



BUDDHA APPEARING AT THE ALTAR DURING WORSHIP.

*Frontispice.*

*From Amarāvati.*

*[Page 66.]*

THE  
POPULAR LIFE OF BUDDHA.

THE POPULAR SOCIETY LIFE  
POONA

OF

B U D D H A,

*CONTAINING AN ANSWER TO THE "HIBBERT  
LECTURES" OF 1831.*

BY

ARTHUR LILLIE,

MEMBER OF THE ROYAL ASIATIC SOCIETY.

WITH FIVE ILLUSTRATIONS.

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## INTRODUCTION.

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BUDDHA was a religious reformer who died 470 years before the Christian era.

The following are some of the results due to the sojourn of this one man upon earth :—

- ✓ 1. The most formidable priestly tyranny that the world had ever seen, crumbled away before his attack, and the followers of Buddha were paramount in India for a thousand years.
- ✓ 2. The institution of caste was assailed and overturned.
- ✓ 3. Polygamy was for the first time pronounced immoral, and slavery condemned.
4. Woman, from being considered a chattel and a beast of burden, was for the first time considered man's equal, and allowed to develop her spiritual life.
5. All bloodshed, whether with the knife of the

priest or the sword of the conqueror, was rigidly forbidden.

6. Also, for the first time in the religious history of mankind, the awakening of the spiritual life of the individual was substituted for religion by body corporate. It is also certain that Buddha was the first to proclaim that duty was to be sought in the eternal principles of morality and justice, and not in animal sacrifices and local formalities invented by the fancy of priests.

7. The principle of religious propagandism was for the first time introduced with its two great instruments, the missionary and the preacher.

8. By these, India, China, Bactria, and Japan, were proselytized ; and the Buddhist missionaries overran Persia and Egypt. This success was effected by moral means alone, for Buddhism is the one religion virgin of coercion. It is reckoned that one-third of humanity is still in its fold.

That such results should have been achieved is one of the greatest marvels of history ; and when an inquirer consults some of the best-known writers to try and get an explanation of this unusual missionary success, the marvel increases. We see Buddhist holy men exhibiting a self-denial worthy of the early Christians, to gain an "immortality" <sup>1</sup> which is said

<sup>1</sup> Amrita, non-death.

to mean death. We see prayers and sacrifices to a non-god, and gorgeous temples scooped patiently out of rocky mountains in his honour. Statues of this non-god are scattered broadcast over half the globe, and the tolerant patience and activity of his missionaries is unique in the history of religions. This is the bewildering Buddhism of popular treatises; and the activity of one special writer has contributed largely to foster these ideas.

Dr. Rhys Davids is a very hard-working Pāli scholar. I consider that students of Buddhism are much indebted to him for his translations. But he is a confused and untrained thinker. In treatises, in lectures, in encyclopædias, in magazines, and in the weekly press, he is constantly putting forth an aspect of Buddhism which it will be the special object of this work to assail. Stated concisely, his position is this:—

1. Buddha preached flat atheism.<sup>1</sup>
2. He taught, "in a complete and categorical manner," that man has no "soul nor anything of any sort that exists in any manner after death."<sup>2</sup>
3. He despised mysticism, and disbelieved in anything outside of the world of matter.<sup>3</sup>

<sup>1</sup> "Buddhism," p. 207.

<sup>2</sup> *Ibid.*, p. 99. See also "Hibbert Lectures," p. 109.

<sup>3</sup> "Buddhism takes as its ultimate fact, the existence of the material world." ("Buddhism," p. 87.)

4. This Buddhism is to be found in its original purity solely in the sacred books of Ceylon, a literature which, if translated into English, would be four times as long as our Bible.<sup>1</sup> These sacred books, according to the Cingalese chronicles, were made canonical three months after Buddha's death, and "re-affirmed" at a convocation summoned by King Aśoka, B.C. 250.

5. In the north of India, about the commencement of the Christian era, an innovating Buddhism arose which proclaimed a belief in God. It was called the Buddhism of the "Great Vehicle," in contradistinction to the original Buddhism of the "Little Vehicle," which denied God and a future life entirely.<sup>2</sup> Ceylon has never known anything of this innovating faith.

As opposed to this, I shall show :—

1. That according to the express declaration of Hwen Thsang, the celebrated Chinese pilgrim who visited India at a time when the controversy between the disciples of the Great and Little Vehicles was furiously raging, the Buddhism of Ceylon was the Buddhism of the Great Vehicle.

2. According to the same authority, the disciples of the Little Vehicle called sarcastically the innovating Great Vehicle "Śunya pushpa" ("The Carriage that

<sup>1</sup> "Buddhism," p. 20.

<sup>2</sup> *Ibid.*, p. 244; also pp. 200, 218.



drives to the Great Nowhere"). They said that this agnostic Buddhism did not come from Buddha. And Hwen Tshang confesses that it was due chiefly to Vasubandhu and Asangha, who, about the date of the Christian era, received it in visions from Maitreya, the Coming Buddha. Dr. Rhys Davids has plainly shuffled the two Buddhisms together.

3. I shall show also that King Aśoka, far from "re-affirming" the colossal library of Cingalese books, knew nothing at all about them. On the Bairât Rock he has given a totally different list of seven short tractates that his monks were *then* to begin to learn by heart. These and his profession of faith were to be recited at his stûpa temples, and nothing else.

"Confess and believe in God!" was the motto of Aśoka.<sup>1</sup> "Confess and disbelieve in God!" seems the motto of Cingalese Buddhism.

4. The Buddhists call their religion Prajñâ Pâramitâ, which means literally the "Wisdom of the Other Bank."

At an early date the Āryas of India believed in a world of ghosts. This world had for chief one Yama, the Indian Adam. Once he was the first-born of the living, then he became the first-born of the dead. His kingdom, Yamâlaya, was girt by a mighty river,

<sup>1</sup> Dhauli inscription.

the Vaitarani. This stream the ghosts of good men traversed, not in Charon's boat, but by holding on to the tail of the sacred cow, as the Hindoos, aided by cattle, traverse rivers to this day. The domains of Yama were erected by the celestial architect, Viśwa Karma; and at first they were lovely rather than hateful. In the Mahābhārata it is announced that fear of enemies is not known by the good, nor hunger, nor scarcity, nor sorrow, nor bodily pain. Mountains of excellent food are piled up for the virtuous. These negative advantages would strike the poor Ārya struggling on earth with hunger, sickness, and the dread of being offered up to Rudra by a successful enemy. Palaces and jewelled wives were promised also. The terrible red-hot iron female who embraced the lustful man, and the grotesque swollen belly that was to be the future of the glutton, were after ideas. The earlier Yama lived in a palace. The later Yama had a terrible mace, red eyes and garments, and extra-sized teeth. He kept a recording angel, "He who paints in secret." "Pits filled with devouring worms and insects and fire" were prepared for the evil-doing Hindû.

This places us in a better position to settle whether Buddhism, or the "Wisdom of the Other Bank," was occupied with this world alone or with the other. In point of fact, Buddhism, like the philosophy of the

Vedas and the Vedāntic school, has always been a pure idealism. Let us turn to the treatise named Prajñā Pāramitā (the "Wisdom of the Other Bank") to see what Buddha said on the subject. In speaking to his senior disciple, Śāriputra, he said that ignorant men "represent to themselves all things of which in truth not one has any existence;" and a little further on, he explained that the appearances of the phenomenal world were "as if a clever magician, or the pupil of a clever magician, caused a vast concourse of men to appear at a cross-road where four great thoroughfares meet, and having caused them to appear, caused them again to vanish."<sup>1</sup>

I think it is very patent from the "Hibbert Lectures," that the perversions of Dr. Rhys Davids are due to his sympathies with Comtism; but I contend that the study of an ancient religion is not philosophy, but pure history.

I think that signs of a juster appreciation of the great reformer are already patent. Mr. Edwin Arnold has a "firm conviction that a third of mankind would never have been brought to believe in blank abstractions or in Nothingness as the issue and Crown of Being."<sup>2</sup>

The Rev. Professor Beal, too, has uttered a protest

<sup>1</sup> Oldenberg, "Buddha," p. 239.

<sup>2</sup> "Light of Asia," preface, p. xv.

against the "lectures and articles" of Dr. Rhys Davids, which against all evidence announce that Buddhism "teaches atheism, annihilation, and the non-existence of soul."<sup>1</sup>

<sup>1</sup> "Romantic Life," introduction, p. x.

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## GLOSSARY AND INDEX.

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- Aditi, the Vedic Universal Mother.  
Ādityas, Sons of Aditi, the months deified.  
Amṛita, Pāli Amata, immortality, "bread of life," the food of the sacrifice after consecration.  
Arhat, one emancipated from rebirths, an Adept.  
Arnold, Edwin, denies the Agnosticism of early Buddhism, xi.; "Light of Asia" cited, 34.  
Arūpaloka, the heavens where form ceases.  
Aśoka on "God," the future life, prayer, mysticism, etc., 278 et seq.; his attitude towards Buddhism, 278 et seq.  
Avichi, the "rayless place," hell, purgatory.
- Baptism, the Buddhist rite of, 86 et seq.  
Beal, Professor S., condemns the views of Dr. Rhys Davids on soul, God, a future life, etc., in Buddhism, xii.  
Bhagavat, lord, God, a title applied to Buddha, Viṣṇu, and Śiva.  
Bhikṣhu, beggar, one who has adopted the religious life. He is called also Parivrājaka (wanderer), Muni (silent one), Śramaṇa (vile one), Son of Buddha, Son of Śākya, Son of Dharma, Man of Pure Life, Smāsānika (dwelling amid tombs), Houseless one, etc.  
Bigandet, Bishop, on the Buddhist hierarchy, 185.  
Bimbisāra offers crown to Buddha, 76.  
Bodhi, gnosis, knowledge of the laws of spirit, annihilation of the ego, and mystical union of the soul with the non-ego, or God.  
Bodhisatva, one about to obtain the Bodhi in his next rebirth.  
Brahma, the Great Spirit, the ineffable.  
Brahmā, the anthropomorphic god.  
Brahmacharins, Seekers of Brahma, name for Buddha's early disciples.  
Brahmajāni, an Adept.

Buddha esoterically God, exoterically Śākya Muni. *See* Śākya Muni.  
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vocations, 196.

Burnouf, E., on the Skandhas, 221.

Carpet (kuśa mat) of Brahma, a mystic state.

Ceylon, vast pretensions claimed for Scriptures of, viii. Theory  
examined, 186 et seq. The heavens as conceived by the Bud-  
dhists of, 250.

Chaitya, sepulchral mound, dolmen.

Chakravartin (lit. "he who turns in the Zodiac"), a king of kings.

Colebrooke, Henry, on the Yoga Śāstra of Patanjali, 14 ; on the Skan-  
dhas, 221.

Cosmology, Buddhist, 250.

Cunningham, Gen., Sūtpa of Bharhut, 157.

Dâgoba (from Dhatûgarbha), relic shrine.

Davids, T. W. Rhys, considers early Buddhism an atheism, vii.—idea  
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istence of the soul and a future life, vii.—idea examined, 250 et seq.,  
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the Pāli Text Society, 129 ; on the Skandhas, 219 ; his Buddhism  
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Dhammapada, Buddhaghosa's alterations in, 233.

Dhâranis, prayers.

Dharma, the laws of spirit, the "Wisdom of the Other Bank," ix. ;  
personified as a divine woman, 244.

Dhyāna, the trance of extasia.

Dickson, "Ordering of Priests," 236.

Elephant, its meaning, 4 ; Buddha's descent as an, 6.

Fa Hian cited, 179 et seq.

Fasting, Buddha's forty-seven days', 78.

Ferguson, James, on the Sattapanni cave, 199.

Foucaux, Philippi Edouard, his translation of the Lalita Vistara cited,  
1 et seq.



Gandharva, a cherub.

Gâthâ, a poem, a verse.

Guru, a spiritual teacher.

Hardy, Spence, cited, 51.

Ihwen Tshang states objections of earlier Buddhism to Agnostic school, 177; on the Convocation of Kaniska, 179; Buddhism of Ceylon belongs to the Greater Vehicle, 193.

Īśāna, God, on the Aśoka stones, 279.

Jina, a conqueror of his lower nature, a Buddha.

Karma, the effects of sins or good deeds, which are supposed to land the doer in the hell Avichi or the heavens of the Devaloka, and detain him until the said Karma is exhausted. He is then born once more into the world, his Karma influencing the new birth.

Lâma, the high priest of Tibet, 183; descended most probably from the Āchârya of Nalanda, 183.

Mahâdeo, a monolith or menhir, "Great God," a name of Śiva.

Maṇḍala, mystic ring.

Mantra, prayer, charm.

Mâra, the Buddhist Satan.

Müller, Professor Max, on the date of Buddha's death, 206.

Nairanjana, the Buddhist Jordan.

Nirvâṇa, heaven.

Palâśa, *Butea frondosa*.

Pârimitâs, the ten, the "qualities of the Other Bank," "heaven," 285.

Parivrâjaka. See Bhikshu.

Parśvika, a leader in the Agnostic revolution in Buddhism entitled the "Great Vehicle," 175.

Prajña Pâramitâ, the "Wisdom of the Other Bank," 9; wisdom personified by a woman, 246.

Rishi, prophet, man of God.

Sâkyâ Muni, results of his movement, v.; comes down to earth as a white elephant, 6; miraculous birth, 10; marriage, 44, 45; the four presaging tokens, 48; leaves the palace, 65; sits under the

- tree of knowledge, 72 ; on the Brahma religion, 128 ; his reform, 129 ; begins to preach, 141 ; the historical Buddha, 285 ; death of, 334.
- Śīlādilya introduces Agnostic Buddhism, 171.
- Skandhas, the five (lit. "bodies"), usually applied by Buddhists to the animal nature of man.
- Stambha, upright monolith, menhir.
- Śūnya, the void, the "Great Nowhere."
- Śūnya a pushpa, the "Carriage that drives to the Great Nowhere," or the "Flower that blooms in the Great Nowhere," a nickname for the Agnostic or innovating school of Buddhism, the Buddhism of the "Great Vehicle."
- Sūtra, discourse.
- Swayaṁvara, marriage by athletic competition (lit. "her own choice").
- Tapas, self-torture (swinging on hooks, etc.) to gain magical power.
- Tathāgata. *See* Buddha.
- Tirthas, tanks, shrines.
- Tope, a dolmen, or sepulchral mound.
- Tuṣita, the highest heaven to be reached by unemancipated spirits.
- Vaitaraṇī, the Brahmin River of Death, 10.
- Varshā, the rainy season, the Buddhist Lent.
- Vihāra, a monastery.
- Yoga (lit. "union"), the conjoining of heaven and earth, spirit and matter, the annihilation of the ego and merging of one's will with the divine will. Magical powers were conceived to be a result of this "union." Hence Yoga also means white magic.

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