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# TEN GREAT RELIGIONS.

## PART II.

### A COMPARISON OF ALL RELIGIONS.

BY

JAMES FREEMAN CLARKE.

He who only knows one religion can no more understand *that* religion than he who only knows one language can understand *that* language.

TYLOR. *Primitive Culture*, vol. i., p. 421.

LONDON:  
TRÜBNER AND COMPANY.  
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1883.

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To  
J. PETER LESLEY AND SUSAN I. LESLEY,  
IN MEMORY OF  
MANY HOURS OF HAPPY INTERCOURSE,  
This Book  
IS AFFECTIONATELY DEDICATED.

God, the Soul, the Future Life, Sin and Salvation, Human Duty, Prayer and Worship, Inspiration and Art. We consider what is the Idea of God in all religions, and ask how it began and in what way it was developed. In the same manner we seek to trace other phases of the religious life, from their simplest beginnings to their fullest outcome.

In pursuing this course of thought I have been often called upon to discuss the religions of the primitive or childlike races, a department of the subject not treated in the first volume. The importance and value of researches in this direction have of late years been more fully recognized than formerly. "The time has long since passed," says Brinton,<sup>1</sup> "at least among thinking men, when the religious legends of the lower races were looked upon as trivial fables, or as the inventions of the Father of Lies. They are neither the one nor the other. They express, in image and incident, the opinions of these races on the mightiest topics of human thought, on the origin and destiny of man, his motives for duty and his grounds for hope, and the source, history, and fate of external nature. Certainly the sincere expressions on this subject of even humble mem-

<sup>1</sup> *American Hero-Myths*, by David G. Brinton, 1882.

bers of the human race deserve our most respectful heed, and it may be that we shall discover in their crude or coarse narratives gleams of a mental light which their proud Aryan brethren have been long in coming to, or have not yet reached."

This class of primitive or childlike religions I have called Tribal, because they are usually developed by each tribe, and have not the characters of Ethnic or National religions, nor of Catholic or Universal religions. They show the first dawns of the religious life with a singular uniformity, whether in the heart of Africa, among the islands of Polynesia, or within the Arctic Zone. The special race developments have not yet begun, and these primitive sentiments have not been differentiated under the formative influences of national life. As yet human nature is in its cradle, and the cry of the infant is the same all over the world. All this indicates that the law applies to religion which we find elsewhere, and that here too the progress of the race will be from monotony, through variety, to an ultimate harmony.

The present volume contains, as far as I know, the first attempt to trace these doctrines through all the principal religions of mankind. It is only an attempt, but it indicates at least, what I be-

lieve to be the best way of understanding the value of any belief, that of comparative theology. How much light has been thrown on human culture by the works of Tylor, Lubbock, Waitz, Brinton, Bastian, Lecky, and others who have adopted to a greater or less extent the methods of comparison!

I cannot expect that the views taken in this book in regard to different religions will be universally accepted. Most of the questions treated in it are still subjects for inquiry, and specialists differ among themselves on some of the most essential points. Was the system of Zoroaster fundamentally a monotheism? Haug says it was; Lenormant and others tell us, that though on his way to this conception, he did not reach it. Was Buddhism a reaction against Brahmanism, as most writers suppose? Or was it a development of Brahmanism, as Oldenberg and Kuenen tell us? Probably it was both. If it did not seek to abolish castes in India, it ignored them, and admitted men of all castes to its order. If it did not reject the Gods of the Hindu Pantheon, it passed them by. It developed an entirely new side of life. It taught humanity instead of piety; it ascribed salvation, not to sacrifices and sacraments, but to the sight of the truth. I therefore



think I was right, when in the First Part of this work, I called Buddhism the Protestantism of the East.

In Chapter VI. I have suggested that there may be essential truth in the doctrine of Transmigration, once so generally believed. The modern doctrine of the evolution of bodily organisms is not complete, unless we unite with it the idea of a corresponding evolution of the spiritual monad, from which every organic form derives its unity. Evolution has a satisfactory meaning only when we admit that the soul is developed and educated by passing through many bodies, and not only accept the theory that our ancestors may have been apes or fishes, but the larger doctrine that we ourselves were probably once apes or fishes, and that we learned much in those conditions which is useful to us in our present forms.

I have added a list of some of the principal books on the subjects here treated, which have been published since the index of authors was prepared for the first part of this work.

This list begins with recent works on Buddhism. Then follow those on the Parsis and the Zend-Avesta; next a few titles on Brahmanism; then on the Religions of Assyria and Babylon. The list ends with titles of books lately issued on Prim-

“The well-known volume on ‘The Angel-Messiah, etc.,’ no doubt teems with parallels of every description; but, alas! it is one unbroken commentary on Scaliger’s thesis that errors in theology all arise from neglect of philology. A writer who can allow himself to bring the name Pharisee into connection with Persia, has once for all forfeited his right to a voice in the matter. The very title of the book should preserve us from any illusion as to its contents. The ‘Angel-Messiah’ of the Buddhists, who know nothing either of angels or of a Messiah!—and of the Essenes, of whose Messianic expectations we know absolutely nothing! By such comparisons we could prove anything.”]

The *Dīpavamsa*. In the Pāli language. Edited with an English translation, by Dr. H. Oldenberg.

[This is the most ancient historical work of the Ceylonese. It gives an account of the conversion of Ceylon to Buddhism.]

The *Milīñda Panha*. Dialogues between King Milinda and the Buddhist Sage Nagasena. Pāli text edited by Trenckner of Copenhagen.

Das Evangelium von Jesu in seinen verhältnissen zu Buddhasaga und Buddha-lehre, von Prof. Rudolf Seydel. Leipzig, 1882.

[Kuenen, (Hibbert Lectures, Note, page 334) says that Prof. Seydel divides the parallels between Buddhism and Christianity into three classes. The first class contains those which are purely accidental. The second class consists of those which show some dependence of one of the religions on the other. The third are of those which Prof. Seydel thinks show decidedly an influence of Buddhism on the origin of the Gospels. These last are five, and we can see by their weight, whether those of the second class are worth considering. The resem-

blances to which Seydel ascribes the highest degree of evidential value are —

1. The fast of Jesus before his temptation was borrowed, he believes, from a similar fast ascribed to Buddha. The oldest tradition (Oldenberg, page 114 Eng. ed.) is in the *Mahāvagga*, and says that Buddha fasted seven days, and then went to the fig tree. Later traditions make it twenty-eight days. Now as fasting was a religious act in all systems, there is no necessity of supposing one of them to have been borrowed from the other. And if the fast of Jesus is legendary, why not rather suppose it borrowed from the forty days' fast of Moses (Exodus xxxiv. 28) than the seven days' or twenty-eight days' fast of Buddha.

2. The next incident which Seydel thinks must have been borrowed from Buddhism is the question "Did this man sin or his parents, that he was born blind?" (John ix. 2) which Seydel thinks unmeaning, unless explained by the Buddhist doctrine of re-birth. On this Kuenen says that "nothing can be more obvious than to refer this to the Jewish-Alexandrian doctrine of preëxistence, which renders the Buddhist parallel quite superfluous."

3. The preëxistence ascribed both to Buddha and to Christ, though one of Seydel's five strongest points, he does not himself regard as conclusive.

4. The presentation in the temple (Luke ii. 22).

5. The sitting under a fig tree (John i. 46).

Of these last Kuenen says that "the difference seems to me quite to overbalance the resemblance. There is no parallel between the simple scene in the temple and the homage rendered to the Buddha-child." And in John i. it is not Christ but Nathaniel who sits under the fig tree, as the Buddha himself sat under the tree of knowledge. To sit under the shade

of a tree is not such an extraordinary event as to make it necessary to believe it borrowed from one which happened in a far off land, five centuries before. Yet these five cases are the strongest that Prof. Seydel, after the most careful research, can find as proving that facts in the gospel were borrowed from Buddhism.]

*Der Buddhismus und seine Geschichte in Indien.* By Heinrich Kern. (Translated from the Dutch by H. Jacobi.) Leipzig, 1882.

*Der Buddhismus in seinen Psychologie.* Mit einer Karte des buddhistischen Weltsystems. By A. Bastian. 1882.

*The Dhammapada.* Being one of the Canonical Books of the Buddhists. Translated into English from Pâli. By F. Max Müller. 1881.

*The Sutta-Nipâta.* One of the Canonical Books of the Buddhists. Translated from the Pâli. By V. Fansböll. 1881.

[These two translations are contained in vol. x. of the series called "The Sacred Books of the East" — an admirable work, edited by Max Müller, and published at Oxford.

Of the Dhammapada Müller says, "I cannot see any reason why we should not treat the verses of the Dhammapada, if not as the utterances of Buddha, at least as what were believed by the members of the council under Asoka, 242 B. C., to have been the utterances of the founder of their religion."

Of the Sutta-Nipâta the translator says, "There can be no doubt that it contains some remnants of Primitive Buddhism. I consider the greater part of the Mahâgga, and nearly the whole of the Attha-Kavogga, as very old.]"

*Buddhist Suttas.* Translated from Pâli by T. W. Rhys Davids, 1881. Vol. xi. of "Sacred Books of the East."

[This volume contains seven Suttas, which Mr. Rhys Davids considers to be of date as late as the third or fourth century before

Christ. They are quite interesting, and give a good idea of primitive Buddhism. Mr. Davids finds some points of resemblance between this literature and that of the New Testament; but agrees with Kuenen, in denying the latter to be in any way derived from the former.<sup>1</sup>]

A Catena of Buddhist Scriptures from the Chinese. By Samuel Beal. London, 1871.

The Romantic Legend of Buddha. By Samuel Beal. 1875.

[Mr. Beal has given us in these books much light on Buddhism in China—though a great deal more remains to be done. He informs us that the Buddhist Canon in Chinese consists of 1,440 distinct works, comprising 5,586 books. The monasteries in China contain a vast number of works which have never been collated by European scholars. As far back as the first century after the birth of Christ, while Christian missionaries were going West to convert Europe, Buddhist missionaries went East as far as China.]

The Wheel of the Law. Buddhism illustrated from Siamese Sources. By Henry Alabaster, 1871.

Buddhagosa's Parables. Translated from the Burmese, by Captain H. T. Rogers, 1870.

Buddhist Birth-Stories. Edited by Fausböll. Translated by Rhys Davids.

Buddha and Early Buddhism. By Arthur Lillie.

[An interesting book, by an independent thinker.]

Das Evangelium von Jesu in seinen Verhältnissen zur Buddha sage und Buddha-lehre. By R. Seydel. Leipzig, 1882.

Lehre der Buddha. Senart.

Legend of the Burmese Buddha. (Life or Legend of Gaudama. By Bishop Bigandet. Rangoon, 1866.)

Lectures on the Science of Religion, with a paper on Buddhist

<sup>1</sup> See Appendix.

Nihilism and a translation of the Dhammapada. By Max Müller. New York, Scribner, 1872.

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"The Parsis." (Article in the "Nineteenth Century," March, 1881.) "The Religion of Zoroaster." ("Nineteenth Century," January, 1881.) By Monier Williams.

Zoroaster und die Religion des Altiranischen Volkes. By Karl Geldner.

[Not yet published, but sure to be good.]

The Vendidad. Translated by James Darmesteter. (Sacred Books of the East, vol. iv.)

The Bundahis. Bahman Yast, and Shâyast la Shayast. Translated by E. W. West. (Sacred Books of the East, vol. v.)

The Supreme God in the Indo-European Mythology. By James Darmesteter. (Contemporary Review, October, 1879.)

Essays on the Sacred Language, Writings, and Religion of the Parsis, by Martin Haug. (English and Foreign Philosophical Library.) Houghton, Mifflin & Co., Boston.

Indian Wisdom. By Monier Williams. 1875.

Hinduism. By Monier Williams. 1877.

History of India from the Earliest Ages. By J. Talboys Wheeler.

Manual of Hindu Pantheism. (Jacob.)

Hinduism and its Relations to Christianity. By Rev. J. Robson.

Der Rig-Veda. By Adolf Kaegi. Leipzig, 1881.

["An admirable book," Professor Lanman.]

The Religions of India. By Auguste Barth. (Translated from the valuable "Encyclopedie des Sciences religieuses, Paris," by Wood, London, 1882.)

- The Upanishads. Translated by Max Müller. (Sacred Books of the East, vol. i.)
- The Sacred Laws of the Aryas. Translated by George Buhler. (Sacred Books of the East, vols. ii. and xiv.)
- The Institutes of Vishnu. Translated by Prof. Julius Jolly. (Sacred Books of the East, vol. vii.)
- The Bhagavadgita, etc. (Sacred Books of the East, vol. viii.)
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- A Manual of the Ancient History of the East. By F. Lenormant and E. Chevallier. London, 1879.
- Histoire Comparée des anciennes Religions de l' Egypte et des Peuples Semitiques. Par C. P. Tiele. Paris, 1882.
- The Chaldæan Account of Genesis. By Geo. Smith. (New edition by A. H. Sayce, 1882.)
- The Records of the Past. (Vols. 1, 3, 5, 7, 9, 11.)
- [These contain numerous translations (one of which is given in the Appendix). Prof. Lyon, of Harvard University, informs me that though these contain mistakes, yet they have enough of accuracy to give a good general view of the literature.]
- Babylonian Literature. By A. H. Sayce.
- On the Religion of the Babylonians and Assyrians. By Sir H. C. Rawlinson, in George Rawlinson's "Herodotus," vol. i.
- Die Keilinschriften und das Alte Testament. Von E. Schrader. Giessen, 1883.
- Wo lag das Paradies? Von Friedrich Delitzsch. Leipzig, 1881.
- Avesta, Livre sacre du Zoroasterisme traduit du Texte Zend, par C. D. Harlez. (Bibliothèque Orientale, vol. v.) Second edition. Paris, 1881.

Origin of Primitive Superstitions, etc., among the Aborigines of America. By Rushton M. Dorman. Philadelphia, 1881.  
 The Vicissitudes of Aryan Civilization in India. Kunte. Bombay, 1880.

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The Origin and Development of Religious Belief. By T. Baring Gould. 1870.

[The merit of this work is that it is an honest attempt on the part of a High Churchman to see and accept all the facts of science and human experience, without finching. Its defect appears to be that it does not succeed in reducing these facts to unity.]

Die Religion, ihr Wesen, und ihre Geschichte. By O. Pfeid-erer. Leipzig, 1869.

The origin of Religion considered in the light of the Unity of Nature. By the Duke of Argyll. (Papers published in the Contemporary Review.)

Man's Origin and Destiny sketched from the platform of the Physical Sciences. By Prof. J. Peter Lesley. Second edition, enlarged. 1881.

[A work full of information and suggestion.]

Pre-historic Times and Origin of Civilization. By Sir John Lubbock.

Anti-theistic Theories. By Prof. Flint.

From Whence, What, Where? By James R. Nichols. 1882.

Finalité. Par Paul Janet. Paris.

Outlines of Primitive Belief among the Indo-European Races. By Charles Francis Keary, of the British Museum. 1882.

Hibbert Lectures, 1878. Lectures on the Origin and Growth of Religion, as illustrated by the Religions of India. By F. Max Müller.



- Hibbert Lectures, 1879. Lectures on the Origin and Growth of Religion, as illustrated by the Religion of Ancient Egypt. By P. Le Page Renouf.
- Hibbert Lectures, 1880. Influence of the Institutions, etc., of Rome on Christianity. By Ernest Renan.
- Hibbert Lectures, 1881. Lectures on the Origin and Growth of Religion, as illustrated by Buddhism. By T. W. Rhys Davids.
- Hibbert Lectures, 1882. Lectures on National Religions and Universal Religions. By A. Kuenen,
- Brahmo Year-Book. Brief Records of Work and Life in the Theistic Churches in India. 1877, 1878, 1879, 1880.
- Prolégomènes de l'Histoire des Religions. By A. Réville.
- The Faiths of the World. St. Giles' Lectures, Edinburgh, 1882.
- Primitive Culture. By Ed. B. Tylor. 2 vols. 1871.
- Researches into the Early History of Mankind. By E. B. Tylor. 1870.
- The Myths of the New World.
- The Religious Sentiment.
- The Maya Chronicles.
- American Hero Myths.
- The above four works are by Daniel G. Brinton, M. D., of Philadelphia.
- The Shu-King, the Shi-King, the Hsiâo-King. By James Legge. (Sacred Books of the East, vol. iii.)
- The Chinese Classics. The Analects, Great Learning and Doctrine of the Mean, by Confucius. By James Legge. Worcester and Chicago.
- [See also a series of excellent Manuals by Legge, Rhys Davids, and other eminent scholars, in a series published by the Church

of England Missionary Society, called "Non-Christian Religious Systems." This series includes Confucius, Hinduism, Islam, Buddhism, etc.; and does *not* include any narrow or prejudiced bias against these religions.

See, also, articles on Brahmanism, Buddhism, China, etc., in the ninth edition of the Encyclopædia Britannica. Also, numerous articles of value in recent numbers of the Contemporary Review, Nineteenth Century, Fortnightly Review and other periodicals. Those on the Religious Prospects of Islam (by Rev. Malcom Malcoll, Prof. Monier Williams, etc.); on Ancient Egypt, by R. S. Pool (Contemporary Review, 1881); on the New Development of the Brahmo-Somaj (by Wm. Knighton, Contemporary Review, October, 1881, answered by Sophia D. Collet, Contemporary Review, November, 1881), The Babylonian Account of the Deluge (Nineteenth Century, February, 1882), may be quoted as examples of the ability and learning which go into these periodicals.]

Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson. Boston: Houghton, Mifflin & Co.

[In three volumes, on India, China, and Persia; the last volume not yet published.]

Philosophical Library. Houghton, Mifflin & Co.

Vol. IX. Outlines of the History of Religion. By C. P. Tiele.

Vol. X. Religion in China. By Joseph Edkins.

Vol. XII. The Dhammapada. Translated from the Chinese by Samuel Beal.

Vol. XVI. Selections from the Koran. By E. W. Lane.

Vol. XVII. Chinese Buddhism. By Joseph Edkins.

Philosophy of Religion. By John Caird.

The Native Races of the Pacific States. By Hubert Howe Bancroft.

[An important work of great extent, and full of valuable information.]

In the Appendix to this volume will be found interesting extracts from some of the works above referred to.

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## APPENDIX.

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### NOTE I. *The Nirvâna.*

[From Oldenberg, "Buddha, his Life," etc.]

"It is not an anticipation in parlance, but it is the absolutely exact expression of the dogmatic thought, when not merely the hereafter, which awaits the emancipated saint, but the perfection which he already attains in this life, is called the Nirvâna. What is to be extinguished has been extinguished, the fire of lust, hatred, bewilderment. In unsubstantial distance lie hope and fear; the will, the hugging of the hallucination of egoity, is subdued, as a man throws aside the foolish wishes of childhood. What matters it whether the transitory state of being, the root of which is nipped, lay aside its indifferent phenomenal life instantaneously or in after ages?

"Max Müller's researches, which could under the then circumstances of the case be based on only a portion of the authentic texts bearing on this branch of the subject, did not fail to attract the attention of native literati in Ceylon, the country which has preserved to the present day Buddhist temperament and knowledge in its purest form. And by the joint labors of eminent Singhalese students of Buddhist literature, such as the late James d'Alwis, and European inquirers, among whom we may mention especially Childers, Rhys Davids, and Trenckner, literary materials for the elucidation of the dogma of Nirvâna have been amply unearthed and ably treated. I have endeavored to complete the collections, for which we have to thank these learned scholars, in that I have submitted all the testi-

mony of the sacred Pali canon, that contained in the discourses of Buddha as well as that in the writings upon the rights of the Order, to a detailed examination, so that I believe I am in a position to hope that no essential expression of the ancient dogmatics and doctrinal poets has been omitted. Before I undertook this task, it was my conviction that there is in the ancient Buddhist literature no passage which directly decides the alternative whether the Nirvâna is eternal felicity or annihilation. So much the greater, therefore, was my surprise, when in the course of these researches I lit not upon one passage, but upon very numerous passages, which speak as expressly as possible upon the point regarding which the controversy is waged, and determine it with a clearness which leaves nothing to be desired. And it was no less a cause of astonishment to me when I found that in that alternative, which appeared to have been laid down with all possible cogency, namely, that the Nirvâna must have been understood in the ancient Order to be either the Nothing or a supreme felicity, there was finally, neither on the one side nor on the other, perfect accuracy.

“King Pasenadi of Kosala, we are told, on one occasion, on a journey between his two chief towns, Sâketa and Sâvatthi, fell in with the nun Khemâ, a female disciple of Buddha, renowned for her wisdom. The king paid his respects to her, and inquired of her concerning the sacred doctrine.

“‘Venerable lady,’ asked the king, ‘does the Perfect One (Tathâgata) exist after death?’

“‘The Exalted One, O great king, has not declared: the Perfect One exists after death.’

“‘Then does the Perfect One not exist after death, venerable lady?’

“‘This also, O great king, the Exalted One has not declared: the Perfect One does not exist after death.’

“‘Thus, venerable lady, the Perfect One does exist after death, and at the same time does not exist after death? thus, venerable lady, the Perfect One neither exists after death, nor does he not exist?’

"The king is astonished. 'What is the reason, venerable lady, what is the ground, on which the Exalted One has not revealed this?'

"O great king, if the existence of the Perfect One be measured by the predicates of corporeal form, these predicates of the corporeal form are abolished in the Perfect One, their root is severed, they are hewn away like a palm tree, and laid aside, so that they cannot germinate again in the future. Released, O great king, is the Perfect One from this, that his being should be gauged by the measure of the corporeal world; he is deep, immeasurable, unfathomable as the great ocean. "The Perfect One exists after death," this is not apposite; "the Perfect One does not exist after death," this is not apposite; "the Perfect One at once exists and does not exist after death," this also is not apposite; "the Perfect One neither does nor does not exist after death," this also is not apposite.'

"When such a reason is assigned for the waiving of the question as to whether the Perfect One lives forever, is not this very giving of a reason itself an answer? And is not this answer a Yes? No being in the ordinary sense, but still assuredly not a non-being; a sublime positive, of which thought has no idea, for which language has no expression, which beams out to meet the cravings of the thirsty for immortality in that same splendor of which the apostle says: 'Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

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NOTE 2. *Mohammedanism.*

[From "Islam under the Arabs," by R. D. Osborn, 1876. See also "Islam under the Khalifs of Baghdaad," by the same author.]

"Muhammad was neither philosopher nor metaphysician. No speculative difficulties troubled him as to the sources of crea-

tive power, or the relations between man and God. An omnipotent, self-conscious Being was the first cause. He had said, 'Be!' and the universe had started into existence. That was the whole account of the matter. Muhammad deemed it a monstrous absurdity to suppose that the attributes of man gave him any peculiar claims on the consideration of God. But it was worse than an absurdity; it was blasphemy to suppose that man could claim any spiritual kinship with his Creator, that any particle of the Divine essence had been breathed into him. 'Almost,' he cries in horror, 'might the very heavens be rent thereat, and the earth cleave asunder and the mountains fall down in fragments. Verily, there is none in the heavens and the earth but shall approach the God of Mercy as a slave.' God sits in awful and unapproachable majesty. He has fashioned man as an artificer fashions an image out of clay. There is no living bond between them. God is called the Merciful and Compassionate, not because love is of the essence of His nature, but because, though all powerful, He forbears to use His might for man's destruction. He might smite man with plagues; He might cause him to perish of famine or the lingering agonies of thirst; He might envelop the earth in perpetual darkness; but out of His mercy and compassion He does none of these things; He gives men rain and fruitful seasons, and genial sunshine. But He is not less the inscrutable despot, acting upon no principle but the caprices of His will. He creates the soul, and 'breathes into it its wickedness and piety.' He 'misleadeth whom He will, and guideth whom He will.' 'Whomsoever God shall please to direct, He will open his breast to receive the faith of Islam; but whomsoever He shall please to lead into error, He will render his breast straight and narrow as though he were climbing up into Heaven. Thus doth God inflict a terrible punishment on those who believe not.'

"Hope perishes under the weight of this iron bondage. There are in the Koran no forward glances to a coming golden age when the earth shall be filled with the knowledge of the

Lord as the waters cover the sea, such as irradiate the hymns and prophecies of the Old Testament. There is no communion of man's spirit with the Spirit of God, none of that loving trust which casteth out fear. There are not even any aspirations after spiritual perfection as bringing a man nearer to God.

"Fatalism is thus the central tenet of Islam. It suffices to explain the degraded condition of Muhammadan countries. So long as Muhammad lived and God did stoop to hold communication with men, the effects flowing from it were in a measure obscured. But when he died, the Deity seemed to withdraw altogether from the world He had created. The sufferings, sorrows, crimes, hopes, and struggles of men became a wild and ghastly orgy without meaning or ulterior purpose. The one rational object which a sober-minded, practical man could set before him was, in this life, to keep aloof from all this senseless turmoil, and, by a diligent performance of the proper rites and ceremonies, to cheat the Devil in the next. And so it has been always. History repeats itself in Muhammadan countries with a truly doleful exactness. The great bulk of the people are passive; wars and revolutions rage around them; they accept them as the decrees of a fate it is useless to strive against. All power passes accordingly into the hands of a few ambitious and turbulent spirits, unencumbered with scruples of any kind, animated by no desires except those of being rich and strong. There is never a sufficient space of rest to allow institutions to grow up.

"The Koran pulverizes humanity into an infinite number of separate atoms. The one common duty laid upon the Faithful is to be the agents of God's vengeance on those who believe not. These are to be slaughtered until they pay tribute, when they are to be allowed to go to Hell in their own way without further molestation.

"The mind of Muhammad was one but lightly burdened with the sense of mystery. It was thoroughly materialistic in all its conceptions. The first crude conception of an explanation seemed to him always a perfectly satisfactory one. He saw no

difficulties. The earth was flat and kept steady by the mountains: that appeared to him a cosmogony as satisfactory as it was simple. There were seven heavens, — good, solid, substantial firmaments, — and the lowest, a magazine of fiery darts for hurling at the djinns: that seemed to him a sound and reasonable explanation of the blue sky and the stars.”

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NOTE 3. *Chaldean Account of the Creation.*

[From “Records of the Past,” vol. ix.]

“The discovery of these tablets has greatly raised the reputation of the ancient author Damascius, for it is now seen that his account of the Creation was derived from genuine Babylonian sources. He says (see Cory’s ‘Ancient Fragments,’ page 318, compared with the original), ‘The Babylonians speak not of *One* origin of all things, for they make two original beings, Tauthe and Apon, making Apon the husband of Tauthe, whom they call the mother of the gods. Their only son (eldest son?) was Moymis. And another race proceeded from them, namely, Dakhe and Dakhos. And again a third race proceeded from the same (parents), namely, Kissaré and Assoros.’”

THE FIRST TABLET.

1. When the upper region was not yet called heaven,
2. and the lower region was not yet called earth,
3. and the abyss of Hades had not yet opened its arms,
4. then the chaos of waters gave birth to all of them
5. and the waters were gathered into one place.
6. No men yet dwelt together: no animals yet wandered about:
7. none of the gods had yet been born.
8. Their names were not spoken: their attributes were not known.
9. Then the eldest of the gods
10. Lakhmu and Lakhamu were born
11. and grew up



12. Aasur and Kissur were born next
13. and lived through long periods.
14. Anu

[The rest of this tablet is lost.]

#### THE FIFTH TABLET.

[This fifth<sup>d</sup> tablet is very important, because it affirms clearly, in my opinion, that the origin of the Sabbath was coeval with Creation.]

1. He constructed dwellings for the great gods.
2. He fixed up constellations, whose figures were like animals.
3. He made the year. Into four quarters he divided it.
4. Twelve months he established, with their constellations three by three.
5. And for the days of the year he appointed festivals.
6. He made dwellings for the planets: for their rising and setting.
7. And that nothing should go amiss, and that the course of none should be retarded,
8. he placed with them the dwellings of Bel and Hea.
9. He opened great gates, on every side :
10. he made strong the portals, on the left hand and on the right.
11. In the centre he placed luminaries.
12. The moon he appointed to rule the night
13. and to wander through the night, until the dawn of day.
14. Every month without fail he made holy assembly days.
15. In the beginning of the month, at the rising of the night,
16. it shot forth its horns to illuminate the heavens.
17. On the seventh day he appointed a holy day,
18. and to cease from all business he commanded.
19. Then arose the sun in the horizon of heaven in (glory).

[It has been known for some time that the Babylonians observed the Sabbath with considerable strictness. On that day the king was not allowed to take a drive in his chariot; various meats were forbidden to be eaten, and there were a number of minute restrictions.

But it was not known that they believed the Sabbath to have been ordained at the Creation. I have found, however, since this translation of the fifth tablet was completed, that Mr. Sayce has recently published a similar opinion. See the *Academy*, of November 27, 1875, p. 554.

This account falls short of the majesty of the Hebrew Genesis, especially where the writer implies that the heavenly movements might possibly go wrong, and it was therefore necessary that the gods Bel and Hea should watch over them and guard against misfortune.]

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NOTE 4. *Buddhism in Siam.*

[From "The Wheel of the Law. Buddhism, illustrated from Siamese Sources." By Henry Alabaster. London. 1871.]

"Of the three hundred and sixty-five millions of men, the third of the human race who, according to a common estimate, profess in some form the religion of Buddha, the four million inhabitants of Siam are excelled by none in the sincerity of their belief and the liberality with which they support their religion. No other Buddhist country, of similar extent, can show so many splendid temples and monasteries. In Bangkok alone there are more than a hundred monasteries, and, it is said, ten thousand monks and novices. More than this, every male Siamese, some time during his life, and generally in the prime of it, takes orders as a monk, and retires for some months or years to practice abstinence and meditation in a monastery.

"All Buddhists, throughout the wide range of countries where the doctrines of Buddha prevail, call their religion the doctrine of 'The Wheel of the Law.' I have adopted the name for this book, because it is peculiarly appropriate to a theory of Buddhism, which the book in some degree illustrates. I refer

to the theory that all existence of which we have any conception is but a part of an endless chain or circle of causes and effects; that so long as we remain in that wheel there is no rest and no peace; and that rest can only be obtained by escaping from that wheel into the incomprehensible Nirwana. Buddha taught a religion of which the wheel was the only proper symbol; for his theory, professing to be complete, dealt with but a limited round of knowledge; ignored the beginning, and was equally vague as to the end. He neither taught of a God, the Creator of existence, nor of a heaven, the absorber of existence, but restrained his teaching within what he believed to be the limits of reason.

“I will now give a sketch of the chief points of Buddhist belief and practice mentioned in the ‘Life.’

“The first essential idea is that of transmigration, — transmigration not only into other human states, but into all forms, active and passive.

“Gods and animals, men and brutes, have no intrinsic difference between them. They all change places according to their merits and demerits. They exist because of the disturbance caused by their demerits. How they began to exist is not even asked; it is a question pertaining to the Infinite, of which no explanation is attempted. Even in dealing with the illustrious being who afterwards became Buddha, no attempt is made to picture a beginning of his existence, and we are only told of the beginning of his aspiration to become a Buddha, and the countless existences he subsequently passed through ere he achieved his object.

“Having thus declared the fact of transmigration, and the principle which causes its various states, Buddhism teaches that there is no real or permanent satisfaction in any state of transmigration; that neither the painless luxuries of the lower heavens nor the tranquillity of the highest angels can be considered as happiness, for they will have an end, followed by a recurrence of varied and frequently sorrowful existences. Here is one of

the great distinctions, the irreconcilable differences, between Buddhism and Christianity.

“Take this one point alone : Christians profess that their existence is the effect of the benign providence of God, and that they have something to thank God for.

“But Buddhists, rich or poor, acknowledge no providence, and see more reason to lament existence than to be grateful for it.

“Nirwana, the extinction of all this kind of existence, must therefore be the object of the truly wise man. What this extinction is may, perhaps, have never been defined. Certainly it has been the subject of endless contention by those who think themselves capable of dealing with the infinite, and analyzing the beginning and the end. All I can see of it in this ‘Life’ is that it is now considered to be peace, rest, and eternal happiness. The choicest and most glorious epithets are lavished on it by the Siamese, but we are left as ignorant of it as we are of the heaven of Christians. We may call heaven an existence, but we are even less capable of realizing that existence than we are of realizing what Barthélemy St. Hiliare calls, with professed horror, the annihilation or non-existence of Nirwana.

“I believe that most men recognize sleep as a real pleasure. Certain it is that after a hard day’s toil, bodily or mental, man longs for sleep ; and if his overtasked body or too excited brain deprives him of it, he feels that the deprivation is pain. Yet, what is sleep ? It is, to all intents and purposes, temporary non-existence, and during its existence we do not appreciate its temporariness. The existence during sleep, when sleep is perfect, appreciates no connection with the waking existence. When it is imperfect, it is vexed by dreams connected with waking existence, but that is not the sleep which men long for.

“The ordinary Siamese never troubles himself about Nirwana, he does not even mention it. He believes virtue will be rewarded by going to heaven (Sawan), and he talks of heaven, and not of Nirwana. Buddha, he will tell you, has entered Nirwana, but, for his part, he does not look beyond Sawan.

“The Buddhist who differs from us in recognizing a law of nature, without seeking for a Maker of that law, also differs from us in assuming a continuation of existence, without defining a soul as that which is continued. For all practical purposes we may speak of a soul as that which passes from one state of existence to another, but such is not the Buddhist idea, at least, not the idea of Buddhist metaphysicians.

“In my explanation of Buddhist ideas, I at times use the word soul, because it facilitates the comprehension of the idea I want to convey, and because I have not been able to find any other way of conveying it. The Buddhist tells me there is no soul, but that there is continuation of individual existence without it. I cannot explain his statement, for I fail thoroughly to understand it, or to appreciate the subtlety of his theory.

“The main rules of a virtuous life, that is, the five principal commandments, are:—

1. Not to destroy life.
2. Not to obtain another's property by unjust means.
3. Not to indulge the passions, so as to invade the legal or natural rights of other men.
4. Not to tell lies.
5. Not to partake of anything intoxicating.

“Of the practice of charity, it is not requisite to say much here. The whole character of Buddha is full of charity, inasmuch that, although his perfection was such that at almost an infinite period before he became Buddha, he might, during the teaching of an earlier Buddha, have escaped from the current of existence, which he regarded as misery, he remained in that current, and passed through countless painful transmigrations, in order that he might ultimately benefit, not himself, but all other beings, by becoming a Buddha, and helping all those whose ripe merits could only be perfected by the teaching of a Buddha.

“I have lived long among Buddhists, and have experienced much kindness among them. Above all things I have found them exceedingly tolerant.”

NOTE 5. *Buddhism and Christianity.*

[From the "Hibbert Lectures," pp. 233, 234, 236, by A. Kuenen, 1882.]

"What is the nature of the proofs alleged by those who maintain that Buddhistic influences were at work in the production of Christianity? Positive evidence that Buddhistic ideas had penetrated to Western Asia is not forthcoming till a far later time. The Indian Gymnosophists whom Philo mentions once or twice are not Buddhists at all, and, moreover, he only knows them by vague report. Clement of Alexandria is the first who mentions the Buddha, and he speaks of him as the human founder of a religion, whom his followers, 'because he was so surpassingly venerable,' revered as a god. What he has to tell us leaves the impression that even in those days, about the beginning of the third century of our era, Buddhism was still a remote phenomenon." "But the total absence of historical witnesses should make us very cautious in assuming such an 'actio in distans,' and renders it at least our imperative duty to submit the quality of the proofs which are usually urged in support of the theory of Buddhistic influences to a very close examination. The well-known volume on 'The Angel Messiah of the Buddhists, Essenes, and Christians' no doubt teems with parallels of every description; but alas! it is one unbroken commentary on Scaliger's thesis that errors in theology — or, as he really puts it, 'disputes in religion' — all rise from neglect of philology. A writer who can allow himself to bring the name of 'Pharisee' into connection with Persia has once for all forfeited his right to a voice in the matter. But the very title of the book ought really to have preserved us from any illusion as to its contents. 'The Angel-Messiah' of the Buddhists, who know nothing either of angels or a Messiah, and of the Essenes, who were certainly much occupied with the angels and their names, but of whose Messianic expectations we know nothing, absolutely nothing! By such comparisons be-

tween unknown or imaginary quantities, instituted without any kind of accuracy, we could prove literally anything. Unquestionably there are points of agreement between the Gospel narratives, especially in Luke and John, and the legend of the Buddha, and also between the preaching of Jesus and that of his great predecessor. To make a complete collection of these parallels, and to illustrate both them and the no less noteworthy points of difference, I hold to be far from a superfluous task; and it is satisfactory to know that it has actually been undertaken by a competent hand, with results that have quite recently been given to the world.<sup>1</sup> It would be premature as yet to pronounce a final judgment on the outcome of the running comparison thus instituted; but meanwhile I think I may safely affirm that we must abstain from assigning to Buddhism the smallest direct influence on the origin of Christianity. The utmost that can be maintained is, that a few features in the evangelical tradition may have been borrowed from it; and even this must remain very doubtful, inasmuch as the resemblances upon which the hypothesis is built present themselves, remarkably enough, in some of the stories which are dependent on the Old Testament, and in which, of course, the coincidence with certain traits in the life of Cākya-Muni *cannot* by any possibility be more than accidental. In a word, however attractive the hypothesis that brings Jesus into connection with the Buddhists may possibly appear, and however readily it may lend itself to romantic treatment, yet sober and strict historical research gives it no support, and indeed condemns it."

<sup>1</sup> Professor Seydel.

NOTE 6. *On the Connection between the Buddhist Books and the New Testament.*

[By T. W. Rhys Davids, "Sacred Books of the East," vol. ii., 1881.]

"Very little reliance can be placed, without careful investigation, on a resemblance, however close at first sight, between a passage in the Pali Pitakas and a passage in the New Testament.

"It is true that many passages in these two literatures can be easily shown to have a similar tendency. But when some writers on the basis of such similarities proceed to argue that there must have been some historical connection between the two, and that the New Testament, as the later, must be the borrower, I venture to think they are wrong. There does not seem to me to be the slightest evidence of any historical connection between them; and whenever the resemblance is a real one — and it often turns out to be really least when it first seems to be greatest, and really greatest when it first seems least — it is due, not to any borrowing on the one side or on the other, but solely to the similarity of the conditions under which the two movements grew.

"This does not of course apply to the later literature of the two religions, and it ought not to detract from the very great value and interest of the parallels which may be adduced from the earlier books. If we wish to understand what it was that gave such life and force to the stupendous movement which is called Buddhism, we cannot refrain from comparing it, not only in the points in which it agrees with it, but also in the points in which it differs from it, with our own faith. I trust I have not been wrong in making use occasionally of this method, though the absence of any historical connection between the New Testament and the Pali Pitakas has always seemed to me so clear that it would be unnecessary to mention it. But when a re-



viewer who has been kind enough to appreciate, I am afraid too highly, what he calls my 'service in giving, for the first time, a thoroughly human, acceptable, and coherent' account of the 'life of Buddha' and of the 'simple groundwork of his religion' has gone on to conclude that the parallels I had thus adduced are 'an unanswerable indication of the obligations of the New Testament to Buddhism,' I must ask to be allowed to enter a protest against an inference which seems to me to be against the rules of sound historical criticism."

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NOTE 7. *The Lamentations of Isis and Nephthys.*

[From "Records of the Past," vol. ii., p. 117.]

[This papyrus was found by the late Mr. Passalacqua in the ruins of Thebes, in the interior of a statue representing Osiris. It is divided into two parts, very distinct. The first contains chapters of the funeral ritual in the hieroglyphic writing; the second, of which a translation here follows, consists of five pages of a fine hieratic writing of the lower epoch, probably about the time of the Ptolemies.]

TRANSLATION.

Recital of the beneficial formulæ made by the two divine sisters in the house of Osiris, who resides in the West, Great God, Lord of Abydos, in the month of Choiak, the twenty-fifth day. They are made the same in all the abodes of Osiris, and in all his festivals; and they are beneficial to his soul, giving firmness to his body, diffusing joy through his being, giving breath to the nostrils, to the dryness of the throat; they satisfy the heart of Isis as well as [that] of Nephthys; they place Horus on the throne of his father, [and] give life, stability, tranquility to Osiris-Tentrut born of Takha-aa, who is surnamed Persais, the justified. It is profitable to recite them, in conformity with the divine words.

## EVOCATION BY ISIS.

She says : —

Come to thine abode, come to thine abode!  
 God An, come to thine abode!  
 Thine enemies [exist] no more.  
 O excellent Sovereign, come to thine abode!  
 Look at me; I am thy sister who loveth thee.  
 Do not stay far from me, O beautiful youth.  
 Come to thine abode with haste, with haste.  
 I call thee in [my] lamentations  
 [even] to the heights of Heaven,  
 and thou hearest not my voice.  
 I am thy sister who loveth thee on earth ;  
 no one else hath loved thee more than I,  
 [thy] sister, [thy] sister.

## EVOCATION BY NEPHTHYS.

She says : —

O excellent Sovereign, come to thine abode !  
 Rejoice, all thine enemies are annihilated!  
 Thy two sisters are near to thee,  
 protecting thy funeral bed ;  
 calling thee in weeping,  
 thou who art prostrate on thy funeral bed.  
 Thou seest [our] tender solicitude.  
 Speak to us, Supreme Ruler, our Lord.  
 Chase all the anguish which is in our hearts.  
 Thy companions, who are gods and men,  
 when they see thee [exclaim] :  
 Ours by thy visage, supreme Ruler, our Lord ;  
 life for us is to behold thy countenance ;  
 let not thy face be turned from us ;  
 the joy of our hearts is to contemplate thee ;  
 [O] Sovereign, our hearts are happy in seeing thee.  
 I am Nephthys, thy sister who loveth thee.  
 Thine enemy is vanquished,  
 he no longer existeth !  
 I am with thee,  
 protecting thy members forever and eternally.

## INVOCATION BY ISIS.

She says : —

Hail [O] God An!

Thou, in the firmament, shinest upon us each day.

We no longer cease to behold thy rays.

Thoth is a protection for thee.

He placeth thy soul in the barque Ma-at,  
in that name which is thine, of God Moon.

I have come to contemplate thee.

Thy beauties are in the midst of the Sacred Eye,  
in that name which is thine, of Lord of the sixth day's festival.

Thy companions are near to thee ;

they separate themselves no more from thee.

Thou hast taken possession of the Heavens,  
by the grandeur of the terrors which thou inspirest,  
in that name which is thine, of Lord of the fifteenth day's festival.

Thou dost illuminate us like Ra each day.

Thou shinest upon us like Atum.

Gods and men live because they behold thee.

Thou sheddest thy rays upon us.

Thou givest light to the Two Worlds.

The horizon is filled by thy passage.

Gods and men [turn] their faces towards thee ;  
nothing is injurious to them when thou shinest.

Thou dost navigate in the heights [of Heaven]  
and thine enemy no longer exists!

I am thy protection each day.

Thou who comest to us as a child each month,  
we do not cease to contemplate thee.

Thine emanation heightens the brilliancy  
of the stars of Orion in the firmament,  
by rising and setting each day.

I am the divine Sothis behind him.

I do not separate myself from him.

The glorious emanation which proceedeth from thee giveth  
life to gods and men.

Hail to the divine Lord!

There is no god like unto thee!

Heaven hath thy soul ;  
 earth hath thy remains ;  
 the lower heaven is in possession of thy mysteries.  
 Thy spouse is a protection for thee.  
 Thy son Horus is the king of the worlds.

## INVOCATION BY ISIS.

She says :—

Come to thine abode, come to thine abode!  
 Excellent Sovereign, come to thine abode!  
 Come [and] behold thy son Horus  
 as supreme Ruler of gods and men.  
 He hath taken possession of the cities and the districts,  
 by the grandeur of the respect he inspires.  
 Heaven and earth are in awe of him,  
 the barbarians are in fear of him.

When this is recited,  
 the place [where one is]  
 is holy in the extreme.  
 Let it be seen or heard by no one,  
 excepting by the principal Kher-heb and the Sam.  
 Two women beautiful in their members,  
 having been introduced,  
 are made to sit down on the ground  
 at the principal door of the Great Hall.  
 [Then] the names of Isis and Nephthys  
 are inscribed on their shoulders.  
 Crystal vases [full] of water  
 are placed in their right hands ;  
 loaves of bread made in Memphis  
 in their left hands.  
 Let them pay attention to the things done  
 at the third hour of the day,  
 and also at the eighth hour of the day.  
 Cease not to recite this book  
 at the hour of the ceremony!  
 It is finished.

NOTE 8. *Religion of Zoroaster.*

[From the "Vendidad, Fargard III."]

1. Creator of the corporeal world, Pure One!
2. What is in the first place most acceptable to this earth?
3. Then answered Ahura-Mazda : Where a holy man walks about,  
O holy Zarathustra,
4. Offering-wood in the hand, Bērēçma in the hand, the cup in the  
hand, the mortar in the hand,
5. In accordance with the law speaking these words : Mithra with  
his broad territories will I invoke, and Râma-saçtra.
6. Creator of the corporeal world, Pure One!
7. What is in the second place most acceptable to this earth ?
8. Then answered Ahura-Mazda : That a holy man should build  
himself there a habitation,
9. Provided with fire, provided with cattle, provided with a wife,  
children, and good flocks.
10. Then is there in this habitation abundance of cattle, abundance  
of righteousness, abundance of provender, of dogs, of women,  
of youths, of fire, of all that is requisite for a good life.
11. Creator of the corporeal world, Pure One!
12. What is in the third place most acceptable to this earth?
13. Then answered Ahura-Mazda : Where by cultivation there is  
produced, O holy Zarathustra, most corn, provender, and fruit-  
bearing trees.
14. Where dry land is watered, or the water is drained from the too  
moist land.
15. Creator of the corporeal world, Pure One !
16. What is in the fourth place most acceptable to this earth?
17. Then answered Ahura-Mazda : Where most cattle and beasts  
of burden are born.
26. What is in the second place most displeasing to this earth ?
27. Then answered Ahura-Mazda : Where most dead dogs and dead  
men are buried in it.
38. Creator of the corporeal world, Pure One !
39. Who first rejoices this earth with the greatest joy?

40. Then answered Ahura-Mazda : He who especially digs up where dead men and dogs are buried.
75. Creator of the corporeal world, Pure One !
76. Who rejoices this earth with the greatest joy ?
77. Then answered Ahura-Mazda : He who most cultivates the fruits of the field, grass, and trees which yield food, O holy Zarathustra.
78. Or, he who provides waterless land with water, or gives water to the waterless land.
79. For the earth is not glad which lies long uncultivated.
91. He who does not cultivate this earth, O holy Zarathustra, with the left arm and the right, with the right arm and left,
92. Then this earth speaks to him : Man ! thou who dost not cultivate me with the left arm and right, with the right arm and left,
93. Always thou standest there, going to the doors of others to beg for food.
94. Always they bring food to you, thou who beggest lazily out of doors.

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NOTE 9. *Transmigration and Final Beatitude.*

[From the "Laws of Manu," chapter xii.]

1. O Thou, who art free from sin, (said the devout sages,) thou hast declared the whole system of duties ordained for the four classes of men : explain to us now, from the first principles, the ultimate retribution for their deeds.
2. Bhrigu, whose heart was the pure essence of virtue, who proceeded from Manu himself, thus addressed the great sages : Hear the infallible rules for the fruit of deeds in this universe.
3. Action, either mental, verbal, or corporeal, bears good or evil fruit, as itself is good or evil ; and from the actions of men proceed their various transmigrations in the highest, the mean, and the lowest degree :
4. Of that three-fold action, connected with bodily functions, disposed in three classes, and consisting of ten orders, be it known in this world, that the heart is the instigator.

5. Devising means to appropriate the wealth of other men, resolving on any forbidden deed, and conceiving notions of atheism or materialism, are the three bad acts of the mind :
6. Scurrilous language, falsehood, indiscriminate backbiting, and useless tattle are the four bad acts of the tongue :
8. A rational creature has a reward or a punishment for mental acts, in his mind; for verbal acts, in his organs of speech; for corporeal acts, in his bodily frame.
9. For sinful acts mostly corporeal, a man shall assume after death a vegetable or mineral form; for such acts mostly verbal, the form of a bird or a beast; for acts mostly mental, the lowest of human conditions:
10. He, whose firm understanding obtains a command over his words, a command over his thoughts, and a command over his whole body, may justly be called a tridandi, or triple commander; not a mere anchoret, who bears three visible staves.
11. The man who exerts this triple self-command with respect to all animated creatures, wholly subduing both lust and wrath, shall by those means attain beatitude.
24. Be it known, that the three qualities of the rational soul are a tendency to goodness, to passion, and to darkness; and endowed with one or more of them, it remains incessantly attached to all these created substances :
26. Goodness is declared to be true knowledge; darkness, gross ignorance; passion, an emotion of desire or aversion: such is the compendious description of those qualities which attend all souls.
27. When a man perceives, in the reasonable soul, a disposition tending to virtuous love, unclouded with any malignant passion, clear as the purest light, let him recognize it as the quality of goodness.
30. Now will I declare at large the various acts, in the highest, middle, and lowest degrees, which proceed from those three dispositions of mind.
31. Study of scripture, austere devotion, sacred knowledge, corporeal purity, command over the organs, performance of duties, and meditation on the divine spirit, accompany the good quality of the soul :

32. Interested motives for acts of religion or morality, perturbation of mind on slight occasions, commission of acts forbidden by law, and habitual indulgence in selfish gratifications, are attendant on the quality of passion.

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NOTE 10. *Japan and the Japanese.*

[From Baron Hübner's "Ramble Round the World in 1871," page 420.]

"Before the arrival of the Europeans the people were happy and contented. . . . Public order was rarely troubled in Japan. Life and property were better protected than in any other pagan nation. The cultivation of the soil, the development of certain branches of industry, the taste for a practice of the fine arts, bespoke a long-established civilization. Doubtless this civilization is imperfect, for Christianity has never shed its light freely over the land. Certain barbarous customs tarnish the spirit of chivalry and the feeling of honor which distinguish this people. Gross superstitions darken and hinder the aspirations of their souls, which are dissatisfied with the Buddhist doctrines. Although Buddhism is the religion of the majority, the spirit of scepticism has invaded and enervated the whole of the upper classes. The family forms the basis of the political institutions of the state; but woman, though more free and respected than in any other pagan society, still waits her enfranchisement. Hence arises a deplorable laxity of morals. Respect for parental authority, fidelity to the head of the clan, bravery, and voluntary death, when exacted by honor, were and are the chief virtues of this gay, polite, careless, chivalrous, and amiable people.

Every one in these days knows that the Japanese people are gentle, amiable, civil, gay, good-natured, and childish; that the men of the lower classes have skins bronzed by the sun, and often tattooed red and blue like the designs on the lacquer-work of their country; that men of all classes have their heads shaved,



saving a little tail which is agreeably balanced above the occiput; that in summer they leave off their narrow trousers, and content themselves with a simple tunic of silk or cotton, according to the rank of the individual, and when they are at home, with the fundashi. From the Mikado down to the lowest coolie, this waistband or sash forms the principal part of the toilet of every respectable Japanese. Every one except the merchants, who are the lowest in the social scale, belongs to some one, not as a serf or slave, but as a member of a clan, which, divided into a great many different castes, forms only one great family, of which the prince or daimio is the chief. He has his counsellors, his vassals, his samurais, or knights with two swords (the others having only one), his men of war, and servants of all grades. Each one wears on his back, and on the sleeves of his tunic, the coat of arms of the prince or the corporation whom he serves, a flower or certain letters inscribed in a circle. The sabres of the gentlemen, their inkstands, their pipes, their purses fastened to their waistbands, — all this is well known. As to the women, all authors speak of them with delight. They are not exactly beautiful, for they are wanting in regularity of feature. Their cheek-bones are too prominent. Their beautiful, large, brown eyes are too decidedly of an almond shape, and their thick lips are wanting in delicacy; but that does not spoil them. But what no pen or pencil can ever truly render is the sight of the streets, with their busy, picturesque crowd of men and women, smiling courteously at one another and bowing profoundly to each other; or, if it be a question of some great personage, prostrating themselves on the ground; but with an agility and a dignity which takes off what might appear humiliating in the action, and only gives it the appearance of an excess of politeness and deference. The Japanese people are happy and contented with the conditions in which they are placed, or rather, in which they have been placed until now. Misery is unknown amongst them, but so, also, is luxury. The simplicity of their habits, an extreme frugality, and the absence of those wants

which Europe could and would satisfy, are, it appears to me, so many obstacles to a vast exchange of European products with those of Japan. "The Japanese have adopted the civilization, religion, and even the handwriting of the Chinese;" this was told me by a man who has long been resident here. Now they are trying to imitate Europeans. They cannot help copying others; it is their nature. Only compare a Japanese and Chinese servant. The former will watch the minutest habit of his master, and conform himself to it with the most wonderful facility; only he must not act by his own inspiration, for he has no head. The Chinese remain always Chinese. They observe and copy less, but they do better when they are left to follow their own imaginations.

The Japanese, provided you keep them in their place and make them observe the etiquette of their own country, are gentle, merry, and very affectionate towards their master. If he beats them, they are not the less attached; besides the bamboo brings with it no dishonor. They are only children whom a father has chastised. But if you treat them as you would a European servant, they become familiar, rude, and positively insupportable. The Chinaman, on the other hand, can never be made to love the master he serves. He is proud, vindictive, and very susceptible, but always of an exquisite politeness. At the slightest observation you make to him, he leaves your service, either under the pretext of the illness of his mother, or telling you, very respectfully, and with the peculiar smile of his race when announcing disagreeable intelligence, that there is between you and him an incompatibility of character. Having said this, nothing stops him, and he leaves you. The Japanese are wonderful lovers of nature. In Europe a feeling for beauty has to be developed by education. Our peasants will talk to you of the fertility of the soil, of the abundance of water, so useful for their mills, of the value of their woods, but not of the picturesque charms of the country. They are not perhaps entirely insensible to them; but if they do feel them, it is in a

vague, undefined sort of way, for which they would be puzzled to account. It is not so with the Japanese laborer. With him the sense of beauty is innate. This extraordinary love and feeling for nature is reflected in all Japanese productions. A taste for the fine arts is common among the very lowest classes, and to a degree which is not found in any country in Europe. In the humblest cottage, you will find traces of this — an artificial flower, an ingenious child's toy, an incense-burner, an idol, heaps of little ornamental things, the only use of which is to give pleasure to the eye. With us, except in the service of religion, this kind of art is the privilege of the rich and of people in easy circumstances.

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NOTE 11. *The Ethics of Buddhism.*

[From "A Manual of Buddhism." By Spence Hardy.]

There are three sins of the body: 1. The taking of life, Murder. 2. The taking of that which is not given, Theft. 3. Impurity.

There are four sins of the speech: 1. Lying. 2. Slander. 3. Abuse. 4. Unprofitable Conversation.

There are three sins of the mind: 1. Covetousness. 2. Malice. 3. Scepticism.

There are also five other evils that are to be avoided: 1. The Drinking of Intoxicating Liquors. 2. Gambling. 3. Idleness. 4. Improper Associations. 5. The Frequenting of Places of Amusement.

There are five things necessary to constitute the crime of taking life: 1. There must be the knowledge that there is life. 2. There must be the assurance that a living being is present. 3. There must be the intention to take life. 4. With this intention there must be something done, as the placing of a bow or spear, or the setting of a snare; and there must be some movement towards it, as walking, running, or jumping. 5. The life must be actually taken.

There are eight causes of the destruction of life: 1. Evil Desire. 2. Anger. 3. Ignorance. 4. Pride. 5. Covetousness. 6. Poverty. 7. Wantonness, as in the sport of children. 8. Law, as by the decree of the ruler.

This crime is committed, not only when life is actually taken, but also when there is the indulgence of hatred or anger; hence also lying, stealing, and slander may be regarded in some sense as including this sin.

Under certain circumstances one's own life may be given up, but the life of another is never to be taken.

The crime is not great when an ant is killed; its magnitude increases in this progression: a lizard, a guana, a hare, a deer, a bull, a horse, and an elephant. The life of each of these animals is the same, but the skill or effort required to destroy them is widely different. Again, when we come to men, the two extremes are the sceptic and the rakat (as no one can take the life of a supreme Buddha).

In a village near Danta, there was a husbandman. One of his oxen having strayed, he ascended a rock that he might look for it; but while there he was seized by a serpent. He had a goad in his hand, and his first impulse was to kill the snake; but he reflected that if he did so he should break the precept that forbids the taking of life. He therefore resigned himself to death, and threw the goad away; no sooner had he done this, than the snake released him from its grasp, and he escaped. Thus, by observing the precept, his life was preserved from the most imminent danger.

A certain king commanded an upāsaka to procure him a fowl and kill it. As he refused, the king issued a decree that he should be taken to the place of execution, where a fowl was to be put into his hand, and if he still refused to kill it, he was to be slain. The upāsaka, however, said that he had never broken the precept that forbids the taking of life, and that he was willing to give his own life for the life of the fowl. With this intention he threw the fowl away unhurt. After this he

was brought back to the king, and released, as he had been put to this test merely to try the sincerity of his faith.

In the city of Wisála there was a priest, who one day, on going with the alms-bowl, sat down upon a chair that was covered with a cloth, by which he killed a child that was underneath. About the same time there was a priest who received food mixed with poison into his alms-bowl, which he gave to another priest, not knowing that it was poisoned, and the priest died. Both of these priests went to Buddha, and in much sorrow informed him of what had taken place. The sage declared, after hearing their story, that the priest who gave the poisoned food, though it caused the death of another priest, was innocent, because he had done it unwittingly; but that the priest who sat upon the chair, though it only caused the death of a child, was guilty, as he had not taken the proper precaution to look under the cloth, and had sat down without being invited by the householder.

#### THEFT.

When anything is taken that is not given by the owner, whether it be gold, silver, or any similar article, and it be hidden by the person who takes it, in the house, or in the forest, or in the rock, the precept is broken that forbids the taking of that which is not given; it is theft.

There are five things necessary to constitute the crime of theft: 1. The article that is taken must belong to another. 2. There must be some token that it belongs to another. 3. There must be the intention to steal. 4. There must be some act done, or effort exerted, to obtain possession. 5. There must be actual acquirement.

#### LYING.

To deny the possession of any article in order to retain it is a lie, but not of a heinous description; to bear false witness in order that the proper owner may be deprived of that which he possesses, is a lie to which a greater degree of culpability is attached. When any one declares that he has not what he

has, or that he has what he has not, whether it be by the lips, or by signs, or in writing, it is a lie.

Four things are necessary to constitute a lie: 1. There must be the utterance of the thing that is not. 2. There must be the knowledge that it is not. 3. There must be some endeavor to prevent the person addressed from learning the truth. 4. There must be the discovery by the person deceived that what has been told him is not true.

It is said by the Brahmans that it is not a crime to tell a lie on behalf of the guru, or on account of cattle, or to save the person's own life, or to gain the victory in any contest: but this is contrary to the precept.

On one occasion Buddha said that when a lie is uttered knowingly it is *pàràjikà*, or excludes from the priesthood; yet on another occasion he said that it is a venial or minor offence. It was in this manner that it occurred. A number of priests kept near a river; but as the people were remiss in providing them with food and other requisites, they falsely gave out that they had entered the first path and had become *rakats*, by which means they obtained abundance of all that they wanted. At the conclusion of the ceremony they went to Buddha, who, after inquiring about their welfare, began to reprove them and said, "Foolish men, for the sake of the belly you have assumed to yourselves the glory of the Dharma, as if you yourselves had promulgated it. Better would it have been for you, than to have practiced this deception for the sake of a little food, to have had your intestines torn out, or to have swallowed molten metal."

NOTE 12. *Buddhist Ascetics before Christ.*

\* Extracts from "The Toy Cart," a Sanskrit Drama. Translated into English in Wilson's "Hindu Drama."

[These extracts show:—

1. That Buddhism existed in India together with Brahmanism, and tolerated by it, at least one hundred years before Christ.

2. That Buddhism in those days as now (1) set aside caste, (2) laid stress on moral conduct, (3) made its priests take the vows of poverty, celibacy, and monastic life; that they were mendicants; must not touch women.

3. That the King or Rajah of the Province appointed the heads of the Buddhist monasteries, so that Buddhism was a part of the established religion of India.]

## ACT VIII

*Enter the SRAMANKA, or BAUDDHA mendicant, with a wet garment in his hand.*

SRAMANKA (*sings*).

Be virtue, friends, your only store,  
And restless appetite restrain,  
Beat meditation's drum, and sore  
Your watch against each sense maintain;  
The thief that still in ambush lies,  
To make devotion's wealth his prize.

Cast the five senses all away  
That triumph o'er the virtuous will,  
The pride of self-importance slay,  
And ignorance remorseless kill;  
So shall you save the body guard,  
And Heaven shall be your last reward.

Why shave the head and mow the chin  
Whilst bristling follies choke the breast?  
Apply the knife to parts within  
And heed not how deformed the rest.  
The heart of pride and passion weed,  
And then the man is pure indeed.

My cloth is heavy with the yet moist dye. I will enter this garden belonging to the Rájá's brother-in-law, and wash it in the pool, and then I shall proceed more lightly. (*Does so.*)

(*Behind.*) What ho ! you rascally Sramanka, what are you doing there?

*Sram.* Alas, alas! here he is, Samsthánaka himself. He has been affronted by one mendicant, and whenever he meets another he sends him off with his nose slit like an ox. Where shall I fly to? The lord Buddha be my refuge!

*Vü.* In that case I suspect he will not have long followed the profession.

*Sams.* How so?

*Vü.* Observe: his head shines as if it had only been lately shaven; and his garment has been so little worn that there are no scars on his shoulder. The ochry dye has not yet fully stained the cloth, and the open web yet fresh and flaccid hangs loosely over his arms.

*Sram.* I do not deny it, worthy sir; it is true I have but lately adopted the profession of a beggar.

*Sams.* And why so; why did you not become a beggar as soon as you were born, you scoundrel? (*Beats him.*)

*Sram.* Glory to Buddha!

*Sams.* He shall neither go, nor stay, nor move, nor breathe. Let him fall down and be put to death.

*Sram.* Glory to Buddha! Mercy, mercy!

*Enter the SRAMANKA as mendicant, as before.*

I have washed my mantle, and will hang it on these boughs to dry. No, here are a number of monkeys. I'll spread it on the ground. No, there is too much dust. Ha ! yonder the wind has blown together a pile of dry leaves, that will answer exactly; I'll spread it upon them. (*Spreads his wrapper over Vasantaséna and sits down.*) Glory to Buddha! (*Repeats the moral stanzas as above.*) But enough of this. I covet not the other world until in this I may make some return for the lady Vasantaséna's charity. On the day that she liberated me from the gamester's clutches she made me her slave forever. Holloa! something sighed amidst yon leaves! or perhaps it was only their crackling, scorched by the sun, and moistened by my damp garment. Bless me, they spread out like the wings of a bird. (*One of Vasantaséna's hands appears.*) A woman's hand,



as I live, with rich ornaments, — and another; surely I have seen that hand before. It is, it is — it is the hand that once was stretched forth to save me. What should this mean! (*Throws off the wrapper and leaves, and sees Vasantaséná.*) It is the lady Vasantaséná, the devoted worshiper of Buddha. (*Vasantaséná expresses by signs the want of water.*) She wants water: the pool is far away, what's to be done? Ha! my wet garment. (*Applies it to her face and mouth and fans her.*)

*Vas.* (*reviving.*) Thanks, thanks, my friend. Who art thou?

*Sram.* Do you not recollect me, lady? You once redeemed me with ten suvernas.

*Vas.* I remember *you*; aught else I have forgotten. I have suffered since.

*Sram.* How, lady?

*Vas.* As my fate deserved.

*Sram.* Rise, lady, rise; drag yourself to this tree: here, hold by this creeper. (*Bends it down to her, she lays hold of it and rises.*) In a neighboring convent dwells a holy sister; rest awhile with her, lady, and recover your spirits. Gently, lady, gently. (*They proceed.*) Stand aside, good friends, stand aside, make way for a young female and a poor beggar! It is my duty to restrain the hands and mouth, and keep the passions in subjection. What should such a man care for kingdoms? His is the world to come.

*Enter the SRAMANKA and VASANTASÉNA.*

*Sram.* Bless me, what shall I do? Thus leading Vasantaséná, am I acting conformably to the laws of my order? Lady, whither shall I conduct you?

*Vas.* To the house of Chárudatta, my good friend.

*Sram.* Quick, lady! Worthy servant of Buddha, hasten to save Chárudatta! Room, good friends, make way!

*Chár.* And who is this?

*Vas.* To him I owe my life;  
His seasonable aid preserved me.

*Chár.* Who art thou, friend?

*Sram.* Your Honor does not recollect me. I was employed as your personal servant. Afterwards becoming connected with gamblers, and unfortunate, I should have been reduced to slavery, had not this lady

redeemed me. I have since then adopted the life of a mendicant; and coming in my wanderings to the Rájá's garden, was fortunately enabled to assist my former benefactress.

*Ser.* Lady Vasantaséná, with your worth  
The King is well acquainted, and requests  
To hold you as his kinswoman.

*Vas.* Sir, I am grateful. (*Servillaka throws a veil over her.*)

*Ser.* What shall we do for this good mendicant?

*Chár.* Speak, Sramanaka, your wishes.

*Sram.* To follow still the path I have selected,  
For all I see is full of care and change.

*Chár.* Since such is his resolve, let him be made  
Chief of the monasteries of the Buddhas.

*Ser.* It shall be so.

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