

## **Buddhism & Hinduism Compared**

### **Ways in which Buddhism differs from Hinduism:**

- 1) No need for priests (brahmins) or rituals.
- 2) Anyone can enter Nirvana, no matter how lowly, whereas in Hinduism only the brahmins could achieve moksha.
- 3) In Theravada Buddhism, there are no gods. The Buddha is not a god.
- 4) Karma is not earned by following the dharma of your caste. Instead you can move toward entry into Nirvana by following the eightfold path.
- 5) As the "middle way" Buddhism rejects extreme asceticism as well as great wealth. The ideal in Hinduism is extreme asceticism.

### **Ways in which Buddhism and Hinduism are similar:**

- 1) Both believe in reincarnation.
- 2) Both believe there are many different paths to enlightenment.
- 3) Both believe that our suffering is caused by excessive attachment to things and people in the physical world.
- 4) Both believe in an ultimate spiritual reality beyond the illusions of the physical world.
- 5) Both practice meditation and other forms of yoga.
- 6) Both believe that eventually all living spirits will achieve enlightenment and liberation, even if it takes many incarnations. Remember that in Mahayana Buddhism, the original teachings of the Buddha are assimilated to Hindu practices, including prayers, gods (even the Buddha as god in all his many incarnations). Mahayana Buddhism also introduces the idea of (temporary) heavens and hells.<sup>1</sup>

1. Hinduism is based on the concept of atman and Brahman whereas Buddhism denies the existence of an eternal soul.
2. Buddhism emphasizes on sufferings in the existing world whereas Hindus believe that one can enjoy divine bliss through moksha or reunion with God.
3. Buddhism believes in attaining nirvana through the four noble truths and eightfold path whereas Hinduism believes there are several ways one can reach to God.
4. Hinduism believes in the existence of several gods whereas Buddhism reasons as to why one should seek a God which nobody is aware of.<sup>2</sup>

#### **I. Historically**

##### **A. Buddhism was an attempt to reform Hinduism.**

Buddha, himself, "denied that the Vedas and the Upanishads were divine writings."<sup>3</sup> He also strongly opposed the caste system of the Hindus.

- B. It was founded in the sixth century B.C. by Siddhartha [given name] Gautama [family name] who is called the Buddha (The Enlightened One). He lived in the period of 563-484 B.C.

Events do not happen in historical vacuums. God orchestrates all of life as it is lived in every area whether it is geographical, social, or spiritual.

Shinto 660BC  
Zoroastrianism 660BC  
Taoism 604 BC  
Jainism 560 BC  
Buddhism 560BC  
Confucianism 551 BC

"It is interesting to note that about the sixth century ... there was a period of unusual religious creativeness when six of the world's living religions originated."<sup>4</sup>

**BIBLICALLY** THE NORTHERN NATION of Israel has been completely dispersed by the Assyrians. The southern kingdom of Judah still remains in Babylon waiting for Cyrus of Persia to destroy the Babylonian kingdom of Nebuchadnezzar. Zerubbabel will lead the nation of Judah back to Jerusalem in 536BC with Haggai and Zechariah preaching in 520BC.

"Unlike Hinduism, Buddhism can point to a specific founder."<sup>5</sup>

"One system of calculation places the birth in 566 BC and thus the death of the Buddha falls in 486 BC."<sup>6</sup>

"Almost no authentic information exists about the details of Buddha's life. But most scholars agree that such a man lived in northern India during the 500's."<sup>7</sup>

"The birthday of the Buddha, 563 B.C., is one of the safest recorded dates of ancient history, but apart from that we know little about the historic life of the Buddha or the dates of early Buddhist development."<sup>8</sup>

- C. **Buddhism** is practiced by an estimated 488 million in the world, 495 million, or 535 million people as of the 2010s, representing 7% to 8% of the world's total population. China is the country with the largest population of Buddhists, approximately 244 million or 18.2% of its total population.<sup>[1]</sup> They are mostly followers of Chinese schools of *Mahayana*, making this the largest body of Buddhist traditions. Mahayana, also practiced in broader East Asia, is followed by over half of world Buddhists.<sup>9</sup>
- D. Siddhartha Gautama was born to Queen Maya and King Suddhodhana Gautama when the king was 50 years old.

There was much fanfare that accompanied his birth. Seven holy men who came from the Himalayan Mountains prophesied a great future for the child.

The child was married at the age of 16 and lived in abundance and was surrounded by luxury. At the age of 26 he ventured outside of his known environment and experienced sickness, old age and death.

“Four times, however, he succeeds in leaving the palace and on each occasion, respectively, meets an old man, a sick man, a dead man, and a religious. **These encounters are known as the Four Meetings.** From them the *bodhisattva* realizes four essential verities: old age is inescapable, as are sickness and death, and the ultimate solution to suffering lies in following the religious way.”<sup>10</sup>

This world was unknown to him and thus caused him to question and then abandon his religious and economical upbringing. At the age of 30 he left his family, took the garment of a beggar, and shaved his head and beard.

“The night that the prince left home is known as **the Blessed Night of the Great Renunciation.**”<sup>11</sup>

“The Great Departure, as it is known, takes place on his 29th birthday.”<sup>12</sup>

The prince wandered for seven years searching for answers to the questions that confronted him on every turn. He pursued wisdom.

“He sought enlightenment by practicing extreme forms of self-denial and self-torture. He lived in filth and many days ate only a grain of rice. He also pulled out all the hairs of his beard, one by one.”<sup>13</sup>

Finally, “he became weary, he sat down to rest under a tree and made a vow that he would remain there until he realized his ambition of gaining wisdom. At last he claimed that he had found the first law of life -- that from good must come good and from evil must come evil. This was one of the main laws of Hinduism but had not possessed the thinking of the prince.”<sup>14</sup>

“**The 'Awakening' took place in 531 BC.**”<sup>15</sup>

“The name of the prince now became Buddha, which means ‘The Enlightened One.’ The night that Buddha received his revelation is known as **The Sacred Night.** The tree under which Buddha sat is known as the Bo tree or The Tree of Wisdom. He remained under the Bo tree for forty-nine days meditating on the wisdom which he had acquired.”<sup>16</sup>

The story has no historical validity. That there existed an individual by this name during the sixth century BC is credible. The stories concerning him, however, have been embellished through the oral transmission of his life

- E. “Buddhism was the first missionary religion. Whereas Hinduism did not accept converts, Buddhism accepted all who would follow the eightfold path (cf. IIC).”<sup>17</sup>

Why would Hinduism not accept converts? Hinduism is an inclusive system. Everyone’s path is right. Buddhism, however, created dogma.

- F. “Buddhism is divided into two major groups: the Hinayana (also called Theravada) - retiring from the world to seek enlightenment for oneself; and the Mahayana - remaining in the world to enlighten oneself and others.”<sup>18</sup>

“The religion, however, is not universally practiced in the same way.”<sup>19</sup>

**“Hinayana (Theravada) means 'the doctrine of the lesser way,' referring to the belief that only a fortunate few can find nirvana--those who absolutely follow the way of Buddha. Mahayana, the teaching of the 'greater way,' teaches that Buddha believed that salvation is for all people.”**<sup>20</sup>

“Buddhism teaches that the '**Middle Way**' is the best path towards liberation. Neither too much worldliness nor too much of asceticism are good to one's spiritual advancement.”<sup>21</sup>

“Hinayana Buddhism is that followed by Sri Lanka (Ceylon) and some of the Southeast Asian countries.”<sup>22</sup>

“Mahayana was a late development, stemming from dissatisfaction at the interpretation of the Buddha's teachings as expressed by the group that came to be called *Theravada*.”<sup>23</sup>

## II. Theologically

“Buddhism is threefold; it is a religion, it is a philosophy, and it is also a moral or ethical system.”<sup>24</sup>

- A. “The sacred books of Buddhism are the Tripitaka (‘The Three Baskets of Wisdom’).

The Tripitaka is divided into sermons ('Basket of Discourse [*sutra-pitaka*]'), rules for the priesthood ('Basket of Discipline [*vinaya-pitaka*]'), and Buddhist doctrines ('Basket of the Higher Dharma [*abhi-dharma-pitaka*]'). Many books have been added to the sacred literature of Buddhism.”<sup>25</sup>

“The total volume of these three groups of writings is about 11 times larger than the Bible.”<sup>26</sup>

“[Buddhism] denies the authority of the Vedas.”<sup>27</sup>

There are several works that make up the Pali Canon. See Coomaraswamy, p. 63. "Pali is the language of Hinayana or Theravada Buddhism. It is a derivative of Sanskrit. Pali was the language used by Indian Buddhists in the cultural, trade, and religious penetration of Southeast Asia (i.e. Indo-China)." <sup>28</sup>

The *Dharma* (Saving truth) is Buddha's message on 'how to overcome suffering.'

"The core of the doctrine is the realization of certain basic truths: the universality of suffering and its cause and the practical way by which suffering may be overcome. Thus Buddhism is at once a philosophy of life and a practical discipline. At the same time it is a religion, in that the practice of 'the way' leads to salvation." <sup>29</sup>

I would assume if they deny the authority of the Vedas, then they must also deny the authority of the Christian Bible.

B. The eternality of matter.

"The world was not created by anyone. The world always was." <sup>30</sup>

**"Anatta or soul-lessness"**

This Buddhist doctrine of rebirth should be distinguished from the theory of reincarnation which implies the transmigration of a soul and its invariable material rebirth. Buddhism denies the existence of an unchanging or eternal soul created by a God or emanating from a Divine Essence (*Paramatma*). <sup>31</sup>

This is completely contradictory to Genesis 1:1. If matter is eternal, then matter is either superior to or at least equal with God. This lends itself to cosmic dualism.

C. The four elementary truths (Four Noble Truths) of Buddhism are: <sup>32</sup>

"The Buddha's awakening comprises four elements usually referred to as the Four Noble Truths: (1) all existence is suffering; (2) there is a cause for this suffering; (3) the cause may be brought to an end; and (4) the discipline necessary to bring it to an end. These truths form the kernel of Buddhist belief." <sup>33</sup>

"The kernel of the whole Buddhist system is embodied in the Four Noble Truths (arya-satya)." <sup>34</sup>

"The cause of Ill is 'Ignorance'; that is, our congenital blindness to the true nature of the phenomenal world of which we are a part and to which, for so long as we do not realize its 'vanity', we are bound by our 'desires' and 'thirst' as if to a mirage." <sup>35</sup>

"Ignorance is the 'original sin' because of which beings are born. This does not mean that a Buddhist could wish he had never been born, or might commit suicide; birth as a human being is the supreme opportunity for making an escape from all necessity of ever being born again." <sup>36</sup>

“To achieve nirvana, people had to free themselves of all desires and worldly things.”<sup>37</sup>

Buddhism teaches that meditation and the practice of good religious and moral behavior can lead to Nirvana, the state of enlightenment, although before achieving Nirvana one is subject to repeated lifetimes that are good or bad.

1. The noble truth of suffering. Both birth and death bring grief, and life is vain.

“Life is suffering; death is suffering; old age is suffering; disease is suffering; to be connected with what we hate is suffering; to be separated from what we love is suffering.”<sup>38</sup>

“Suffering is Universal. By this the Buddhist means that the very act of living must include suffering. Salvation (nirvana) is to be released from this unending cycle of suffering.”<sup>39</sup>

“To Buddha the world is bad. To liberate oneself from this evil, one must free oneself from this world.”<sup>40</sup>

Thus, to be connected with the material world is to suffer. To live is to suffer. It makes suffering pointless. Pain is purposeless. It has no value. It is true that to live is to suffer, yet for the believer we understand that our suffering is goal oriented (John 9:1-3; 11:3, 4; 21:18, 19).

2. The noble truth of the origin of suffering. The cause of grief, and hence of vanity of life, is the indulgences of desire.

“The craving for life; the craving for enjoyment; the craving for existence as a whole.”<sup>41</sup>

“The cause of suffering is craving (selfish desire). Man remains in this endless cycle because he is too attached to the world.”<sup>42</sup>

“Desire is self-defeating, for it can never be completely satisfied and always involves frustration. We can never really possess what is not our self, something external to us.”<sup>43</sup>

“Buddhism considers the root of all evil to lie in craving--either for sensual pleasures or material possessions.”<sup>44</sup>

There is some truth to their statement. Unfortunately, their partial truth eclipses the whole truth. Suffering's origin is found in sin and with sin will ultimately come death (Gen 2:17; Rom 6:23; James 1:14, 15).

3. The noble truth of the cessation of suffering. With the ending of desire will come cessation from grief.

"The cure for suffering is to eliminate craving. This was Buddha's great discovery: if a person could put an end to craving, he would put an end to suffering."<sup>45</sup>

"To be free of suffering one must give up, get rid of, extinguish this very craving, so that no passion and non desire remain."<sup>46</sup>

There is confusion between the mortification of desire and contentment in necessities. All desire is not wrong. The desire to kill, steal, lie, and cheat are evil desires and need to be mortified. But the desire to eat, sleep, to love and be loved are good desires and need to be mastered but not mortified.

4. The noble fourth truth, namely, the eightfold noble path. The best way to end desire is by application of wisdom and intelligence to life.

"Eliminate craving by following the Middle Way -- The Noble Eightfold Path. Thus Buddha did what the Hindus could not do. He could break the endless chain of reincarnation."<sup>47</sup>

"The ultimate reality is 'void' of any psychic essence, and of all the defects that pertain to it; hence the 'void' is synonymous with Nirvana. The great work to be done is, then, one of self-naughting; one of the eradication, root and branch, of the notion 'I and mine'."<sup>48</sup>

"Buddhism refused to accept this universal self, claiming rather that there is no stable, unchanging aspect to things or beings, that everything is composed of a grouping of parts, always liable to dissociation. This is the doctrine of 'no-self' (antaman), which is fundamental to Buddhism."<sup>49</sup>

"The fullness of such a detachment is not union with God, but what is called nirvana, a state of perfect indifference with regard to the world. To save oneself means, above all, to free oneself from evil by becoming indifferent to the world, which is the source of evil. It is a detachment from the world of the senses, he does not conceive of that detachment as an end in itself."<sup>50</sup>

The individual exists through non-existence. There is the absence of sensory experience. It appears as if Nirvana is a conscious vegetative state where non-interactive function exists.

"In other words, the 'vacancy' into which the Freedman [enlightened one] escapes is 'empty' not by privation inasmuch as it does not contain any of those 'things' that are in themselves privations and of which the veritable non-entity has been realized by the Freedman who now 'transcends the eons'; ... "<sup>51</sup>

After reading Coomaraswamy, this 'stuff' sounds like a tremendous amount of gibberish.

“The 4th Noble Truth is The Eightfold Path.”<sup>52</sup>

D. The Eight-fold path teaches the Eight Rules of Life<sup>53</sup>

“The only Path that leads to the passing away of the pain of existence is the Noble Eightfold Path.”<sup>54</sup>

What is interesting is to note the words of Pope John Paul II concerning Buddhism's Eightfold Path. “Nevertheless, it needs to be said right away that the doctrines of salvation in Buddhism and Christianity are opposed.”<sup>55</sup>

He rightly notes, “The Buddhist doctrine of salvation constitutes the central point, or rather the only point, of this system.”<sup>56</sup> He calls the Eightfold Path “an almost exclusively negative soteriology.”

“According to Buddha, those who are willing and able to follow the Middle Way and the Noble Eightfold path will conquer their attachment to worldly things and thus achieve nirvana.”<sup>57</sup>

“The Middle Way is a way of life that avoids both the uncontrolled satisfaction of human desires and the extreme forms of self-denial and self-torture.”<sup>58</sup>

Their thinking is commendable, yet still reflective of a fallen image bearer. It is still autosoteric (i.e., salvation is from man).

“The Eightfold Path is divided into three categories: (1) morality, (2) mental discipline, (3) intuitive insight or wisdom.”<sup>59</sup>

### **Intuitive Insight or Wisdom**

1. Right Belief, which is the belief that truth is the guide of man.  
([What is truth?])

“You must accept the Four Noble Truths and the Eightfold Path.”<sup>60</sup>

“What is right view? Knowledge about [suffering], knowledge about the coming to be of [suffering], knowledge about the cessation of [suffering], and knowledge about the Way that leads to the cessation of [suffering].”<sup>61</sup>

Do they have an objective standard of truth? It is truth as formulated by fallible man.

2. Right Resolve, to be calm all the time and never to do harm to any living creature.



“You must renounce the pleasures of the senses; you must harbor no ill will toward anyone and harm no living creature.”<sup>62</sup>

“What is right aspiration or resolve? The aspiration towards renunciation, the aspiration towards benevolence, the aspiration towards kindness.”<sup>63</sup>

### **Morality**

3. Right Speech, never to lie, never to slander anyone, and never to use coarse or harsh language.

“Abstaining from lying, slander, abuse and idle talk.”<sup>64</sup>

4. Right Behavior, never to steal, never to kill, and never to do anything that one may later regret or be ashamed of.

“Abstaining from taking life, from taking what is not given, from carnal indulgence.”<sup>65</sup>

5. Right Occupation, never to choose an occupation that is bad, like forgery, the handling of stolen goods, usury, and the like.

### **Mental Discipline**

6. Right Effort, always to strive after that which is good, and always to keep away from that which is evil.

“A brother makes effort in bringing forth wills that evil and bad states that have not arisen within him may not arise, to that end he stirs up energy, he grips and forces his mind. That he may put away evil and bad states that have arisen within him he puts forth will, he makes effort, he stirs up energy he grips and forces his mind.”<sup>66</sup>

7. Right Contemplation, always to be calm and not allow one's thoughts to be mastered by either joy or sorrow.

“A brother, as to the body, continues so to look upon the body, that he remains ardent, self-possessed and mindful, having overcome both the hankering and the dejection common in the world.”<sup>67</sup>

8. Right Concentration is then found when all the other rules have been followed and one has reached the stage of perfect peace.

“When you have abandoned all sensuous pleasures, all evil qualities, both joy and sorrow, you must then enter the four degrees of meditation, which are produced by concentration.”<sup>68</sup>

See also (Stilson, 24-27) “5 commands,” “5 obstacles to the higher life,” “10 commandments,” “10 rules of meditation,” “10 rules of physical condition,” and “10 things about the mind.”

Are these ideas wrong in themselves? No, in fact they are very insightful and if followed, profitable. It is the motive behind their adherence that makes them damnable. It is an autosoteric faith. It is a salvation that puts humanity at the helm. It is for this reason that the ideology is fundamentally flawed and damnable.

E. Buddhism accepts the Hindu theory of transmigration of the souls.

“The *Jatakas* are stories of the various lives which Buddha was supposed to have lived during his reincarnations. He was claimed to have had 530 reincarnations: 42x a god; 85x a king; 24x a prince; 22x a learned man; 2x a thief; 1x a slave; 1x a gambler. Many times a lion, a deer, a horse, an eagle, a bull, a snake and even a frog. After Buddha became the enlightened one, he was no longer born again but he entered Nirvana.”<sup>69</sup>

“Buddha also taught that as long as individuals remain within the cycle of death and rebirth, they can never be completely free from pain and suffering. Buddha said people could break out of the cycle by eliminating any attachment to worldly things.”<sup>70</sup>

“This chain of cause and effect is usually represented as containing 12 members, each member constituting both a cause and an effect with respect to the member following or preceding: This endless chain of cause and effect serves to propel individuals through a perpetual cycle of rebirth with its accompanying misery and suffering. The cycle is called *sansara*, and salvation is thus, by definition, the breaking of it.”<sup>71</sup>

“Escaping from the cycle of rebirths and hence suffering is the goal of Buddhist discipline. Nirvana, is the objective of Buddhist discipline. Nirvana is indefinable.”<sup>72</sup>

Nirvana is apparently the absence of suffering. Yet, it does not necessarily mean the presence of pleasure, but perhaps the detached existence of sensory experience. It is not an annihilation of the individual, but a state of placid passivity. One simply exists outside of the cycles of the soul.

### **The Ten Factors**

By Zen on May 26, 2010

### **Introduction**

The Ten Factors (10-nyoze) is a model for conceptualizing the law of cause and effect as expounded by Gautama Buddha in the 2nd chapter of the Lotus Sutra. This note covers my

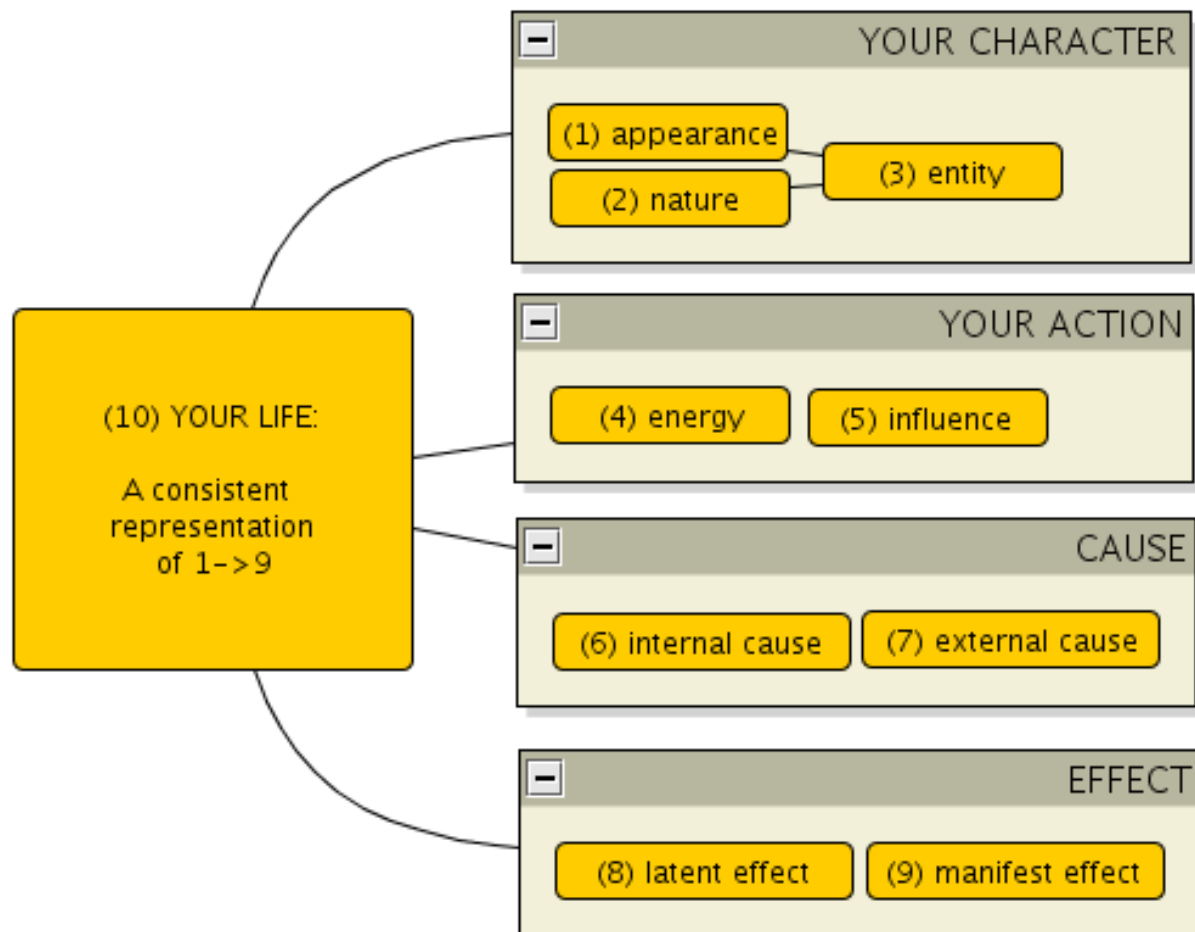
study on understanding its meaning.

To me, to understand Cause and Effect is to understand the very fundamental aspect of this universe. There is not a single atom or particle in this world that does not interact with any other entity. If there is, then such an entity will be unknown to us.

### Lotus Sutra – Cause and Effect.

The Lotus Sutra is the final sermon given by Gautama Buddha – unlike other Sutra who is preached by Buddha to answer a given problem, the Lotus Sutra seeks out to enlighten its audience to the ultimate truth. Lotus embodies Cause and Effect due to its nature – it blossoms and plant it seeds at the same time. This signifies that when a Cause is made, the Effect is *determined* at the same instant.

The law of cause and effect is NOT a system created by Gautama Buddha – he simply realizes it. And to this day, I have not found anything that defies this law.



## Ten Factors

They are:

1. Appearance: the external look that is seen by others, the physical aspect of our entity.
2. Nature: our temperament, likes and dislikes and so on – non-physical aspect of our entity.
3. Entity: a complete representation of our life as a being, a combination of (1) and (2).
4. Energy: the internal drive within that propels it to act.
5. Influence: the impact exerted by an entity as a result of the action taken
6. Internal Cause: Is the possibility inherent in our life
7. External Cause: Manifestation of that possibility through an action (thus creating a tangible cause)
8. Latent Effect: Is the effect of the causes made in (7) – that is still unmanifest
9. Manifest Effect: Is manifestation of (8) when it becomes tangible
10. Consistency from beginning to end: a consistent representation of 1-9 at any given moment, embodying the integrity of the law.

F. “It is expressly admitted that women are no less capable of spiritual attainment than are men.”<sup>73</sup>

G. The most fundamental doctrine “is one of causality; all phenomena are parts of a beginningless causal series, -- ‘this being so, that becomes; this not being so, that does not become.’”<sup>74</sup>

In Hinduism this is called *Karma*.

“Connected with right view of things is the Buddhist theory of causation, which may be more aptly, termed the formula of dependent origination.”<sup>75</sup>

H. “Everything in life is in a constant state of change. Thus what seems to be the stability of appearances is really an illusion.”<sup>76</sup>

I. “Buddhism has no place for the supernatural, and this was a question the Buddha tackled immediately for the benefit of his disciples.”<sup>77</sup>

“But if we say that a religion is the relationship of man to personalized higher powers called deities, then indeed Gotamism was, in its beginnings, not a religion, since the Buddha worshipped no deities. He was not an atheist, he did not deny the existence of deities, but neither did he worship them; he belittled their importance and did not respect them.”<sup>78</sup>

J. “There are three major festivals in the Buddhist calendar: the Buddha's birthday, May 8; the day of his Enlightenment, December 8; and the day of his death, February 15.”<sup>79</sup>

- K. Buddha died when he was 80 years old. "His final words are quite in character (with his doctrine): 'Decay is inherent in all compound things' and 'Work out your own salvation with diligence.'"<sup>80</sup>

Buddhism is a denial of the Christian Bible, Deity and Salvation. It is a false religion.

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<sup>1</sup> <https://public.wsu.edu/~brians/wcsyllabus/buddhind.html>

<sup>2</sup> <http://www.differencebetween.net/miscellaneous/difference-between-buddhism-and-hinduism/>

<sup>3</sup> Ridenour, Fritz. *So What's The Difference?* [Glendale, Calif.: G/L Regal Books, 1967], 106.

<sup>4</sup> Hume, Robert E. *The World's Living Religions*. [New York: Charles Scribner's Sons, 1959], 14, 15.

<sup>5</sup> McDowell and Stewart, *Handbook of Today's Religions*, 305.

<sup>6</sup> *Encyclopedia Americana* [(Danbury, Conn.: Grolier Incorporated, c1993), vol. 4 of 30], 688.

<sup>7</sup> *The World Book Encyclopedia*, [Vol. 2, c1988], 677.

<sup>8</sup> Frederic Spiegelberg, *Living Religions of the World*, [Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1956], 226.

<sup>9</sup> [https://en.wikipedia.org/wiki/Buddhism\\_by\\_country](https://en.wikipedia.org/wiki/Buddhism_by_country)

<sup>10</sup> *Encyclopedia Americana*, 688.

<sup>11</sup> Stilson, Max. *Leading Religions of the World*. [Grand Rapids: Zondervan Publishing House, 1964], 22.

<sup>12</sup> *Encyclopedia Americana*, 688.

<sup>13</sup> *World Book Encyclopedia*, 677.

<sup>14</sup> Stilson, 23.

<sup>15</sup> *Encyclopedia Americana*, 689.

<sup>16</sup> Stilson, 23.

<sup>17</sup> Stilson, 25.

<sup>18</sup> Stilson, 26.

<sup>19</sup> *Encyclopedia Americana*, 687.

<sup>20</sup> Ridenour, 110,111.

<sup>21</sup> <http://aumamen.com/topic/buddhism-interesting-facts>

<sup>22</sup> Rice, Edward. *Eastern Definitions: A short encyclopedia of religions of the Orient*. [Garden City, New York: Doubleday & Co., 1978], 166.

<sup>23</sup> Rice, 242, 243.

<sup>24</sup> Frederic Spiegelberg, *Living Religions of the World*, [Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1956], 244.

<sup>25</sup> Stilson, 21.

<sup>26</sup> McDonald & Stewart, *Handbook*, 310.

<sup>27</sup> McDowell and Stewart, *Handbook of Today's Religions*, 305.

<sup>28</sup> Rice, 281.

<sup>29</sup> *Encyclopedia Americana*, 687.

<sup>30</sup> Stilson, 24.

<sup>31</sup> <http://www.buddhanet.net/nutshell09.htm>

<sup>32</sup> Stilson, 25, #1-4.

<sup>33</sup> *Encyclopedia Americana*, 689.

<sup>34</sup> *Encyclopedia Americana*, 690.

<sup>35</sup> Coomaraswamy, Ananda Kentish. "Buddhism" in *Religion in the Twentieth Century*. Edited by Vergilius Ferm. [New York: The Philosophical Library, 1948], 66.

<sup>36</sup> Coomaraswamy, 66.

<sup>37</sup> *World Book Encyclopedia*, 677.

<sup>38</sup> Frederic Spiegelberg, *Living Religions of the World*, [Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1956], 241.

- <sup>39</sup> Ridenour, 107.
- <sup>40</sup> John Paul II, *Crossing the Threshold of Hope*, 1994, 85.
- <sup>41</sup> Frederic Spiegelberg, *Living Religions of the World*, [Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1956], 241.
- <sup>42</sup> Ridenour, 107.
- <sup>43</sup> *Encyclopedia Americana*, 690.
- <sup>44</sup> *Encyclopedia Americana*, 690.
- <sup>45</sup> Ridenour, 107.
- <sup>46</sup> McDowell and Stewart, *Handbook of Today's Religions*, 307.
- <sup>47</sup> Ridenour, 107.
- <sup>48</sup> Coomaraswamy, 68.
- <sup>49</sup> *Encyclopedia Americana*, 687.
- <sup>50</sup> John Paul II, *Crossing the Threshold of Hope*, 1994, 86.
- <sup>51</sup> Coomaraswamy, 77.
- <sup>52</sup> *Encyclopedia Americana*, 690.
- <sup>53</sup> Stilson, 24.
- <sup>54</sup> Rice, 85.
- <sup>55</sup> John Paul II, *Crossing the Threshold of Hope*, 1994, 85.
- <sup>56</sup> John Paul II, *Crossing the Threshold of Hope*, 1994, 85.
- <sup>57</sup> *World Book Encyclopedia*, 678.
- <sup>58</sup> *World Book Encyclopedia*, 678.
- <sup>59</sup> *Encyclopedia Americana*, 690.
- <sup>60</sup> McDowell and Stewart, *Handbook of Today's Religions*, 307.
- <sup>61</sup> Richard A. Gard, ed. *Buddhism*, 1962, 133).
- <sup>62</sup> McDowell and Stewart, *Handbook of Today's Religions*, 307.
- <sup>63</sup> Richard A. Gard, ed. *Buddhism*, 1962, 133.
- <sup>64</sup> Richard A. Gard, ed. *Buddhism*, 1962, 133.
- <sup>65</sup> Richard A. Gard, ed. *Buddhism*, 1962, 133.
- <sup>66</sup> Richard A. Gard, ed. *Buddhism*, 1962, 133,134.
- <sup>67</sup> Richard A. Gard, ed. *Buddhism*, 1962, 134.
- <sup>68</sup> McDowell and Stewart, *Handbook of Today's Religions*, 307.
- <sup>69</sup> Stilson, 25.
- <sup>70</sup> *World Book Encyclopedia*, 678.
- <sup>71</sup> *Encyclopedia Americana*, 690,691.
- <sup>72</sup> *Encyclopedia Americana*, 691.
- <sup>73</sup> Coomaraswamy, 63.
- <sup>74</sup> Coomaraswamy, 65.
- <sup>75</sup> *Encyclopedia Americana*, 690).
- <sup>76</sup> *Encyclopedia Americana*, 691.
- <sup>77</sup> Rice, 85).
- <sup>78</sup> Frederic Spiegelberg, *Living Religions of the World*, [Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1956], 247.)
- <sup>79</sup> Rice, 83).
- <sup>80</sup> Ross, Nancy Wilson. *Three Ways of Asian Wisdom: Hinduism, Buddhism and Zen and their significance for the West*. [New York: Simon and Schuster, 1966], 82.