buddhist monasteries declared to him that they accept every one of the propositions as drafted, with the one exception that the date of the Buddha is by them believed to have been some thousands of years earlier than the one given by me. This surprising fact had not hitherto come to my knowledge. Can it be that the Mongolian Saṅgha confuse the real epoch of Sākya Muni with that of his alleged next predecessor? Be this as it may, it is a most encouraging fact that the whole Buddhistic





world may now be said to have united to the extent at least of these Fourteen Propositions.

H. S. O.

#### FUNDAMENTAL BUDDHISTIC BELIEFS

I Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction; and an unswerving kindness towards the members of the animal kingdom.

II The universe was evolved, not created; and its functions according to law, not according to the caprice of any God.

III The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world-periods, by certain illuminated beings called BUDDHAS, the name BUDDHA meaning "Enlightened".

IV The fourth Teacher in the present kalpa was Sākya Muni, or Gauṭama Buddha, who was born in a Royal family in India about 2,500 years ago. He is an historical personage and his name was Siddhārtha Gauṭama.

V Sākya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth, the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth, it is necessary to extinguish desire; and to extinguish desire, it is necessary to destroy ignorance.

VI Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

VII The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

VIII The desire to live being the cause of rebirth, when that is extinguished rebirths cease and the perfected individual attains by meditation that highest state of peace called *Nirvāṇa*.

IX Sākya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four Noble Truths, *viz.*:

1. The miseries of existence;
2. The cause productive of misery, which is the desire ever renewed of satisfying oneself without being able ever to secure that end;
3. The destruction of that desire, or the estranging of oneself from it;

VI. Ignorance makes the belief that spirits is a necessary thing. When ignorance is destroyed the superstitions of every kind which, according to an old belief, is preserved as well as the power must need of adjusting a course of life to what the necessity for each reported condition will establish. Ignorance also makes the belief in the physical fact that there is a life and existence in man, and the other things that are the result of the belief in immortality. Ignorance is followed by a state of unbelief in the physical world.

VII. The human mind is a power that is stated in the human nature of the mind, and is not a power of the body. It is a power that is not a power of the body, but a power of the mind. It is a power that is not a power of the body, but a power of the mind. It is a power that is not a power of the body, but a power of the mind.

VIII. The human mind is a power that is stated in the human nature of the mind, and is not a power of the body. It is a power that is not a power of the body, but a power of the mind. It is a power that is not a power of the body, but a power of the mind. It is a power that is not a power of the body, but a power of the mind.

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4. The power of the mind is a power that is stated in the human nature of the mind, and is not a power of the body.

would not be said to have called to the extent of most of these Eastern religions.

H. R. O.

THE HUMAN MIND

I. The human mind is a power that is stated in the human nature of the mind, and is not a power of the body. It is a power that is not a power of the body, but a power of the mind. It is a power that is not a power of the body, but a power of the mind. It is a power that is not a power of the body, but a power of the mind.

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Ignorance

4. The means of obtaining this destruction of desire. The means which he pointed out is called the Noble Eightfold Path, *viz.*: Right Belief; Right Thought; Right Speech; Right Action; Right Means of Livelihood; Right Exertion; Right Remembrance; Right Meditation.

X Right Meditation leads to spiritual enlightenment, or the development of that Buḍḍha-like faculty which is latent in every man.

XI The essence of Buḍḍhism, as summed up by the Taṭhāgaṭhā (Buḍḍha) himself, as :

To cease from all sin,

To get virtue,

To purify the heart.

XII The universe is subject to a natural causation known as "Karma". The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

XIII The obstacles to the attainment of good karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buḍḍhism, *viz.*: (1) Kill not; (2) Steal not; (3) Indulge in no forbidden sexual pleasure; (4) Lie not; (5) Take no intoxication or stupefying drug or liquor. Five other precepts which need not be here enumerated should be observed by those

who would attain, more quickly than the average layman, the release from misery and rebirth.

XIV Buḍḍhism discourages superstitious credulity. Gauṭama Buḍḍha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accord with reason.

Drafted as a common platform upon which all Buḍḍhists can agree.

H. S. OLCOTT, P.T.S.

Respectfully submitted for the approval of the High Priests of the nations which we severally represent, in the Buḍḍhist Conference held at Adyar, Madras, on the 8th, 9th, 10th, 11th, and 12th of January, 1891 (A.B. 2434).

Japan	...	{ Kozen Gunaratana Chiezo Tokuzawa
Burmah	...	U. Hmoay Tha Aung
Ceylon	...	Dhammapala Hevaviṭarana.
The Maghs of Chittagong	...	Kṛṣṇa Chandra Chowḍry, by his appointed Proxy, Maung Tha Dwe.
		BURMAH

Approved on behalf of the Buḍḍhists of Burmah, this 3rd day of February, 1891 (A. B. 2434) :

Tha-tha-na-baing Saydawgyi; Aung Myi Shwebōn Sayadaw; Me-ga-waddy Sayadaw; Hmat-Khaya

The system of obtaining the education of India. The course which is pointed out is called the Noble Eightfold Path, viz.: Right Faith; Right Thought; Right Speech; Right Action; Right Means of Livelihood; Right Exercise; Right Remembrance; Right Meditation.

X. Right Meditation leads to spiritual enlightenment, in the development of that higher-life faculty which is latent in every man.

XI. The essence of Buddhism is summed up by the Panchasikha (Fivefold) formula, viz.: To cease from all evil;

To enter virtue;

To realize the path.

XII. The universe is subject to a natural course known as "Karma". The merits and demerits of a being in past existences determine his condition in the present one. Good men flourish, but have earned the cause of the effect which he now experiences.

XIII. The obstacles to the attainment of good karma may be removed by the observance of the following principles which are enshrined in the moral code of Buddhism, viz.: (1) Kill not; (2) Steal not; (3) Indulge in no forbidden sexual pleasure; (4) Lie not; (5) Take no intoxication or drugging drug or liquor. These other precepts which need not be here enumerated should be observed by those

who would attain more quickly than the average person, the release from misery and rebirth.

XIV. Buddhist discipline, as expounded by the Buddha, demands nothing beyond what is essential to a person to carry his chief aim in life and his duties. He also teaches that he should follow what is good for his soul, whether in any form or manner, by tradition, unless it would bring him harm. He is a common teacher, open to all, and his disciples are many.

THE BUDDHIST FAITH

Responsibility is placed on the shoulders of the individual. He is not to be helped, but to help himself. He is to be a good citizen, a good man, a good father, a good husband, a good friend, a good neighbor, a good citizen, a good man, a good father, a good husband, a good friend, a good neighbor, a good citizen, a good man, a good father, a good husband, a good friend, a good neighbor.

The Buddha taught that the world is suffering. He taught that the cause of suffering is desire. He taught that the way to end suffering is to follow the Noble Eightfold Path. He taught that the goal of life is to reach Nirvana, the state of perfect peace and freedom from all suffering.

The Buddha's teachings are simple and practical. He taught that everyone can attain enlightenment and freedom from suffering if they follow his teachings. He taught that the most important thing in life is to be a good person, to be kind, to be honest, to be truthful, to be generous, to be selfless.

Sayadaw; Hti-lin Sayadaw; Myadaung Sayadaw; Hla-Htwe Sayadaw; and sixteen others.

## CEYLON

Approved on behalf of the Buddhists of Ceylon this 25th day of February, 1891 (A. B. 2434); Mahanuwara upawsatha puspārāma vihārāḍhipaṭi Hippola Dhamma Rakkhiṭa Sobhiṭābhiḍhāna Mahā Nāyaka Sthavirayan wahanse wamha.

(Hippola Dhamma Rakkhiṭa Sabhiṭābhiḍhana, High Priest of the Malwatta Vihare at Kandy).

(Sd.) HIPPOLA

Mahanuwara Asgiri vihārāḍhipaṭi Yatawattē Chandajōṭṭyābhiḍhana Mahā Nāyaka Sthavirayan wahanse wamha—(Yatawattē Chandajōṭṭyābhiḍhana, High Priest of Asgiri Vihare at Kandy).

(Sd.) YATAWATTE

Hikkaduwe Srī Sumangala Sripādasthāne saha Kolamba palate praḍhāna Nāyaka Sthavirayo (Hikkaduwe Srī Sumangala, High Priest of Adam's Peak and the District of Colombo).

(Sd.) H. SUMANGALA

Maligawe Prāchīna Pustakālāyadyakshaka Suriyagoda Sonuṭṭara Sthavirayo (Suriyagoda Sonuṭṭara, Librarian of the Oriental Library at the Temple of the Tooth Relic at Kandy).

(Sd.) S. SONUṬṬARA

Sugaṭa Sāsanaḍhaja Vinayā chāriya Dhammalankārābhiḍhāna Nāyaka Sthavira.

(Sd.) W. DHAMMALANKARA.

Pawara neruttika chariya Mahā Vibhavi Subhuti of Waskaduwa.

(Sd.) W. SUBHUTI

## JAPAN

Accepted as included within the body of Northern Buddhism.

Shaku Genyu	(Shingon Shu)
Fukuda Nichiyo	(Nichiren „)
Sanada Seyko	(Zen „)
Ito Quan Shyu	( „ „)
Takehana Hakuyo	(Jodo „)
Kono Rioshin	(Ji-Shu „)
Kiro Ki-ko	(Jodo Seizan,,)
Harutani Shinsho	(Tendai „)
Manabe Shun-myo	(Shingon „)

## CHITTAGONG

Accepted for the Buddhists of Chittagong.

Nagawa Parvata Vihārāḍhipaṭi

Guna Megu Wini-Lankara,

Harbing, Chittagong, Bengal.

Persons mentioned in the Report of the  
of the Commission

(List of Names)

NAME

Ascribed or included within the field of

- Enzo Ferrari
- Fulvio Testi
- Samuel Taylor
- Luigi Einaudi
- Giuseppe Lodi
- Renzo De Felice
- Antonio Ghirelli
- Giuseppe De Michelis

Ascribed in the field of  
of the Commission  
of the Commission

Persons mentioned in the Report of the  
of the Commission

NAME

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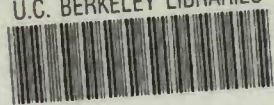
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