

Passage	Page #	Comments & Questions
<p>“The sacrifices and the supplication of the gods were excellent -- but were they everything? Did the sacrifices give happiness? And what about the gods?... Were not the gods forms created like me and you, mortal, transient? Was it therefore good and right, was it a sensible and worthy act to offer sacrifices to the gods?”</p>	6	<p>(C/E) I find myself in agreeance with Siddhartha in that I, too question my life, actions, and purpose at times. I don't believe that some otherworldly power has had anything to do with our existence, and so I think more of Siddhartha after seeing he is starting to question this, too. The whole idea of questioning everything you know and refusing to follow the herd is something I try to live by, and I'm glad to see so far that this doctrine will have a large influence in Siddhartha's quest for what is right and true for him and the world.</p>
<p>“Even the Buddha himself went begging in the morning. Siddhartha saw him and recognized him immediately, as if pointed out to him by a god. He saw him, bearing an alms bowl, quietly leaving the place, an unassuming man in a yellow cowl.”</p>	27	<p>(Q) Why would the Buddha need to beg for food? It seems he has enough resources to care for many people who follow him and come to hear him speak, so is food unobtainable in any other way to them because of their beliefs or what? I'm sure they're all, Buddha included, capable of growing or obtaining their food somehow, even if by buying it from others, so is it supposed to be a way of showing their selflessness or something? Overall, it's giving me negative vibes from the Buddha.</p>
<p>“The body was certainly not the Self, nor the play of senses, nor thought, nor understanding, nor acquired wisdom or art with which to draw conclusions and from already existing thoughts to spin new thoughts.”</p>	47	<p>(R) The implications of this for the world if this were entirely true would be huge and saddening. It's true we “never truly know someone,” but this would take it to a whole different extent. These things are what we generally accept and think of as what makes us, us, so this would show we know way less than we think we do about humans, and especially our minds and souls. What would we be driven by if this were entirely true? Certainly not thirst for knowledge and wisdom, or our want to see things, feel things, hear things, touch things, and taste things. It would be terrifying, but we wouldn't know.</p>
<p>“All are grateful, although they themselves deserve thanks. All are subservient, all wish to be my friend, to obey and to think little. People are children” & “He now regarded people in a</p>	49 & 129	<p>(E/C) It seems to me he sees people in a very similar light at these points in his life -- they are without unique thoughts, and follow things and others blindly. Personally, I think he's justified in his views of humanity, as most people out there are only average. A true above-average individual like</p>

<p>different light than he had previously: not very clever, not very proud and therefore all the more warm, curious, and sympathetic.”</p>		<p>Siddhartha is a rare find, as he isn't simply “better” in only one aspect, and he recognizes this. It is remarked that his physical beauty, intelligence, and awareness of things past their mere existence are all exceptional. I aspire to be a similar kind of above-average.</p>
<p>“I require clothes and money, that is all. These are easy goals which do not disturb one's sleep.”</p>	<p>58</p>	<p>(C/R) This is certainly not the case in the world I live in. Both acquiring money and acquiring clothes are struggles which, among others, I and millions of other people across the globe deal with and will continue to deal with for the foreseeable future. College isn't cheap, getting a job takes more than you think, and people are vindictive. These are a few things that also occupy my mind, although apparently not Siddhartha's, which makes me intensely jealous.</p>
<p>“That glorious, exalted awakening which he had once experienced in his youth... that pride of standing alone without teachers and doctrines... The only fountainhead which had once been near and which had once sung loudly within him, now murmured softly in the distance.”</p>	<p>76</p>	<p>(C/R) I feel similarly to this in regards to school and what my purpose is nowadays. It feels like I've wasted 12 years of my life on something that offers very little returns - simply the option to stay alive - just as Siddhartha wasted 20 years of his life for very little knowledge/wisdom in return. Siddhartha turned against everything he believed in, and I can't help but see parallels between him and many people at school in this regard. I know I have probably turned against some of the things I used to believe in, too, but not to the extent they have, and I truly hope I never do, no matter what knowledge I may gain from the experience.</p>
<p>“When she heard the first news of Siddhartha's disappearance, she went to the window where she kept a rare songbird in a golden cage. She opened the door of the cage, took the bird out and let it fly away. For a long time she looked after the disappearing bird. From that day she received no more visitors and kept her house closed.”</p>	<p>85</p>	<p>(C/R) I understand the profound impact of people on others, and I myself have felt it with only very few people in my life. One of my best friends, Emmy, is a constant source of positive influences in my life, and I have found that she makes me think about and appreciate certain people and things more. Something this concept reminds me of is the bond between Sherlock and Watson in the show “Elementary.” Without each other, they each suffer, though in different ways, and it's because of their impact on each other that others are able to benefit from their relationship, too.</p>
<p>“It is a good thing to experience everything oneself, he thought.</p>	<p>98</p>	<p>(C) I have felt this passionately the last couple years, and it is thus the reason why I have tried to</p>

<p>As a child I learned that pleasures of the world and riches were not good. I have known it for a long time, but I have only just experienced it.”</p>		<p>be involved in as many things as possible, whether it be with clubs, people, experiences, or cultures, languages, places, music, television, writing, etc. I once mentioned to my brother how I would want to ride a public bus one day just to have the experience, and his reply was immediate - never ever do that in your entire life unless you absolutely have to, and even then, don't because the people on there are gross and mean, and the entire experience is something I wish I could forget. It only made me want to do that, and other things, more.</p>
<p>“Siddhartha said: 'What could I say to you that would be of value, except that perhaps you seek too much, that as a result of your seeking you cannot find.' ”</p>	<p>140</p>	<p>(C/E) I have sometimes thought something similar to this, that I'm trying to hard at something, and that if I tackle it at a different point with a fresh perspective or clear mind without much of a goal, just the experience of doing it, I'll do better and actually achieve my original goal. Whenever I have tried to express this to other people, though, they've dismissed it because it doesn't make sense to them how you can achieve something without striving to. I have unwittingly applied this the last year with regards to schoolwork, as I feel extremely stressed about things and cannot focus enough to create coherent thoughts about the work, but when I postpone it I find a time where I actually <i>want</i> to do the work and end up doing it better than if I had forced myself.</p>
<p>“Perhaps that is what prevents you from finding peace, perhaps there are too many words, for even salvation and virtue. Samsara and Nirvana are only words, Govinda. Nirvana is not a thing; there is only the word Nirvana.”</p>	<p>146</p>	<p>(R) It's true that words mean nothing and have no real value as things in our universe, but they are still necessary. Though “hello” and “안녕하세요” are synonymous, they aren't really when you analyze them technically. “Peace be with you” is not the same as “hello,” but we do intend that they are each implied when one is spoken. In this same way, the words we speak and the actual things they represent are similarly semi-synonymous and leave a whole world of things to be mis- and re-interpreted.</p>