endures while its possessor is suffering physical torture (fr. 691).

17. The Græco-Roman age.—In the sketch that follows these considerations of Stoic ethics, little or nothing has been said of the adaptation of Stoic principles to the needs of daily life. But the influence of the Stoic system among the ancients, and the part played by its principles in later thought, has been sufficiently demonstrated (q.v.).

It may be pointed out at once that just as the principle of the divine law had been introduced, with the preachment of the law of nature, into the Greek philosophy by Socrates, with the development of Stoic ethics, little or nothing has been said of the modifications made by Pythagoras. Stoicism, as it was opened out to the practical Romans, became a subject of study for the reasons that 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 immortality of the Divine Reason to the existence of the separate personalities represented in popular theology. Hesperus was fire, Rhea earth, Zeus ether, 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 Stoic faith under the Empire shows a continually diminishing interest in philosophy and an increasing strength in moral exhortation (q.v.). Seneca, for instance, laid much stress on the healing powers of philosophy for all who were mentally sick. He prescribed rules for those who worked at an occupation, in order to prepare (reasons) towards wisdom; for the removal of vicious habits; for the training of the impulses; for the mastery of the passions (passions); and for the strengthening of the will. The restraint of civil liberty under the Empire impelled a gloomy tone to the discourse of the philosophic preacher. The doctrine of a reasonable discipline of life, from which it sprang. This process must be encouraged by contemplation; and the love of the Highest Good helps to direct us from the impressions of sense to the ideal world. Constant association with the ideas may lead ultimately to an acquaintance with 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 R. Zeller, Philos. d. Griechen in drei Buchen (3rd ed., Stuttgart, 1892 (the greater part has been translated into English by various writers from the 3rd Germ. ed.)); Th. G. Galen, Griech. Denker, 1, Leipzig, 1903-8 (three vols. of an Eng. tr. have appeared, London, 1905 ff.); W. A. Wrede, Die von den Klassischen Philosophen, Munich, 1894. Special treatises on the History of Greek Ethics are the following: L. Schmid, Geschichte der griech. Philosophie, Bd. 2, Tiibingen, 1887; J. Denis, Hist. des doctrines et des idees morales dans l'antiquite, Paris, 1879; Ch. E. Lubaeck, Die antike Ethik in ihrer geschichtl. Entwicklung, Leipzig, 1897; K. Kroll, Gesch. der Ethik, 1, 1, 1904; K. von Clauss, Althell. Ethik des hell. Alterthums, Tielingen, 1887; Th. Ziegler, Ethik der Griechen und Römer, Bonn, 1888; cf. also L. R. Farnell, Greece and Babylon, Edinburgh, 1912.

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 Brahman to the low grovelling Chandala, 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 defied powers of Nature rather than in moral sentiments, but this reference is to the delights of paradise and to the tortures of hell. The Upaniads, on the other hand, mention, for
instance, the rebirth of virtuous men as Brâhmans or other persons of high caste, of wicked men as dogs, hogs, or Chaṇḍalas, and of those who eat rice as rice (see Ūchândogya Úpanishad, v. 10). The idea of karma, or actions and causes, is just as prominent in the rules of action as if ripening of acts in future births, pervades the six systems of philosophy, and the earliest lawbooks of the Dharmasûtras class. It is the highest, if not the only, truth professed by Hindu belief. The Brâhmanas state the special duties of men, as determined by their rebirth in a particular caste, notably the Brâhman caste; and they discuss the obligations of Brâhman ascetics who, by keeping the five vows of abstinence from injury to living beings, of truthfulness, of abstinence 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 narrow-mindedness of Brâhman moralists was reflected in the attitude of their faith towards the ascetics. Thus Buddha is said to have been consulted by two Brâhmanas as to whether a man becomes a Buddha by birth or by his acts. His reply was that the station of a Brâhman is not due to birth, but to abhorrence of the world and its pleasures. The fifth commandment, or the commandment of reverence for parents, is specially prominent in this religion; it embraces filial obedience, respect for parents, and a willingness to sacrifice anything for their religion. The Brahmin, as he is called, is the priestly class to spiritual and social superiority.

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Later Brâhmanism, as represented in the Code of Manu, the 'Great Epic' (Mahâbhârata), 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 atrocity' (Hopkins). Thus in criminal law the jaś tañ̄co, is carried to an extreme degree (see CRIMES 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 Brâhmans and their belongings, and the reverence paid to the sacred cow 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 Brahmins. 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, observance towards elders, visiting places of pilgrimage, sympathy, straightforwardness, contentment, etc. (Vivisuddha, ii. 161.)

The doctrine of karma (non-injury to living beings) is, however, not so insistently one 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 Brahman, preceded by the stage of a hermit in the woods (srama-purusha). This ascetic element is very strong in the Mahabharata also, which is, like the codes, a vast thesaurus of Hindu ethics. Thus there is an eighth path of religious beliefs, as in Buddhism, but here it consists in sacrifice, study, liberality, penance, truth, mercy, self-control, and lack of greed. The ethics 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 throughout 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 Prakritsabhadramdyopa furnishes an instance of an allegorical and philosophical play which may be fitly compared to some of the old Greek Morals. The keynote in Sanskrit moral poetry is the conception of fate, but fate is declared to be nothing else than the result of the 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 Lingayats, in the 12th cent., Kabir, the founder of the Kabirpanthis, in the 15th, Nanao, Dido, 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 leveling down of caste distinctions met with only partial and temporary success. As a way of salvation, the 'way of love and faith' (bhaktimarga) has been gaining ground, though the 'way of works' (karmamarga), i.e. the practice of religious rites, austerities, penances, and sacrifices, is held to be equally good, and the 'way of true knowledge' (jijnasanmarga) is held to be superior to it. The pusftimarga, 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 the commandments, murder, adultery, theft and perjury, or to cover, and he honours his parent, in the case of the father, at any rate, to a degree exceeding the customs of most nations, which have no ceremony resembling that of Sowthd (funeral oblation). The influence of caste is, however, of the greatest importance here, and some inquirers have expressed their opinion that the principle of distinction 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 casteman, or even an inhabitant of the same village. I believe that the doctrine of karma is one of the founded 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: 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.

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 (sang), while those who are bad will be wretched in a hell (naraka). The general effect of these two beliefs is, that 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 Samajis (see ARYA SAMAJ and BRAHMA SAMAJ). Thus the Arya Samaj 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.


ETHICS AND MORALITY (Japanese).—1. Ancient Japanese.—The Japanese nation with 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 characteristic has remained unaltered. The characteristic ethical features of the ancient Japanese are to be found in the morality of Japan at the present day, and 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), first produced the country (Isabol), 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 art to go and recline over it. The sacred dynasty will be so prosperous that it will last eternally, even as heaven and earth last.'

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, who are to be, as her production indicates, eternally the rulers of the ruled. A throne occupied by a single dynasty

1 Nikong, note 2.