

endures while its possessor is suffering physical torture (fr. 601).

17. The Græco-Roman age.—In the sketch that has already been given of Stoic ethics, little or nothing has been said of the adaptation of Stoic principles to the needs of daily life. But the influence and vitality of the school were shown by nothing more clearly than by their success in procuring the adhesion to their system of so large an element of Roman society (for the details, see É. V. Arnold, *op. cit.* 99 ff., who shows the importance of the modifications made by Panætius). Stoicism, as it was opened out to the practical Romans, became less a subject of study for the curious than a religious creed to which every serious man might look for support. Its success in this direction was undoubtedly promoted by the attitude which had been adopted towards the popular religion. By an elaborate series of allegorical explanations the Stoics sought to accommodate their pantheistic belief in the universal immanence of the Divine Reason to the existence of the separate personalities represented in popular theology. Hephæstus was fire, Rhea earth, Zeus æther, and so forth. Thus, a breach with tradition was avoided, and an advantage gained which neither the agnosticism of the New Academy nor the outspoken hostility of Epicurus to the orthodox religion was able to secure. The history of the Stoa after Panætius shows a continually diminishing interest in philosophy and an increasing strength in moral exhortation. Seneca (*q.v.*), for instance, laid much stress on the healing powers of philosophy for all who were mentally sick. He prescribed rules for those who were in various stages of progress (*προκοπή*) towards wisdom; for the removal of vicious habits; for the training of the impulses; for the mastery of the passions; and for the strengthening of the will. The restraint of civil liberty under the Empire imparted a gloomy tone to the discourse of the philosophic preacher. The doctrine of 'a reasonable departure' (*εὐλογος ἐξαγωγή*)—by which the earlier Stoics had countenanced suicide as an escape from intolerable evils, thereby emphasizing the moral indifference of life and death—was repeated by Seneca with morbid insistence. Musonius and Epictetus admit into their writings even less philosophical discussion than Seneca. Epictetus (*q.v.*) in particular was the preacher of a pure and gentle morality which often approximates to Christian doctrine. His famous maxim, 'Suffer and abstain' (fr. 179), testifies to his belief in a benevolent Providence; and he never fails to recommend the duty of submission to outward events which are not within our power. The same spirit of pious resignation appears in Marcus Aurelius (*q.v.*), the last of the Stoics: the proud independence of the sage had given way before the human sense of helplessness; the soul was hampered by the prison-house of the body, and found life to be 'a sojourn in a strange land.' Thus in its last moments Stoicism came near to Platonism.

Of the four post-Aristotelian schools, neither the Epicurean nor the Peripatetic made any progress, of sufficient importance to be recorded here, beyond the views of their founders. But the Academy had a more chequered history, to which we must briefly refer. The New Academy under Arcesilas and Carneades was precluded by its determined scepticism from admitting the possibility of scientific ethics; but on the basis of probability they gave a general adherence to Platonic teaching. Later, Antiochus of Ascalon, Cicero's teacher, endeavoured to effect a fusion of the doctrines of Plato with those of Stoicism, but his influence soon exhausted itself. In the 1st cent. B.C. there was a notable emergence of mystical asceticism, associated with

a revival of Pythagoreanism. Its general tendency was to recommend purity of soul, to be attained by a special restriction of the bodily appetites, as the only proper channel whereby the devotee could acquire a knowledge of the Divine mysteries (see Mahaffy, *Greek World under Roman Sway*, London, 1890, p. 179 ff.). This movement reacted upon Platonism, and the traces of its working may be found in the moral treatises of Plutarch (*q.v.*). According to him, the structure of morality is built upon a religious foundation. Virtue is identified with an assimilation to the Divine, and the Highest Good is the knowledge of God (*Aristid.* 6). Thus his attitude towards religion was conservative; he defended divination, maintained the doctrine of metempsychosis, and believed in the power of demons and spirits to control human action by their interference. To avoid the defilements of sense, and to cultivate the reason as the indwelling source of Divine inspiration, were the supreme duties of man (see *de gen. Socr.* 20, p. 588 E ff.). But the culmination of this mystical tendency was realized in Neo-Platonism (*q.v.*); and Plotinus, who was its chief representative, has been justly regarded as the last of the great thinkers of antiquity. In conformity with Plato, who had denounced the untrustworthiness of sense-impression, Plotinus identified matter with evil, and made purification from the contaminations of sense, withdrawal from the world, and liberation of the soul from its enslavement to the body, the fundamental requirements of his ethical teaching. The ordinary civil virtues are of no value, since they tend to bind the soul to the world of matter. The soul must approach God by re-absorption into the Intelligence (*νοῦς*) from which it sprang. This process must be encouraged by contemplation; and the love of the Beautiful (the Platonic *ἔρως*) helps to direct us from the impressions of sense to the ideal world. Constant association with the ideas may lead ultimately to the condition of supreme bliss, when the soul in a moment of ecstasy finds itself by contact with the Divine Unity identified with God Himself.

LITERATURE.—Several of the authorities have been mentioned incidentally, but the chief sources of information are the Histories of Greek Philosophy, and more particularly E. Zeller, *Phil. d. Griechen in ihrer geschichtl. Entwicklung*⁵, Leipzig, 1892 (the greater part has been translated into English by various writers from the 3rd Germ. ed.); Th. Gomperz, *Griech. Denker*², Leipzig, 1903-8 (three vols. of an Eng. tr. have appeared, London, 1905 ff.); W. Windelband, *Gesch. der alten Philosophie*², Munich, 1894. Special treatises on the History of Greek Ethics are the following: L. Schmidt, *Die Ethik der alten Griechen*, Berlin, 1882; J. Denis, *Hist. des théories et des idées morales dans l'antiquité*², Paris, 1879; Ch. E. Luthardt, *Die antike Ethik in ihrer geschichtl. Entwicklung*, Leipzig, 1887; Karl Köstlin, *Gesch. der Ethik*, i. 1, 'Die Ethik des classischen Alterthums,' Tübingen, 1887; Th. Ziegler, *Ethik der Griechen und Römer*², Bonn, 1886; cf. also L. R. Farnell, *Greece and Babylon*, Edinburgh, 1912.

A. C. PEARSON.

ETHICS AND MORALITY (Hindu).—Hindu ethics is deeply tinged with the belief in transmigration or rebirth according to the doctrine of *karma* ('action') under which every act, whether good or bad, finds its reward, not only in heaven or hell, but in innumerable other bodies, from a god to an insect or plant, or even a stone. The same gradation of rebirths which pervades the entire creation prevails in the more limited circle of human life, from the high-born Brāhman to the low grovelling Chaṇḍāla, all of which stations depend on the various shades of merit and demerit acquired in a previous existence. The hymns of the Vedas, it is true, contain no distinct allusion to metempsychosis; they abound in glowing descriptions of the deified powers of Nature rather than in moral sentiments, though reference is made to the delights of paradise and to the tortures of hell. The Upaniṣads, on the other hand, mention, for

instance, the rebirth of virtuous men as Brāhmanas or other persons of high caste, of wicked men as dogs, hogs, or Chāṇḍālas, and of those who eat rice as rice (see *Chhāndogya Upaniṣad*, v. 10). The idea of *karma*, or action, and *karmavipākah*, or ripening of acts in future births, pervades the six systems of philosophy, and the earliest lawbooks of the Dharmasūtra class. It is the highest goal of Indian philosophy to get rid of the fetters of action and consequent rebirth by overcoming the inclination to be active. The question of will, whether bound or free, does not concern these philosophers; they rather aim at the entire extinction of individual volition by absorption into the supreme Being. The Dharmasūtras state the special duties of men, as determined by their rebirth in a particular caste, notably the Brāhman caste; and they discuss the obligations of Brāhman ascetics who, by keeping the five vows of abstention from injury to living beings, of truthfulness, of abstention from theft, of continence, and of liberality, by the practice of various austerities, and by concentration of mind, wish to obtain full deliverance from the bonds of *karma* and to reach final emancipation.

The narrowmindedness of Brāhman moralists was objected to by Buddha and his followers. Thus Buddha is said to have been consulted by two Brāhmanas as to whether a man becomes a Brāhman by birth or by his acts. His reply was that the station of a Brāhman is not due to birth, but to abhorrence of the world and its pleasures. The Buddhist *Dhammapada*, a beautiful collection of proverbs and moral sentiments, contains an eloquent exposition of the virtues, such as self-restraint, patience, contentment, mildness, sympathy, which entitle a man to be rightly called a Brāhman. In other respects, there is no essential difference between Brāhmanical and Buddhist ethics. *Karma* in Buddhism is the cause of the aggregation of the five *skandhas*, which include all mental and physical phenomena, and therefore of birth and rebirth, of the universal passage through a succession of existences (*samsāra*). The middle course, which destroys the working of *karma* and leads to the cessation of suffering and to Wisdom and *Nirvāna*, is the Eightfold Path, consisting of right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, and right meditation. The five commandments (*pañcachaśīla*) of Buddhism—Kill not, Steal not, Commit not Adultery, Lie not, Drink not Strong Drink—closely resemble the above mentioned five special duties enjoined on Brāhmanical ascetics. Buddha made these rules obligatory on all his followers, and added five more severe commandments for his monks—not to eat at forbidden hours; not to attend worldly amusements, such as dancing or singing; not to use wreaths, unguents, or ornaments; not to use high mats or thrones; not to acquire or receive gold or silver. The five first rules of this Decalogue (*daśaśīla*), though binding on all men alike, were made more stringent in the case of Buddhist monks and nuns. Thus chastity means in the case of monks and nuns absolute abstinence from sexual intercourse; in the case of laymen it means refraining from adultery. There are also secondary precepts extending beyond the rules of the *daśaśīla* for those who have renounced the world. This superior morality corresponds in many particulars to the rule of life prescribed for a Brāhmanical *yati* ('ascetic'). That which especially characterizes Buddhism is the sympathy displayed towards all living beings, carried to the extreme of avoiding injury to the smallest insects, and showing kindness to the most noxious animals. It is recorded of the Buddha himself, in those charming tales of

his anterior births, the Jātakas, that in former births he often gave himself up as a victim to satisfy the appetites of hawks and beasts of prey; and on one occasion, meeting with a famished tigress, sacrificed his own body to supply the tigress and her cubs with food. This regard for animal life comes out very clearly in the rock and pillar edicts of the Buddhist king Aśoka (c. 250 B.C.), which contain ample discourses on Buddhist morality, furnishing an early and authentic record of Buddhist teaching. Reverence to parents, elders, and preceptors, true charity and true ceremonial, toleration for the beliefs and practices of others, kind treatment of slaves and servants, liberality to ascetics and Brāhmanas, truthfulness, purity, gentleness, and saintliness are other virtues extolled in the edicts of king Aśoka.

Jainism, which, unlike Buddhism, continues to flourish in India at the present day, goes even beyond Buddhism in the regard paid to animal life. The oath not to hurt animals is exacted from the Jaina ascetic on his entrance into the Order; it demands watchfulness over all functions of the body by which anything living might be hurt, and for this purpose the Jaina ascetic must carry with him a straining cloth for his drinking water, a broom, and a veil before his mouth, in order to avoid killing insects. In his four other oaths the Jaina monk promises, like the Brāhman and the Buddhist, and almost in the same words, not to speak untruth, to appropriate nothing to himself without permission, to preserve chastity, and to practise self-sacrifice. Asceticism, both inward and outward, is made specially prominent in this religion; it embraces repentance of sin, confession of the same to the teacher (as in Buddhism), penance done for it, the study and teaching of the holy faith, pious meditations, the renunciation of all worldly possessions, temperance, begging, different kinds of self-mortification, especially by fasts which may be continued to starvation, voluntary death by withdrawal of food being regarded as a sure entrance to Nirvāna. The rules of 'the right way' for the Jaina laity are less severe, the oath of chastity, e.g., being replaced by that of conjugal fidelity, just as the rules for Brāhman and Buddhist laymen are less strict than those destined for the clergy. In practical life Jainism may be said to make of its laity earnest men who excel in an exceptional willingness to sacrifice anything for their religion. The clergy in the education of worldly communities are united again to humanity and its interests, and conversions of people of low caste to the Jaina creed are not uncommon even at the present day.

Later Brāhmanism, as represented in the Code of Manu, the 'Great Epic' (*Mahābhārata*), and many other productions of what is called classical Sanskrit literature, reiterates the old iniquitous law of caste, and tries to enforce the claims of the priestly class to spiritual and social superiority. 'The Hindu code as a whole is savage and antique' (Hopkins). Thus in criminal law the *justitiam* is carried to an extreme degree (see CRIMES AND PUNISHMENTS [Hindu]). Witnesses in a court of justice are exhorted to speak truth, with many fine sentiments extolling veracity and denouncing falsehood; yet perjury is permitted where an accused of respectable caste may be saved from death by it (see LAW AND LAWBOOKS [Hindu]). Long lists of offences of various degrees are given, which do not differ essentially from the moral code and the notions of right and wrong current among other nations of antiquity, except perhaps in the peculiar sanctity attributed to Brāhmanas and all their belongings, and to the cow, the sacred animal of the Hindus. But every sin may be atoned for

by performing a penance (see EXPIATION AND ATONEMENT [Hindu]); and these penances were an important source of profit to the Brāhmins. Though each class has its special duties assigned to it, there are also general obligations common to all castes, such as forbearance, veracity, self-restraint, purity, liberality, self-control, regard for animal life, obedience towards elders, visiting places of pilgrimage, sympathy, straightforwardness, contentment, etc. (*Viṣṇusūtra*, ii. 16 f.). The doctrine of *ahiṃsā* (non-injury to living beings) is, however, not so much insisted on as in the Buddhist and Jaina creeds; for a sacrifice, cattle may be slain, and the meat of such cattle may be eaten, although the doctrine of *karma* and of the soul's passage through all kinds of animal bodies, according to its deeds in a previous life, is fully recognized in the Code of Manu. The merit of asceticism, combined with religious meditation, is highly extolled; and the entrance into the order of religious mendicants is supposed to form a regular stage in the life of a Brāhmin, preceded by the stage of a hermit in the woods (*vānaprastha*). The sacerdotal element is very strong in the Mahābhārata also, which is, like the codes, a vast thesaurus of Hindu ethics. Thus there is an eightfold path of religious duty, as in Buddhism, but here it consists in sacrifice, study, liberality, penance, truth, mercy, self-control, and lack of greed. The epics contain many touching pictures of domestic and social happiness: children are dutiful to their parents and submissive to their superiors; parents are fondly attached to their children, and ready to sacrifice themselves for their welfare; wives are loyal and devoted to their husbands; husbands are affectionately disposed towards their wives; love and harmony reign through the family circle (M. Williams). The didactic and sententious note prevails in the whole range of Sanskrit literature (Macdonell). It is particularly strong in the old collections of fairy tales and fables, which agree in putting instructive speeches and moral sentiments into the mouths of jackals, cats, elephants, parrots, monkeys, and other animals; and it also pervades Sanskrit lyrics and dramatic works, among which the *Prabodhachandrodaya* furnishes an instance of an allegorical and philosophical play which may be fitly compared to some of our old Moralities. The keynote in Sanskrit moral poetry is the conception of fate, but fate is declared to be nothing else than the result of action done in a former birth, so that every man can by right conduct shape his future fate himself.

Passing to modern developments, we find a general tendency on the part of religious founders such as Basava, the founder of the Lingāyats, in the 12th cent., Kabir, the founder of the Kabirpanthis, in the 15th, Nānak, Dādū, and Chaitanya, in the 16th, and many others, to proclaim the social equality of all those who enrolled themselves in their Order. In practice, however, this levelling down of caste distinctions met with only partial and temporary success. As a way of salvation, the 'way of love and faith' (*bhaktimārga*) has been gaining ground, though the 'way of works' (*karmamārga*), i.e. the practice of religious rites, austerities, penances, and sacrifices, is held to be equal, and the 'way of true knowledge' (*jñānamārga*) is held to be superior to it. The *puṣṭimārga*, or 'way of enjoyment,' is sometimes recognized as a fourth way. The Reports on the Census of 1901 contain some interesting attempts at establishing the actual standard of morality in India.

'The code of morality of the ordinary Hindu is much the same as that of most civilized nations, though it is nowhere reduced to a code. He knows that it is wrong to commit murder, adultery, theft and perjury, or to covet, and he honours his parents, in the case of the father, at any rate, to a degree ex-

ceeding the customs of most nations, which have no ceremony resembling that of *Śrāddh* [funeral oblation]. The influence of caste is, however, of the greatest importance here, and some inquirers have expressed their opinion that the principal sanction attaching to a breach of morality is the fear of caste penalties rather than the dread of divine punishment, and there are many facts which go to support this view. . . . An extreme example of the effect of caste principles may be seen in some of the lowest castes, where adultery is only condemned . . . when committed with a person of different caste. In the case of perjury, the offence may be committed, without public reprobation, on behalf of a caste-fellow, or even an inhabitant of the same village. . . . I believe that the doctrine of *Karma* is one of the firmest beliefs of all classes of Hindus, and that the fear that a man shall reap as he has sown is an appreciable element in the average morality. . . . A man and his wife bathe in the Ganges with their clothes tied together, to ensure their being married to one another in a future existence.' As for Heaven and Hell, they are not merely 'transitory stages of existence in the chain of transmigration,' but 'the soul' when sufficiently purified 'goes to dwell in Heaven for ever. . . . There is no idea of absorption in the deity whose place is far above' (*Census of India*, 1901, Report, p. 363 f.).

The belief in metempsychosis does not prevail all over India; thus the ordinary Hindu peasant in the Central Provinces 'has practically no belief in the transmigration of souls, but has a vague idea that there is a future life, in which those who are good in this world will be happy in a heaven (*sarg*), while those who are bad will be wretched in a hell (*narak*)' (*Central Provinces Report*, p. 78). The general effect of these two different beliefs on the state of morality remains the same, the idea of retribution in a future state being common to both of them. The influence of Christian morality on the religious life of India becomes visible in the teaching and practical working of the various theistical sects called Samājes (see ĀRYA SAMĀJ and BRĀHMA SAMĀJ). Thus the *Ārya Samāj* insists on education both of males and females, and aims at doing good to the world by improving the physical, intellectual, spiritual, moral, and social condition of mankind.

LITERATURE.—A. Barth, *The Religions of India*³, London, 1890; E. W. Hopkins, *Religions of India*, London, 1896; V. A. Smith, *Early History of India*², Oxford, 1908; M. Williams, *Indian Wisdom*³, London, 1876; L. A. Waddell, *The Buddhism of Tibet*, London, 1895; H. Kern, *Manual of Indian Buddhism*, Strassburg, 1896; G. Bühler, *The Indian Sect of the Jainas*, tr. by Burgess, London, 1903; A. A. Macdonell, *History of Sanskrit Literature*, London, 1900; O. Böhtlingk, *Indische Sprache*, 3 vols., Petersburg, 1870-73; *Reports on the Census of India*, 1901.

J. JOLLY.

ETHICS AND MORALITY (Japanese).—I.

Ancient Japanese.—The Japanese nation through its long history has cherished several peculiar forms of morality, which, of course, must be admitted to have undergone modifications to some extent, although their essential character has remained unaltered. The characteristic ethical features of the ancient Japanese are to be found in the morality of Japan at the present day. One of them is certainly nationalism. It is recognizable in the old mythology, which, unlike that of any other land, centres in the Imperial family and the State. In the course of the creation, the Divine pair, Izanagi and Izanami (see COSMOGONY AND COSMOLOGY [Japanese]), first produced the country (i.e. the earth) and, after a long interval, the Sun-goddess, the Moon-god, and one other son. The first of the three was made ruler of the heaven-world; she afterwards sent her grandson to Japan, gave him a mirror, a sword, and a bead, to be handed down to their posterity as the royal insignia, and said:

'This country has to be ruled by my descendants; thou oughtest to go and reign over it. The sacred dynasty will be so prosperous that it will last eternally, even as heaven and earth do.'

The Sun-goddess is sister to the country, and is regarded as the first ancestor of the Imperial family and of the people in general, which are to be, as her prediction indicates, eternally the ruler and the ruled. A throne occupied by a single dynasty

¹ *Nihongi*, fasc. 2.