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The Religions of Mankind - Soper

The World's Living Religions - Hume

Ten Great Religions - Clarke

The Religions of the World - Barton

How the Great Religions Began - Gaer

Faithful Men Live By - Archer

Introduction to Religion - King

A

Religions must present some sort of statement about the world and human life. They must have a sufficient theory of the nature of the universe to give man his spiritual bearings, to help him orient himself to the basic nature of that universe. There are 4 basic questions --

1. HUMAN ORIGINS

p. 126, 7

2. The Nature of the Power that created and controls the world.

3. What is Man?

4. PROBLEM OF EVIL AND SUFFERING

restatement
p. 362

1. Whence do we come? (question of world and human origins)
2. With what or whom have we to do?
(question of the fundamental nature of man's environing reality.) (is the universe friendly?)
3. What is man and whither is he bound?
(question of nature and destiny of man)
4. Why do men suffer? (so-called problem of evil)

I. HEMAN ORIGINS (pp 370 - 391)

1. Chinese Version (both Taoism and Confucianism)

represents creation to have come about through eternally operating principles or forces; it is not, strictly speaking, theistic.

(p.372) A Dynamic Balance of Cosmic Elements of two impersonal forces.

There are two primeval elements (K'i) and (Li).

K'i was a vital essence appearing tangibly as air, vapor or breath;

Li was the active formative principle, somewhat corresponding to the concept of uniform natural law. Li, is the active force, worked on

K'i as on a material base to produce the world. Li came to be

represented as a circle divided into two halves, Yang and Yin,



Yang and Yin represent opposing but complementary principles or forces in the world. Yang is the heavenly essence of light, activity, masculinity; Yin is the earthly quality of darkness, passivity and femininity. The figure above is to suggest a dynamic balance that escapes both static order and chaotic activity. The circle turns on its own center to right or left; from that rotation, with the earth at the center, the heavens and outer spaces were thrown off.

The creative opposition of Yang and Yin is present in all things that exist. This opposition is a dynamic tension, that does not result in deadlock, confusion or moral conflict. There is simply winter vs. summer, night vs. day, etc. Yang is more good and Yin is more evil -- most of mankind hangs in the balance.

There is no Chinese early statement about a first man or a first woman. Later accounts described a shadowy figure called P'an Ku, meaning "undeveloped" or "embryo". Very sparse descriptions. He is apparently only a symbol of the physical beginnings of life.



2. Hindu Version (also Buddhist)

Combines the apparently inharmonious conceptions of an impersonal creative force and the activity of gods. (This blend is characteristic of Indian religion).

(p.373) Brahman forms the World Egg

Very earliest accounts in Vedas offer no supreme Creator, but several more important gods, who appear to be personified nature forces - i.e. Indra (god of storms); Vishnu (sky or sun god); Agni (fire god) -- and others are world-creators, or some part thereof.

Later, in the Puranas, is the first consistent development of a creation account -- "The world egg." It was half silver (heaven) and half gold (earth). The egg white formed the mountains, the fluid the seas.

From
Purana

Brahman
"He, desiring to produce beings of many kinds from his own body, first with a thought created the waters and placed his seed in them. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.....
From that (first) cause, which is indestructible, eternal; and both real and unreal, was produced that male (Parusha) who is famed in this world (under the appellation of) Brahman. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves; and out of these two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters. From himself he also drew forth the mind... likewise from the mind egoism (individual personality) which possesses the function of self-consciousness.

Man first appears as Manu -- a sort of demigod. He is eternal. He is of the same essence as Brahman, the world-soul. Next only to the gods, he is the fullest incarnation of the divine soul-substance, Purusha, which is the male creative principle (c.f. Yang) and which is Brahman's essential quality.

Of course, the higher castes possess more Purusha than the lower, for they were created in order (downward) from the lips, arms, thighs and feet of Brahman.

3. Hebrew Version (also Christianity and Islam)

Creation by a personal God

(p.376) God Wills the World Into Being

according to Archbishop Ussher, the act took place 9 AM,
morning of October 24, 4004 B.C.

Definite act of creation -- two versions in first three chapters
of Genesis; poetic version in Isaiah 40.

Man created as summit of all other things. He is last, best and
highest product. He is in divine image. Christianity especially
(but also Islam) have taken very seriously this theme of Man's
divine sonship.

On other hand, God is placed well above and beyond His creation,
even man. God is not "in" this creation, the way the Hindu

conceives Brahman to be in the creative process, or the Chinese conceived Yang-Yin to permeate all physical existence. The Hebrew never thought of worshipping "God in nature".

This insistence on the transcendence of God to nature (above and beyond it), as opposed to the Hindu concept of God's immanence in nature (being part of it), led finally to the doctrine of creatio ex nihilo. This is nowhere stated explicitly in O.T. or N.T., but in Apocrypha II Maccabees 7:28 it says:

"I beseech you, my child, to look up at the heaven and the earth, and see all that is in them, and perceive that God did not make them out of the things that existed....."

Vulgate translates this ex nihilo.

4. Zoroastrian version

A creative cosmic conflict between the powers of darkness and light.

(p.378)

Light against Darkness

There is a close parallel to the Hebrew.

Ahura Mazda, God of Light, a personal and righteous being, is opposed by Ahriman, the Demon of Darkness and Destruction. Contrary to Yang-Yin, the two principles are opposed to each other in bitter age-long struggle. One of them will be destroyed in the end. They are conceived of as personal beings; their opposition is that of a moral conflict.

Zoroaster said that world history is divided into 4 epochs of

3,000 years each. The first was the era of spiritual creation, during which the forces of light and right were supreme. The second was that of material creation, in which beneficent spirits, Earth, planets, finally man were created in 6 successive stages. The third era is the present one at whose beginning Ahriman erupted into activity; he created a host of evil spirits that produced pain, disease, darkness, moral evil and death in the world. In this present age, good and evil are evenly balanced in their struggle. In the final 3,000 years it is ordained that Ahura Mazda will finally rout his foe and establish the reign of light and goodness everywhere in the universe.

Shortly after his creation in the 6th epoch, the original man

was destroyed by Ahriman. But miraculously his sperm was preserved in a plant, which, in time, by secret growth, became Mashya and Mashyo1 -- the Zoroastrian Adam and Eve.



5. Japanese Version

A polytheistic pattern, with the god's attention centered on the Japanese Islands -- especially on the family of the emperor.

(p.380)

Divine Land and Divine People

Shinto conceives its gods as a combination of nature forces and semi-personal beings. The names of the gods seem scarcely personal, but capitalized functions: the first great gods were Deity-Master-of-the-August-Center-of-Heaven; High-August-Producing-Wondrous-Deity; Divine-Producing-Wondrous-Deity.

After Heaven and Earth parted, the three deities performed the commencement of creation, and the Two spirits became the ancestors of all things. They were Izanagi (Male-Who-Invites) and Izanami (Female-who-Invites). These two earth-creating deities were born

on the plain of the high heavens growing out of a reed-like shoot, and proceeded to create.

" Hereupon all the Heavenly Deities commanded the two Deities His Augustness the Male-Who-Invites and Her Augustness the Female-Who-Invites ordering them to "make, consolidate, and give birth to this drifting land." Granting to them a heavenly Jewelled spear, they thus deigned to charge them. So the Two Deities, standing upon the Floating Bridge of Heaven, pushed down the jewelled spear and stirred with it, whereupon, when they had stirred the brine till it went curdle-curdle, and drew the spear up, the brine that dripped down from the end of the spear was piled up and became an island. This is the island of Onogoro.

The two deities then descended upon the island, and their cohabitation produced the eight islands of the Japanese archipelago and various deities besides -- the latter apparently some of the nature gods of fire, water, and so on. Izanami died after the birth of a son, whom her husband-brother cut into pieces, and from whose mutilated fragments he formed many natural objects, such as rock masses and promontories. He pursued his wife-sister to the land of the dead, but she was angered and pursued him in turn. When he was at last safe again, he purified himself from his contact with the world of the dead by casting off all his garments and washing in the ocean. Each cast-off article of clothing became a deity (natural force), the washings from his left eye the sun deity and ancestor of

the emperor's family, and the washings from his right eye the moon. From various other washings and dismemberments the rest of the physical world is created, the Japanese Islands being finished by the cutting off and sewing on again of various pieces of earth substance to form their capes and peninsulas.

Actual descent of the human race is left completely vague except for the assurance that the people of the Japanese Islands, which are the "center" of the earth, are rather more directly the creation of the gods than others. But there is no question of the Emperor's lineage. He is directly descended from the sun-goddess, Amaterasu, whose symbol is a mirror. Her grandson was the first Emperor. All successors are heaven-descended, sacred, inviolable, pre-eminent over all his subjects.

6. Likenesses and Differences

- (a) All religions have a dualism:

Chinese Yang-Yin

Hindu creative and destructive power.

Zoroastrian darkness and light

Jewish-Christian-Moslem God vs. Satan and chaos

Japanese conflict among the gods themselves

- (b) What is this dualism -- is it a basic conflict between cosmic powers, or is it only a contrasting nature or function?

Shinto-Confucianism - Buddhism do not take it seriously, but say that is life.

Four mid-eastern religions (J, C, I, Z) see a real struggle - faith alone tells us that good will finally triumph.

(c) What is the character or quality of this dualism, moral or metaphysical? Again, there is a split of Oriental vs. mid-Eastern. The latter stress that the dualism present in the world process is a moral one, between good and bad. Man must choose on which side he will stand. Man's moral struggle is an integral part of the same kind of struggle that goes on in the cosmos itself.

The Oriental conception is different. The dualism is not specifically a moral one. It is more metaphysical; i.e. the real spiritual world vs. the unreal world of the senses.

- (d) Is there a world purpose evident in the beginnings of the creative purpose? Mid-east four give strong affirmative answer. From the beginning, if not before, God had a definite plan in mind for the course of His creation. History is most certainly going somewhere. Oriental religions not so sure. History goes in circles; has no essential significance; the individual's spiritual destiny is far more important than the group destiny (which is historical). Life is a wheel on which the world goes round and round; why it was created, we are not sure; we can only try to escape from it (into Nirvana).

- (e) What is the place of man in the order of creation? All faiths are practically unanimous in affirming some sort of kinship with the divine. Very curiously, however, there is in all these accounts of man a haunting note of tragedy. Man is the creature of God's hand, made in his image, or embodiment of divine principles, yet somewhere along the line his presumably glorious destiny has in part failed to materialize. His former days were better than his present ones; once he was immortal -- now his years are three score and ten. What happened? This question we will note here, but answer later.

II.

THE NATURE OF THE POWER (p. 392 - 417)

with what or whom have we to do, ultimately, in our dealings with the present world? What is the nature of reality?

1. The Primitive Answer : Reality is Mysterious Power

The divine is power, to the primitive man. He worships potency, not goodness or moral character. The spirit of a stream is the stream's manner of acting, nothing more or less. The primitive has no sense of any order in the cosmos. His world is not a unified one.

Japanese Shinto, Confucianism, and Buddhism are examples of the persistence of the primitive, on into environing cultures which, in other areas, grew quite advanced and even sophisticated. China concentrated on a code of ethics and a social pattern;

Buddhism developed a practical discipline of salvation and an individualistic moral code; Japanese thought remained very primitive until recent past.

All these are thinly disguised worship of natural forces -- Their gods were beings of functions and offices. Christian missionaries couldn't find a word for God in Chinese, used T'ien (Heaven). Demons, good spirits, ancestor spirits were important -- not any great powers of universe.

2. Polytheism's Answer : Reality in Many

Polytheism is something of a compromise between the non-systematic irregularity of the primitive and the unified system of the monotheist. There is some order (i.e. hierarchy among the gods -- Zeus, Jove, Marduk, Brahma) -- yet there is chaos as the gods bicker, quarrel, take on different functions. Religiously, no human never really knew where he stood with any of the gods -- and certainly got no moral guidance from them -- for the immoralities of the gods were notorious.

3. The Hindu Compromise : Reality is Both One and Many

Hinduism never made up its mind between polytheism and monotheism, nor monotheism (the world ruled by one personal will or purpose) and monism (the world made up of one impersonal substance). Battle still goes on today.

Some Hindus are polytheists, yet in those very groups there are some who favor one god to almost complete exclusion of others.

The Hindu is almost completely preoccupied with the inner self in his religion. Impressed by the presence of change and decay in the outer world, the Hindu turned to the inner world and self, and its pure consciousness, as the only truly enduring entity.

He discovered in the concept of a purely spiritual or mental Knower, "behind" the act of knowing -- the clue to reality.

It is only the self in a certain state or condition that furnishes such a clue. There are four states -- a) wakefulness -- the ordinary state of consciousness in the world about us; (b) dreaming, or day-dreaming -- wherein the self fashions a new world of forms; (c) sound sleep, deep trance -- where there are neither dreams nor desires, and the spirit dwells far above the changeful life of sense in absolute union with Brahman; (d) positive, climactic state, (ecstasy) which is pure intuition, with no knowledge of external objects.

In this final state, reality can best be apprehended. "It is unseen, transcendent, inapprehensible, uninferrable, unthinkable, ^{indescribable,} the sole essence of the consciousness of the self, the completion of the world, the ever peaceful, all blissful."

Thus Hindu reality: found in the depths of self-consciousness, pure thinking without thoughts; subject without object; at once deeply personal; yet lacking all distinctively personal form. It is a suprapersonal oneness, yet can be experienced only in the most private and intensely personal form of awareness.

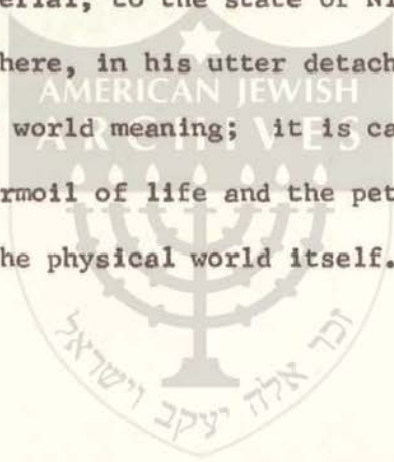


4. Buddhist Nihilism : Reality is Nothingness -- or Is It?

Buddha's original position was: "I do not know or do not care to discuss metaphysical ultimates." Some followers went further, to a completely nihilistic interpretation of his teaching. One developed doctrine of "void", abyss or emptiness. There is no real substance (reality) in anything -- there is only relatedness, i.e. cloth to thread; cause to effect; father to son. Zen Buddhism goes further and says that the end of all thought is to arrive at complete mental emptiness --nothingness.

Yet is Buddhism truly as nihilistic as this? Actually not. For the attempt to achieve Nirvana is the clue to the Buddhist (also Hindu) mind. The Buddhist advocate of the Void or the modern Zen Buddhist might not

admit that this mental emptiness is reality -- but his deeds suggest that this is the real meaning of his life. For if he can get beyond the physical and material, to the state of Nirvana, he has touched a reality beyond words: there, in his utter detachment from sense and passion, he finds the key to world meaning; it is calm and peaceful oneness of being, far above the turmoil of life and the pettiness of personality, infinitely more real than the physical world itself.



5. Judaism, Christianity, Islam : Reality is a Universe Governed by
Conscious Purpose

Ultimate reality is basically personal.

God is ^a being who thinks, wills, and feels in a way somewhat analogous to man. This physical world is the instrument of His purposes.

The Hebrew God was definitely and fully personal, a strong current of purposeful activity in the course of historical events; a will working toward preconceived goals. He is a God who does things, interferes (we don't always understand why), intervenes. He has an individuality -- is not just a nature god, or a vague oriental oneness -- has a name, character traits, etc. He is angry, kind, demanding, forgiving, etc. God was never merely Nature personified; always He was the conscious will that controlled and worked through nature for His own ends; yet clearly

He also loved His creation and gave it majestic rhythm and beauty.

"From this core conception of God as righteousness, dependable, of active will, observably at work in nature and human history, both Islam and Christianity have taken their basic doctrines of God and world reality."

Islam showed almost no change from Hebrew.

Christianity altered by bringing in the Son idea -- but basically the Being to whom the Christian prays and with whom he seeks fellowship is unitary.

Four features of this Hebrew conception of universe:

- (a) No tendency to pantheism or monism. God is not diffused indiscriminately throughout the universe. He is not to be confused with the work of His hands. He made the grass but is not in it. Also He is not to be considered a nonpersonal substance. He is creator, sustainer and orderer of the universe, not some quality pervading it.
- (b) God has a definite moral and spiritual character, realized to the highest degree -- righteous; faithful; etc.
- (d) Basic relationship to be sought between God and men is of a personal and ethical sort -- on basis of service, love and loyalty. God is a Ruler, requiring obedience; a Judge, demanding uprightness; a Savior and Father, redeeming his children from sin; a companion of man.

- (d) Man is involved with God, for this view of reality requires participation. God is in the midst of the affairs of the world of physical deeds and human history. These, though not everlasting, are nevertheless real -- not illusory; and man must get involved with the building of the Kingdom.



6. Interpretation

Some say that the oriental view is more easily adapted to the present scientific views of world structure than the occidental -- viz, the revolution in the concept of the nature of physical reality -- energy rather than static matter.

Particularly difficult is it for any personalized theory of reality to account for the uniformities of the mechanical order of nature.

Answers:

- a. Conscious purpose is fully as dependable, if not as uniform, as is mechanical regularity. The machine is called into being by man's purpose.
- b. The machine knows only one pattern of action, and carries this out to the bitter end.
- c. A purpose is able to include a mechanism, as a mechanism cannot include a purpose.
- d. It is almost impossible to conceive of the practice of prayer without considering God to be personal.
- e. Theistic religion emphasizes human personal relationships and leads to active moral endeavour and social concern.

The East, on the whole, has been indifferent to human physical welfare, whereas the West has made it a major concern. Religion in the east has been a socially static force. The east must make far better terms with human needs -- or communism and modern industrialism will force it to.

The West, on the other hand, must become less intolerant of others' values. The hope to be cherished is that eastern impersonalism and social passivity may be filled with the warmth of western personal concern, and that aggressive western theism and moralism be made more flexible and tolerant, without losing their social concern and moral earnestness.

III. WHAT IS MAN AND WHITHER IS HE BOUND?

He is a Living Soul Subject to Salvation

1. Man is a dual being
 - a. Body -soul. Soul is designation for more-than-physical, includes intelligence, will force, moral character, spiritual aspects.
 - b. "Higher" and "lower" self
2. Man is in need of salvation - he is out of harmony with the universe
 - a. Western religions see man as a sinner, rebelling against God, and seek to achieve moral transformation.
 - b. Eastern religions see man as ignorant of the true nature of life, and seek an enlightenment of the spirit that will free man from the love of this passing world of Maya, or illusion.

3. Man can be saved

- a. Thus he has a certain freedom of will and a partial ability to decide his own destiny.



A. CONFUCIAN HUMANISM

Man is essentially good. By learning to harmonize his will to Heaven's decrees and discovering his own natural capacities, he may become a Superior Man and help create a well-ordered society.

The decrees of Heaven are not religious revelations (i.e. Ten Commandments), but the standards of ancient Chinese way of life that Confucius found in the classics.:

Kindness in the father, filial piety in the son;

Gentility in the eldest brother, humility and respect in the younger;

Righteous behavior in the husband, obedience in the wife;

Humane consideration in elders, deference in juniors;

Benevolence in rulers, loyalty in ministers and subjects. The highest ideal was to attain rational maturity. Individual moral character and mature emotional balance were the key to everything.

The Superior Man possessed integrity, inner assurance, was reserved, dignified, cultured, possessed of acute intelligence, maturely benevolent, self-controlled, full of inner serenity, possessed of outward equanimity.

Such Superior Men could truly produce the good society. "Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole Kingdom was made tranquil and happy."

Man is not a fearful sinner by nature. He must develop his cultural and personality qualities, with sincerity, to help create a rational community. A well-ordered, maturely balanced man in a well-ordered society is the Confucian equivalent of the Christian Kingdom of God.



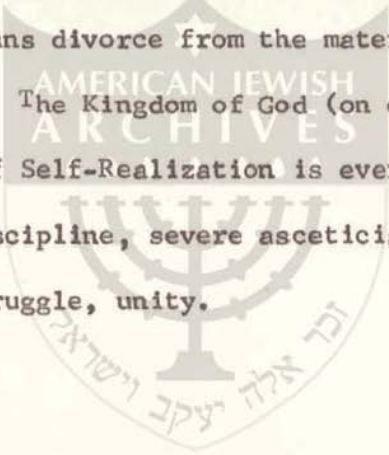
B.

BUDDHIST AND HINDU REALIZATION OF THE MYSTICAL SELF

Buddhism: Man is a transient compound of elements, physical and mental, whose highest destiny is to attain passionless detachment from his world by means of physical, moral and spiritual discipline, and thus escape rebirth back into life.

Hinduism: Man is essentially eternal soul-substance (atman) somehow caught in the meshes of an illusory material world of individual existence (Maya) whose true destiny is to achieve unity with the World-Self (Brahman) by disciplined insight or intense emotion.

Salvation in either case is to be achieved by man's own unaided efforts. Escape to Nirvana (Buddhism) or reunion with Brahma (Hinduism) means divorce from the material world, which is completely unimportant. The Kingdom of God (on earth or in heaven) means nothing. The Kingdom of Self-Realization is everything. It is achieved by meditative discipline, severe asceticism. It is a search for utter peace, non-struggle, unity.



C. JUDEO - CHRISTIAN DIVINE-HUMANISM

This viewpoint is activistic and moralistic. Man is a responsible moral and personal being. Originally made in the spiritual image of God, he has marred that likeness by willfull sinning. He may be renewed in that likeness and restored to full fellowship with God, both individually and socially, here and hereafter, if he repents and lives righteously.

The effort of God is continually to reconcile His erring children to Himself. God seeks man in love, to forgive him. Forgiveness is the forgetting of the precise balance of respective rights and wrongs, both by the wronged and the innocent, in the hope of beginning a new and reconciled relationship, and with

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the prospect of recreating the broken fellowship between God and man, and man and his brother man.

Salvation is but another name for the fullness of forgiveness between God and man.

The essence of Judaism's hope : a Messianic age of peace that will come to the earth when men learn to serve the God of righteousness acceptably.

Christianity has added: Kingdom of Heaven.

Three major areas in which there are differences about man:

1. The capacity of man

- A. Confucianism : ★ is optimistic; man is good; man is capable of working out own destiny; man-is-strong-enough-to-deal-with-this-world; man can save himself by rational moral effort
- B. Hinduism--Buddhism : despair; this world and life in it are frustrating; man can achieve his own destiny; man-is-capable-of-escaping-this-world; man can escape an impossible life by withdrawal from it into himself.
- C. Judeo - Christian : partial pessimism (man is a natural sinner; the world is continually on the verge of ruin); but optimistic faith in man-who-by-divine-help-can-change-the-world-and-himself; man can save himself if God will help him.

2. The worth of man (value put on the individual)

- A. Confucianism : man is a creature of value, because of his powers to think, feel, create, and he ought to be developed to the fullest.
- B. Hinduism - Buddhism : the empirical physical individual is essentially worthless; the abstraction, the soul force is all that counts.
- C. Judeo-Christian : man is valuable as a human being, but more so as a potential son of God. Salvation of soul is more important than body; essential salvation is in the next life rather than this one. (Judaism differs here.)

3. The final destiny of man

- A. Confucianism : a better society and more comfortable living conditions on earth
- B. Hinduism - Buddhism : escape from individual existence into formless Brahman or indescribable Nirvana.
- C. Judeo - Christian : Heaven or hell : true destiny presumably heaven.
-

Changes are occurring. Hinduism - Buddhism is being forced out of its negative other-worldliness. Confucian humanism is shown to be limited. Christianity requires more humanization, less grimness, more awareness of social betterment.

IV. WHY DO MEN SUFFER?

In religion, this problem of evil is most acute. For religion takes on a double burden: an attempt to provide an intellectual framework of explanation or meaning for the world, and hence also of suffering; and an attempt to provide for mankind a way of salvation from that evil.

If religion did not hold to any conviction about there being an ultimate meaning, plan or purpose in the universe, it would not have to answer the question "why suffering and evil?" If you simply take the physical world as is, then you accept the brute facts as they are. But religions have said: "There is a world meaning, purpose and plan; there is a moral and spiritual order; there is a good God who governs the world." This position brings forth the natural question "if this is true, then why should there be evil (physical suffering and moral evil) in a world of spiritual order, or one governed by a good God.?"

A religion's solution to the problem of evil is one of the most important things about it; here it faces its hardest intellectual problem and meets its greatest practical challenge. There are three major types of religious formulation:

1. metaphysical approach (Hinduism - Buddhism). These religions hold that evil is intrinsic to the structure of human life itself; it can be dealt with only by a denial or detachment from that life.
2. ethical and personal approach (mid-eastern). These religions say that suffering is the result of the direct rebellion of human beings (or demons, angels, etc.) against God. This condition of opposition can be dealt with only by a radical moral conversion on the part of man -- by his absolute loyalty to goodness.

3. practical and scientific approach (Confucian). This scarcely recognizes the problem of evil as such, but deals directly with specific ills as they arise, by whatever empirical means can be devised.

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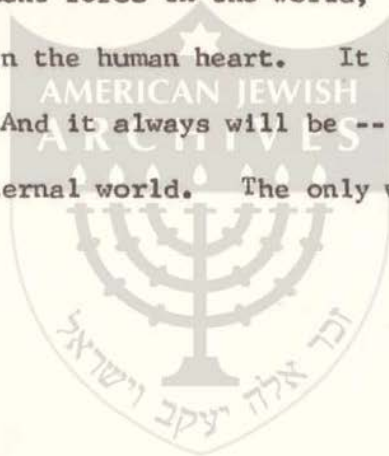
1. The Hindu-Buddhist Solution: Evil Is a Name for the Total Human Situation. (It is inherent in the nature of individual conscious life. It is to be escaped by detachment.)

Evil inheres in the very human situation itself. To be humanly existent is essentially evil. To exist is to suffer. It is very tragic that existence should be essentially suffering. But we do know why you or any other human being is now sad, unfortunate, sick,

crippled, poor, or born into a low caste; it is because of what you have done in a former birth; the Law of Karma explains it.

Radha Krishnan writes of the Law of Karma: "There is no doctrine so valuable in life and conduct as the Karma theory. Whatever happens to us in this life we have to submit to in meek resignation, for it is the result of our past doings . Yet the future is in our power, and we can work with hope and confidence. Karma inspires hope for the future and resignation to the past. It makes man feel that the things of the world, its fortunes and failures, do not touch the dignity of the soul. Virtue alone is good, not rank or riches. Nothing but goodness is good."

Thus the mystery is removed from evil. It is no dark opposing malevolent force in the world; it is no ineradicable taint (original sin) in the human heart. It is not personal or vindictive; it simply is. And it always will be -- no matter what changes take place in the external world. The only way to handle it is to escape from it.



2. The Zoroastrian, Jewish, Christian, Moslem Answer: Evil is
a Principle of Hostility to the Good Will of God. (It is perhaps of
cosmic scope, and is shared in by man when he sins. It must be
directly opposed wherever found. In the end it will be overcome by
the joint efforts of God and His redeemed ones.)

Men have set themselves in opposition to God, and as a
result, he has punished them with disabilities and troubles. Man
marred a once perfect creation by evil deed. Yet is this enough
to cause all the evil that is to be found on earth?
Perhaps God had other opposition, than simply human.

Thus the figure of Satan develops, particularly in the pre-Christian period (as result of Zoroastrian influence on Judaism in post-*Exilic* period). Satan played major role in Christian theology. Satan became God's chief opponent and man's chief tempter.

Moslems also had similar figure called Iblis (contracted form of Diabolus) -- the head of a host of demons; the lord of Hell; constantly fought by Archangel Michael.

All these faiths hold that God will win the ultimate victory.

How did Satan ever come to be created? He was created morally good and changed himself into Satan by his own free Deed -- thus the archetype of man's disobedience.

Why did God create Satan, knowing presumably that he would become evil? Because He wanted to prove and test men. There is freedom of will, and it is necessary, else man would only be a robot. Goodness is good only when chosen. Were there only righteousness, and no choice, man's genuine personality could never develop. God wants to give men freedom of choice, and this means freedom to do evil as well as good. Evil comes into the world as the inevitable consequence of human freedom. But only with free moral agents can there ever be genuine goodness.

Thus evil must exist, and man must combat it. The suffering of Christ on the Cross is God suffering the pains of His own

creation. Only by His own suffering in the being of His Eternal Son
can evil's hold over man and creation be broken. God is the suffering
Redeemer of mankind, as well as its rejoicing Creator.

Possibility of limited, finite God, Himself struggling
against evil. Whitehead's phrase "God Who is coming-to-be", the
consequent God.

3. The Confucian Explanation: There is no Cosmic Principle of Evil.

(Though heaven enforces certain general principles of right and wrong, man must interpret these by his own intelligence and experience. He may hope thus to overcome the evils that plague him and ameliorate the sufferings that afflict him, one by one.)

Evils (spelled with a small e), not one huge antagonistic evil man or being, will probably be with us as long as the earth and humanity continue to exist. Each must be dealt with practically, according to the best means possible and with the hope of somewhat bettering society in one's own lifetime.

SUMMARY

1. Indian -- evil inherent in the very nature of human existence, and to be dealt with only by withdrawal to the inner world of mystical detachment from life.
2. Semitic -- evil is a personal force or deliberate moral opposition that must be strenuously fought at every turn in the hope of final victory.
3. Confucian -- evil is appraised matter-of-factly as no more than the unsatisfactory mental and physical conditions under which mankind strives, which must be dealt with as we are able, and with the maximum hope of at least some tangible betterment.

Temple Emanuel

PRESENTS

A Series of Six Lectures

on

Great Living Religions

By

RABBI HERBERT A. FRIEDMAN

Friday Evenings at 8 o'Clock
Temple Emanuel
Denver



January 30th

THE WAY OF CONFUCIUS

February 6th

THE WAY OF THE BUDDHA

February 13th

SHINTO — THE JAPANESE WAY

February 20th

THE HINDU WAY

February 27th

THE WAY OF ISLAM

March 5th

THE CHRISTIAN WAY



*Members, Their Families and Friends
Are Cordially Invited*

Friday, January 30th:

I — THE WAY OF CONFUCIUS

1. Chinese Characteristics
2. Yang and Yin
3. The Life of Confucius
4. The Nine Classics
5. The Virtues and Morals
 - jen — benevolence*
 - i — duty*
 - chib — Knowledge*
 - hsin — sincerity*
 - li — propriety*
 - hsiao — filial piety*
6. Good Government and Good Men
7. Ancestor Worship

Friday, February 6th:

II — THE WAY OF THE BUDDHA

1. Story of the Gautama
2. The Four Noble Truths
3. The Middle Way
 - Right Views*
 - High Aims*
 - Discipline of Speech*
 - Right Action*
 - Right Living*
 - Right Effort*
 - Watchful-mindedness*
 - Concentration of Mind*
4. The Scriptures
5. The Wheel — Nirvana
6. Hinayana
7. Mahayana

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III — SHINTO — THE JAPANESE WAY

1. Influence of Confucianism and Buddhism
2. Kami — The Gods
3. Torii, Shrines and Sun-Goddess
4. Ceremonialism
5. State Shinto

MAY WE SUGGEST THAT YOU BRING THIS

Friday, February 20th:

IV — THE HINDU WAY

1. Sacredness of Life
2. Deities — Brahma Vishnu, Shiva
3. Scriptures — Vedas, Upanishads
4. Birth — Marriage — Death (Ghats)
5. Worship — Home and Shrine
6. Pilgrimages — Benares, Ganges River
7. Caste System — Untouchables
8. Key Concepts — Karma, dharma, bhakti

Friday, February 27th:

V — THE WAY OF ISLAM

1. Life of Mohammed
2. Five Pillars of House of Islam
Confession of Faith
Prayers
Fasting
Almsgiving
Pilgrimage
3. The Koran
4. Islam in Modern Times

Friday, March 5th:

VI — THE CHRISTIAN WAY

1. Jesus
2. Paul and the Apostles
3. Scriptures — New Testament
4. Sacraments and Salvation
Baptism
Confirmation
Holy Eucharist
Ordination
Penance
Marriage
Extreme Unction
5. The Mass
6. Roman Catholic and Greek Orthodox
7. Luther and Protestantism

PAMPHLET WITH YOU TO THE LECTURES

VOLTAIRE ONCE SAID —

"We are all of the same religion without knowing it" and more than a century later George Bernard Shaw repeated the same thought: "There is only one religion, though there are a hundred versions of it."

What these men said is in a certain sense true. What does the concept religion involve? In its simplest terms, religion means a belief in God or some Supreme Being; and adherence to a code of morals or ethics. Thus a very primitive definition of religion would be Godliness plus Goodness. Do all great religions contain these same elements? Voltaire and Shaw both felt that these common denominators make all religions essentially alike, and that there are no real differences.

Yet, on the surface, at least, and in regard to form, if not to substance, there are many differences which are worth the scrutiny of the interested observer.

Religions emerge and develop and grow under the influence of many conditions, among which might be listed geography, climate, agricultural circumstance, degree of literacy, sociological patterns and others. Varying environments have produced varying forms of religion.

Thus, this course of lectures is an attempt to highlight the infinite variety of forms which exist in six of the great, vital religions of the world today. Religion as practiced by the scattered inhabitants of the earth is like a rich tapestry with a pattern of many interwoven threads, some strange and exotic and lovely.

If we seem to concentrate on the religions of the Orient, it is because of the real necessity today of understanding everything possible about the thought-processes of the teeming peoples of the East, who will become increasingly important in shaping modern history. For a long time, the great nations of the West determined events. It is apparent to many that within our life-times we shall see India and China playing roles heretofore undreamt of. The more we understand their religions, which are very influential in their lives, the better will we understand their thoughts and deeds.

And when we are finished, let us appraise and judge and evaluate what we have seen according to the criterion suggested by the spiritual leader of the American Revolution, Thomas Paine, who said: "*Every religion is good that teaches men to be good.*"

I. Story of the Gautama

a. Young Prince (1-29)

"The Way Of The Buddha" begins most properly with the story of the Buddha, himself, whose name was Gautama. As with Confucianism, Buddhism is less a religion in a formal sense than it is a way or a philosophic system. Thus the story of the Gautama is told in order to crystallize and epitomize in the experiences of his lifetime the general system of thought which evolved out of those experiences.

The Gautama was born about 560 B.C.E., in that brilliantly fertile sixth century before the common era, which gave birth to Confucius in China; gave birth to the great Prophets Jeremiah and Ezekiel in Judea; and began the period of the Golden Age in Greece of Pericles, and the great historians. One of the world events of that century was the birth of the Gautama in a little town about 100 miles north of the great city of Benares, India. His father was a ruling Chieftain of a certain tribe called the Shaka, and his mother is reputed to have been also a noble lady.

And so there was great rejoicing when a son was born into that caste which was warrior and nobility. The young prince enjoyed many advantages as was to be expected. He had nurses, tutors, a retinue of servants, and it is said that by his 14th year, he even had three separate lodges in three sections of his father's kingdom, depending upon the seasons of the weather, whether cold or hot or rainy. One record complained that he indulged too much in these pleasures and that his father rebuked him for it, while admitting at the same time that he himself was probably responsible for indulging the youth with such luxuries and extravagances. The youth took no particular interest in studies. He lived the life of a

young, rich aristocrat who was trained in knightly duties--fencing, jousting, and etiquette. He became an excellent horseman, a perfect shot with the bow and arrow--those were the accomplishments of the early life of young Gautama. He was married at the age of 19 and we are told that he had one son ten years later whom he named Rahula.

In those first 29 years of his life, he was completely and totally protected from any awareness of the hard and difficult facts of existence. He never left the grounds of his father's estate, and his father saw to it that no old or sickly person ever intruded upon the grounds, so that the young man might enjoy life undisturbed by the sight of any sick or aged person. And then one day in the 29th year of this boy, something happened which transformed his entire career. While riding in his elegant chariot, which was drawn by four white steeds, he saw for the first time in his life an old man. He asked the charioteer what this bent and trembling creature might be, and learned that he was looking upon old age, which came to everyone. And then after passing the old man, they saw on the side of the road a sick man with running sores, as is common in the Orient, and again Gautama was upset. On that same ride they had a third experience where they passed a dead figure lying by the side of the road. And so on that one day, he saw old age, sickness and death. Then, on the way home, he saw a monk clad in a simple yellow garment, possessing nothing but the begging bowl which he was holding out for rice, and the young prince was struck by the calm dignity and bearing of this monk.

After that experience, something shocked the soul and the personality of Gautama. He became aware of the facts of death, old age and sickness, and he became distressed at the thought of

all the pain and the suffering and the misery which men go through. Even more excruciating was the thought that they must go through it all over again since Gautama was born into the milieu of Hindu religion which taught the theory of rebirth. One dies and then is reborn in another form. And so he dreamed of all of the pain and the misery and the suffering which did not even come to an end at the time of death, since there was no escape, but only rebirth.

b. Great Renunciation (29)

This revelation, as it were, set him thinking seriously for the first time in his life and a great revulsion set in against all fleshly passions and lust. He decided to retire from the world and find escape through reason. The image of the simple monk had impressed him, and he became increasingly determined to renounce his throne, family, wealth and all material appurtenances, in the search for the real meaning of life.

In the middle of one night he arose, took one last look into the chamber where his wife and young son were sleeping, and then with a trusted servant by his side, set forth to leave all of this behind him. By dawn they had reached the boundaries of his father's kingdom. He took off all of his princely robes and garments, took off his jewels and his ornaments, gave all of these things together with his steed to the servant to take back home; and there at the border line he parted company with his past.

He donned the same coarse yellow garb of a monk, took with him, we are told by the chronicles, a begging bowl, a needle, a razor, a girdle and a water strainer, which represented his entire earthly possessions. He cut his hair off with his own sword and set forth in quest of an answer to the problem "Why pain and misery and suffering in the world." It reminds us of the quest for the Holy Grail in the days of King Arthur.

c. Seeking Salvation (29-35)

The next period of his life until his 35th birthday, were spent in this search. For those six years he wandered from place to place; following the way of the strictly ascetic monk, meeting many teachers of religion and discussing his problem with them; going out into the jungle in search of holy men, who resided away from civilization; subsisting, we are told, on one grain of rice per day. He acquired five disciples in the course of this extraordinarily ascetic period. But he gradually became convinced that this austerity program, this denial was not helping him, and his disciples left him, so that he grew weak and discouraged and wandered alone across the face of India.

d. Great Enlightenment (35)

On his 35th year he had a great enlightenment. One day he stopped to rest under the shade of a tree--a fig tree which has become one of the most famous spots in the earth. Sitting and resting under the refreshing shelter of the tree, he finally found the answer to his quest. There he had his vision and his enlightenment and the tree became called the Bo-tree, the tree of wisdom, while he was transformed into the Buddha, the Enlightened One, the man of wisdom. He remained on that spot under that tree for 49 days and nights, we are told, glorying in his new insight, gratified that his search was over, and taking no food--the story being reminiscent of Moses on the mount for 40 days and nights with no food. These great legends parallel each other in all the religions.

e. Public Ministry (35-80)

From the time of the Enlightenment until the end of his life, for the next 45 years, Buddha devoted himself to bringing his message to the world. He went from the Bo-tree back to the city of

Benares, and there met again the five old disciples who had left him previously. In the deer park of the city, he preached to them his famous sermon, what had been revealed to him under the Bo-tree--namely, the Four Noble Truths which he had learned.

He then returned home, greeted his father, wife, and young son, and quite normally reassumed associations with them. Many more followers joined him and gradually there developed a whole system of monks who had a simple, three-fold confession of faith:

I take refuge in the Buddha.

I take refuge in the Doctrine.

I take refuge in the Order.

He made his son a monk in the same order by putting a yellow robe upon the young boy. In this three-fold vow were the ideas which attracted hundreds and thousands to the monastic orders that immediately began to be organized.

At the age of 80, tired and ill, the old man was once again lying on a couch spread between two trees and it was spring-time as it was when he had had his great vision. The blossoms were falling gently down upon him, and in the midst of 500 adoring monks and disciples gathered around, he died. At sunrise his body was burned and the ashes and bones were sprinkled with lotus petals. Thus ends the story of the life of Gautama, the prince who became the Buddha.

II. Four Noble Truths

What was the nature of the vision under the Bo-tree? What was revealed to him? He learned the Four Noble Truths, and in their totality they became a philosophy of life: that to live means to suffer.

The first truth was Birth brings with it pain; growth brings pain; sickness and decay, as they set in, bring grief, tears and

despair; and then rebirth comes with its pain anew. By definition there is no escape. The first noble truth is that suffering is unavoidable for man.

The second truth is that suffering is caused by man's desires, his cravings, his thirsts, his lusts. All of these drives are selfish and grasping. The very desire to be born, to come into the world, is the most selfish and the most grasping of all of man's thirsts. The fact that that desire to be born is a selfish drive on the part of the unborn embryo might possibly be refuted by many modern psychoanalysts who say that the embryo prefers to remain in the state of the womb where it is secure and peaceful and not come out into the world where it faces difficulty and travail. But the Buddha lived long before Freud and so his conception was that the desire to be born is a selfish desire on the part of man, a craving, a thirst, and so with all suffering, all pain which is the result of various thirsts of man.

The third noble truth, which follows logically from the first two is that in order to do away with the pain and the suffering, one must give up the craving and the thirst, one must give up the insistence upon me and mine and what I want to do. One must harbor no desire to be either born or reborn. By suppressing or sublimating the thirsts and the lusts, one will automatically prevent the pain and the suffering which ordinarily result.

The fourth and the last noble truth is that one can train himself to give up desires and so free himself from pain and evil. The magic key by which this is accomplished is called the Middle Way, which has eight steps to it. In crushing all desires and cravings, the middle way teaches that the body is neither particularly to be abused nor is it particularly to be indulged. There should

be no great fleshly lusts but on the other hand no severe asceticism. Rather the mind and the intellect are to assume authority and to control the passions and the lusts but not necessarily crush them out of existence completely. Wisdom will find the middle way, said the Buddha.

III. The Middle Way

The eight steps in middle way π are the stepping stones, so to speak, to this one objective of crushing desire so that suffering will not occur, so that man might achieve the blessed state of harmony and equilibrium and balance in the universe which is called Nirvana.

The eight steps in the search for Nirvana are:

1. Right views--which means to be open-minded, to face facts, and primarily, to be so tolerant and so broadly intelligent as to accept the new teaching of these four noble truths.

2. High aims--which means to be kind, to be willing to help others, to be content to do without many things, and above all, never, never to be resentful or envious or eager for that which belongs to another. Those are considered high aims.

3. Discipline of speech--which means to say only what is true and kind. The greatest discipline of speech is that one should not talk too much at all. The Buddha insisted in several of the writings that there be no idle chatter, no nonsensical talk about trivial subjects. The gush of words which most people use in dealing with altogether irrelevant things in life should be stopped at the source. Silence brings poise to the mind.

4. Right action--which refers to one's personal behaviour and involves a type of abbreviated ten commandments. One must maintain good behaviour; keep one's best self always in control; assert the super-ego over the id (to use modern parlance); not steal,

not kill, not be impure in personal relations and not to drink intoxicants. All this is implied in the concept of right action.

5. Right living--which refers to the means whereby one earns his livelihood. A proper means of livelihood is defined as that type of trade or profession in which no financial profit is made on the distress of others. The Buddha was referring, for example, to the slave trade where some men made huge profits at the expense of others. We today in our terms would say no sweat shops, no exploitation of labor, no making of financial profit on the distress of other men.

6. Right effort--which means devoting oneself to the uprooting of evil. One must try to prevent it from ever taking root in the first place, if possible; to uproot it if it begins to grow, to overcome evil conditions which have already arisen, and to cause and cultivate goodness in the world and in other men. Any effort to diminish bad things in the world and increase the good things constitutes right effort.

7. Watchful-mindedness--which involves keeping one's mind alert and watchful. The Buddha taught that one must be careful to do no evil through thoughtlessness. How many of us do evil or bad or harm or hurt through sheer thoughtlessness, not thinking through the consequences of our actions. The Buddha warns against that.

8. Concentration of mind--which is the climax and most important, means to sit long and quietly, withdrawn from all external objects, introverted into oneself so that one thinks only inward thoughts. With this tense concentration of mind and the blacking out of everything taking place in the surroundings, sitting long hours, there is gradually achieved through the intellect a divorce-ment from things of the body and the world, and there comes finally

the blessed peace of Nirvana, which is the equilibrium, the balance where there is no pain nor suffering. Through concentration of mind one is carried forward to the Great Nothingness.

IV. The Scriptures

The Scriptures of Buddhism are not very important, as world literature. They are neither voluminous nor very penetrating, and are not to be rated among the great literature of mankind. Of primary interest is the Gautama's great sermon at Benares after he had the enlightenment under the Bo-tree. In this sermon, he expounded the Four Noble Truths. Secondly, ^{there is} a series of three volumes called Ti-pitaka which means the "three baskets." The first is called Sutta-pitaka which means "the teaching basket," and contains the discourses of the master, his sayings and epigrams, etc., together with several miraculous birth stories. As happened later in history with the Christian religion, when stories of miraculous birth began to accumulate around the central figure of that religion, so too with Buddha, stories of miraculous and unusual birth developed about him many centuries later, and were included in this first teaching basket. The second is called Vinaya-pitaka, which means the "discipline basket." It includes five small volumes containing the rules of behaviour for the monks and the nuns who entered his order. It is the ecclesiastical code by which the Buddhist orders are governed. The third is called the Abhidhamma-pitaka which means the "higher doctrine basket," and includes seven books of exposition of the finer points of psychology and dogma. It is the Buddhist higher doctrine of the mind, as distinct from the doctrines of moral conduct. These three baskets constitute the major bulk of the Scriptures of Buddhism. In the northern countries of China and Japan where Buddhism later took hold, two other volumes were

written called The Lotus of The Good Law and The Paradise Scriptures. They too played a very small role.

V. The Wheel--Nirvana

Buddha was an atheist, open, frank and avowed, believing in no God. He was in a state of revolt against the predominant Hindu religion. He did not believe in Brahma, Vishnu, Shiva or any of the Hindu Gods. His denial of God was based upon his denial of the existence of a soul in the human being. And to retreat still a third step, his denial of the soul was based upon his belief that all is suffering, all is change, nothing is permanent; therefore, there can be no constituent element of the human being which is permanent. Thus, God and soul, having become untenable concepts for him, he found himself without an "orthodox" theology.

It is interesting to observe the process of reasoning which caused him to question the existence of soul. He was attempting to overthrow the theory of transmigration of souls, which was so deeply rooted in Hindu belief. As will be recalled, the Hindu religion taught that a soul inhabited in this lifetime a particular form, upon the death of which, it was transmigrated, and entered another form. Thus, for example, when the human body died, its soul might be reborn into an elephant, and when the elephant died the same soul might be reborn into a humming bee, etc.

Buddha, recoiling from this prospect of eternal rebirth and struggle, said in effect, "No, I do not believe in the transmigration and I do not believe in the soul itself." And that is the whole point of the four noble truths and the middle way, one should try to divorce the soul from the body, because the theory was that all birth is on a huge wheel and the wheel keeps turning and turning and grinding away with all its pain and misery. One cannot shake

himself off the wheel. If the human body dies, the soul is still born back onto that wheel in an animal form or a plant form, and the travail goes grinding on incessantly into eternity. This must have been a very difficult prospect for people to face.

Buddha said that he wanted to break that theory once and for all, and thus devised a method for breaking the vicious circle and getting off the wheel: He advised following all the eight precepts of the middle way--good action, good speech, etc., coming up to the last, which was most important, namely, concentration of mind. The physical aspect of this mental concentration involved the practice of yogi, which meant sitting long motionless hours in awkward, strained and difficult positions, trying to torture and cramp the muscles of the body. The complete abnegation of all physical, material being, and finally, finally would eventually result in releasing the soul from the body. The soul would then float off into the state of balance and peace, never again to be reborn, never again to go through pain and misery. One is then off the wheel and has achieved Nirvana, blessed equilibrium.

VI. Hinayana and Mahayana

These two terms refer to the two separate Buddhist systems which developed, one in the north and one in the south. It is interesting to note that Buddhism did not succeed in India itself. Buddha's revolt against Hinduism was unsuccessful, and the system which he evolved had to find its roots outside of India. Down in the southern countries of Siam, Burma, Ceylon and others Buddhism took root and acquired some 20,000,000 followers in a form called Hinayana. Up north in China, Japan, Korea, Tibet, other places, it took root, acquiring some 125,000,000 followers, in a slightly different form which is called Mahayana.

In both cults, Hinayana, Mahayana, there are Buddha images:

that great figure sitting in contemplation--the eyelids half-closed, the feet and the hands drawn together depicting the speculative concentration of the mind, the eighth step of the middle way. These Buddha figures are to be found in the pagodas, which are the symbols of the holiness of the Buddha. Actually, a pagoda is not a temple or a house of worship--but is theoretically a place to mark the spot where there is a sacred Buddha relic. Quite obviously there cannot be sacred relics in every place where a pagoda has been erected, so the pagoda has become more a symbol than anything else. In the Mahayana cult in China and Japan, there are other Buddhas besides Gautama himself. Everyone, for instance, is familiar with the jolly laughing Buddha, which embodies the story of a certain very jovial and very corpulent monk some nine centuries after Buddha who attracted the friendship and the interest of his followers so they began to make statues of him to show his grotesque size, thus the laughing Buddha was born and has become very popular.

Hinayana, the Buddhism of the south remained intellectually very conservative, very close to the doctrine of the Buddha himself. It has no theory of God, no worship of God, and expresses reverence but not worship of the Buddha. Hinayana emphasizes salvation in the quest for the blessed nothingness of Nirvana.

In the north, the Mahayana cult of Buddhism became much broader, much more liberal. It departed from the original precepts of the Buddha himself, included Chinese customs and Japanese customs in a very eclectic assimilatory fashion and since it figured that it would hold more of the loyalty of the people by absorbing local habits. And so in the north, the Mahayana became more of a system of religion itself, with the Buddha being worshipped as a God.

The strength of Buddhism lies in the nobility of its ethics,

since the eight steps are truly magnificent in their broad encompassing of all moral and ethical duty; and secondly, in its emphasis on inner improvement. Only through conquering one's own evil inclinations can mankind achieve the great goal of individual peace and harmony. Those two facts represent tremendous strength, tremendous assets in the Buddhist philosophy.

The weakness is that the whole system is simply and sheerly negative in its outline. The greatest objective, the achievement of Nirvana, is totally and completely empty and devoid of any further challenge. When Nirvana is reached, then one has found merely a great nothingness, totally divorced from the travail, the struggle, the progress.

This is the story of the philosophy of Buddhism and let us not forget that it is practiced in the world today by some 175 to 200,000,000 human beings. And so, we must learn to reckon with it and we must learn that it is a certain special type of mentality in the eastern world which we should learn to deal with because with the increasing importance of the Orient, it will become increasingly necessary to understand, in the decades of history ahead.

The Way of The Buddha

I. Story of The Gautama

1. Young Prince (1-29)

a.) born ca. 560 BCE little town 100 miles north of Benares. Father ruling chieftain of Shaka tribe; mother noble lady. Great rejoicing when son is born to warrior folk.

b.) young prince enjoyed many advantages: nurses, tutors, retinue of servants, 3 lodges in different localities. One record complains that he indulged too much in pleasure, and that father rebuked him for it.

Took no interest in literary studies - only chariots, horses, knightly practices as was custom of nobility. Was skilled horseman and expert shot with bow.

c.) married at 19 to neighboring princess - after 10 years, had one son Rahula.

d.) He was protected from any knowledge of the hard things of life.

His father never allowed any old or sickly person to come onto the estate, that his son might enjoy life undisturbed.

One day, while riding in elegant chariot, he saw, for first time in his life, an old man. He asked charioteer who this might be, bent and trembling.

When told that this was old age, and that it came to everyone, he was troubled.

Soon they passed a sick man, ^{running, sores, etc.} and again Gautama upset.

Later, by roadside, they saw dead man.

On way home to palace, they saw a monk, clad in simple yellow robe, possessing nothing but begging bowl, but young prince was struck by calm dignity and bearing.

2. Great Renunciation (29)

He was distressed at pain, suffering, old age, death, and then re-birth. Thus Thinking seriously for first time in life, a revulsion set in against fleshly passions. He decided to retire from world. He would find escapes through reason! The monk impressed him, and he decided to renounce his Throne, family, wealth, etc. - and become a monk.

In middle of night he arose, took last look into chamber of wife and son, and left palace on steed, with trusted servant running alongside. By dawn they had reached boundary of his father's Kingdom. Dismounted, doffed costly robes and ornaments, gave them and horse to servant, sent them home. Cut off with his sword the flowing locks - put on coarse yellow garb of monk, took begging-bowl, needle, girdle and water-strainer and set out on great Quest. (Holy Grail.)

3. Seeking Salvation (29-35)

For six years, he wandered from place to place, following the way of Karma-marga - good work - strictly ascetic - met many teachers of religion & discussed his search with them - went into jungle and conferred with ascetics & holy men - became extraordinarily severe with self - acquired 5 disciples - lived on one rice grain daily.

Gradually became convinced that austerity and denial were not helping - disciples left him - grew weak and discouraged - wandered alone.

~~One day~~

4. Great Enlightenment (35)

One day stopped to rest under fig-tree, which became one of most famous spots in world. There had his vision of enlightenment, and tree became called Bo-tree (tree of wisdom.) There Gautama became The Buddha (wise one.)

Remained in this spot for 49 days, nights, taking no food (Moses on Mount 40 days, cf.), and glorying in new insight. Search was over.

5. Public Ministry (35-80)

(5)

Went from Bo-tree to Benares, met again his 5 old disciples, preached to them his "Sermon" ^{in The Deer Park} - what had been revealed to him - The Four Noble Truths.

Returned home, greeted father, wife and son, put yellow robe on little boy and welcomed him among disciples.

Many followers joined him and gradually there developed an order of monks, whose simple confession was:

I take refuge in The Buddha

I take refuge in The Doctrine

I take refuge in The Order."

At age of eighty, tired and ill, The old man was lying on a couch, spread between two trees. It was spring and The blossoms fell gently upon him.

Five hundred monks and disciples gathered, and in their midst he died. At sunrise his body was burned and The ashes and bones sprinkled with lotus petals.

II. The Four Noble Truths

(6.)

1. To live means to suffer; some suffering cannot be avoided.
birth, growth, sickness, decay, grief, tears, despair - then rebirth
2. Suffering is caused by man's desires, many of them selfish and grasping.
cravings, thirsts
Desire to be born is most selfish & greatest misfortune.
3. To do away with suffering, one must give up self-centered craving and insistence upon "me" and "mine." One must harbor no desire to be reborn.
4. One can train himself to give up desires and so free himself from evil by following The Middle Path, which has 8 steps.

In crushing all desires and cravings, The Middle Way says that the body is neither particular to be abused, nor to be indulged. No great fleshly lusts, but on the other hand no severe asceticism. Rather the mind is to be in control. Wisdom will find The Middle Way.

IV. The Middle Way

(7)

1. Right views - to be open-minded; face facts; to accept new teaching of 4 Noble Truths
2. High aims - to be kind; willing to help others; content to do without many things; resolve never to be resentful.
3. Discipline of speech - to say only what is true and kind and not to talk too much; no lying; no idle chatter which leads to gossip, abuse, and degrades character of speaker. Silence brings poise to mind & peace to heart.
4. Right action - to have good behavior; keep one's best self always in control; not to steal, kill, be impure, or drink intoxicants;
5. Right living - to have proper means of making livelihood; engaging in no trade or profession by which financial profit is made from distress of other men (like slave-trading or sweat-shops); bringing no harm to either men or animals (doctrine of ahimsa, non-injury)

6. Right effort - to prevent and uproot evil; (8.)
to use self-control; to overcome
evil conditions which have arisen;
to cause and cultivate goodness in
The world and in other men; to
overcome ignorance and selfishness in
self and in others.

7. Watchful-mindedness - to keep one's mind alert and
watchful; to do no evil because
of thoughtlessness; to guard The mind
against desires.

8. Concentration of mind - to sit long and quietly,
withdrawn from all external objects,
with all thought turned inward,
until there comes enlightenment, as it
came to Buddha himself under the
Bo-tree. This leads into "trance-states"
in which all desire is crushed, and
perfect poise & peace are achieved.
This is Nirvana (extinction of desire,
blessed equilibrium.)

IV.

The ScripturesHinayana
Canon

1. Sermon at Benares
2. "Three baskets" (ti-pitaka)

a. Sutta-pitaka (teaching-basket)

containing Discourses of The Master;
sayings; epigrams; and birth-stories of Buddha.

b. Vinaya-pitaka (Discipline-basket)

containing 5 books of the rules of
behavior for monks and nuns. It is
the ecclesiastical code by which the
Order is governed.

c. Abhidhamma-pitaki (Higher-Doctrine basket)

containing 7 books of exposition
of the finer points of psychology & dogma.
It is the higher doctrine of the mind,
as distinct from the doctrine of moral
conduct.

Mahayana
Canon

3. Lotus of The Good Law
4. Paradise Scriptures

V. The Wheel - Nirvana

(10.)

Buddha was an atheist, in revolt against the predominant Hindu religion. He did not believe in Brahma or any of the gods. His denial of God rested fundamentally on the ground of his denial of the soul: all is change: There is no permanence. Thus God and soul become impossible concepts.

The reason he fought against the concept of soul, was because he was trying to break the Hindu doctrine of Transmigration.

It was bad enough to have to be born into pain & suffering; but to be constantly re-born, and not even to have success in death, was almost too much to endure.

As you recall, that is the entire point of the 4 Noble Truths & the Middle Way - how to overcome suffering, through crushing desire, culminating in the 8th point, concentration of mind.

The idea is that the human self is bound upon a wheel, which keeps turning and grinding and causing pain. You are born and die and are reborn on the wheel in another form-transmigration. The entire purpose of existence is to get off the wheel, so that you will not be reborn, but can be forever suspended in a state called Nirvana, blessed release, equilibrium, hanging suspended, nothingness.

How can you break the vicious circle and get off the wheel? By ~~concentrating and~~ doing all the 7 Things of the Middle Way, and finally by concentrating yourself into a state of trance. Sitting long hours motionless, forcing the body into cramped position (extreme cases - looking at sun, so eyes burn out) - all this is called Yogi. Gradually you can separate the mind from the body - and the mind floats off into Nirvana - This is peace - no soul - no rebirth - nothing.

VI. Hinayana & Mahayana
+ VII.

Buddhism did not survive in India, but died away in face of older Hinduism, against which it had tried unsuccessfully to revolt.

However, it spread in two directions - one, south-easterly, into Burma, Siam, and Ceylon, where it claimed about 20 million followers, in a form called Hinayana; and ~~the~~ secondly, in a northerly direction, into China and Japan, where it attracted 125 millions, and was called Mahayana.

In both cults, There are Buddha-images, The Great Figure in Contemplation, legs crossed, eyes half-closed in repose. And There are also pagodas, which are not temples & places of worship, but Theoretically are monuments erected over some relic - Thus symbolic of The faith.

In Hinayana, The monks do not pray - but simply utter passages of respect for Buddha.

In Mahayana, in China, there is prayer, one of most important being prayer for rain.

Greatest & most beautiful Buddhist temples are in South, in Bangkok and Rangoon — jewelled, belled, terraced, etc.

In north, shrines are more simple.

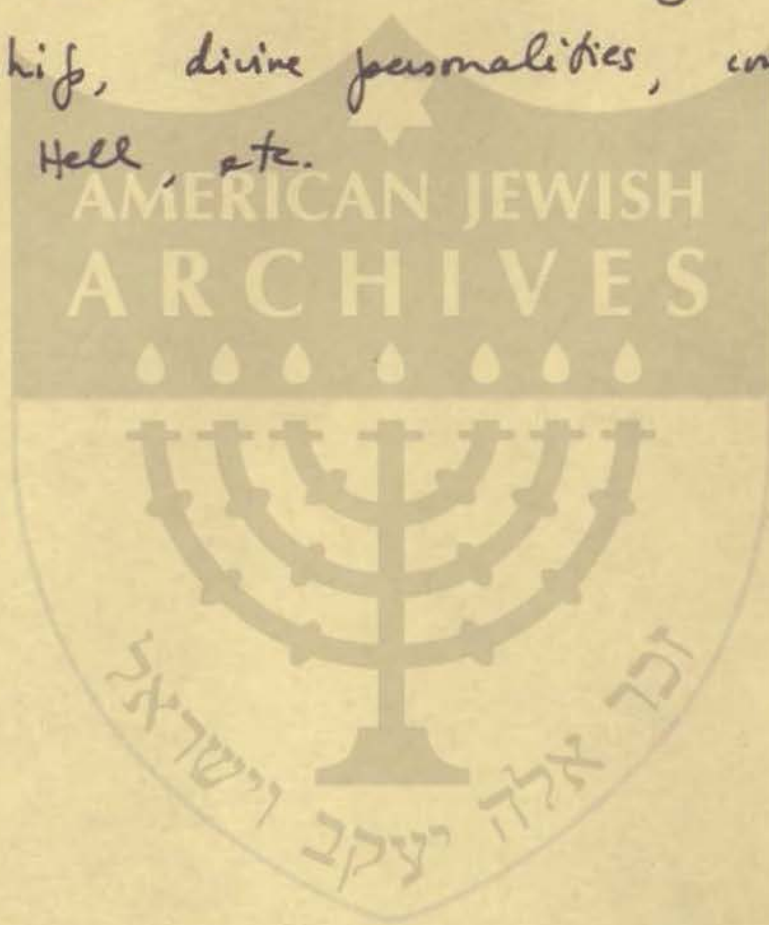
In north, other Buddhas besides Gautama. China, for example, has the famous "laughing Buddha", incarnation of a jolly corpulent monk; and female Kuan-yin, Goddess of Mercy, similar to Virgin Mary for Roman Catholic.

To sum up:

Hinayana, intellectually, has remained conservative, kept teachings of Buddha at face value; holding no Theory of God; worshipping no God; revering but not worshipping Buddha; emphasizing salvation by self-effort, and exalting ideal of Quest for Nirvana.

Mahayana has broadened and included many things not in original teachings, incorporating beliefs & customs of Chinese, Japanese, Koreans, Tibetans, etc.

It is thus more a system of religion, with worship, divine personalities, concepts of Heaven & Hell, etc.



Strengths of Buddhism

nobleness of its ethics

emphasis on inner improvement

Weaknesses

Sheer, negative emptiness of its
greatest objective, Nirvana - what is it
once you achieve it? A refutation of
life and struggle.

Still perhaps that is good. Who knows?

THE WAY OF CONFUCIUS

I. Chinese Characteristics

Any discussion of Chinese religion must be based upon an understanding of some basic Chinese characteristics. While all efforts to reduce the qualities of a great and complex people to a few simple formulae are necessarily inadequate (and often dangerous, especially when exerted by non-friendly critics), still it will be helpful for the Occidental to have before him a synthesized outline of Chinese characteristics, as prepared by a good friend of the Orient, Professor John Clark Archer, of Yale University. The professor would have us become sensitive to five generalizations:

1. The Chinese are pacifists. They have no disposition for war--have not been interested in campaigns of aggression--and while there have been many so-called war-lords in their history, nevertheless the professional soldier was always considered as one of low estate. Confucius suggested that a precautionary type of military training might be valuable for the youth and the state, but strongly maintained that militarism per se, as expressed in terms of a permanent standing army, a large military budget, etc., was contrary to the principle of jen, benevolence, which is of primary moral importance.

2. The Chinese are practical, yet not utilitarian. There is a fundamental difference. For example, they invented many practical things, such as paper, gunpowder, the mariner's compass, and others. Yet they have had little concern, or made little utilitarian use of the items invented. They produced paper, yet books were never published universally and made available

to all men. Instead, the restricted use of books was confined to the scholars and teachers. The use of gunpowder was never broadened beyond the sphere of firecrackers, while the mariner's compass directed no Chinese ships on the commercial sea-ways of world trade, but was exploited by other nations of the earth.

3. The Chinese are agnostics. There is not very much discussion of God in their way of life. This agnosticism is not the result of any modern cynicism or materialism, nor does it represent any intellectual or political revolutionary tendencies. It is not prompted by any Marxian concepts of religion and Deity as an opiate. The agnosticism, as the pacifism, seems to be part of the general cool temperament of the people--part of the characteristic conservatism and caution--part of the inertia and reserve, which make it impossible for the Chinese to produce passionate Deists, God-inspired mystics, or fervently convinced missionaries. The agnosticism seems to be the result of the calmness and rationalism of the people.

4. The Chinese are quietists. They are essentially unemotional, rather nerveless in their aplomb, and seem to have an immunity to tensions which develop stress and strain. They rarely crack and become hysterical.

Yet they do have an outlet for their emotions, through various aesthetic forms. Music, poetry, drama, and the fine arts have flourished to an exceptional degree in Chinese civilization. The beauty of their music, the fragility of their painting, and the classic purity of their poetry are all vehicles for the expression of surcharged emotions. The outlets are all civilized.

Confucius emphasized that music could be an aid to good government by soothing and inspiring the leaders. Knowledge and

love of music would help weave the harmony and the counterpart of governmental organizations. And so through this expression of aesthetic forms of art and poetry, the Chinese found an outlet for their emotions. Therefore, not a concept of a divinity but aesthetics, and as we shall see later on, morality, are the two basic elements of their religious belief.

And fifth, and lastly in this preliminary exposition of Chinese characteristics, they possess very, very high moral character. There is a remarkable degree of honesty, chastity, continence, and purity in all aspects of life among the Chinese people. Their morality exhibits itself in good manners. Their morality and their aestheticism both have as great an influence upon them, in the shaping of their conduct and in the directing of their idealism, as, for example, belief in God has in the western world--perhaps even greater, in terms of personal and national conduct.

II. Yang and Yin

Knowing these general characteristics then, the background of Chinese life, we pass on to the second point in the outline--Yang and Yin. Chinese religion consists of two major aspects interwoven one with the other--nature worship and ancestor worship. We will hold the ancestor worship for later discussion, and in looking into the nature worship, we find that it begins with the sky. Father Sky is the first and foremost Chinese deity and has never been supplanted by any other. As late as the 12th Century, in this era, a certain Chinese philosopher said: "Heaven is God and God is Heaven and there is naught else." The conception was that Heaven, the over-arching sky above, was the supreme Father, the great Governor, the pattern for all of the universe and mankind; and Heaven, controlling the movements

of the sun and the moon and the stars, shaping the succession of day and night one after the other, was called shang ti, the ruler above.

For centuries, clear up until our own day of 1911 when the revolution of Sun Yat Sen altered fundamentals, the Chinese emperor was called the Son of Heaven, the son of the greatest divinity, and would conduct the annual worship at the white marble Altar of Heaven in the city of Peking. This altar consisted simply of a series of three terraces with stairways leading up from all four directions of the compass--up a few steps to one terrace and a few more steps to another. And on the highest terrace, the emperor accompanied by sacred music, would recite certain poetry and certain prayers. High on the uppermost terrace, there was nothing above him but the sky itself. (There were no walls on either side to hem him in.) He raised his arms to the over-arching canopy above, worshipping Father Heaven, in open readiness to receive the benedictions from above.

This ceremony took place every year on the 22nd day of December, the winter solstice, with the days having grown shorter and shorter, and with the shortest day of the year, the 21st of December having passed, then the sun would once more be coming into its ascendancy, and then the emperor made his prayer to heaven for all the people.

The second deity beside heaven was earth. And from the time of 1,000 B. C. E., worship of the earth took equal place with worship of heaven. As heaven had the sun and the moon and the stars, so earth had the mountains and the rivers and the plains and the crops and the soil itself. Devotion to the spirits of all of these was found in earth worship.

This interesting dualism of heaven and earth establishes the two principles through whose interaction all things have been created, according to the Chinese concept, and brings us to the consideration of Yang and Yin. In the parallelism of Yang and Yin, the Yang is conceived to be the heavenly aspect--the active, the aggressive principle. In sexual terms the Yang is the male creative force. The Yin, on the other hand, the earthly part, the passive, the receptive, the female part, makes up together with the Yang the balance of all of life. In terms of inanimate nature, for example, the Yang operates as the sun, light, heat, growth, fiery passionate expression, all of the things which are bright and brilliant and sparkle. The Yin, on the other hand, is the moon, the cold, the dark, the decay--quite the opposite, but equally necessary. In moral terms, the Yang represents good, the Yin represents evil. And then, finally, in religious terms, the Yang represents God or Godliness, or the good demons, known as shen; while the Yin, on the other hand, represents God's enemy, the evil demons, the bad spirits, the kuei. And so in all Chinese thinking and Chinese life, the Yang and the Yin are absolutely interposed and the most familiar Chinese symbol, which is to be seen on many Chinese paintings, is a circle bisected by a curving "S", representing the manner in which the Yang and the Yin fit together in a blend, merging into one another, and thus operating in all of life.

III. The Life of Confucius

Confucius was brought up in and was a product of the Chinese environment whose psychological and intellectual base this entire background has been described above. He himself possessed the characteristics of his people. Quiet, pacific, a

great agnostic, a man of good manners--he was aware of the Yang and the Yin duality in Chinese life, and dedicated himself to the task of strengthening through his teaching the force of the yang, while at the same time attempting to minimize the Yin in people.

Confucius had a very humble estimate of himself. He claimed in the "Analects" to be not a creator, not an originator, but merely the transmittor of what had been created before by the ancients. He frankly confessed certain deficiencies of his own such as not being able to put his wisdom into practice, and we shall see that in the course of his life the great noble theories of government which he held, he could not realize. He failed miserably to put his ideas into practice. He indicated another weakness in referring to himself as one who was unable to avoid taking an excess of wine, and this made him in his own estimation something less than the ideal man which he dreamed about and urged others to be. His disciple Mencius wrote about him that Confucius was wont very often to be taken home at night by his students and pupils in a condition not befitting the great sage. Yet it is an unusual attribute for anyone to be not befitting the great sage. Yet it is an unusual attribute for anyone to be so genuinely honest, as to admit defects and describe oneself in true perspective and clarity.

Later judgment made of him something quite different. He was given increasing official recognition, raised higher and higher by successive emperors until in 1070, he was raised to the full rank of the emperor himself. And then in our very own day, 1906, he was raised to the rank of co-deity with heaven and earth by imperial rescript. And so, posterity made

of him more than he ever claimed for himself, as was also the case with the Nazarene.

1. Youth (1-21) The facts of his life are simple. He lived from 551 to 479 B.C.E., enjoying 72 years, as many Chinese do, because of their continence and their careful control of themselves. His life was broken up into several periods. When he was a young man, a few outstanding things happened to him; his father was an old military officer who was in disrepute; his mother was apparently a very young and beautiful woman. When Confucius was 3, his father died, and so he was left alone to struggle. He was the only able-bodied child of several children in the family, and his schooling was consequently very limited. At the age of 17, he took a position in the government of his native state of Shantung, as a revenue clerk. At the age of 19, having this steady position, he married, had one son and one daughter, and we can almost dispense with his wife and with his family life at this point, because he never had very much to do with either his wife or his children from that time on.

2. Successful Teacher (22-50) Rising in the government, he attempted to teach his theories to other people but they were not to be well received. For the next period of his life, from the age of 22 to about the age of 50, we find him not as a practicing servant of the government, so much as a successful teacher of many young disciples who flocked into his own home which he opened as a school. At one point, he had as many as 3,000 students to whom he taught music, poetry, politics and government. At the age of 35 he gave up his state job completely, became a teacher and research worker for the next 15 years.

3. High Official (51-55) At the age of 50

he was called back into government work, probably as a result of a challenge to test his theories of government to see if they would work. He had been preaching how a government should be run for the good of the people and the good of the leaders. And so it is assumed that he was recalled to practice what he preached. He lived in a period, incidentally, of great anarchy, great confusion, much depression and difficulty for the common people. He rose rapidly to become the chief justice, chief minister of the state, but his whole administration came to grief inside of a few years. It is not clearly understood why this occurred. One of his disciples said that the neighboring state was so jealous of the good job that he was doing, that they sabotaged it causing his whole structure to collapse. This theory sounds rather far-fetched although of course, not beyond the realm of what politicians will do to each other.

However, whether it was because of some interference from a neighboring state or whether it was because actually he was not a very gifted administrator, after three or four years as the prime minister of the state, he was forced to leave in disgrace, with his theories discredited.

4. Itinerant Preacher (55-68) He was exiled, went to a neighboring state, and for the next 15 years of his life, nothing very much was heard about him. He was apparently an itinerant preacher who wandered around from province to province trying to find some prince or some ruler who would give him a chance to put his ideas into practice. Failing to secure another position, he nevertheless retained confidence that his ideas were right, and kept enthusing his disciples to fight for his reforms. He was almost assassinated once, met

much hardship, and while he was destitute most of that period, he still managed to keep up his good faith, good manners, good dress and his careful behavior.

5. Final Literary Labors (68-72) The evening of his life, during his 68th year, he was recalled to his native province of Shantung and was given the task there of editing and writing the great Chinese classics, of which there are nine. It would have been at approximately the same period that some of the books of the Hebrew Bible were being written and projected for future canonization in the state of Judea in the sixth and fifth centuries.

He edited five of these classics. And then he died at the age of 72 with regret that no ruler had ever put into effect his system. He had a theory of government rather intricate and complicated, whereby no taxes would be collected, there would be no profits, and nobody would need money. The contemporary annals say that nobody ever would dare put it into effect because the man had no practical knowledge at all. He was a dreamer and a theorist.

IV. The Nine Classics

The sacred literature of the Chinese philosophy is rather interesting and contains unusual volumes. The five books Confucius himself edited five of the nine books. The Book of History is a collection of state papers, speeches of early rulers and similar governmental documents. The Book of Poetry has 305 pieces of early Chinese poetry, odes, ballads. Some are as early as 1800 B.C.E.; others are as late as 600 C.E. Thirdly, there is the Book of Changes, which is a very fanciful system of philosophy based on certain diagrams which were

supposed to have been discovered scratched on the back of a certain sacred turtle some several thousand years in the past. It is a rather mystical type of work, similar in nature to our own Zohar and mystical philosophers. It is said that Confucius studied this particular Book of Changes so thoroughly that the leather strap around the book which held the bamboo binding broke three times during the course of his study of it. The Book of Rites contains all of the complicated Chinese ceremonials. Lastly, there is the book called Spring and Autumn (or The Annals of Lu). Confucius wrote it himself and it is a little history of his own native state of Shantung, or the smaller county of Lu where he was born. There is no reasonable explanation of why a localized history should have been canonized in the sacred literature other than the fact that Confucius had a personal interest in it, and sponsored it.

The other four books with which he had no direct connection were done after him by his disciples and others.

^{is}
"The Analects of Confucius", the most popularly known, in which have been included many of the sayings and the parables and the conversations of the great sage with his disciples. This is the chief source-book for descriptive details of the Master. The second volume is called "The Great Learning," in which are additional sayings, with some commentary, and also a politico-moral philosophy intended for the guidance of the ruler. Thirdly, there is "The Doctrine of The Mean," which is a short pamphlet containing a discussion of the attributes of the human mind--a psychological discourse. And, fourthly, and lastly, there is "The Book Of Mencius." Mencius was the greatest of Confucius' successors, some 300 years later. In this book, he commented

upon Confucius' ideas concerning the qualities of a righteous ruler, also offering his own opinions and analysis as to the essentials of how a state should be properly governed.

These Nine Classics are the most important of all the literature of China, being these are the ones which bear either the direct imprint of Confucius himself or which concern his teachings and ideas.

V. The Virtues and Morals

There are many words and concepts which figure importantly as ribs and bones in framing the outline of Confucian morality, but we shall deal with only six of these which might be called the lowest common denominators--the sine qua non. The first and the greatest, the most important and that upon which the entire structure of a state must be based or the state will be an immoral dictatorship--the first quality, the first virtue is jen, which means love or benevolence. The supreme virtue among all moral values, this benevolence ranges from good thoughts to good deeds to universal love for everyone--anything which can be subsumed under the category love or benevolence.

The next most important is called i, which is a rigid concept of duty. That which is right to do--duty towards one's neighbor, toward one's family, loyalty to the state, justice to all mankind--is the beholden obligation of every moral being.

Chih means knowledge or perception or understanding or experience or wisdom or insight. The concept that it is essential to live intelligently if one is to live virtuously represents a high stage of civilization. The fourth virtue is called hsin which means truth. Truth involves sincerity, confidence, reliability, and fidelity. It is interesting to

observe that the written character, the Chinese ideograph for this term hsin is a picture of a man and next to it the drawing for word. Thus the idea of hsin or sincerity connotes a man keeping his word.

Next is li. Li means politeness, propriety, performing the right ceremonies, observing the right reverence, the being friendly and handling oneself delicately in relation to others. Propriety and good manners are indispensable in Chinese thought and the lack of these qualities in western living is a shocking denial of the moral virtue of li.

The sixth, and last, is called hsiao and it means simply filial piety. Filial piety is expressed in obedience. In China one obeys. Hsiao is expressed in five basic relationships, as between the emperor and the subject; between the father and the son; the older brother and the younger brother; the older friends and the younger friend; the master and the servant. In all cases, the junior is subordinate to the senior, shows him respect and deference, is guided by his decisions. Hsiao is a virtue which is to be studiously practiced and observed and never to be neglected.

VI. Good Government and Good Men

Knowing then, what the six outstanding virtues are--love, duty, knowledge, sincerity, politeness, obedience--we come to the nub of the Confucian idea of the organization of society and we can understand Confucius' theories of government which he tried unsuccessfully to put into practice. In place of political authority, control, strong central despotism; in place of forced legislation; in place of conquering people and imposing a superior will upon them; in short, instead of running a government as a police state, which they were experiencing in China

at that time, as in our own day, what Confucius wanted was a government run on the basis of moral virtues just designated. He wanted the rulers to follow those virtues, and he wanted the people to live by them. He therefore offered a philosophy of government involving ethics, and he formulated an ethical code for men and ruler alike. He recognized the moral law as the basis of the social order and he believed that, since man by nature was good, therefore, through obedience to the moral law, a man would not only retain his goodness, but could make his goodness emanate from him in ever expanding circles of influence so that all people around him would be affected, even the ruler of the state, by the practice of these virtues.

The ideal man then, practicing all of the six and more virtues would create the ideal state. To say that these theories of government failed in terms of actual practice is not necessarily to say that the theory was wrong, but rather as we prefer to believe and as Confucius' disciples preferred to believe, the theories were right but that the master was not adept at putting them into practice. He was no administrator.

VII. Ancestor Worship

It was said above that the Chinese religion has two strands: nature worship and ancestor worship. We are now ready for the latter.

Confucius, believing himself transmitter, not an originator, had great faith in the ancients whose ideas he transmitted. All Chinese have tremendous respect for the dead. The pattern of ancestor worship is universal all through China, or at least in all Chinese homes where there is any respect at all for ancient tradition. In every home of tradition there is a small

shrine or cabinet, or, if the home is a well-situated household, economically, there might even be a separate room set aside for the purpose. If it is a poor household, economically, there might not even be a cabinet but simply some papers on the wall. Usually there is a shrine or a small cabinet which contains wooden tablets upon which are drawn the names of the ancestors of the family who have departed. When a person dies, his name is placed upon this tablet, the tablet is placed in the cabinet, and there it becomes an object of worship and reverence on the part of the whole family.

When the father of a family dies, his tablet is placed inside of the cabinet, and the tablet of the great, great grandfather is removed and placed in a storage room. No tablets are ever destroyed. The tablet of the founder of the family remains in the shrine permanently. The theory is that there should never be more than five generations in the cabinet at any one time so that when the father dies and his tablet is enshrined, the great, great grandfather, having served his time, is then taken out and his tablet is stored away. Parenthetically, there is an old Chinese proverb which refers not only to five generations in death in the cabinets, but five generations of the living in one courtyard. This aspect of close tribal unity and close living together in one household is the desirable objective of Chinese family life.

Every day, the mother of the family places flowers and a small amount of food before this cabinet in which the tablets are kept, and the father burns once a day the incense of remembrance, as a remembrance of the ancestors contained therein. He lights three sticks of this incense. He holds them in his hands high

above his head, and he places them in a candle burner. Then each member of the family, from the tiniest child, bows three times before the cabinet and at each bow, touches his forehead to the floor three times. Thus there is a process of "three bows and nine knockings", and this process of the burning of the incense and "three bows and nine knockings" before the shrine of the ancestors is called in Chinese "a kowtow."

The dead are buried in mounds in the family land, never any large public cemeteries. Every Chinese owns enough of a piece of land so that he buries his dead in it even if it is not sufficient to serve any other purpose. The spirits are always considered to remain right there at the place of burial. The family graves must never be neglected, and therefore, the tendency among Chinese families is that they remain rooted where they are born because there is always some dead ancestor who has been buried there and whom one is not allowed to desert.

The world of the living and the dead is one world. There is a close inter-connection. Ancestors are honored with special feasts in front of this cabinet on the occasion of the anniversaries of their birth or their death. All the ancestors are remembered in all family festivities. When a wedding is held and speeches are made, speeches are made to the ancestors as well who are not there. The ancestors are informed about all family events and they are consulted in times of anxiety or distress.

And the reason for all of this is that there is no concept of heaven or hell in the Confucian system. There is no belief that the soul of the ancestor has departed to receive either reward or punishment. There is no reward or punishment. And there is no question of not worshipping a particular ancestor

because he happened to have been bad. He could have been the worst scoundrel in existence and still merits the same reverence and devotion which the most pious and devoted ancestor receives. Thus, not having any belief that the spirits depart, this ancestor tie-up with the living becomes extremely close and extremely important in the life of the average Chinese.

VIII. Summation

Everything which has been discussed heretofore might very well be construed as advantageous, and would constitute a positive report: the emphasis on a moral law and a moral code; the emphasis on rulers of governments being subject to the same moral code; the emphasis on moral virtues, benevolence, sincerity, piety, good manners; the emphasis on reverence of and respect for ancestors. All of these aspects of Confucian philosophy are to be considered meritorious, excellent and commendable. There are weaknesses in the system, however, which should also be mentioned in passing.

a. Confucius was an insensitive agnostic, and did not even attempt to discuss, let alone try to solve, the whys and wherefores of man's existence. He wasn't interested in the purpose of where man was going or where destiny was taking the universe. Those questions did not concern him. He was simple, non-speculative, even childish in regard to things spiritual. He dealt exclusively with morals, politics, ethics, matters of life on this earth.

b. There is in his system a lack of enthusiastic, inner-dynamic. There is a rather calm, polite, formal system surrounded by many ceremonies and forms. In the Book of Rites, he even suggests the form of how one should lie in bed. All of this

is carefully outlined and yet it seems to be rather lifeless, rather formalized and stylized. There is no crusading zeal, there is no dynamism in the whole Confucian system.

c. There is no provision in his system for change or growth, or expansion. He simply is trying to create a perfect harmonious balance between the ruler and the ruled, and in modern terms we would say, therefore, that he would be attempting to build up a status quo and then preserve it rockfast, solid, no change. He held that inequalities of lot were proper and morally defensible. Men were not born equal, thus one was not morally obligated to fight for change in status for those low on the scale. Therefore, modernistic concepts of equalizing opportunities for people, of making equal facilities available to people--the whole business now taking place in Oklahoma at the university where there is the attempt to break down the racial segregation--none of that would interest Confucius.

d. There is a lack in his program of any consideration for the lower classes or for women who were assigned a permanently inferior place, and the reason for that is that he was concerned primarily with aristocrats and scholars.

These four deficiencies or weaknesses are not critical enough to undermine and destroy the basic goodness and the essential worthwhileness of the philosophical concepts which he built up.

There are today 250,000,000 Chinese living by these concepts. That is equal to the number of Protestants in the entire world. The tremendous group of people living by this code, believing profoundly in this Yang and Yin inter-action, prodded by Confucian teaching to find the moral way, constitutes one of the greatest bulks of population in the world today. In evaluating

the worthwhileness of the Confucian system, it seems to be agreed among the students of world religion that if it were possible for some able administrator to put these so-called wild theories into effect that much great goodness could be done in the world. Much great goodness has been done for the Chinese people. They are among the most civilized people in the world today. Let it not be forgotten that this is in large measure due to the influence of that great man who lived 2500 years ago.



Friday, Jan. 30, 1948

Lecture

"GREAT LIVING RELIGIONS"

"The Way of Confucius"

1. Chinese Characteristics (according to Achen)

- a.) Chinese are pacifists - no disposition for war - professional soldier of low estate - Confucius suggested a precautionary military training, but maintained that militarism (a standing army) was contrary to benevolence.
- b.) Chinese are practical, yet not utilitarian. They have invented practical things (gunpowder, paper, mariner's compass) but have little concern over the use of the things invented.
- c.) Chinese are agnostics. They never discuss very much about God. Agnosticism is not result of any intellectual revolution or kicking over the traces or modern cynicism (as of a proletariat). Agnosticism, like pacifism, seems to be part of the general temper - part of the characteristic conservatism - the sheer inertia and indisposition to advance.
- d.) Chinese are unemotional nerveless quietists. They seem to have immunity to all stress and strain. Do not crack or become hysterical.

Yet they do have an outlet for their emotions (2.)
through aesthetics. Music, poetry and the fine
arts have flourished to high degree. Confucius
emphasized that music could be an aid to good
government by soothing and inspiring the leaders.
The Chinese, in fact, may be called aesthetic
rather than religious, for their religion provides
them with no emotional release.

b.) Chinese possess high moral character.

Remarkable degree of honesty, chastity, good
manners. This morality has as great a
hold on them as any religion could.

2. Yang and Yin

Chinese religion consists of two major aspects, interwoven, nature-worship and ancestor-worship. We will hold the latter for discussion until later.

Nature-worship began with The Sky and "Father Sky" has never become subordinated to anything else. In 12th cent. A.D. a philosopher (Chu Hsi) said "Heaven is God and God is Heaven." Heaven is supreme as father, governor, and pattern of mankind. Heaven controls the movement of sun, moon and stars; regulates the seasons and brings succession of night and day; it is called Shang-ti, The Ruler above.

For centuries, up till the revolution of 1911, the Chinese Emperor (called the "son of Heaven") conducted the annual worship at the white marble Altar of Heaven in the capital at Peking, at the winter solstice (22 Dec.). With the passing of the shortest day in the year, the sun would come once more into ascendancy.

Altar has series of 3 terraces, approached by 4 sets of stairs from 4 points of compass. From center of upper terrace, nothing is visible but over-arching sky. No temple walls to shut men in, but open readiness to receive benedictions of Heaven above.

Next to Heaven, Earth was held in highest regard. From 1000 B.C.E., worship of Earth occupied equal place with that of Heaven. Spirits of mountains, rivers and seas, earth and crops held place in Earth-worship.

This interesting dualism establishes the two principles through whose interaction all things have evolved. This dualism is known as the Yang-Yin Theory:

Yang -	heavenly, active, aggressive principle (male)
Yin -	earthly, passive, receptive " (female)

In inanimate nature:

yang -	operates as -	sun, light, heat, growth, etc.
yin -	"	moon, darkness, cold, decay, etc.

In moral realm:

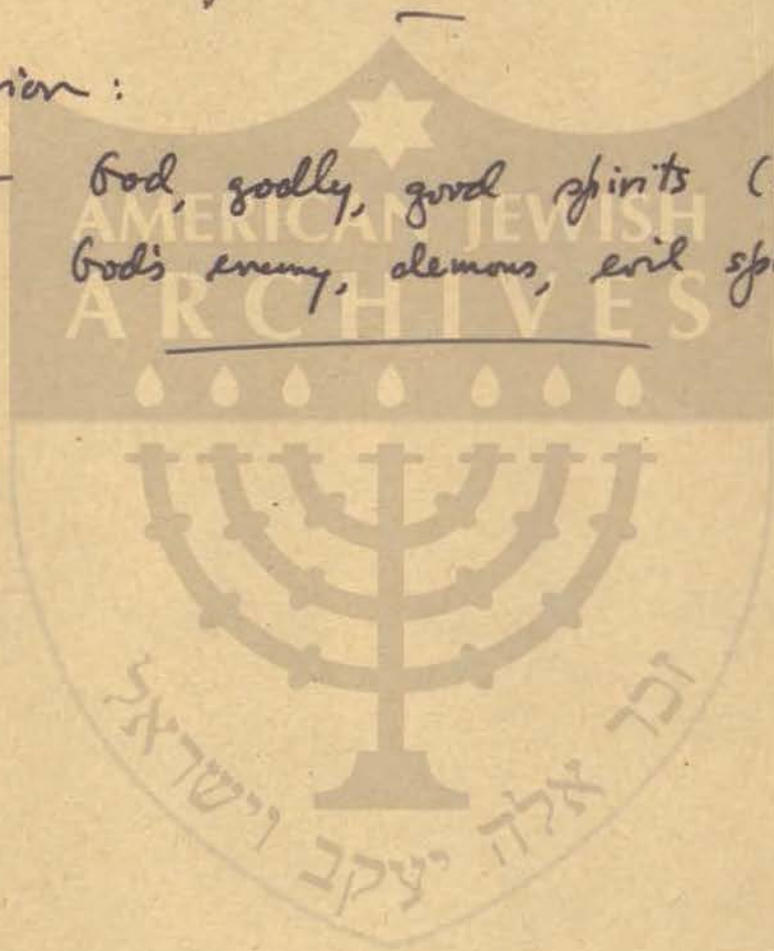
yang - good ; yin - evil

Each person has two natures, which conflict in life and separate in death.

In religion:

yang - God, godly, good spirits (shen)

yin - God's enemy, demons, evil spirits (Kuei)



3. Life of Confucius

(6.)

a. Humble Estimate of himself

He claimed to be only "a transmitter, not an originator". He frankly confessed certain deficiencies, such as not being able to put his wisdom into practice, not being able to avoid wine, etc. He confessed falling short of his own notion of an ideal man.

b. Later Judgment

He was given increasingly official recognition, raised higher & higher by government, until in 1070 he was raised to full rank of emperor and in 1906 he was raised to rank of co-assessor with the deities of Heaven & Earth.

c. Facts of life (551-479 B.C.E) (72 yrs.)

(1) Youth (1-21)

Born in Shantung, at time of great anarchy. Father very old military leader, died when boy was 3. Boy worked hard, in poverty, to help family. Took civil service job, as revenue clerk, at 17, married at 19. One son - one daughter

(2) ~~Adolescence~~ Successful Teacher (22-50)

While still state official, opened his home as school, took pupils - gave instruction in history, politics, government, etc.

At 35 gave up state job, to spend next 15 years in study & research. Separated from his wife. Concentrated on music.

(3) High Official (51-55)

Came back into govt, probably under challenge to put his political ideas into practice. Became chief justice of state - but his administration came to grief. Why? Was someone jealous? Were his theories wrong? Or was he an impractical administrator?

He was exiled - went to neighboring state - tried out his program again - was even less successful - and withdrew from practical government into preaching.

(4) Itinerant preacher (55-68)

Wandered around preaching his ideas of social reform; retained his confidence that

(8)
his ideas were right; left enthusiastically
his disciples to fight for reforms; was almost
assassinated; was destitute much of this period;
continued to strive to put across his ideas.

(5) Final Literary Labors (68-72)

was recalled to his native state, there
to complete the editing of 5 of the Classics.

He died with regret that no ruler had
ever put into effect his system of government.

4. The Nine Classics

(9.)

The "Five"

1. Book of History (2000-700 B.C.E.)
collection of state papers; speeches
of early rulers; etc.
2. Book of Poetry 305 pieces, some very
early (1000 B.C.E.), others as late as 600 B.C.E.
Assorted songs, odes and ballads.
3. Book of Changes - a fanciful system of
philosophy, based on certain Diagrams. Rather
mystical. Confucius studied this book so
much, it is said, that leather straps around
bamboo broke 3 times.
4. Book of Rites - rules for all ceremonies
5. Spring & Autumn (Annals of Lu)
History of state of Lu (Confucius' birthplace)
from 722-481 B.C.E., written by Conf. himself.

The "Four"

1. The Analects of Confucius - collection of sayings of Con. and conversations between self and disciples. Chief source-book for descriptive details of Confucius.
2. The Great Learning - some sayings and commentary. Also a politico-moral philosophy, intended for guidance of ruler.
3. The Doctrine of The Mean - discussion of the attributes of the human mind.
4. Book of Mencius - greatest of Confucius' successors, died 289 B.C.E. Comments upon proper qualities of righteous ruler, lays down essentials of properly governed state, etc.

These 4 classics, all bearing imprint of Confucius, are most important of vast literature of China.

5. The Virtues and Morals

jen - Love, Benevolence - The supreme virtue among moral values, ranging from good Thoughts to universal love.

i - Duty, That which is right to do. duty toward one's neighbor, loyalty to rulers & the state, faithfulness to one's family and justice to mankind.

chih - Knowledge, perception, understanding, experience, wisdom, insight

hsin - truth, sincerity, confidence, reliability, fidelity, belief. Character for "hsin" is composed of "man" and "word" = a man keeping his word.

li - politeness, propriety, ceremony, reverence, conduct, inner dignity

hsiao - filial piety, expressed in obedience

1. emperor - subject
2. father - son
3. elder brother - younger brother
4. master - servant
5. friend - friend

6. Good Government and Good Men

Knowing what the virtues are, then, we can understand Confucius' theories of government, which he tried unsuccessfully to put into practice.

In place of political authority and control, of conquest and legislation, and all the trappings of a power state; he offered a philosophy of politics and ethics. He formulated an ethical code for men & rulers alike. He recognized the moral law as the basis of the social order.

He believed that man by nature was good, that through obedience to the moral law man retains his goodness, and that through self-development men effect the control & welfare of the family, community & state.

The Ideal Man, practicing the virtues of love, duty, wisdom, truth, propriety and obedience, could create the ideal state.

7. Ancestor-Worship

(13.)

Said at beginning that Chinese religion had two strands, nature-worship & ancestor-worship. Latter was postponed until now.

Confucius, believing himself a transmitter, not an originator, had great belief in the ancients whose ideas he transmitted. All Chinese have tremendous respect for the dead.

In every home of tradition there is a shrine containing tablets with names of family dead. When the father dies, his tablet is placed in shrine, and great great grandfathers is removed & placed in storage room. Tablet of founder of family remains in shrine permanently. Thus 5 generations of tablets always kept in shrine. And there is proverb about "five generations in one courtyard."

Every day the mother places flowers and food on an altar in front of the tablets and the father burns remembrance incense. He lights 3 sticks of incense, holds them in both hands high above his head, and places them in a burner. Each member of the family kneels 3 times and each time bows his head to the ground 3 times. This "3 kneeling and 9 knockings" is called a Kow-tow.

The world of the living and world of the dead are one. They honor their ancestors with special feasts on anniversaries of birth and death; they remember them in all family festivities; inform them of all family events; and consult them in time of anxiety or distress.

The Chinese bury their dead in mounds on the family land, where the spirits always remain. The family graves must never be neglected. Thus families remain rooted where born.

There is no conception of heaven or hell in Confucian religion. Merely that the ancestors remain near-by - neither rewarded nor punished for the kind of lives they lived.

8. Weaknesses of Confucianism

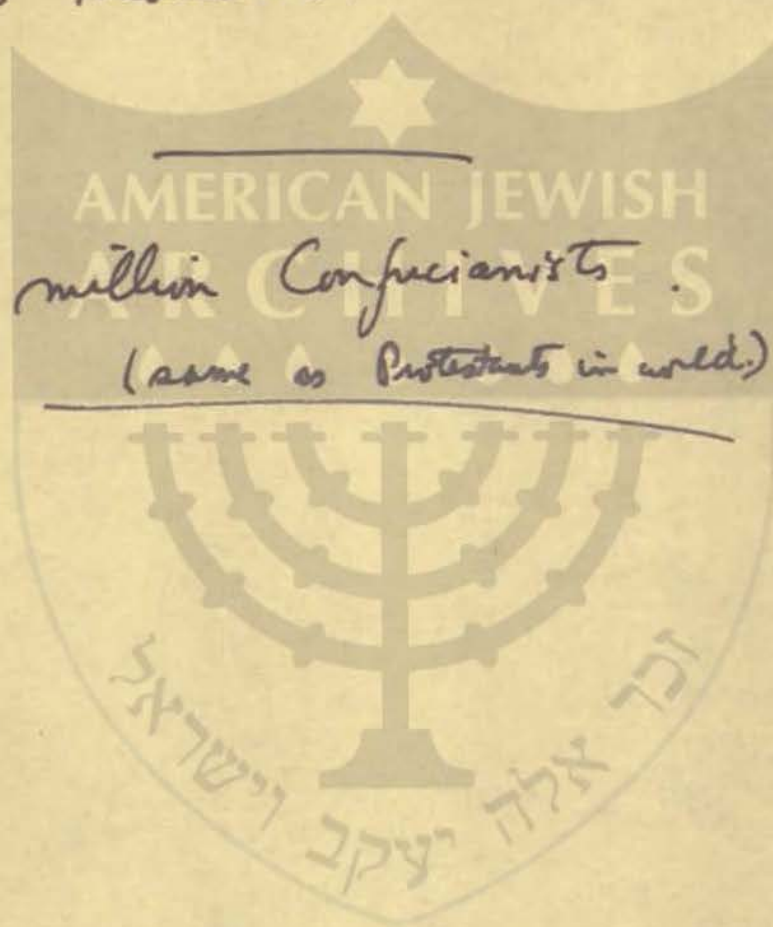
- a.) He was insensitive agnostic - did not attempt to discuss or solve the why and wherefore of men's existence. He was simple, non-speculative, and even childish in re things spiritual. He dealt almost ~~exclusively~~ exclusively with things mundane.
- b.) There is a lack of enthusiastic, inner dynamic - his system rather polite and formal (even regulated posture in bed), surrounded by excessive ceremonies & forms, but no crusading zeal.
- c.) No provision in his system for change; simply tried to create a perfect harmonious balance between ruler and ruled. Thus, in modern terms, did not try to alter status quo, but quite contrary. He held that inequalities of lot have proper basis in moral law.

d.) Lack of any programme for lower classes,
or for women, who were assigned inferior
position. Concerned primarily with aristocrats
and scholars.

e.) Too Theoretical.

250

million Confucianists.
(same as Protestants in world.)



Lecture February 27, 1948

THE HINDU WAY

This evening's lecture is the fourth in the series on "Great Living Religions" and deals with the religion of Hinduism--the religion of the people who live on the great subcontinent of India. And of the 400 millions who live on that subcontinent, there are perhaps 275 million who profess the religion of Hinduism. There are some 90 million who have become converted to Mohammedanism in the recent centuries and the other few millions are divided among various other sects.

In India, in general, religion has a more important place in life than in any other country in the world. One reason for the importance of religion in India may be that the people have less of other things to give color and purpose to their lives. Two-thirds of the people of India are so poor that they are not able to feed or to clothe or to shelter themselves adequately. This is to say nothing of obviously of enjoying even the simplest pleasures in life so that the temple and the shrine ^{are} ~~is~~ the center of all personal and social life. But there are more positive reasons why the religious spirit has permeated the entire existence of the Indian people.

And here we come to the first point which is on the outline that all of you have--the sacredness of life. To the Indian there is no separation between the outer world of material things and the inner world of the spirit. The body is only a cloak which covers the spirit which is the real part of man. And what is true of man is true of everything--there are spirits everywhere, and everything is part of the infinite spirit so that all life is one and all life is sacred. This is the kernel of Hindu thought. This universal spirit of which everything is a

part is called Brahman, the neuter form. We will hear that word again in the term Brahma which is the masculine and in the term Brahmin which refers to certain individuals of a particular class. But the term Brahman, the neuter, refers to the infinite spirit or the all-encompassing soul of which everything is a part and which is in the deepest part of everything. This is difficult to understand, and so has been explained in an ancient parable where a boy once asked his father to define how Brahman could permeate everything. The father told him to put some salt in water and then to bring it to him the next day. When the boy brought it to him the father said "Where is the salt?" The boy could not see it. Then the father told him to taste of the water, and it was salty through and through. "So, my son," the father said, "you do not see Brahman, but it is in all it is within your body as the salt has permeated the water." And because the Hindu believes that Brahman is in every living thing, he believes that all life is sacred and so to kill even the smallest insect is wrong. Animals deserve gentleness and care, and when one walks upon the sandy path, one utters a prayer asking for forgiveness because one's foot has inadvertently crushed out the life of some microscopic insect. This philosophy is called Ahimsah which means harmlessness--namely, to inflict no injury because the ancient proverb says "He who cannot make alive, he who cannot bring back to life may not slay." Would that we followed such a philosophical precept. And so, for example, take but one of many, the cow as an animal is sacred in India, is never slaughtered even at times of most desperate famine when the emaciated animals could give beef to the people, and the cow wanders freely where it will about the countryside and even along city streets. No traffic policeman has ever been seen to stop automobiles more suddenly

than has a stray cow which wanders across abusy metropolitan thoroughfare. The cow is also a symbol of motherhood and many of the simple people of the land still believe that worship of the cow is one way to insure the birth of male children. With this philosophy then that all things are sacred we come to the second point on the outline which are the Deities of Hinduism.

Brahma, and here it is in the masculine form, Vishnu and Shiva. There are thousands upon thousands of gods in India, each one presiding over a different locality or over a different object in nature, and each one has his idol. For a festival, for example, in honor of a particular god, a family usually makes a clay image, then invites the god to come and enter that image, and when the festival is over and the image has served its purpose as a temporary residence for the god, the image is then thrown into the river or into the temple tank so that it may not be defiled in the future.

~~Vishnu and~~

Vishnu and Shiva. Sometimes the three are represented by one body with three heads and six arms. And I am sure you have all seen that figure. It is to indicate that while there may be three separate aspects, they are all part of one deity. Brahma is the creator god; the creator and the father of all things. Vishnu is the preserver; the one who keeps the world going. While the third, Shiva, is the destroyer; who brings the old to an end in order that the new may be born. Vishnu, the preserver, has come to earth from time to time in the course of his existence and lived among men in earthly form in the

form of two great heroes who also became gods named Krishma and Rhama. To get back to Brahma--Brahma, the father god of nature, the creator, is actually only a philosophical concept in Hindu life. He is not a god close to the people. Having little bearing upon the practical affairs of men, he has actually in practical terms passed out of sight so that in all India today Brahma has only approximately half a dozen temples erected for his worship. He has become one of the so-called high gods, to whom worship is no longer paid. Therefore, it is the other two -- Vishnu and Shiva who are the popular gods of the people. And all Hindus are divided into two sects who worship either one or the other of these. As I said before, Vishnu has two earthly manifestations called Avataras. These, or this doctrine of the Avatara, is highly important in the development of Hinduism because it brought god down to man just as in Christianity, one of the trinity of gods was brought down close to man, and it is presumed, to have walked upon earth in human form so that man might understand his closeness. The two earthly manifestations of Vishnu are, as I said, Krishna, who appeared once as a sort of warrior priest and who appeared again many centuries later as a cowherd, a very lovely, musical, very amorous boyish god who played an instrument and dallied with the maidens who also kept the cows and, in general, enjoyed a very lovely and lyrical existence upon earth.

Of the other one beside Krishna, there was the Rummah and Rummah has approximately 50 million worshippers--Rhamah(?) being a warrior and a leader of strength. And those two, Rhamah and Krishna comprise perhaps 150 million worshippers of Vishnu--one great sect of the Hindu religion. The others worship Shiva, and the worship of Shiva, the destroyer god, has two sides to it. A very high exalted, noble worship called the right hand worship

where Shiva is worshipped as the mother ~~of~~ god because Shiva is the god of reproduction, and in the right hand worship, there is an exaltation of womanhood, their high ideals and noble aspirations, and the right hand worship of Shiva is indeed one of the finest forms of Hindu denominationalism.

The left hand worship of Shiva, on the other hand, is something almost ugly, sinister, quite indecent in most of its manifestations. Shiva, being the god of reproduction, has at various of her shrines, particularly the Shrine of the Black Holly, a certain black death goddess manifestation of Shiva, has actually indecent orgiastic rituals which take place at the altar performed in her name. At one of the main temples of the Black Kali(?) called Kaligot, near Calcutta, there is bloody sacrifice once a long time ago human--today, animal--where the blood is spattered, thrown upon the altar and often thrown over the temple prostitutes who are performing actual, not symbolical, intercourse during the ritual of the Black Goddess. But then, with that amazing heterodoxy which marks all the gods of India, Shiva, as well as being worshipped in this most materialistic, orgiastic sense, is also worshipped as a god of the aesthetic, if you can imagine that dualism. In the form of Mahayogi, Shiva is worshipped by thousands and even millions of Indians who have renounced the world and have become holy men Sadus and Yogi men, whose only pursuit is religion and they are followers of Shiva, the great aesthetic. These include the severest types of penitence and religious flagellance--forms which you have seen characterized, I am sure, but forms of self-immolation which are very important to the millions of Indian holy men who practice them. The men who walk on sandals of thorns, the men who lie on blankets of

iron spikes, the men who sit and surround themselves by the five terrible fires--four fires burning around them and the fifth, the fire of the hot sun burning down upon them and often burning out their very eyeballs as they sit in a form of aestheticism and rigid meditation. All of these worship Shiva, the Mahayogi, the great aesthetic

There are the scriptures of the Hindu religion, and I have listed but two--the Vedas and the Upanishads--there are actually five great scriptures in Hinduism, and the sacred literature is stretched over a very long period of time representing actually several different periods in the development and the evolution of the religion as it grew higher and higher. The Vedas are the earliest forms--they were written between 2,000 and 1,000 B.C.E. which would make them anywhere from 2 to 3,000 years old today. Of the four Vedas, the most important is the Rig Vedas--Vedas meaning a book of knowledge. And the Rid Vedas means the book of verses or psalms. The Rig Vedas has a collection of 1028 lyrics about ten times as many as are in the Hebrew psalm book. But they are the same ~~xxx~~ type of psalms--prayer and praise ~~xxx~~ to a divinity above, in the case of the Vedas because they were written so early in the history of mankind in general. All of the deities are nature deities and so all of the prayers and the psalms are nature psalms with animistic tendencies. They give praise to 76 different objects, ranging all the way from smooth white rocks to trees, to mountains, to all the objects of the flowers in the fields. And the Rig Vedas bears the message that salvation is to be arrived at through the recitation of all of these 1028 lyrical psalms.

Next in development after the Vedas are a series of books called the Brahmanas, and they're important for us only because they set down all the rules, the minute details of the rules of sacrifice. ^{And} Sacrifice, according to the Brahmana conception involves no motive, no purity of heart, no high sincerity at all but the sacrifice, in order to be effective, has to be performed properly. That is all. If you cut the animal and spatter the blood and do this with the entrails and do that with the fur, etc. etc., you will reach salvation through proper manipulation of sacrificial items.

The third in the great scriptures are the Upanishads which I have listed on the outline. And the Upanishads are philosophical works. They mean in English seances, and they are devoted to philosophical speculation wherein even youths and women are allowed to participate. In the previous two, you remember, it was salvation through prayer; in the second one it was salvation through sacrifice; in the third, the Upanishads, there is actually speculation as to the nature of Brahman himself, what is god-like and all similar questions.

The fourth great scripture was called the laws of Manu and this is a legalistic book written about 250 B.C.E. which contain all the laws in regard to the social institutions and the ^{and} commendments, the prohibitions for daily living. The law book of Manu would be comparable ⁱⁿ ~~to~~ Hebrew tradition, for example, to the Shulchanoruh, or any book, a code of law which sets down what you may do and what you may not do in regard to food, dress, all of the problems of daily living.

And the fifth~~m~~ and the last of the great Hindu scriptures is perhaps the most familiar to us in the western world. It is called the Bagivatgita. The Bagivatgita has been

translated into English under the title of "The Celestial Song". It has been published in many very beautiful editions with excellent illustrations. It was translated by an Englishman in the 18th century. The Bagivatgita/^{is} simply a great, epic poem with the chief speaker in the poem being the god, Krishna who takes the role of a charioteer, and who discusses many great philosophic questions and who also exemplifies the heroic spirit of the Indian people. The main feature of the Bagivatgita is the new formulation of religion in terms of Behatki which means devotion to god. You remember that we had salvation through prayer, through sacrifice, through philosophical speculation through the performance of all laws and proper conduct, and in the fifth one, the Bagivatgita, we have salvation through personal devotion to a personal god. And this great poem was written exactly at the year 1 C. E., ⁱⁿ ~~at~~ the beginning of the first century where, at that point also, the Christian notion was operating thousands of miles away, that by personal devotion to the Saviour and the Messiah, man could reach salvation. So that in the same century, these two ideas were propelled into the world--one over in the Mediterranean, ^{and} the other on the Indian Ocean.

Item #4 on the outline is birth, marriage, death, and actually could be entitled the cycle of life. In the Lawbook of Manu is outlined the four stages of life--one begins as a youthful student; one then becomes a married householder, having given birth to a son who reaches the age of 12 or 14, old enough to earn his living and support the family; the man then enters into the third stage of his life where he becomes a retired hermit, and he leaves the communal life and goes into the forests and becomes a holy dweller; and then after that stage

is over, the fourth and final stage is that of a religious travelling mendicant--a travelling beggar, a holy man, a Susayune whose appearance is always greeted with great delight by any village which he chooses to honor. These four stages of life are perhaps appealing in this complex day of ours, where having had a son of 14, one can then retire to the forests and become a hermit.

went that way. As far as the item of birth is concerned, sons were preferred in ~~in~~ infinitely over daughters. For only a son could save his father's soul after death. The most significant occasion in the life of a boy was when he reached a certain age, usually between 7 and 12, perhaps the age of puberty, which comes earlier in the orient than it does in the occident--when the boy was invested, if he were a member of one of the three upper castes, which we shall describe in a moment--the boy is invested with a ~~x~~ sacred cord in a most impressive ceremony, his head is ~~xxxx~~ shaved leaving but a topknot, ~~x~~ the cord is slipped over his neck, his Guru, his teacher, then whispers to him a new name which is known only to the boy, to the Guru and to Brahma; and then the two, the boy and his teacher, wrap themselves in prayer shawls quite similar to the ^{talith, the} talis of the Hebrew people, and commune with one another wrapped underneath these prayer shawls as the boy is commanded to assume the responsibilities of a man in Hindu life. And from that point on when he receives the sacred cord which he wears close to his body until the day he dies. The boy is considered to be ~~a~~ man, eats with the men, not with the women, and is allowed to have full participation in religious

life. A girl-child is treated quite differently. A girl-child is born to fulfill only one thing--namely, her role in life; and her earliest prayer--the one which is taught to her when she is an infant first able to talk is this: Make me a good wife, give me a good husband, and may he live long and may we have many sons. She is taught this from the age of 2 or 3. She is taught to prepare the food correctly and how to serve her husband. She is taught how to handle and how to worship the cow, and she is taught how to pray in the special spring festival for women. Marriage, on the outline the second point, marriage is one of the most unusual institutions in the Hindu religion. The Hindu scriptures state specifically that there is no heaven, no heaven whatsoever, for the parents of an unmarried girl, and therefore, there are no unmarried women in India except widows. Marriage is arranged in a frenzied state of excitement quite early in the life of children--arranged usually by a go-between identical with the shotgun in medieval Jewish life--the couple to be married very often never meet each other. Certainly they are brought to the courtyard, the marriage courtyard, each one led in heavily veiled the man as well as the woman, they are tied together by a silk scarf, they walk around the sacred fire seven times, they pour melted butter into the fire while the priest recites the sacred texts, and after they have walked around the seventh time which is also interesting because in orthodox Jewish ceremonies, the bride walks around the groom seven times under the marriage canopy, the marriage is then considered to be completed, and in some districts of India, after the marriage service is over, the bride's mother will bring a plate of food which the bride and the groom will eat together, and it will be

their first and their last meal which they ever have together because men and women do not eat together.

The only fear that the woman has is that she may either have no sons or that her husband may die before she does, and here is the reason why that is a horrible tragedy. If that happens, she is not allowed to remarry; and her only hope is that she may die herself very quickly so that perhaps she may become her husband's wife again when they are reborn in the next life. Child marriage is therefore very common due to this haste which is motivated by fear that the girl will be unmarried. Thousands of these child marriages are actually consummated with the deplorable physical and moral results which can be contemplated. This custom in a land of high mortality rate has produced countless hundreds of thousands of little tiny widows and widowers. They boy may marry again and usually does. But the poor little girl has a sad and suffering story. She is held responsible by religion for the death of her husband, and as a very criminal, her hair is cut off, her ornaments are taken away, she is dressed in a coarse ~~gown~~ garment, and she becomes the drudge of her family. Since she may not remarry, the most commendable thing for the little widow to do to avoid a whole lifetime of misery is to mount the funeral pyre and be burned to death when her husband's body is cremated. This horrible custom, called sati or suti, was carried out many thousands of times until it was stopped by the British in 1829. Today there are schools where these little girls can become nuns or teachers or nurses; and today there is a movement on foot which would permit them to remarry under the spirit of the new reforms which are taking place in India.

The third item under point four -- the matter of death -- burial in the Hindu religion is by burning, cremation,

preferably before sundown of the very day. The crematory is called a Ghat--the word is spelled in the outline--and consists of a burning ground near a river or a stream. The sons of the deceased lay the logs in order and build a pyre and place the body upon it and the eldest son throws a brand of sacred coal or ember to ignite the pyre.

The chief mourners gather the ashes and throw them into the river. Ghandi was thus burned on a pile of sandalwood logs with some 400 pounds of melted butter called gi which was poured over the funeral pyre to assist the fire in burning more smoothly and more quickly. And the next day his ashes were poured on the Ganges River and all the holy rivers of India with Naru standing there putting flower petals into the smoking embers.

As far as the next point is concerned, number five, worship, both at home and at ~~xx~~ shrines, the shrines are everywhere in India, and there is a very interesting form of home worship which I am afraid we shall have to avoid and overlook because the time is running out.

Item number six--pilgrimages is something which should not be overlooked. Pilgrimages are very important in the Hindu religion, and every orthodox Hindu wants to make at least one pilgrimage before he dies to at least one of the sacred places of his holy land. The city of Benares, on the outline, the city of Benares on the Ganges River is the most sacred spot of India, and so we shall see how pilgrimages are conducted there, typical of other spots. Every day pilgrims pour into the city, mostly on foot, make the rounds of the many temples, give money to the thousands of holy beggars who squat at every street saying their

prayers, and finally crowd down to the flights of stone steps which lead into the Ganges River. For $2\frac{1}{2}$ miles along the riverside on the left bank of the Ganges, there are steps leading down from the city into the water. The scene is one of indescribable confusion. Children are squealing, people are bathing, cows and goats and all sorts of animals are clambering down into the water mixing in with the people, women are there scouring their pots in holy water, ~~wa~~ other women are there washing their laundry in the holy water-- in the midst of it all, along these $2\frac{1}{2}$ miles of river front-- there are 20 of these big Ghats or burning places with constant funerals going on and ashes being strewn into the river in the midst of which are an infinite multitude, as many sometimes as a quarter of a million human beings, bathing themselves in the murky, dirty brown water of that river. According to Hindu belief, the waters have power to heal all diseases and wash away all evil, and every pilgrim carries home a jar or a vessel of Ganges water to cure any trouble which he has back in his village after the pilgrimage is completed. Benares has 1500 temples and a quarter of a million idols in all of these temples. The great golden temple that dominates the city belongs to Shiva, and at times, the high class right hand worship and at other times the indecent left hand worship is performed in that great golden temple. One must understand Benares as a Hindu does, and I say this carefully, one must understand it as a Hindu does, a place dedicated fully to religious observance; otherwise, a westerner would be offended as was Professor John Clark Archer of Yale University who wrote this sentence "One is offended by the floors bespread with sacred cowdung and holy water, at the running sores on many a pilgrim, at the foul odors of sizzling human flesh,

and at the dank dilapidation of muddy walls, but none of this apparently, is important to the Hindu pilgrim who has gone there because this has been the symbolic center of his religion for 25 centuries, and nothing which occurs there outrages his sensibilities

Point number seven on the outline is called Caste system, and this is one of the most difficult things for us ~~tax~~ as westerners, to understand. There is nothing in the world, no social institution so rigidly petrified as is the caste system of India, in which men are divided into groups, kept apart from other groups by iron walls with all sorts of regulations involving food, marriage, occupation, residence, anything you can think of is a dividing category between men of different castes, and it is absolutely impossible to bridge the gap and jump the fence from one caste to another. There are four main castes with about 3,000 subdivisions, each subdivision exclusive and distinct from the other. Caste is determined by birth and nothing else and cannot be changed. The four main castes are first and highest Brahmin, which is the priestly caste, and this is the most honored, it has been their responsibility from time immemorial to perform the religious ~~ceremonies~~ ceremonies and to teach the sacred scriptures. Today most of the Brahmin caste are not professional priests. Most of them are in other professions. They are the administrative group in India. They are the lawyers, the doctors, the runners of the railroads and the banks and that type of activity, but a Brahmin even though he may no longer be a professional priest still performs his three daily prayers, morning, noon and evening, as he is commanded and still gives part of his time to religious teaching and instruction to the other castes.

Secondly, one step lower down from the Brahmin is the

Shatriah. Shatriah is the warrior ruler class--the princes

to control men with justice.

The third caste is known as the Vishia. They are the farmers and the mercantile traders. They were the most necessary class both for food production and for the interchange of commerce. And so they were to work in the spirit of service rather than for selfish gain. You would be interested to know that Mahatmah Gandhi was a member of the Vishaa caste, the third from the highest.

Fourth is the Sudrah. They're the lowest--the laborers, the servants, the artisans, they cannot become invested with that sacred cord--therefore, they are denied the privilege of what is called the twice-born Hinduism which aids you when you are born again into your second life, but as I said while the Sudrahs are the lowest of the four castes, below them is yet another called the outcastes or the untouchables and there are in India 60 million of these untouchables, whose life is beyond all description. They do no work which anyone else can do and they do only work which everyone else refuses to do. It is in that class of untouchables that the great mass starvation takes place, the great customs of putting the baby girls out on the hillsides to die of exposure, all of the filth and the disease is concentrated in the untouchables because they are not allowed to live even in the neighborhood anywhere near one of the upper caste families. A Sudrah--a man who does have caste but of the lowest--is not allowed, for example, to cook for a Brahmin and if the shadow of a Sudrah even falls upon the food which a Brahmin is destined to eat, the food becomes unfit for consumption and is thrown away in a land where food is so desperately short.

Some men say that the caste system has been good for India since it has stabilized all social relations, has prevented trouble and minimized the possibility of revolution from below. Overwhelming testimony, however, has been brought against the caste system as being a hindrance to the country. It is so divisive and such a bar to internal unity that India will have to discard it, say her leaders today if she is to take her place among the nations of the world. Ghandi had, as one of the basic parts of his program, the outlawing of the entire caste program, particularly with reference to the untouchables and Ghandi many times did something which shocked the Hindu more than any other part of his conduct--namely, Ghandi at times deliberately flouted caste rules as a symbol of what he was trying to do to break down the barriers. He ate with, he talked with, he slept with the untouchables in order to dramatize his program, and, I know you would be happy to learn that his work bore fruit. It was just before he was assassinated. He had the deep satisfaction of seeing that the constituent assembly of the new government of India introduced, and the best experts predict, will pass a bill emancipating the untouchables for the first time in 25 or 30 centuries.

The last item on the outline is called key concepts--Karma, dharma, bhakti, and these three are simply a basic minimum skeleton out of 18 key concepts which one should really understand if one is to have a total conception of the Hindu religion. Obviously it being impossible to give the 18 we shall take these three which might give a minimum skeleton. First, karma means action or deed, and this is what it refers to. It refers to such actions or such deeds as you do in this life which will influence the type of life you have when you are reborn. Everyone is reborn.

You remember the whole effort of the Buddhist religion was to get off this wheel of birth and rebirth so that you would float off into Nirvana where you would not be constantly tortured by this transmigration. But in Hinduism, if your karma is good, you may someday, after going through a dozen cycles of birth and rebirth, you may someday come to a happy state where you will be born as some object of animal or mineral or plant life where you will have peace at last, and if your karma is bad, then you will be doomed to rebirth constantly in the most torturous forms possible. So that the average Hindu conceives of Karma as being^a sort of a fuel. As soon as the fuel burns out, then he will have peace. And if any of his deeds or actions ~~xx~~ keep the fuel constantly replenished then he will never have peace. So, for instance, karma teaches us, or teaches the Hindu, that if a man in this life, for example, was greedy then his karma would cause him to be reborn, for example, as a pig. If in this life a man were lazy, then his karma would cause him to be reborn as a tree which never has to move. If in this life, for example, a man of low caste was very devoted and faithful in his prayers, then in the next life he might be reborn as a Brahmin of the very highest caste where he would enjoy none of the disabilities. There is a very cute one which says that if a man has been unkind to his wife, karma will cause him to be reborn a woman.

which means duty. Duty, comparable if you remember, to the jen in Confucianism or comparable to that item in the middle way of Buddha called right action. Right action, duty, good conduct, proper living, that is a key concept in Hinduism.

Third and lastly, there is the concept of bhakti which refers, as I said before, to devotion. You remember that in that bagavatgita, devotion to a personal god ^{was} ~~is~~ considered to be a means of salvation.

I think before leaving the religion of Hinduism, one last word should be said about the figure of Mohandes Kamachan Ghandi, later called the Mahatmah meaning the great soul. Ghandi tried in his lifetime to do three simple things--two of them he accomplished; one he did not. He tried first of all to emancipate his people from the British. That he succeeded in doing. He tried secondly to break the caste and especially the stigma of the untouchable, and that also he succeeded in doing. And the third thing, his third objective in life was try to bring the two great mass religions of India, 275 million Hindus, 90 million Moslems together. And that he failed to do although we do not yet know what the verdict of history will be. It may yet be that India and Pakistan which have been separated as two political states in a partition by the United Nations, quite identical incidentally with the Palestine situation, that the partition into India and Pakistan may yet work where there will be peace and harmony between the Hindus and the Moslems. There is an inkling of a possibility that Ghandi's third objective may be met with success and we deduce that from the fact that during his last and most recent fast, which lasted 121 hours and which was conducted to stop the fratricidal fight. Actually, as you all know from recent events, met with success when the Hindu

leaders and the Moslem leaders--Mohammed Alijenah, the head of the Moslem league, came together with Naru--to Ghandi's bedside and begged him to call off the fast, that they would try to stop their fighting. Such was the power of that man. And so his third objective may yet be realized. Ghandi used methods of non-violence, he believed in Ahahimsah, that all life is sacred--that one is not to strike back or kill--he himself went to jail innumerable times. His only weapon was the weapon of infliction of pain upon himself thru the fast, and it turned out to be the most potent weapon he could have used. It's interesting to know why Ghandi was assassinated. He was assassinated by one of his own, by a Hindu, a member of an organization called the Mahasabah which means the ~~Great Society~~ Great Society, it is a fanatical, fiercely militant nationalistic Hindu organization and its members have been opposed to Ghandi because he has been trying to effect conciliation with the Moslems. And so a young Hindu fanatic who said "There shall be no peace with the Moslems and Ghandi is wrong" assassinated their own leader. It would be very much as if a member of the Irgun in Palestine were to assassinate, for example, Dr. Judah Magnes, the head of Hebrew University who believes in cooperation with the Arabs, identical type of situation. Ghandi was cremated ~~xxxxxxxxxxxx~~ according to Hindu custom on the bank of the river Ganges with some two or three million people watching, his eldest son Davidas, lit the funeral pyre, and Naru, his disciple and the present head of the India government, stood there sobbing, weeping as the fire burned.

In closing, let it be said that many reforms are now taking place in India. All of them or most of them,

I think, traceable to the influence of the Mahatmah. The rigid boundaries of caste are slowly but surely being modified. On trains, between New Delhi and Calcutta today you see Brahmin eating with Vishia--top caste eating with third-caste, something unheard of previously. Untouchability will be banished; temple prostitution will be eliminated; women, I think, are beginning to be educated and it is realized they must be given their freedom and opportunities. There is a move on to ban child marriage, and there is a reform movement on to allow these young widows of 12 and 13 years' of age to remarry so that they must not be doomed to a life of misery; And finally, there is a law of the new government that all obscenity must be removed from the worship which would mean that the rituals practiced at the Kali Shiva, the left handed Black Kali worship, will be extirpated from Indian life. These great changes are taking ~~planning~~ place, and I think we should realize that India is on the march

and with literacy and industrialization on the increase, the nations of the west will some day have to reckon with her very seriously. The future of India which is the future of Hinduism may bring many things that we in the west cannot foresee today.

The Hindu Way

1. Sacredness of life

In India, religion has a more important place in life than in any other country in the world. Of the 400,000,000 living on that vast sub-continent, about 275,000,000 profess the Hindu religion, in one form or another. Some 90,000,000 are Moslems, whose faith we shall study next week.

One reason for the importance of religion in India may be that the people have less of other things to give color & purpose to living. Two-thirds of the Indians are so pitifully poor that they have scarcely enough for food & shelter, to say nothing about even the simplest pleasures. Thus the temple & the shrine are the center of all personal & social life.

But there are more positive reasons why the religious spirit has permeated the whole life of the Indian people. To them, there is no separation between the outer world of things, and the inner

world of the spirit. The body is only a cloak which covers the spirit which is the real part of man. What is true of man is true of everything. There are spirits everywhere. Everything is part of the Infinite Spirit. All life is one: all life is sacred. This is the kernel of Hinduism.

The universal spirit is called Brahman, and is present in the deepest part of every soul and being. This is difficult to understand, and has been explained in an ancient parable. A boy asked his father to define how Brahman could permeate everything. His father told him to put some salt in water and bring it to him the next day. When the boy brought it, the father said: "Where is the salt?" The boy could not see it. Then his father told him to taste ~~it~~ the water; it was salty through & through. "So, my son," the father said, "you do not see Brahman, but it is in all; it is within your own body."

Because The Hindu believes that This Brahman is in every living thing, he believes that all life is sacred, and so to kill even the smallest insect is wrong. Animals deserve gentleness & care.

"He who cannot make alive, may not slay," is the rule. This is called ahimsa, meaning harmlessness, to inflict no injury.

Thus, for example, The cow is sacred in India, is never slaughtered, and wanders freely where it will, about the country-side and even along city streets. No traffic policeman ever brings cars to a standstill more suddenly than does a cow who chooses to cross a crowded city street. The cow ~~is~~ is also a symbol of motherhood and many of the simple people still believe that worship of her is one way to insure the birth of sons.

2. The Deities - Brahma, Vishnu, Shiva

(41)

There are thousands of deities in India, each presiding over a locality or an object - and each has his own idol. For a festival in honor of a particular god, a family may make a clay image and invite the spirit of the god to enter it for that celebration. When the ceremony is over, the spirit leaves and the image, having served its purpose, is thrown into the river or a temple tank so that it does not become defiled.

Out of this profusion of gods, there emerge three important deities - Brahma, Vishnu, and Shiva. Sometimes they are represented by one body, with 3 heads and 6 arms, to show that they are not really 3 distinct persons, but one person with 3 activities. Brahma is the Creator of all; Vishnu is the Preserver, who keeps the world going; Shiva is the Destroyer, who brings the old to an end, that the new may be born. Vishnu, the Preserver, has come to earth from time to time, and lived among men in the earthly form of two great heroes who also became gods, Krishna and Rama.

Brahma, as the father-god of nature, the Creator, is actually more a philosophical concept, than a god close to the people. His name is the masculine form of Brahman, the neuter, which we have already seen to be the power, breath, spirit pervading all life. Having little bearing upon the practical affairs of men, he has passed out of sight. In all India, Brahma has only half a dozen temples, and it is doubtful if he is portrayed by an image anywhere. He is one of the "high gods" to whom worship is no longer paid.

Vishnu and Shiva are the popular gods, and all Hindus worship one or the other. Vishnu has two avataras, manifestations in human form. This doctrine of the avatara was highly important in the development of Hinduism, because it brought god down to men. The two earthly manifestations are Krishna, who appeared once as a sort of warrior-priest, and again as a cow-herd, a musical, mischievous, amorous boy-god; and Rama, a warrior who had many adventures related in a long epic poem. Perhaps 100,000,000 Hindus worship Rama, and another 50,000,000 Krishna.

Shiva, The Third of the Trinity, also has followers numbering many score millions. Shiva, The Destroyer, is worshipped in two forms - so-called "right-hand" and "left-hand." "Right-hand" worship is comparatively decent and even becomes exalted at times. When the associates of Shiva, known as Durga "The inaccessible" or Kali "The black" are worshipped as the merciful mother or the savior of sinners, there is exhibited elevation of mind and purity of spirit. In its highest aspect, Shiva's ^{worship} is a religion of the Motherhood of God.

"Left-hand" worship, however, exhibits much that is terrible and actually vile. Shiva is the god of reproduction and sexual activity, and at various shrines, especially to the black Kali, indecent orgiastic rites are performed in her name. At Kalighat, near Calcutta, bloody sacrifice, once human, now animal, is offered. The blood is splattered, often over the temple prostitutes who perform actual, not symbolical, intercourse during the ritual.

~~The~~ But then, with that amazing heterodoxy which makes of all gods all things, Shiva is also worshipped as maha-yogi, The Great Ascetic. He

(7.)
sits in age-long meditation, and is the goal
of the millions of Indians who have renounced the
world and become holy men. Sadhus and gogi.
whose only pursuit is religion, are followers of
Shiva, the Ascetic. These include the severest
penitents - Those lying on beds of spikes; Those
buried up to their chins; Those sitting motionless
within the "five fires"; Those who, having taken the
vow of Thirst, sit tormented while a water-jar
drips its precious contents on their heads.

Thus Shiva is worshipped by some in
frenzied carnal sensuality, and by others in
austere, often painful, self-denial & asceticism.

3. The Scriptures

(8.)

The sacred literature of Hinduism is spread over a very long time, and represents several periods in the development of the religion.

a. The Four-Vedas (before 1000 B.C.) ^{(Early} _{Nature-worship)}

These are the "Books of Knowledge":

Rig-Veda = Book of Verses or Psalms
Yajur-Veda : Book of Sacred Formulas
Sama-Veda : Book of Chants
Atharva-Veda : Book of Charms

The Rig-Veda is the most important, and is a collection of 1028 lyrics, about 10 times as ~~many~~ ^{many} as the Hebrew psalms. The Hindus conceive the Rig Veda to be absolutely authoritative. There are prayers & praises to 76 objects, mostly nature-worships. Chief ~~to~~ method of salvation is through prayer.

b. The Brahmanas (1000-800 B.C.) ^{Priestly} _{Hinduism}

This is a group of prose essays on religion, containing chiefly directions for various kinds of sacrifices. These sacrifices became very elaborate, and the ritualistic perfection of performance, not the spirit behind it, was the way to salvation.

c. The Upanishads (800-600 B.C.) Philosophic Hinduism

These volumes, meaning "Seances" are devoted to philosophic speculation, wherein even youths and women participate.

In neither of the two previous sets of sacred scripture (one dealing with nature-poems and the other with ritual sacrifice) had there been investigation into ~~But~~ the nature of Supreme Being.

d. The Laws of Manu (ca. 250 B.C.) Legalistic Hinduism

Previous scriptures had interpreted religion as being, respectively, a matter of prayer, of sacrifices, and of philosophic speculation. Then it had to have a code to regulate its social institutions, with detailed commandments and prohibitions for daily living. This book is the most highly revered and influential among several codes of Hindu law.

e. The Bhagavad Gita (ca. 1 A.D.) Devotional Hinduism

Among all the sacred scriptures of the Hindus, this has been most highly esteemed by them and also by outsiders. It was translated into English under the title

"The Song Celestial", and is a dramatic poem which (10.) starts with a battle. The chief speaker in the poem is the god Krishna, in the form of a charioteer.

The main feature of the B-G is the new formulation of religion in terms of devotion. The practical message of the B-G might be paraphrased thus: "Do your caste duty, and trust your God for the rest for your salvation." Thus salvation is to be obtained through personal devotion to a personal deity.

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4. Cycle of life

(11.)

In The Law-Book of Manu is outlined The four stages of life:

- youthful student
- married householder
- retired hermit (woods)
- religious mendicant (travelling)

a. Birth

Sons are preferred infinitely over daughters, for only a son can save his father's soul after death. The name is chosen from the stars under which the baby is born, and also contains the name of a god.

Most significant occasion is when boy (between 7 and 12) is invested with the sacred cord, if he is of top 3 castes, and becomes twice-born. Boy's head is shaved, except for top-knot, in very impressive ceremony; cord is slipped over his head, which he wears for rest of his life; ~~guru~~ guru, or teacher, whispers a new name; and boy then becomes a man, eating with men, etc.

Girl-child is to fulfill role in life. Her first prayer is: "Make me a good wife; give me a good husband and may he live long and may we have many sons." She is taught to prepare

The food correctly; how to handle + worship
The cow; and to pray in the special spring
festival for women.

b. Marriage

The Hindu scriptures state that there is
no heaven where the parents of an unmarried girl
may go, and so there are no unmarried women in
India.

Marriage is usually arranged by a
go-between; a lucky month is selected for the
wedding. Bride + groom are veiled; do not see
each other (may never have seen each other) before
wedding; are led into courtyard separately; tied
together with a silted scarf; pour melted butter
into the fire, as priest recites marriage service.
They take seven steps around sacred fire; and
after priest sprinkles them with holy water, the
ceremony is over.

In some places, the bride's mother
brings food on a single plate, and for the only time
in their lives husband + wife eat together.

Her only fear is that she may
have no sons, or that her husband may
die. If so, she may not remarry, and hopes only

to die soon, so that perhaps she may be her husband's wife again in the next life.

Child marriage is very common, due to the haste ~~to~~ which is motivated by fear that the girl will be unmarried. Thousands of these marriages are actually consummated before the children even reach their teens, with deplorable physical & moral results. This custom, in a land of high mortality has produced countless little widows & widowers. The boy may marry again, and usually does - but the ^{poor little} girl has a sad and suffering story.

She is held responsible for the death of her husband, and as a criminal her hair is shaved off, her ornaments taken away, and she is dressed in a coarse garment and becomes the drudge of the family. Since she may not remarry, the most commendable thing for the little widow to do, to avoid a ^{whole} ~~long~~ lifetime of misery, was to mount the funeral pyre and be burned to death with the body of her husband. This horrible custom, called sati or suttar was carried out many thousands of times until it was stopped by the British in 1829.

Today there are schools where these little girls can become nuns or teachers or nurses. And today there are even some who are remaining, under the new spirit of the reforms which are taking place.

i. Death (Ghats)

~~The~~ Burial is by burning, before sun-down, preferably. The crematory is called a ghat and consists of a burning-ground near a river or stream. The sons lay the logs and place the body upon the pyre and the eldest lights the fire. The spirit rises in the flames, separated from the worn-out body. When the fire has burned out, the chief mourner gathers the ashes and throws them into the river.

Ten days after the cremation comes the ceremony which assures the departed soul safe passage to the heavenly court, and also gives the dead man a body to use until he is born again on earth in some form or other.

Gandhi was thus burned on a pile of sandalwood logs, much melted butter was poured on to make it burn better, and the next day his ashes were poured on barges & all rivers of India.

5. Worship - Home & Shrine

(15)

~~Shrines~~ Shrines are everywhere in India, wherever people pass. Under a lonely tree, or before a few rough stones marked with red clay by the side of the road, the people pause to say a prayer and make an offering, which might consist of a piece of ribbon, a bit of water poured out, a little burning lamp.

Every village has one or more temples, with a tank for ceremonial bathing. Worship is individual, not congregational.

Some large cities have enormous temples, which are almost like self-sufficient towns in themselves. ^{ships, animals, etc.} In Madras, the largest temple in India, there are corridors with thousands of columns, figures, courtyards, etc.

Home worship is important. Schools & offices open late, so that morning worship will be uninterrupted. A man may spend 2 or 3 hours at morning devotions. He practices breathing & posture, says his rosary of 108 prayers, and then worships in family sanctuary, usually on roof, with private priest, if it can be afforded.

The oldest woman prepares the family shrine and places the "five-fold" offering of flowers, fruit, water, light + incense. Patterns of powdered rice are made on threshold, to guard entrance of home.

The Kitchen is almost as sacred as the shrine, for all food contains Brahman and must be prepared + eaten with reverence. Offering is made to the fire-god, Agni, who cooks the food. Scravings are taken out for holy beggar and crumbs are thrown to the insects. The wife serves the husband as though he were god, and fasts until after he has eaten.

At the twilight hour, between darkness and light, when a man's soul most easily comes into contact with the Infinite Soul, called the "cowdung hour", because the sacred cows return home, women go to the roof-tops for meditation and bells call men to the temple for evening worship.

6. Pilgrimages - Benares, Ganges River

Every orthodox Hindu wants to make a pilgrimage before he dies to at least one of the sacred places of his holy land. Benares on the Ganges River is the most sacred.

Every day pilgrims pour into the city, usually on foot, make the rounds of the many temples, give money to the thousands of holy beggars who squat saying prayers; and finally crowd down the flights of stone steps which lead into the river. For two and one half miles along the river-side there are these steps.

The scene is one of indescribable confusion. Children ^{people bathing} squealing, cows & ^{goats} animals crowding into the water with the human beings, and in the middle of it all, there are about 20 ghats constantly burning, and ashes being sprinkled into the holy river. On little rafts, men worship, their meditation ^{not being} undisturbed, ^{laundry washed}.

According to Hindu belief, the waters have power to heal all diseases and wash away all evil, and all pilgrims carry home vessels of ~~the~~ ^{river} water.

Benares has 1500 temples and a quarter of a million idols. The great Golden Temple belongs to Shiva. One must understand Benares as the Hindu does, as a place dedicated purely to religious observance, otherwise a westerner would be offended by "The floors bespread with sacred cow-dung and holy water; at the running sores on many a pilgrim; at the foul odors of sizzling human flesh; and at the dank dilapidation of muddy walls." But none of this is important, because this has been the symbolic center of Hinduism for 25 centuries.

7. Caste system

(19)

Orthodoxy in Hinduism is almost always conformity to custom, petrified in social organization. And there is nothing more rigidly petrified than the caste system - ~~and~~ in which men are divided into groups ~~which are~~ kept apart from other groups by regulations involving food, marriage, occupation and residence.

There are four main castes, and about 3000 subdivisions, each one exclusive and separate. Caste is determined by birth and cannot be changed. The four main ones are:

- a. Brahmin - or priestly. This is the most honored. It has been their responsibility for many centuries to perform the religious ceremonies and to teach the scriptures. Today most of the Brahmins are in the professions, not the priesthood - but they observe the prayers three daily & give part of their time to religious teaching of the other castes.

- (2)
- b. Kshatriya - warriors and rulers. It was their duty to protect the weak and helpless, to punish wrong-doers; to control others with justice.
- c. Vaishya - farmers and mercantile traders. They were the necessary class for food production & commerce, and they were to work in the spirit of service rather than selfish gain. Gandhi was born into that caste.
- d. Shudra - The laborers, servants & artisans. They are the lowest of the caste people - and cannot become "twice-born," i.e. invested with the sacred cord.
- e. Outcaste - untouchables - perhaps 60,000,000 people who are utterly beyond caste whatsoever, whose lot is so miserable as to be beyond description. They do work no caste person is willing to do.

Caste lines are very distinct. The strict Hindu will not eat with anyone out of his caste, and will not marry out of it. A Sudra is not allowed to cook for a Brahmin; if even his shadow falls across his food, it becomes unfit. No untouchable may draw water from a Hindu well, but must go to the Muslim, or set foot inside a Hindu shrine. Every man is born to his station and follows the way of his ancestors.

Some say this has been good for India, since it has stabilized all social relations and has prevented trouble. Overwhelming testimony has been brought against the caste system, however, as being a hindrance to the country. It is so divisive and such a bar to internal unity that India will have to discard it, if she wishes to take her place in the progress of the world.

Gandhi had as one of the basic parts of his program the outlawing of the caste system, particularly with reference to the "untouchables" and

he many times deliberately broke caste rules, as a symbol of what he was trying to do. He ate with, talked with, slept with Sudras and untouchables, to dramatize his program. His work bore fruit, because just before the end of his life, the Constituent Assembly of India introduced (and will pass) a bill emancipating the untouchables.

8. Key concepts - Karma, dharma, bhakti

In order to understand philosophically the basis of the Hindu religion, we should know some of its key terms, but we will look briefly at only 3. They represent a reduced minimum skeleton outline.

a. "Karma" means "action" or "deed", but it refers to such actions or deeds in one life as work out their results in the next life and the next and so on until their force is utterly spent.

According to our Karma we are born into a new life well or strong, good or bad, rich or poor. It is a kind of reward or retribution as the case may be, working itself out automatically & inevitably in existence after existence. There is absolutely no escape from the clutches of this inexorable law.

All we can hope for is not to add to our Karma, so that when what we have inherited is finally exhausted, there will be no more fuel to keep the fire burning. The fuel consists of deeds - any deeds, good or bad, which stimulate life. To live - just to live, whether nobly or dishonorably, it makes little difference - is an evil which perpetuates itself into the future. If we might only cease from doing deeds, from any activity, and simply exist with no attachments to life, we should be on the way to emancipation.

But since that is difficult, and most men are doomed to be reborn, Their future lot depends on their Karma or past deeds. If a man was greedy, he may be reborn a pig; if he was lazy, he may be reborn a tree that never moves; if a man of low caste was faithful in worship, he may be reborn a Brahmin; if a man has been unkind to his wife, he may be reborn a woman.

b. Dharma refers primarily to "duty", ~~right action~~ (comparable to the jen in Confucianism) and the "right action" or virtue of the Middle Way in Buddhism.

c. Bhakti - refers to devotion, which is ^{as told in the B-6} one of the ways to salvation. This involves a personal God, loving man, whom man can serve devotedly + warmly because he feels close to Him. Christian missions in India have made use of bhakti,

9. Gandhi

~~Did~~

Tried to do 3 Things:

1. achieve Indian independence, which he did (partition into ~~the~~ India and Pakistan)
2. ~~the~~ raise the position of the untouchables, which he did.
3. arrange harmony between conflicting religions. No success yet, but perhaps to come

Used methods of non-violence - came to be so painful that in his last fast actually succeeded in getting Muslims & Hindus to stop fighting.

Was assassinated by member of

Mahasabha (Great Society), fanatic,
 who was against efforts for conciliation
 with Moslems — a sort of Hindu League.

~~was called~~

was cremated, with millions
 present, ashes sprinkled in all rivers of
 India, he was sobbing.

Was called Mahatma, meaning
 "Great Soul" and will undoubtedly
 become eventually one of the avatars of
 the god Vishnu, together with Krishna
 and Rama. As such will be worshipped.

Many reforms traceable to his
 influence — or at least will follow from
 the start he made.

Rigid boundaries
 Caste must be modified;
 untouchability banished; temple prostitution

eliminated; women must be educated and given freedom & opportunity; child marriage banned; widows must be allowed to remarry. All obscenity must be banned from worship.

Great changes taking place today, and India is on the march. She will take her place among great powers, and with literacy & industrialization on the increase, ^{west} ~~we~~ will some day have to reckon with her seriously. The future of India and of Hinduism may bring many things we cannot foresee today.

We will begin the discussion of Shintoism with point #2 on the outline entitled Kami--The Gods. Shinto is a religion consisting of two elements--nature worship mixed together with emperor worship. Nature worship and emperor worship. And it is essentially as simple as that. As one expert put it, everything in the ancient religion, the primitive Shinto, might be summed up in this one injunction--fear the Gods and obey the emperor! This is essentially nature worship married to the worship of the imperial house.

And let us look at each one of these two ingredients for just a moment. As far as nature worship is concerned, the Japanese believe in Kami. Kami is a term which is usually translated as God or Gods but a more accurate and literal translation means that which is higher or above or more powerful. And the Japanese believe in these vast number of deities which inhabit all things in nature. A volcano, for example, Fujiyama, the sacred volcano of Japan--a river, a tree bearing blossoms--any manifestation of power or beauty contains within itself a Kami, and as such is an object of worship. They believe, for example, that Japan was the land of the Gods who lived in the forests and on the plains and in the rivers and in the valleys--the Kami were to be found on steep cliffs and in waterfalls. They were to be found in the butterflies ~~which are~~ and in the fireflies which abound in the Japanese evening. Thus, nature, man and the deities are all wrapped together in the same creative impulse, the same urge toward life and progress. All of these are Kami in the concept of the Japanese. This word is a clue to the whole system. As I said, it denotes that which is above. Any power or influence which can accomplish what man by himself cannot. And any influence which is stronger and wiser than he is.

It ~~is~~ is something that man must look up to as possessing strength. All the evidences of power which one sees and feels around oneself such as the storm, the wind, the swiftly running water--all of these are proof of the existence of a power greater than man himself. Thus all of these are Kami, presiding over all phases of life. There is an old Japanese proverb which sums it all up in these words--"Whatever is is divine." That is the basis of all religious thought in Japan as far as nature worship is concerned.

And now the other half of the ingredient we said was emperor worship, and as far as that is concerned, we must understand that the Japanese believe themselves to be descended actually from the Gods--nothing less than that. And they believe that it is their high destiny to fulfill the divine commission--the whole world under one roof. This was the instruction given to them when the Gods placed them upon the earth. And so they think of their emperor as the direct descendant of the Sun Goddess and they worship him with a loyalty equal to that usually reserved for divinity. Thus for the Japanese, and we will make this point in much greater detail later, religion and patriotism are one and the same actually. The most deeply rooted emotion is love of native land, and there is a quotation which reads that every true born citizen of the land of the Gods is a descendant of the Gods.

How did this belief develop, that the emperor was a God and hence was to be worshipped. We must go back into Japanese mythology for the answer. In one of the Japanese sacred chronicles which is called the Nihongi(?), the Japan chronicle, the story is told and it's a very haunting, lovely story. The world was once a primeval turbulent ocean, much as is described in first verses of Genesis, Tohu(?), Avohuh(?), chaos and nothingness. And one day there appeared over this teeming, boiling ocean two Gods, Ezeameh(?)

and Ezenaneh (?), one male, one female. That father and the mother of all things to be created. These two Gods descended from heaven on what is called the Floating Bridge, and it's not clear in the story whether what is meant by that is a rainbow and is probably the correct interpretation. And standing on this Floating Bridge between heaven and the boiling sea below Ezenageh looked down and then took his long sword and dipped into the roaring waves. As he lifted his long sword out, there dropped off the tip of it several drops of water. These drops of water crystallized and formed the eighth sacred islands of Japan. And then Ezenageh and Ezenameh standing there decided that having formed the eight sacred islands of Japan,

Then while giving birth to fire, the female Goddess, Ezenameh, died and was taken into the nether world. After her death, the great father, the Creator God, Ezenageh, gave birth to three other Gods and goddesses. He gave birth to Atamaatsuh, the Sun Goddess, from his left eye. He gave birth to Sukeyomeh, the Moon God, with his right ~~eye~~ and the third, Susanowoh, the greater terrible storm God, was born out of the wind in his nostrils. And these three stand at the head of the Shinto Pantheon. It's a very curious and lovely story of almost lurid beauty to illustrate how the Sun Goddess, Amatorusuh became the chief of the three in this panoply, and came to predominate over all the others. The Storm God was given the sea as his realm and also the underworld whence come all of the earthquakes and the volcanic disturbances which are so prevalent in Japan. Often the Storm God raged across the country, destroying the crops which his sister's bounty had provided.

On one such occasion, Amatorasuh, the Sun Goddess became so enraged by what her brother, the Storm God, did, that she hid from his wrath, in a secret cave, and when she hid, the whole world ~~xxxxxx~~ became dark. In spite of the entreaties and the pleadings of millions of gods who gathered outside of her cave begging for her to come forth and bring light into the world again, she was deaf to all plea. And then one goddess started to dance finally outside of the cave, and all the others began to sing and dance with her, and ~~was~~ happens with women curiosity got the better of her, she peeked out of the cave and all of the gods immediately grabbed her, pulled her forth back into the world and would not let her retreat into her sulking and pouting privacy. And that was how Amatorasuh came back into the world but on the provision that her brother, the Storm God, be banished to the western coast of Japan, and only there to hold sway, which is an explanation/^{possibly} of why today some of the furious and worst storms occur on the western part of Japan. At any rate she became the chief, not only of heaven as she rode through the skies, but she also became the chief of the earth since her brother had been banished. Whereupon the Sun Goddess then sent her grandson, Ninegeh, who, according to the story, was born in miraculous virgin birth, and I repeat many of these incidents to show to you the parallelism which occur in all religions. She sent her grandson, Ninegeh, down to the earth, to become the ancestor of the Japanese people. And he was commanded as follows: go and rule and may our imperial lineage continue unbroken and prosperous co-eternal with heaven and earth. And this is the backbone of the imperial claim of the household of Japan that they are divine--not merely that they

rule by divine right, but that they, themselves, are divine descendants of the sun goddess. Ninigeh came down to earth, his great grandson, Jutenoh(?) became the first human emperor, and this occurred in the year 660 B.C.E., so that the imperial dynasty of the Mikados directly descended from the sun goddess has continued almost exactly 2,600 years. Hirohito, the present emperor, is the 124th direct descendant of Jutenoh, and all the school children of Japan are taught that fact in their first year of school. And so worship of the sun goddess and her earthly representative, the Mikado, combines as the emperor worship element together with the nature worship element described a moment ago, and these two elements make up Kami--The Gods. This is the basis of Japanese religion.

go back now to point #1, the influence of Confucianism and Buddhism, both of which religions have already been analyzed and see just exactly what role they did play.

A certain Dr. E. D. Soper in a book called *The Religions of Mankind* says that Japan received her civilization from China--her civilization she received from China, and most scholars seem to agree with that judgment. This process of receiving civilization from her neighbor in the west culminated apparently as far as the records tell us in the sixth century, by which time Japan had received ^{from} China her alphabet, her method of writing, the art of cultivating the silkworm, literature and practical inventions, and above all, by that time, she had received the ethical system of Confucius and the religion of the Buddha. When Buddhism came it all but swallowed up the old Shinto faith. Pure Shinto with its Kami, its lack of sacred books, its lack of doctrine, its lack of moral code, its lack of any externalities remained little

more than a ceremonial in the court of the Mikado, with which the common people have almost nothing to do. And so, it's small wonder that they swarmed to Buddhism when it invaded or was brought over into their country.

Shinto as a religion was very simple, with almost nothing to believe, and literally nothing for the people to do in their belief. And when a religion has no creed nor any discipline, it has very tenuous grasp over its followers. Buddhism

books, it had prayers, it had worship, it had priests wearing of gorgeous vestments, it had all the form and panoply and ceremonial which is dear to the hearts of people in their religion. But even more than its form, it had content as well because you remember, to review, Buddhism had the promise of immortality through achieving peace in Nirvana; Buddhism had merciful gods and were concerned about the salvation and the fate of men. Buddhism opened up, in other words, a spiritual outlook which the backward Japanese had not been able to find in their own native Shinto, And so, Buddhism would have completely swallowed up and overrun Shinto except for one thing, and that was the element of emperor worship, the Japanese were not willing to give that up. And so, how was the matter resolved as always in life through some very clever compromise and it was done by a certain Buddhist priest named Kobodishe. Kobodishe's book has remained to this day, and he tells us what he did, I suspect the trick has been practiced in many other religions as well. Through a stroke of genius, he told the Japanese people that

all of the old Kami--all of their old Shinto deities--were in realities Buddha's because all of the deities were bright, all of them were intelligent, all of them were enlightened, and, Buddha, after all, means no more than the enlightened one or the wise one. And so he convinced the Japanese that they should consider all of their deities to be Buddha's, and thus at the same time, they could keep their old Shinto Gods, which meant retaining their worship of the emperor; and at the same time, they could have all of the privileges and advantages of the Buddhist religion which they really wanted very much. I wouldn't say that it was an ignoble or indecent or fraudulent thing to do; I think on the part of Kobodishi, in his time and for his purposes, it was an extremely wise and clever thing to do.

As far as Confucianism was concerned, it had somewhat a different career when it was brought into Japan. Buddhism won out over Shinto and forced Shinto to go along in its way. Confucianism, on the other hand, lost and it was considerably altered in the course of the time it was required for it to adjust to the Japanese pattern. Confucianism had to be altered because the basic fundamentals of Chinese life and Japanese life were quite different. Confucius, for instance, based his system, you remember, on the principle of filial piety, obedience of son to father; in Japanese culture pattern, that was not the most important virtue, but rather the relationship of ruler and subject. The subjects were expected to be loyal and obedient to the Mikado even if that involved disobedience to one's parents. And so, you see the Confucian ethic and the Confucian ideal had to be altered to fit in with the predominant Japanese impulse. Or take another fact, for example, In China you remember peace

was the great desideratum--peace was the great objective and all warriors and soldiers were considered very low on the social scale. In Japan, quite the reverse. In Japan, the emperor ruled by power of the sword as well as by descent from the Gods. Descent from the Gods is usually not enough. You have to back it up by a little more tangible, and concrete display of power. And so in this rule by force, the emperor had created a caste of noble warriors who were not looked down upon as soldiers were in China but quite the reverse, were revered and respected. And so the Confucian ideal of peace had to be altered when Confucianism came to Japan. Instead it had to be fitted in to a code which was called Bushido. Bushido was the code which ran the military feudalism of Japan as far down as the year 1871 when Japan was finally opened up to the west. Bushido was a code which means simply the way of the warrior; and this was a fierce, strong, vigorous, oftentimes vicious code of ethics and morals, something like the code of the old gentlemen of the west where dueling was quite frequently engaged in, where men's honor was a very sensitive and delicate thing, where life was ~~not~~ by far not the most important ~~thing~~ value at all, but a loyalty to the feudal lord, to the liege lord--this loyalty was the thing which commanded all of the affection and the attention of the sumare~~i~~--the warrior class. And anything you did to carry out your loyalty to the lord was acceptable. It was quite normal and in order for women to sell their honor, if by so doing they could do something to save the honor of the liege lord. And any one of these men of the sumare~~i~~ was always to be seen wearing two swords--the long, keen blade which was to be used against the enemy at the drop of a hat, and the short, sharp dirk which was to be used on one's self in the

process of hari kari, which is the peculiar Japanese method of disembowelment--the suicide to be performed if the honor of the lord was at stake. We all know that surrender is considered ignoble and we are told in this Bushido which was the prostitution of the Confucian code--we all know that anything which caused the dignity, the reputation, the fortune of the lord to suffer was sufficient ~~to~~ cause for the individual warrior to remove himself and his obnoxious presence from the scene of the earth.

suffered a defeat.

Point #3 on the outline, Torii, shrines and the Sun-Goddess, will involve us in the next few moments of a discussion of the actual worship and ritual of the Japanese religion. No building is necessary to make a particular spot sacred in Japan--a waterfall, we said, was Kami; and you could stand in the waterfall and let the water pour down upon you--and that was considered an act of worship. A mountain is a divine spirit reaching toward the heavens and pilgrimages made to the top of Fujiyama, and actually throwing yourself down into Fujiyama at times when it is active, was considered an act of religious tribute. A grove of trees would be the sanctuary of the universal spirit of all the Kami, and many Japanese shrines are to be found nestling under the bows and branches of very old trees. And so buildings were not necessary and therefore the shrines of Japan never became the elaborate kind of religious places of worship as characterize other religions. The shrine was essentially a simple structure built of wood, with an open prayer-hall, no front door to it, an open prayer-hall, and

behind that, an inner sanctuary which only the priests might enter. The wood of the floor in this big prayer hall, ~~the~~ the pillars which held up the roof and the beams in the ceiling itself were usually unstained wood polished to a gleaming smoothness to bring out the natural grain and color of the wood itself. And then the approach to this shrine, which as I said was open in the front, the approach was through a torii which is a unique Japanese creation, one of the most exquisitely graceful architectural forms just because of its innate simplicity. A torii is nothing more than a gateway, and it consisted usually of two pillars on each side rising up to a height of sometimes ten or ~~twenty~~ twelve feet, or sometimes larger than that, two pillars with two beams across the top, and the beams were usually sagging in the middle so that the top beams gave the appearance of a curve, and in the graceful simplicity of that figure, the Japanese have achieved one of their most magnificent architectural creations. These torii are to be seen all over Japan; they mark the entrance to the shrine; one walks under the torii into the approach to the prayer hall; and then one stands on the outside, rings a bell which is usually hanging there; claps one's hands, which is a mark of respect; throws either a coin or a box or package of rice into a box which is right inside the prayer hall; removes one's shoes which is Japanese etiquette; and then enters and walks across this gleaming, polished satinwood or sandalwood floor; and conducts one's own personal^{or} private prayer. There are no regular services in these shrines; the priests do conduct official ceremonies at certain times during the year, upon command of the emperor or upon request from an individual family, but there is no set time, there is no congregation invited to them,

a special service might be held with no one in the prayer hall; and there might be a hundred people in the prayer hall but no service would be held, each one saying his own individual prayer, either of thanks or of petition or of special request. Almost every town has a shrine dedicated and kept apart from the other shrines in the town, dedicated to one or more local or national heroes. Every soldier who has died in battle for Japan, and this is every soldier, regardless of rank or accomplishment, knows that his name will be inscribed among the Kami worshipped at the local shrine of his village. And he also knows that all of his former sins will be wiped out because of his glorious death for the emperor. Every school child knows it and every soldier in the army is taught it before going into battle.

In Tokyo there is the greatest of them all of these shrines for dead soldiers called The Nation Protecting Shrine at which a solemn ceremony, sometimes participated in by the God-Emperor himself, deifies all those who have fallen since the last such ceremony. In other words, every soldier who dies for the emperor becomes a god in Japan. And as the names are recorded, the spirits of all of these soldiers assembled in a cabinet, which cabinet is then carried into the inner sanctuary where the names inscribed in it are given rank among the Kami who will ever guard the nation. Even those who die in foreign lands are known to return to Japan and soldiers going into battle say to each other "I will meet you at The Nation Protecting Shrine in Tokyo."

There are over 100,000 such Shinto shrines in the eight islands of Japan which is an incredible and fantastic number. All of these are under government control. We shall discuss that in fifth point called State Shinto. Shinto priests

are not a class apart from other men. They marry; they have no monasteries; they may have occupations other than the priesthood; they take no strict vows; and they wear their white vestments only when they're worshipping.

what benares is to the Hindu, the Shrine of Amaturasuh(?), the Sun-Goddess at Esay is to the Japanese. This is the greatest of all the shrines. This is a park containing 164 acres which has two major groups of buildings. These two groups of buildings are four miles apart within the confines of this huge park. They are at opposite ends of a long straight boulevard which is shadowed by towering kryptomeria trees. In the shrine of Amaturasuh, the great Sun-Goddess at Esay, all the Japanese, at one time or another, come to pay their respects. Pilgrimages are made by Japanese from all the islands thronging into this park. At one end there is the group of buildings known as The Outer Shrine dedicated to the Food Goddess. The OuterShrine is a series of very simple buildings which are rebuilt every 20 years so there may be no decay or impurity. They're made of white unpainted cedar wood; they are roofed with a thatch of rushes; tiny charms are made out of the wood of the previous 20 year old temple buildings that are torn down, and these tiny charms are sold at various stands and places in the park. All pilgrims who come to Esay have access to the Outer Shrine, the group of buildings at one end of the long boulevard dedicated to the Food-Goddess. At the other end of this 4 mile avenue is the Inner Shrine, and the Inner Shrine, as is true of every shrine in Japan, the Inner Shrine is never accessible to the general public. The Inner Shrine at the other end of the

avenue is that of Amaturasuh, the Sun-Goddess herself; and only priests and the royal family are permitted to enter this Inner Shrine. The pilgrims, after they pay their respects at the Outer Shrine of the Food-Goddess, walk down the long boulevard, make a by-path to come to a river which is nearby where they purify themselves, and here again is a great connection between this ceremony and that of baptism through immersion, and after coming back from the purification, they are allowed to approach the protective fence, and through the fence they can see the simple but impressive building of the Sun-Goddess; they then clap their hands, prostrate themselves and pray outside of this fence.

Within the park area of 164 acres, there are many impressive objects including grim memorials of Japan's struggle with the Russians and the Chinese. It is interesting to note that there is a tall shaft in the form of a battered cannon commemorating the Battle of the Japan Sea, and there is also a Kruk gun taken from the Russians at Port Arthur in the War of 1904. Such relics within the sacred area itself are suggestive of the nationalistic and militaristic quality of the Shinto religion. The reason that the shrine of the Sun-Goddess, Amaturasuh is not open to ordinary pilgrims is because of the fact that the holy relics of Shinto, 3 certain objects, the Divine Imperial Regalia--to use the official term, reside in the veiled interior of the Inner Shrine. These three relics are a mirror, a sword and a string of jewels. The story is that these three objects were given to Amaturasuh in the very beginning from her father, Ezenageh, when she was born out of his left eye. He gave them to her, she in turn bestowed them upon her grandson Ninegeh, when he was sent down to earth on

his mission, and Ninagah gave them, by her instructions, to the first human Emperor, Jutenoh, so that these three objects are actually the property of the Sun-Goddess herself, transmitted down from hand to hand. They are kept in a certain casket marked as a talisman to protect the lives of each generation of the sovereigns of Japan. The mirror is the dearest relic of the three. It is described by those who have seen it as being rather small, approximately this size, round, metallic because glass had not yet been invented when the mirror was created by the Sun-Goddess, and highly polished metal. It is kept wrapped in exquisite silk cloth in a pure cedar casket. This mirror symbolizes the unbroken succession of divine rulers descended from the goddess; secondly, it reflects the image of the goddess, herself; and thirdly, and probably most important, it is protective of the entire nation. This little mirror is the good-luck charm of all of Japan; and the mirror is said, in Japanese books, to stand for purity, righteousness, integrity and wisdom.

The jewels are a string of kidney shaped precious stones--jade, amethyst, various stones which stand for benevolence, gentleness, obedience and affection.

And the sword, finally, is a symbol, of course, of valor, sagacity, firmness and justice. Here at Esay, at the Shrine of Amaturasuh, the Sun-Goddess, the national spiritual life of Japan is centered. Here every peasant wants to come and does come at least once during his lifetime, and here every emperor has reported important national events to the goddess.

Japan's defeat. And the messengers also brought prayers of Hirohito to his ancestress begging forgiveness for his having brought Japan into defeat.

Point #4 on the outline is ceremonialism, and this we can dispense of very quickly. Much, almost all of life in Japan, is regulated by strict rules which govern every act. Confucius has influenced Japanese life in this regard, for his principle of reverence is accepted. Reverence of the child for the parent is accepted in this respect that the child is taught self-control, patience and unfailing courtesy. ^{And any} ~~Many~~ of you who know the Japanese, who have been to Japan know that they are tremendously courteous, polite, eager to serve--these are things which are part of their actual ceremonial--they are taught as part of religious practice, not merely as we teach our children simply to be polite for politeness' sake. The Japanese is courteous because it is part of his religion to be courteous. In handling his food with his chopsticks, a Japanese child is taught how to make each motion because every motion is delicate and sensitive and means something. In the Japanese dance, every lift of a finger or twist of an arm or movement of an eyebrow has significance. It is ^a stylized convention in which the ceremonial aspect is the most important. Children of well-to-do families, for instance, receive private instruction in manners. The boys are taught ju-jitsu and fencing so that they will learn how to move their bodies with a certain kind of ceremonial grace. And the girls learn music, dancing, flower arrangement and how to serve ceremonial tea. The flower arrangement is extremely precise--every blossom, every spray, every bud must be exactly right--there may be no more than a certain number in a given

vase; each vase must be placed in a certain relationship to each other vase in the room; and in the serving of ceremonial tea, there is such a complicatedly elaborate set of rules and rituals which describe every single aspect of it, how the cup is to be placed on the saucer, how the tea is to be whipped into a froth by the tea brush, how the water is to be poured, how you are to sit, what you may talk ~~an~~ about during the serving of ceremonial tea; every item is delimited and circumscribed; and this emphasis on ceremonialism permeates all of Japanese life to the effect that, and this is the only reason I bother to make this point and include it in the outline, to the effect that the Japanese are the most obedient people, as a people, found anywhere in this world. That is a result of their training and emphasis on ceremonialism. We know the effect, in this most recent war, of this unflinching obedience of the Japanese soldier. We've heard all sorts of stories--of suicide charges, refusal to surrender, resistance to the end--all of this is part of the Japanese pattern of obedience which is born and bred into them from the moment they're old enough to be able to handle the chopstick.

The last point on the outline--State Shinto--is really important for us to understand only because of what happened in most modern times. It has been said before, you will recall, that all of these more than 100,000 Shinto Shrines were under government control. This state system was begun exactly 80 years ago--in the year 1868, three years before Japan was opened by Admiral Peary. This state system was instituted insofar as can be established to further the ambitions of the militarists and the ~~emperore~~ empire builders. It taught the people to accept without question the myth of the divinity

of the emperor and to accept without question the myth of Japan's mission in the world. And in these 100,000 shrines, for the past 80 years, the Japanese people have been taught that it was the mission of Japan to conquer the world. Quotations were given them from the Nichengeh(?) which is their sacred book, and I give you two or three. "The Whole world under one roof--the roof of Japan." "This is the mandate of the emperor of Japan who rules the world as a god incarnate." A third and last quotation: "The Mikado is the true son of heaven who is entitled to reign over the four seas and the 10,000 continents." In this fanciful and poetic and allegorical language, you can see that the mission of Japan to rule mankind became an instrument in the hands of the militarists and the empire builders when they took ~~their~~ religion over 80 years ago. They required everyone to participate in State Shinto as an evidence of patriotic loyalty. State Shinto was called not a religion but a cult of nationalism. It seems that there are others who have trouble deciding whether they are a race, a religion, nationality--the Japanese too.officially decreed that Shinto in its state aspect was not religion but was cult nationalism for the sake engendering patriotic loyalty. Every Japanese was assumed to be a Shintoist in the nationalistic sense, even though he might also be a Buddhist or a Christian or a Confucianist in a religious sense

70,000,000 ~~mi~~ Japanese who practice Shinto as their Nationalistic Jingoistic, militaristic, emperor worshipping cult. And this State Shinto has been exploited again and again in Japanese imperial policies ^{and} ~~at~~ war.

Today, State Shinto is dead. It was put to an end by the defeat of Japan in 1945, and it is forbidden to be taught by decree of the military government of the General Headquarters of the Allied Forces in Tokyo. Some priests believe now that State Shinto has been removed, the Shrines will be more truly able to serve the religious needs of the people instead of being used for political and military propaganda.

Well, a final estimate and a final word leads us, in summing up, to come to the conclusion that Japan has made no really great contribution to the world's religion--Shinto as a religion is very primitive--Buddhism became the popular religion of Japan. Japan herself made very little contribution to the other religions of the world. Secondly, we draw the conclusion that there is no high moral code, or high or low--there is no moral code for individuals except what Confucianism brought in and added to the Japanese culture. Thirdly, there is no one great founder, such as Buddha or Confucius, or Jesus, or Moses, or all of the other religions--there is no one great founder in Shinto whose example could serve as an influence to all of the followers. Fourthly, there seems to be no sense of history or destiny or progress in the Shinto belief. And, lastly, there seems to be no inner religious life in Shintoism--there is merely external, formal ceremonialism. These, I think, are serious charges and criticisms. On the other side of the ledger, there is great reverence for nature, which is admirable; there is loyalty to superiors, which is certainly a desirable trait; there is reverence and love of beauty which abounds in Japanese life; that is highly to be desired; lastly there is, say what you will about it, a deep patriotism which I think all of us must respect. Putting these things then on the balance and on

a scale, one against the other, while it is not the purpose of this series of lectures to pass judgment on any one of the religions under discussion, I think the balance shows that we can say, in conclusion, about Shinto, that it is not one of the world's really superior religions.



Shinto The Japanese Way

1. Kami - Gods

Shinto is a religion of nature-worship mixed with emperor-worship.

It is essentially as simple as that.

As Dr. G. W. Knox (Development of Religion in Japan) puts it, everything in the ancient religion might be summed up in the injunction "Fear the gods and obey the emperor." It was "essentially nature worship married to the worship of the imperial house."

As far as the nature-worship is concerned, the Japanese believe in "Kami", deities who inhabit all things - a volcano, (Fujiyama), a river, a flowering tree - any manifestation of power and beauty. They believed that Japan was the land of the gods, who lived in its forests and mountains,

on steep cliffs and in waterfalls, who
ride in the butterfly in the evening and
the firefly at night. Nature, man and the
deities all have the same creative impulse,

The same urge toward life and progress:

all are Kami. Even the soil of the land

is sacred. There is an old proverb: "Whatever
is, is divine spirit." This is the basis of
all religious thought in Japan.

The word Kami is the clue to the whole
system. It denotes that which is above, any power
or influence which can accomplish what man cannot
prevent and is stronger and wiser than he. It is
something he must look up to as possessing strength.
All the evidences of power he saw and felt around
him in wind and storm and swiftly-running water
were proof of the existence of what was higher than he
could attain. There are many Kami, presiding over
all the phases of life.

Secondly, as far as emperor-worship is concerned, we must understand that the Japanese believed themselves to be descended from the gods, and that their ^{high} destiny is to fulfill the divine commission "The whole world under one roof." They think of their emperor as the direct descendant of the Sun-Goddess and they owe him with a loyalty equal to divinity. For the Japanese, religion and patriotism are one and the same; the most deeply rooted emotion is love of native land. "Every true-born citizen of the land of the gods is a descendant of the gods."

How did this belief ^{develop} that the emperor was a god and was to be worshipped? We must go back into Japanese mythology for the answer. In one of the Japanese sacred chronicles, the Nihon-gi - the story is told.

The world was a primal, turbulent ocean (4.
(Toku Viohu) • One day there appeared the two gods

Izanagi and Izanami, father & mother of all
Things, who descended from heaven on the
Floating Bridge (probably a rainbow) to see what
was below. Izanagi stirred the rolling sea with
his long sword; as he lifted it, drops of water
fell from the point and formed the 8 sacred
islands of Japan.

Izanagi and Izanami had many children,
including the wind and the mountains, the woods,
plains and rivers, as well as the 8 islands.
After giving birth to fire, Izanami died of fever
and descended to the lower world.

After her death Izanagi gave birth to
Amaterasu (The Sun-Goddess) from his left eye;
to Tsuki-yomi (The Moon-God) from his right eye;
and Suse-no-no (The Storm-God) from his nostrils.
These 3 stand at the head of the Shinto
pantheon.

~~The Star~~

(5)

There is a curious and haunting story of lyric beauty to illustrate how the Sun-Goddess came to predominate over all others.

The Storm-God was given the sea as his realm, also the underworld whence come earthquakes and volcanic eruptions (so common in Japan). Often he raged across the country, destroying the crops which his sister's bounty had produced.

On one ^{such} occasion Amaterasu hid from her brother's fury in a cave. The whole world became dark. In spite of the entreaties of millions of gods, she refused to come out. Finally, the goddess danced and ^{all} sang and made merry.

Curiosity got the better of Amaterasu; she made a little hole and peered; immediately the other gods seized her and drew her out. The universe was bright once more. Peace & order were restored. And the Storm-God was banished to the

west coast of Japan, where he has
reigned ever since. Thus The Sun won The
sovereignty over earth as well as heaven. (6.)

Whereupon, The Sun-Goddess sent her
grandson Ninigi (born of virgin-birth) down to
earth to become The ancestor of The Japanese.
He was commanded: "Go and rule. And may
our imperial lineage continue unbroken and prosperous,
co-eternal with Heaven & Earth." The great-grandson
of Ninigi, named Jimmu Tenno is considered The
first human emperor.

All This occurred in 660 BCE - so that
The imperial dynasty of The Mikados, directly descended
from The Sun-Goddess, has continued almost exactly 2,600 years.
Hirohito is the 124th in direct descent from Jimmu Tenno, and all
school-children are taught that.
Thus, worship of The sun-goddess and her
earthly representatives The Mikados, combines both
elements of nature-worship and emperor-worship which
make up The Shinto religion.

2. Influence of Confucianism & Buddhism

(7)

"Japan received her civilization from China," says E. D. Super ("The Religions of Mankind") - and most scholars agree to this. This process ^{ultimately} ~~apparently~~ occurred in the sixth century, by which time Japan ^{from China} had received her alphabet & system of writing; the art of cultivating the silkworm; literature and practical inventions; and above all, the ethical system of Confucius and the religion of the Buddha.

When Buddhism came it all but swallowed the old Shinto faith. Pure Shinto, with all its Kami, and its lack of sacred book, lack of doctrine, lack of code of laws (for it had none of these), remained little more than the ceremonial of the royal court, in which the mass of the people were completely unconcerned, since they had no part.

INSERT →

So ^{it is small wonder that} they swarmed to the Buddhism which became much closer to them. The issue was settled when a Buddhist priest, named Kobo Daishi, through a stroke of genius, began to teach that the old Shinto deities were in reality to be thought of as Buddhas.

as a religion
Shinto was really very simple, with almost
nothing to believe and very little ^{for the people} to do.

Buddhism was the exact opposite - elaborate and
complex in its Mahayana form. It had temples,
full of images and religious paraphernalia. It had
books and ceremonies - its priests had vestments -
everything associated with form & color in religion
was brought in by Buddhism.

But even more than form, it also had
content. It had the promise of immortality and
peace through Nirvana; it had merciful gods
who were all-powerful but at the same time
interested in the salvation of men; it opened
up a new spiritual world to the then backward
Japanese.

(P.)

since they were all Enlightened and bearers of wisdom. It was a wonderful stroke, because then the people could have their old Shinto gods (which meant retaining the worship of the emperor, who was also a god) - but they kept their gods in the form of Buddhas & Bodhisattvas (disciples). And to this day Buddhism has survived alongside Shintoism in Japan in a syncretism of old & new.

As for Confucianism, it had a somewhat different fate. Its system of ethics was compelled to fit into the Japanese mold, and in the process was altered considerably. Confucius based his system on filial piety, as between father & son; but in Japan, the first relation was between ruler & subject. The state came first: loyalty, not filial piety, was the first virtue.

In China, you remember, peace was the great goal, and the soldier was looked down upon. In Japan the situation was quite different, ~~and~~ because the Emperor ruled by the power of the sword, as well as by descent from the gods, and the soldier became the

honored man of Japan. Under the pressure of this pattern, the Confucian ideal was transformed into a new and completely different code called Bushido, which was admirably fitted for the military feudalism which prevailed in Japan until it was opened to the west in 1871.

Bushi means "warrior" and do or dao means "way" - so the code refers to the "Way of the Warrior." Its great virtue was loyalty. Life was worthless, if one was not loyal to the feudal lord. One fought duels on questions of honor for the lord. The individual counted for almost nothing.

Coupled with loyalty were hardness and stoic indifference to suffering, pain & death. Among this warrior class, called Samurai, simplicity in clothing, frugality in food, extreme reserve in manners & speech became the rule. They never relaxed and were almost like puppets. The Samurai always wore two swords - The long one for use against the enemy; The short one for use against himself. Hari-Kiri was raised to a virtue, and one committed suicide rather than lose honor.

(10.)

Thus it is small wonder that the Japanese are fierce fighters, and even Confucian ethics could not resist this pattern of life, but was ^{itself} altered by it.

3. Torii, Shrines and Sun-Boekles

No building is necessary to make a spot sacred in Japan. A waterfall is Kami; a mountain is a divine spirit reaching toward heaven; a grove of trees is the sanctuary of the Universal Spirit. Tree-worship is still strong in Shinto. Many small shrines nestle under the branches of very old trees.

The shrine is a simple structure, built of wood, with an open prayer-hall and an inner sanctuary which only the priests may enter. The wood of the floor, the pillars and the beams is usually unstained and polished to a gleaming smoothness to bring out the natural grain of the wood.

The approach to the shrine is marked by a torii, a sort of gateway of two upright pillars with two beams across the top. The torii is as conspicuously the Shinto symbol as the pagoda is for the Buddhists or the minaret for the Moslems.

The torii is a figure of classic beauty. The beams across the top sometimes sag in a sort of curve, which gives grace to the construction.

Inside the shrine there are no idols, for Shintorists think of their gods as spirits. The shrines are always open, night & day. The worshipper comes at will, rings a bell over the entrance, claps his hands - a mark of respect - throws a coin or a small package of rice into a box inside the hall, takes off his shoes as Japanese etiquette requires, and enters to pray.

There are no regular services. The priests conduct official ceremonies certain times during the year, and hold special prayer services upon request for those in need, but there is no set time.

Almost every town has a shrine dedicated to one or more local or national heroes. Every soldier who has died in battle for Japan has known that his name would be inscribed among the names worshipped at some such shrine; and also knows that all former sins were wiped out by his glorious death for his Emperor.

In Tokyo There is The great Nation-Protecting Shrine, at which a solemn ceremony, sometimes participated in by The Emperor, deifies all Those who have fallen since The last ceremony. As The names are recorded, The spirits assemble in a cabinet, which is carried into The inner sanctuary, where They are given rank among The Kami who will ever guard The nation. Even Those who have died in foreign lands are believed to return. Soldiers going into battle say: "I will meet you at The Nation-Protecting Shrine."

There are over 100,000 ^{Shinto} shrines in Japan, which have been under government control.

~~to~~ Shinto priests are not a class apart from other men. They marry, have no monasteries, may have occupations other than The priesthood, take no strict vows, and wear their white vestments only when worshipping.

Shrine of Sun-Goddess at Ise

(13)

The holy of holies of the Shinto faith - what Mecca is to the Moslems and Benares to the Hindus - is the shrine of Amaterasu at Ise. This is a park containing 164 acres which has two main groups of buildings - 4 miles apart, at opposite ends of a long straight boulevard shadowed by towering cryptomeria trees.

At one end stands the "Outer Shrine," dedicated to the Food-Goddess - a series of very simple buildings, which are rebuilt every 20 years so there may be no decay or impurity. They are made of white unpainted cedar wood and roofed with a thatch of rushes. Tiny charms are made out of the wood of the buildings which are taken down. All pilgrims have access to this shrine of the Food-Goddess.

At the other end of the long avenue, is the shrine of the Sun-Goddess, ~~not~~ called the "Inner Shrine" into which only the priests and royal family may enter. Pilgrims walk down the shaded walk, take a by-path to the nearby river, purify themselves, and then approach the shrine. They are allowed as far as the protecting fence, through which they see the simple structure. They clap their hands and bow in worship.

Within The park There are many impressive objects, including grim memorials of Japan's struggle with The Russians and The Chinese.

There is a tall shaft in the form of a battered cannon commemorating The Battle of The Japan Sea, and a Krupp gun taken from The Russians at Port Arthur in the war of 1904.

Such relics within The sacred area are suggestive of The nationalistic quality of Shinto.

The reason That The shrine of The Sun-Godden is not accessible to everyone is because The holy relics of Shinto, The "divine imperial regalia" reside in The veiled interior. These relics are Three; a mirror, a sword, and a string of jewels.

The story is That These objects were given to Amaterasu in The very beginning by her father Izanagi. She, in turn, bestowed them upon Ninigi when he went down to earth, and they were given to The first human emperor Jimmu Tenno. They are now kept "in a marked casket as a talisman to protect each generation of sovereigns" of Japan.

The mirror is the dearest relic of Japan. It is round, metallic, highly polished, and kept wrapped in silk in a cedar casket. It symbolizes the unbroken succession of Divine rulers descended from the Godless; it reflects the likeness of the Godless; and it is protective of the nation. The mirror thus stands for purity, righteousness, integrity & wisdom.

The jewels, ^{a string of Kussho-shaped precious stones,} stand for benevolence, gentleness, obedience and affection.

The sword is symbol of valor, sagacity, firmness and justice.

Finally, at Ise the spiritual life of the nation is centered. Here, every peasant wants to come, that divine blessing may prosper his work. And here, every emperor has reported important national events to the Godless. It was here that Hirohito sent messengers with news of Japan's defeat and with prayers begging forgiveness from the Godless.

4. Ceremonialism

(16)

Much of life in Japan is regulated by strict rules which govern every act. Confucius has influenced Japanese life ~~to~~ in this regard, for his principle of reverence is accepted. The child is taught self-control, patience and unflinching courtesy. He must never give way to irritation or anger. In handling his food with chop-sticks, every movement is taught, almost as a stylized convention.

Children of well-to-do families have private lessons in manners. The boys are taught jiu-jitsu and fencing, so that they will learn how to move their bodies with ceremonial grace. The girls learn music, dancing, flower-arrangement, and how to serve ceremonial tea.

In flower-arrangement they learn how every blossom & spray must be put exactly in place. In ceremonial tea, there is a ritual which absolutely must be followed to the letter.

The most important national ceremonial is called Oho-haraki - The Great Purification, which is a national atonement for sins & pollution. It is celebrated twice yearly at Ise and other places and all Shintoists are expected to attend. The ritual includes a water-sprinkling, expiatory offerings, and the use of human effigies made of straw. These effigies, representing the sinful worshippers themselves, are then thrown into a river or the sea, and are supposed to carry away the sins with them. (Seymour).

The Mikado, by virtue of the authority granted him through the Sun-God, then personally recites the formula absolving his ministers and his people of all sin & impurity.

Some critics say, in evaluating this ceremony that the Shinto religion enjoins mostly physical and ritualistic purification & cleansing, rather than a purity of heart & thought & social relations.

5. State Shinto

(18.)

It has been said that the Shinto shrines are under government control. This state system was begun ^{exactly} about 80 years ago, in 1868, to further the ambitions of the militarists and empire-builders. It taught the people to accept without question the old myths about the divinity of the emperor and of Japan's mission to rule the world. That mission had been stated in the slogan "The whole world under one roof," or in another place (Nihon-gi 2: 198, 210): "This is the mandate of the Emperor of Japan, who rules the world as a God incarnate." or "The Mikado is the True Son of Heaven, who is entitled to reign over the 4 seas and the 10,000 countries."

~~State Shinto~~

The modern militarists required everyone to participate in State Shinto as an evidence of patriotic loyalty. State Shinto was called not a religion but a cult of nationalism. Everyone

Japanese was assumed to be a Shintoist, in the nationalistic sense, even though he might also be a Buddhist or Confucianist or Christian. Thus while there are ^{only} about 17 million Japanese who practice Shinto as their religion, there are 70 million Japanese who were inspired by Shinto as a nationalistic, jingoistic, militaristic, emperor-worshipping influence - and this State Shinto system ^{has been} ~~was~~ exploited in Japanese imperial policies and wars.

Today State Shinto is dead - put to an end by the defeat of Japan in 1945 - and forbidden to be taught by the Military Government. Some priests believe the shrines can now more truly serve the religious needs of the people, instead of being used for political and military propaganda.

6. Final Estimate

Bad Japan has made no really great contribution to the world's religion. Shinto as a religion is very primitive - Buddhism has been the popular religion.

There is no high moral code for individuals except what Confucianism brought in.

There is no one great founder whose example could influence men.

There is no great goal of history or purpose.

There is no inner religious life; chiefly ceremonialism
~~There~~

Good

There is reverence for nature

There is loyalty to superiors

There is reverence for beauty

There is deep patriotism

Not purpose to pass judgment, but
I think the balance shows it is not
one of mankind's superior religions.

Lecture March 5, 1948

THE WAY OF ISLAM

~~This evening we have the fifth in the series on "Great Living Religions". Tonight's lecture as you can see from the outlines which have been handed you deals with "The Way Of Islam".~~ Islam ^{is} the religion of the followers of Mohammed. Islam as a word, ^{means submission, and} ~~and you should know this because it contains~~ within its very definition the essence of the whole religion, ^{which is} ~~Islam means submission.~~ Submission to the will of Allah. ~~And~~ ^{is connected with} Islam comes from a Hebrew word, ~~Shalom~~ Shalom, ^{meaning} the word for peace. The ~~notion, therefore, the connotation for the~~ ^{ideological connection between} of Islam ~~coming from~~ ^{and establishes the notion} Shalom means that one finds peace through submission to the will of Allah. ~~And thus~~ ^{it} the term given to a follower of this religion is also from the same root, Muslim, the same letters ~~Shalom, Muslim or Moslem~~ ^{referring to the one} means ~~he who submits and~~ ^{meaning} therefore finds his peace. Popularly the religion is known as Mohammedanism ^{incorporating the name of the founder} ~~but that is not correct. Mohammedanism simply~~ refers to the founder, Mohammed. And the name Mohammed or Muhammed means the one worthy of particular praise. It was a very common Arab name, ~~Muhammed~~, Arab parents hoping that if they gave that name to their children, there would be a sort of an interaction between the name and the personality, and the child would really grow up to be one who would be worthy of continual praise. ~~And so,~~ Knowing these terms then, we can proceed to analyze the religion which it designates. Submitting to the will of God unquestionably in a kind of authoritarian dogma, ~~that~~ ^{that} is Islam or Shalom, ~~that is~~ ^{that is} Peace.

There are in the whole world some 250 million Moslems, ^{one-eighth of the human race, if you could} living in a wide belt in the north tropical area of the world, ~~and if you~~ ^{one} keeping the map in mind, ~~and you begin over~~ at Gibraltar by the Atlantic Ocean and ~~begin to move~~ ^{begin} eastward across North Africa to Egypt; to the Arabian peninsula; to the lands of the middle east, ~~to~~ Iran,

etc.;
Iraq, ~~what was once Mesopotamia and then~~ moving still farther east, ~~to~~
Afghanistan; then over to India, ~~itself actually~~, and ~~then~~ from
~~there~~ still farther to the ~~Malayan~~ Malayan peninsula and ~~then~~ *finally*
across vast stretches of water to the Phillipine Islands in the
Pacific Ocean. ~~that is the~~ *In This* territory, on a fairly equal latitude
from Gibraltar ~~clear~~ *halfway* around ~~half way~~ the world to the Phillipines,
~~in that territory~~ live 250 million Moslems. In this belt are the
sights of the earliest life of man on earth, the Nile valley; the
Tigris, and Euphrates valley; the site of the Garden of Eden; ~~ever~~ *and*
~~into India the earliest Aryans~~ *settlements in India -* the ~~Indi~~ Europeans, ~~somehow or~~
By some coincidence ~~other~~ this belt of territory which includes the Moslems also
includes the beginnings of man upon earth. And yet the Moslem
religion is the newest and the latest religion of all of the
great living faiths which we have been considering. These 250 million *people*
constitute perhaps one-eighth of the human beings living on this globe,
all of whom profess that religion.

1. Life of Mohammed

~~The first item on your outline is the life of Mohammed.~~
The story of Mohammed
~~And his life~~ is a very ~~very~~ *fascinating* interesting one. ~~For~~ the first 35 years
of it, there was nothing special or ~~nothing~~ *about it* extraordinary. He
was born in Mecca in the year 570 C.E., one half a millenium after
the temple had already been destroyed in Jerusalem, a whole 500 years
after the downfall of the Jewish state, which meant the Jews had
already become old long before Mohammed was born. *As for the general world*
~~background~~ *background* ~~was happening in the world, you know,~~ the Roman Empire had already
~~crumbled.~~ *and various other powers were beginning to fill the vacuum.*
~~There were the beginnings of the growth in Spain, and~~
and other countries.
~~in France.~~ Mohammed was born in the city of Mecca, ~~born~~ of ordinary
parents, ~~true they were~~ *who were* members of the ruling tribe called the
Korash but ~~they~~ were of meager circumstances, ~~and he got not extra~~ *so that he had no benefits of*
careful education or ~~ordinary training, whatsoever.~~ Some even say that Mohammed was
illiterate, ~~that he did not know how to read and write~~ although

there is no evidence to substantiate that supposition. He became an orphan at the age of six and he went to live with an uncle of his, a wealthy uncle by the name of Abutalith, who put him into the trade and the commerce which was the customary thing for people in their social and economic strata. He left the sheepherding business and the ordinary trading business when he was a young man and he went into the more romantic and glamorous trade of leading caravans. He led a caravan, we are told in one of the writings, as far north as Palestine and Syria where he came to know Jews and Christians. On one occasion he was entrusted with the goods of a wealthy widow named Kadia, and he handled her goods so successfully that she asked him for his hand in marriage, and although he was 25 and she was 40, it worked out very well apparently. She was a stabilizing influence in his life. She believed in him very much and because of her wealth and her prestige, she gave him such peace of mind and such freedom from the responsibility of ~~being~~ earning a livelihood. He had the opportunity to think through religious questions which were beginning to bother him at about his 35th year. The next five years of his life

cropping up in his consciousness. Mohammed began with the assumption, since he had already had experience with Jews and Christians, began with the assumption that there could be only one true God, and in his city of Mecca, he saw a multitude of deities because the religion was polytheistic. The Arab tribes were pagans. And Mohammed began to wonder why it was that the Jews had had a long line of Prophets of this one God, the Christians also had had a long line of Prophets and one culminating Prophet. And he wondered why it was that the Arabs had had no Prophet to

preach the gospel and the word of this one great monotheistic God. And then, of course, when such a thought cropped into his mind, the obvious answer also came into his mind, and he thought to himself "Perhaps I am that very prophet since I seem to be bothered with this question and concerned about it, that may be a revelation from God that I am to be his prophet." And he toyed with the idea and he toyed with it and he went deeper and deeper into meditation, and into religious study, and one day on the outskirts of Mecca in a cave which he was wont to frequent, he actually had the consummation of all of this religious introspection when he dreamt that he had a vision from the Lord, Rab, Rab being master or lord, the same Hebrew word Rabbi, and he dreamt that the lord had told him that he was commissioned to be his prophet and preach his unitary word to the Arabs. This occurred in his 41st year. For the next 12 years of his life, Mohammed attempted to teach that revelation to his fellow townsmen. For the next 12 years he moved very cautiously, at first he thought that he himself might be mad and he went into fits of deep depression and melancholy, but then he came out of it and he practiced patience and he carried on his mission very secretly, winning a few converts at a time in the city of Mecca. He preached monotheism, he denounced idolatry, he condemned the practice of infanticide, the practice as you know which was common among pagan peoples of taking young babies, particularly girl babies, who were undesirable and exposing them to the elements on a hillside and letting them die of exposure and starvation. He condemned that severely and he preached the future judgment of God over men for their sins. As I say he worked quietly and secretly for 12 years among his townspeople but at last, the tribesmen in Mecca began to understand what his mission was and the whole issue was forced out into the open. And thus the line of cleavage was first drawn between the early monotheistic teachings of Islam and the old

paganism which he was attempting to uproot, and when the cleavage got hot, and resentment against him grew more severe, it came to the point actually where his very life was in danger, and Mohammed and the few converts including Kadia his wife, decided that they must flee from their own city of Mecca. And in his 52nd year, the year 622 C.E., the famous Hejra, the famous flight of Mohammed, took place. He fled from Mecca to Medina, 250 miles to the north and there he was received with open arms because he had made many converts among the influential people in Medina and they were glorying in the prestige which his presence would give to their city. And that date, 622, became the date of the year number 1 in the Moslem calendar. And their calendar reads such and such a year, A. H., Anno Hajeri, in the year of the flight.

When in Medina, now solidly entrenched, Mohammed began to grow into more than just an individual or more than just a prophet of Allah. Mohammed began to grow into an institution and began to set roots deep into the Arab population and build up what we call a theocracy where he was at the same time ~~x~~ the political, temporal, military leader and simultaneously, the spiritual, priestly, religious leader ~~x~~ of the state. He set up the rule of Allah with himself as the leader and he challenged the polytheism of Mecca, he denounced specific gods of theirs by name and he prophesied hellfire for all their worshippers. He copied from the idea of the synagogue and the church the fact that the Arab religion, the new Moslem religion would have to have a central house of worship and he founded the Mosque with the characteristic minaret on the top. He drilled his followers in devotion, in religious education and he set the day of Friday as the holy day because Sunday was already preempted by the Christians, Saturday was already taken by the Jews, so Friday was left for him to select

as the holy day of the week. And the important service is Friday at noon when all of the congregation gathers in its main weekly devotion. He also added another thing, this is basic to an understanding of Islam, he added a very zealous aggressiveness backed up by a plan of military organization which was unbeatable in the 7th century in any of the lands of Africa or Asia. He laid plans for the military conquest, first of Mecca and then of all of the surrounding territory. Mecca, you see, still remained to him a holy city, the place where he was born, the place where the grand mosque, the place where the black Haba stone the place where the

AMERICAN JEWISH ARCHIVES

~~idolatry~~

idolatry and make Mecca the capital city of the new city of the Islamic faith. At first, when he had gone to Medina for the first time in 622, he ordered all of the Moslem followers of his to face toward Jerusalem when they conducted their prayers. Then later he changed, he ordered them to face toward Mecca because he had this plan in mind to make Mecca his capital city. When he was 60 years old, Mecca capitulated, fell under military attack. And thence forth Mohammed was the undisputed political as well as religious leader of all of Arabia. He ~~did~~ did succeed in abolishing ~~the~~ idolatry, in setting up his monotheistic state with the one god Allah, and the minute he did that, he turned upon and attacked and murdered all of the Jews who had, up to that time, been his best friends, staunchest supporters and from whom he had drawn the bulk of his ideas because in one of his documents he says that he feels much less sympathetic to the engel, which is the Arab word for the evangel, Jesus, much less sympathetic to the engel than he feels to the kin of the Ishmaelites, which were the

Jews. But immediately upon getting control and getting power he turned upon them, attacked them bitterly, decimated several of their communities and broke with them completely, mostly because he had asked them to accept him as the true Prophet of Allah and they had rejected him, therefore the anger and the reverse attitude reaction set in. He died two years later at the age of 62. In those two years, as all powerful sovereign of Arabia, he sent ambassadors to the kings of Greece and Persia and Egypt and Abyssynia, demanding that they accept his faith, and he foresaw in his own words "Men entering the religion of Allah by troops and by legions" and it is not exactly sure what he means by that, whether people would enter the religion of Allah en masse, literally troops and thousands of people seeking entrance, or whether he meant that people would enter the religion of Allah by virtue of troops and legions which later actually became the technique because the religion was spread by fire and sword.

Before leaving the life of Mohammed, there should be one last word about his personal affairs. Remember he was 25 when he married his wife who was 40. They lived together for 25 years; he was 50, she was 65 and she died. She had borne him two sons and ~~ix~~ four daughters. The two sons never lived beyond infancy, and of the four daughters, one of them Fatima, whose name you have all heard, became the famous one. After she died, he himself took an increasing number of wives, adding one to another to another until he had 11 plus several unregistered concubines. He had meanwhile laid down an edict and a regulation that no Moslem was allowed to have more than four wives, and when he was reproached by his own followers for not adhering to the discipline which he himself had set up, he explained the special privilege which was granted him on the basis of the fact that he had had a personal

private revelation from Allah granting him that dispensation but only for himself, not for anybody else. And ^{the} words are quoted actually in the Koran, the holy book, "O Prophet, Muhammed, we (this is Allah speaking) we allow thee thy wives a privilege for thee above the rest of the faithful." So he had it there in black and white, this is what God had told him, and therefore, that was the authority for his action. He was a man of unquestionable religious experience. He believed fiercely, very fiercely in a an omnipotent god, he was fanatical about prayer, he demanded extreme piety of his followers, and he risked his own life for his religion many times and therefore expected others to do the same thing. He organized his people and he brought about unity among the various warring Arab tribes, but he was a very vindictive person., as he was against the Jews when they refused to accept him, as he was against his own fellow Arabs of the city of Mecca when he captured the city by force--there was looting and murder and pillage, in order to teach them a lesson. He was a domineering autocrat, a domineering autocrat and he preached war against all non-believers--infidels were considered to be Christians and Jews. He promised death in battle for Allah who had guaranteed to every faithful soldier entrance into heaven. Death in battle against the infidel was a guarantee of entrance into heaven.

Well, we come to thenext point in the outline--he built the house of Islam on five pillars--the Islam a house of brotherhood, an exclusive brotherhood, for those who submit to Allah, was based upon five pillars of action--things you had to do, and based upon a creed involving six articles of faith--Those who had not submitted, that is, submit in the word of Islam, belong not ^{to} the Douru(?) of Islam but they belong to

the Douru the house of lord against whom it is legitimate to conduct armed battle. The five pillars of every professing Moslem you have listed in front of you. The first is the confession of faith

Shma Isroel where we have one sentence, six words, which is our confession of faith--Here O Israel, the Lord our God, the Lord is one. The Arab confession of faith reads quite simply:

and in Arabic, ~~ixixs~~ translated, you could almost understand those words, There is no God but Allah--La Allah illalahu, and Mohammed is his prophet. And every Arab recites that daily in Arabic, whether he is a Moro in the Philippine Islands or a Spanish moor in Gibraltar; he recites this confession every day in Arabic, at least once; and it is the formula for a convert, if a person says that phrase in the presence of two witnesses he is considered to have converted--the warrior dying on the field of battle recites that confession--that is the first pillar of the House of Islam.

And the second pillar is the question of prayer. Prayers are commanded ~~by~~ five times daily. The Jews were praying three times daily and Mohammed decided five times daily was even better. And so the prayers were conducted at sunrise, at high noon, at midafternoon, at sunset and at nightfall. The prayers, if you were in a city, were all conducted in fairly much the same manner. The Muezzin goes up into the minaret of the Mosque and he calls out the prayer of call--Allah huakbar--Allah --by voice (a trumpet is prohibited because the trumpet, the shofar was used by the Jews, bells were

prohibited because bells were used by the Christians) and so the call to prayer was done by the human voice and it meant simply translated--Allah is great, Allah is great, there is no god but Allah--Mohammed is Allah's prophet, to your prayers, to your devotions, Allah is great, there is no god but Allah. And ~~in~~ the going up Muezzim, the caller, ~~xxxxxxx~~ to the minaret would call that and the first word that would come out of his mouth--all of the Moslems of the faithful would come either in their own shops and stores and houses, or preferably out into the open square in front of the mosque--the central mosque of the city--stretch down their prayer rugs, and everyone kneel and start reciting the devotion. The Arabs use a rosary of beads as Christians do in their devotion. When devotion is conducted actually inside the mosque itself, there are no seats, there are no pews, one spreads out his prayer rug on the floor and kneels on the floor; inside the mosque there is opportunity for ceremonial washing which takes place of the hands and the feet and the eyes and the nose and various parts of the body are all washed ceremonially before the prayer takes place. If you are travelling in the desert, Mohammed commands you to descend from your camel at the proper time of the day, spread your prayer rug on the sands of the desert, if there is no water or if you can spare no water for washing, you are permitted to wash with the sharp clean sand which has just as much of a cleansing effect as soap and you face your prayer rug toward Mecca and conduct your prayers alone in that fashion. That is the second pillar of the House of Islam--prayer.

And the third pillar is fasting. Fasting especially in the month of Ramadhan. And the month of Ramadhan shifts because it goes on a lunar calendar and every month it therefore

is a few days different from what it was every year from the year before, so I can't tell you exactly when the month of Rahmadan is because it moves around the whole calendar. If it comes in the summer, the fast of Rahmadan is particularly difficult because the regulations are no food or no drink passes your lips between sunrise and sunset. And if Rahmadan comes in the summer, then the thirst is worse than the hunger. But of course we are told in one of the chronicles that the fast of Rahmadan is practiced more in the letter of the law than in the spirit because the minute that sundown occurs that all of the eating and all of the drinking that you wish is permitted. And the eating and the drinking very often goes on through most of the night, and therefore, for some people the fast of Rahmadan is not particularly difficult. Although I don't intend to disparage it, many Moslems take it very seriously.

The fourth pillar of the House of Islam is almsgiving, and ~~Islam~~ almsgiving is known by the Arabic word Sadakah which is exactly the same as the Hebrew word Sodikov which means doing righteousness or charity. Mohammed, you remember, having been orphaned at the age of ~~x~~ six was very worried about widows and orphans, and therefore passed a regulation that any booty taken in battle against the infidel, one-fifth of it was to be turned over to Allah ~~+~~ for use in giving ~~Islam~~ alms. And then there was personal private almsgiving where you were expected to take care of every beggar or every mendicant whom you saw.

The fifth pillar is the pilgrimage, and the pilgrimage meant to Mecca. At least once in every lifetime, either you went in person or you sent someone else, paid partially for his

and therefore, you went by proxy. So ten or twenty or thirty people could get together, subsidize the pilgrimage of one person and then everybody had a falek, everybody had a part in that pilgrimage by proxy. This was the most important item, more so than prayers, fasting or almsgiving, secondary only to the recitation of the confession of faith. What Mohammed had in mind by imposing the pilgrimage was the unification of all of the scattered Arab peoples who lived such wide distances from each other. Today it is impossible

praying taking place in the direction of Mecca, actually fulfills the purpose which the pilgrimage was supposed to fulfill, namely the unifying force of pulling all Moslems together to one focal point.

Some scholars say there is a sixth pillar. I have not included it on the outline because it is questionable. I mention it merely because of its sociological interest. Some say that the sixth pillar supporting the House of Islam is the Shihad--Shihad means holy war--that every Moslem must take part in a holy war against the infidel. Now as I say there is no clear-cut agreement as to whether that is a dogmatic tenet, and so it is not included but many scholars say that it is just as important as the others. Besides these five pillars which support the House of Islam--here is their creed--it is not only outlined but I've already referred to most of it--it is very simple to understand. The creed has got six items--belief in Allah, belief in angels, especially the angel Gabriel whom the Moslem seems to like very much for some peculiar reason; and fear of Shatin--Shatin being the

Arabic version of Satan--the Hebrew demon--the devil god; belief then in Allah, belief in angels, number three belief in the Koran, it is admitted that god revealed himself in the Torat (Torah), in the psalms to David, in the angel to Jesus; the Mohammedans admit ^{of} all this but they say that the revelation in the Koran is the best of all; number four, belief in prophets, you must believe in prophets and there is a list of 28 prophets you must believe in, 22 of them come from the old testament, 3 come from the new testament, there are 4 scattered ones--Alexander the Great is one of the prophets, I forget who the others are but great heroic personalities; and the last and the greatest one of all of course is Mohammed. He put himself in line with out of these 28 there are six considered the favorites--Adam is called the chosen one of god--Noah is called the preacher of God--Ebrahim (Abraham) is called the friend of God--Moses is called the conversor with God--Jesus is called the spirit of God--and Mohammed is called the one true prophet of God. And so with this tradition behind him, drawing as you can see liberally on Jewish sources, there is item number 4, belief in prophets. Item number 5 in the creed is belief in judgment day--heaven and hell, and the belief in judgment day was very, very concrete and very liberal. There are descriptions of the scale with which Allah weighs each person even down to the weight of a seed grain of mustard can throw the balance one way or the other. And the pictures of heaven and hell are more concrete in the Islamic religion than in any other. Heaven is the most gorgeous, wonderful place you can conceive--whole flowing rivers trickle water down upon you, you lie on couches and people bring you fruits and ices from the mountains to eat, and girls come and dance around you and amuse you,

and all of the sensuous pleasures which I are, as you can understand, so dear to the hearts of people living in harsh, rugged desert terrain where the things they dream of are inaccessible to them in daily life. And so the description of heaven, and this is the quotation from the Koran: "In gardens of pleasure and golden couches, around these heroes (these are men who die in battle for Allah) Around these heroes shall grow eternal youth with goblets and ewers and a cup of flowing wine." Wine, incidentally, any alcoholic beverage, is prohibited to the Moslem on this earth. They are strict prohibitionists. Any Moslem caught drinking liquor can be excommunicated from the faith, but in heaven then you get goblets of flowing wine--no headaches shall they feel therefrom, nor shall their wicks be dimmed, and fruits and ices such as they deem the best, and flesh of tender fowl as they desire, and bright and large-eyed maidens like hidden pearls, a reward for that which they have done. And ~~they~~ then you get an equally graphic and concrete and very fearful picture of what Allah is. From the Koran it says "In hell shall they broil, verily we have prepared for the evildoers a fire, sheets of fire shall encompass them and if they cry for help they shall be helped with water like molten glass which shall roast their faces when they pour it over them." And therefore every good Moslem, having this concrete picture in front of him, what heaven is and what hell is, conducts his life accordingly.

The sixth and the last in the creed is belief in the divine decree, and everything is predestined by Allah's appointment and is final in its predestination. That is one of the cardinal beliefs of the Moslem faith.

Well, those are the six then, the five pillars which support the House, and the six articles of the creed.

Item number three on your outline is the Koran and there isn't very much to say about that. As you know, we have gone into the sacred scriptures of every one of these great faiths. As far as the Koran is concerned, it's a very small book--it's about two-thirds of the size of the new testament; it is the only body of authentic Moslem revelations as well as the only trustworthy source of facts about the life of Mohammed. It's contents were not written down by him but were spoken by him, and that's what gave rise, incidentally, to the rumor that he did not know how to read or write. That is no conclusive evidence, however. Most of the great books of the Bible were first transmitted orally as was the Koran and later written down by his disciples. The first ~~edit~~ edition was ordered destroyed by one of his disciples some 14 years after his death because what we have here is written 14 years after his death

and more properly and closer to the truth. It's a simple volume very thin, there are 114 chapters, some chapters have two or three verses, some have 40 or 50 verses--it's not set down in any kind of coherent or chronological order; and the reading of it, therefore, to the casual reader, is actually dull. It isn't electric, it isn't vibrant, it doesn't contain great poetry, and you have to dig through it and study it in order to appreciate what chapter should come after what chapter in order to get a coherent picture of the whole. Just one last thing about it--every chapter except one, the ninth, of these 114, begins with the same formula. And it goes as follows: Bismel lech me rachamane ?

and those of you who know Hebrew can almost get that. In the name of Allah, the compassionate and the merciful--it almost sounds like our prayer El molehrachim--El and Allah, incidentally, coming

from the same root--El elohim, our word for God; Al Allah, the Moslem word. Every chapter begins with that and the authority of the Koran is absolute for the Moslem. There is no questioning it. Every word of it is considered to be divine revelation and there has been no reform movement in the Mohammedan religion to change that basic tenet of revelation.

Well, the last item is the item on your outline called Islam in modern times, and there is simply this to be said about it. The Hajero was in 622, you remember, year No. 1 Mohammed's flight from Mecca to Medina. Within one century, one short period of a hundred years, that new religion had spread by fire and sword east and west from the point of its origin in Mecca, went like a bonfire clear across 2,000 miles of the top of North Africa, moved all the way westward to the Straits of Gibraltar, and jumped the Straits of Gibraltar, invaded the European continent, went up the Spanish peninsula, jumped the ~~Pyrenees~~ ^{Pyrenees} up into the heart of Europe, and who knows if it had kept on going conquering everything in its way and converting everything to itself, who knows if it had not been stopped whether Europe today would not have been a Mohammedan territory. But everyone got frightened and there was a coalition of Christian kings/~~in~~ ^{of middle} Europe, the Goths and the Visigoths, the Franks and the vandals and the Huns--all of them got together in the face of this common menace--the invading Moslems, and under the leadership of Charles Martel, one of the predecessors of Charlesmain in the year 732, they stopped the Moslems at the battle of Tour, the battle otherwise known as Ploteya in France, and they pushed the Moslems back across the Pyrenees down into Spain. It took them then, it took them, the Christian monarchs from 732 to 1492, 760 years, to push the Moslems back out of Europe across Gibraltar into Africa again. In the

year 1492, the last Moslem city of Spain, Granada, was captured by King Ferdinand, the husband of Queen Isabella, and ~~Granada was pushed~~ the Moslems were pushed out that same year; a few months later the Jews were expelled from Spain and Spain became a purely Christian country.

Well, in modern times there was a second effort on the part of the Islam faith to penetrate Europe, and instead of coming up through western Europe this time, Spain, France, it came the other way, through Turkey, through the Balkans and they got as far as the gates of Vienna under the Ottoman Empire before the Islamic push was stopped, and when, if you please, the end of the 17th century, just a few hundred years ago again and this time they got even farther--Europe almost became conquered and converted to Mohammedanism.

Well, the present situation is among the Arabs in the world, and they're divided by many various sects and feuds. They are divided into the Shuney and the Shiah and the Fuzi and Sufi and there are a dozen major Arab sects or denominations which are so much at odds with each other that it did not look as if anything could possibly bring the Arab peoples together. I say it did not look as if anything could because in the latest years, a movement has been formed called the Pan Islam Movement, the political weapon of which is the Arab League, a coalition of six Arab states in an effort to get them to unite and pool their resources so that they might present a united front on various problems--the major problem affecting them today, of course being the problem of Palestine. And it is in doubt at this moment whether the Arab States--all of the Arabs having the same Moslem religion--whether they will be able to overcome their differences and merge for the sake of what they call the common enemy--the Jew

in Palestine, I would not dare to predict. There was a conference called in Cairo ten weeks ago by the leaders of the Arab world to attempt to declare a Jihad, a holy war, against the infidel, the Jew this time. No such agreement was reached. Today there are efforts being made by various of the more fanatical Arab chieftains to draw the king, Ibn Saud, into their Arab League to get him to refuse to sell oil to the United States. So far he has refused to go along with them. They have called him a traitor and he has said that they don't have to worry about losing

(Reference here to oil royalties, 18 millions traitors, etc.

still the same tensions, feuds, religious conflicts, royal lineage feuds between the Arab states as have always existed, and from our point of view, we say that that is a very hopeful and a very healthful thing because thank goodness they have not united in one mass block.

There is only one last thing to be said--in their fierce fanatical teaching of submission to Allah and fighting the infidel, be he circumcised or uncircumcised, the Arabs in the Moslem countries have represented no helpful civilizing influence in the world. They represent an anacronistic hangover in the 20th century of the same type of fierce fanatical recalcitrants as characterized other pagan peoples in earlier times and earlier places. There is only one possibility of hope, I think, for the Arab world and this is what their own most rational and democratic leaders^{have}/also suggested, namely, that the powerful rule of the affendi class, which is a feudal ruling group drawing tremendous support in income from various royalties

and having no responsibility to the great bulk of the people called felachim--the only solution would be if the power could be stripped from the affendi class, and that, I think, is an inevitability in the middle east because in most of the countries, they are living in the 14th and 15th and 16th centuries due to the refusal of the affendi to bring in schools or teachers or roads or kindness or sanitation or any of the attributes which make up modern progress. The affendi will continue to keep the felachim in subjection until they rise in rebellion. Most of liberal democratic Arab leaders come to this country to study, do so for the purpose of helping/^{raise} the standard of the undernourished and oppressed Arab. They feel that it would be preferable if the reversal could come by peaceful means but that if it does not come by peaceful means, the Arab world will soon do what the French did in their revolution and what the Americans did in their revolution--they will overthrow the lordship of their masters. That is the current situation.

The Islamic religion is good because it teaches devotion to God and it calls forth from men high idealism, and on the other hand, we would have to evaluate/^{it} as being harmful and destructive because some of its energetic talents are directed in the channels of fighting and forciful conversion rather than in the channels of self-improvement and self-edification. It is the youngest religion in the world today, it still has within itself a tremendous drive and vitality, and I think we may look to it, or we may look to its intellectual leaders, not its political and economic leaders, for some contributions in the future.

The Way of Islam

Islam means submission, and comes from a root related to the Hebrew word shalom, "peace". The central idea is that one finds "peace through submission to God." Thus, also, the term given to a follower of this religion is Muslim or Moslem, meaning "he who has submitted to God." The religion is popular, but inaccurately, known as Mohammedanism, which is merely a designation referring to the founder Muhammad, "the one worthy of continual praise."

There are in the world some 250,000,000 Moslems, living in a wide belt in the north tropical zone, ranging from Gibraltar, in the west, through North Africa, Arabia, the several countries of the Middle East, Afghanistan, India, the Malay peninsula, and over into the Phillipine Islands. This belt of territory contains some of the sites of man's earliest appearances on the globe. And the Moslems must be reckoned as perhaps 1/8 of the human beings on earth to day.

1. Life of Mohammed (570-632)^{C.E.}

(2.)

a. An Ordinary Arab (1-35)

M. was born in Mecca, The most important city in Arabia, a member of the ruling tribe of Koreish, although reared humbly in meager circumstances. He became an orphan at the age of 6, and went to live with his uncle Abu Talib, a wealthy merchant who ^{was} his Guide & Protector for many years. The lad followed the normal pursuits of shepherding and trading; later took to caravanning. He travelled on these trading caravans as far north as Palestine and Syria, where he came to know Jews & Christians.

On one caravan, he was entrusted with the goods of a wealthy widow named Khadija. He handled this so well that she married him, and although he was 25 and she was 40, it worked out very well. She was a stabilizing influence, believed in him very much, and because of her wealth and prestige, gave him peace of mind, and opportunity to think through the religious questions which were beginning to bother him.

(3)
b. Seeking Religious Light (35-40)

M. began with the assumption that there can be only one true God. He had heard of the prophets of his God among the Jews and the Christians, and began to wonder at the lack of any prophet among the Arabs. Would he himself be the Arab prophet? He meditated, he prayed - and once in a cave, outside of Mecca, where he was wont to go. The Lord Rabb announced himself and commissioned M. to be his prophet. He had received the call at last! Ch. 96 in the Koran, the Holy Book contains his first vision, which came in his 41st year.

c. Further Visions and Unsuccessful Preaching (41-52)

For the next 12 years he moved cautiously. At first he thought he might be mad, and had states of mental depression. He practiced patience, and carried on his mission secretly, winning a few converts in Mecca. He preached monotheism; denounced idolatry; condemned the practice of infanticide; and preached future judgment.

(4.)

At last his mission was suspected by the Meccan tribesmen and the issue was forced out in the open. The line of cleavage was then drawn between Islam & paganism. The resentment of the pagans burned hot against the reformer.

d. The Hegira (Flight, or Migration) (52)

Things got so bad, that to save his life, M. and his few Muslim followers fled Mecca in 622, and went to Medina, 250 miles northward, where many influential converts had been won, and where they were honored by the Prophet's presence.

This is the date when the Muslim calendar begins A.H. 1 (Anno Hegirae)

e. Growing Power at Medina (52-60)

In Medina, M. set up the rule of Allah, with himself as leader. He challenged Meccan polytheism, denounced specific gods by name, and prophesied hell-fire for all their worshippers. He built a mosque for prayer, and selected Friday as the Holy Day. He drilled his followers in devotion, religious education, and zealous aggressiveness. He also added a program of military campaigning, and laid plans for the

(5.)

conquest of Mecca. This still remained to him
The holy city, and he would not rest until
he had purged it of idolatrous elements and made
it the capital of Islam. At first, in Medina,
he had ordered prayer facing toward Jerusalem -
later changed & ordered facing Mecca.

f. Absolute Sovereignty at Mecca (60-62)

Mecca finally capitulated under attack, and
thereafter M. was the undisputed political as well
as religious leader of all Arabia. He abolished idolatry,
turned against the Jews, from whom he had drawn
so much, and reduced all infidels to dependence.
He sent ambassadors to Greek, Persian, Egyptian and
Abyssinian Kings, demanding their acceptance of his faith;
and foresaw "men entering the religion of Allah by troops."
He died after two ~~to~~ years in power, of a fever.

Before leaving the life of M., there
should be one last word about his personal ~~life~~
affairs. His wife died when he was 50, having born
him 2 sons & 4 daughters. The boys never lived beyond
infancy, and of the girls, one, Fatima, became famous.

He himself took an increasing number of wives after Khajida's death - 11 in all. He permitted other Muslims only 4 wives at a time, and when he was reproached for having allowed himself more, he answered by saying that he had had a revelation giving him permission.

"O prophet, we allow thee thy wives a privilege for thee above the rest of the faithful."

5. Muhammed's Characteristics

He was a man of unquestionable religious experience - believed fiercely in an omnipotent God - was fanatical about prayer, and demanded extreme piety of his followers. He risked his life for his religion, and was an efficient leader, organizing his people and uniting the various warring Arab tribes.

But he could be very vindictive, as he was against the Jews, when they refused to accept him, and against his fellow Arabs of Mecca, when he conquered & converted that city by force. He was a domineering autocrat, and preached war against all non-believers. Death in battle for Allah guaranteed heaven.

2. Five Pillars of House of Islam

(7.)

M. built The Dar-ul-Islam, as an exclusive brotherhood for those who "submit" to Allah. This House is based upon 5 pillars of action, and upon a creed involving 6 articles of faith. Those who have not ~~accepted~~ submitted, live in a Dar-ul-Harb, a House of War, and are to be fought and conquered. Thus Islam has been a missionary faith, winning converts by the sword, the force of doctrine, social pressure, economic privileges bestowed, and the promise of exclusive salvation. The five pillars are:

A. The Confession of Faith

"There is no God but Allah, and
Muhammed is the Prophet of Allah."

La ilaha illa 'llahu, Muhammed rasulu 'llahu

This is formula of convert; dying warrior; etc.
Must be repeated in Arabic every day.
Similar to Shema.

B. Prayer

5 times daily: sunrise; high noon; mid-afternoon;
sunset; night fall.

Muezzin calls from minaret of mosque:

(8.)

Allahu akbar, Allahu akbar

Allah is great; Allah is great;
There is no God but Allah.
M. is Allah's Prophet.

To your prayers! To your devotions!
Allah is great; There is no God but Allah!

This call is sounded by human voice,
not by trumpet (Jewish-Shofar); nor by
bells (Xian.)

Kneel Praying rug; facing Mecca; no images;
no Jews; ceremonial washings; rak'ah (bowing down.)

Lonesome traveller in desert descends from camel
washes in sand if no water, etc.

This public prayer called salat. Also
private prayer called dua.

(9.)
C. Fasting

especially in month of Ramadan -
no food or drink from sun-rise to sun-set.
Fasting may atone for sin. But this
practiced in letter of law only; because
there after is eating & drinking all night long.

D. Almsgiving

M. worried about widows & orphans because
self an orphan. Of all booty taken, $\frac{1}{5}$ must
be given to Allah. Alms in general are
known as sadaqa "righteousness" (Heb. - צדקה)

E. Pilgrimage

to Mecca once in lifetime, either in
person or by proxy. This more important even
than prayers, fasting, alms. He had it in
mind as means of unifying scattered Moslems.
Prayer toward Mecca has now taken place of pilgrimage
and provides same unity. A pilgrim walks around
The Sacred Mosque seven times and kisses Black
Stone. Also drinks holy water from well of
Zemzem.

In addition to these 5 pillars, some Arab scholars add a 6th, called jihad, which means "holy war", and claim that all Muslims must participate in a holy war against infidels, but this 6th is not authoritative.

Besides the Pillars, there is the Creed, consisting of 6 items:

- (1) Belief in Allah
- (2) Belief in Angels (especially Gabriel, angel of revelation)
(devil is called "Shaitan", from Heb. Satan)
- (3) Belief in the Koran (many revealed scriptures
Heb. Taurat (Torah) to Moses
Zabur (Psalms) to David
Injil (Gospel) to Jesus
best of all Koran to M.)

- (4) Belief in Prophets (26 named - 22 from O.T.
3 from N.T.
Alexander the Great)

6 are worthiest:

Adam - "chosen of God"
Noah - "preacher"
Abraham - "friend"
Moses - "converser with"
Jesus - "spirit"
M. - "apostle of God"

M. is greatest of all

(5) Belief in Judgment, Paradise & Hell

resurrection of dead on Judgment Day
balance scales to weigh good & evil
concrete pictures of Heaven & Hell.

More than a score of passages, almost
without exception, refers to gardens & flowing rivers,
luxurious food and ease, and varied sensuous pleasures:

Heaven

"In gardens of pleasure.... and gold-woven couches...
Around them shall go eternal youths, with
goblets and ewers and a cup of flowing wine.
No headaches shall they feel therefrom, nor shall
their wits be dimmed! And fruits such as
they deem the best, and flesh of fowl as they
desire, and bright and large-eyed maids like
hidden pearls, a reward for that which they
have done."

Hell

"In hell shall they boil....."

Verily, we have prepared for the evil-doers a fire,
sheets of which shall encompass them. And if they
cry for help, they shall be helped with water
like molten brass, which shall roast their faces."

(6) Belief in Divine Decrees

(12.)

everything predestined by Allah's appointment and is final.

3. The Koran

Is a small book, about $\frac{2}{3}$ size of N.T. and is only body of authentic Moslem revelations, as well as most trustworthy source of facts of M's life.

Its ^{content} was not written down by M., but spoken by him; transmitted orally; and later written down by disciples. First edition destroyed; we have 2nd.

There are 114 chapters, not set down in any sequence or chronology. It covers a wide range of subjects & would be dull to the casual reader. Every chapter, except one, begins with a stereotyped formula:

Bismi 'llahi 'rrahmani 'rrahim

"In the name of Allah,
The Compassionate, The Merciful."

Authority of Koran is absolute for Moslems.

They believe it is divinely revealed and every word is holy.

Several passages might be taken as
The gist of what M. taught directly from
Allah - The social & religious program of
Islam, as it were:

(read pg. 441 - Archer.)

4. Islam in Modern Times

- A. Spread ^{after} between 622 -
711 - entered Spain
732 - battle of Tours - Charles Martel
1492 - pushed out
- B. Second effort - Turks entered Europe 1453
captured Constantinople - finally stopped
at gates of Vienna in 16 - ?
- C. Two main sects
Sunnites - Shunnites - orthodox
Shiites - 20 mill. heretics - followers of
Ali, son-in-law of M., husband of
Fatima. mostly in Persia.

Hold M. in pious regard, but also
revere Ali as "friend of God" and Imam
"pattern" to be emulated.

D. Present situation in re Palestine

1. Attempt to unify & call jihad unsuccessful.
2. Arab league has been organized.
3. Still blood funds & religious funds to cause separation.

E. Need for civilization throughout Arab world.



April 16, 1948

Judaism

At this evening's lecture which is the seventh and final in the series which we have chosen to call "The Great Living Religions." I have promised you and will make good on the promise one more lecture on Christianity. We could not finish the whole story a few Sabbath evenings ago, and so I said that we would have another lecture on just the history of Protestantism since the 16th century. That will come probably two weeks from this evening or three weeks from this evening after the Passover festival has been completed. The date will be announced and you will receive notices. Officially, however, this is the final lecture, and I am happy to see that there has been such sustained interest during the entire series. For once, instead of scolding those who come for those who are absent I should like to compliment those who have been coming consistently during this series. It is gratifying and it indicates to me that there is an interest in this so that we shall develop other series, I hope, similarly interesting during the balance of this season or the beginning of next season in the fall.

Tonight's lecture is an attempt actually to compress into a very short period of time, as we have had to do with the other religions. A whole pattern of events, a type of thinking, a series of historical experiences, biographies of great leaders, insights into the psychology and attitude of the bearers of the religion, an attempt to compress into a very short ^{period of} time a whole series of sciences and emotions and personalities which is obviously an impossible attempt from the start. And so if you feel when this lecture is completed that many important things have been left out, I am sure you will be right. I simply beg your indulgence and hope that with this outline we may be able to obtain a quick

bird's eye picture of what the essence of the Jewish religion is.

The Way of Judaism begins with point one on the outline-- begins with Abraham and Moses. These two men separated in point of time by perhaps a thousand years, were the two/^{who}crystallized and gave birth to this religion. Abraham was the man who left his native land of Babylonia--Ur, the city of Ur in the Mesopotamian valley--traveled perhaps a thousand miles in search of a new home where he could begin a new tribal existence with an idea which he had which his fathers had not had, and against whom he was forced to revolt actually in order to put his idea into practice. He smashed the idols which his own father manufactured and set out for the land of Canaan as it was then known, and contemplated, we are not certain, but we think, contemplated a religion in which he worshipped the sun, the moon, the stars, the rain, the sand on the desert, and then realizing that it was foolish and vain to worship each of these, felt somehow intuitively that all of them could be subsumed under the creative force and controlling power of Him who guided the whole universe. So the idea of a universal monotheism was born in Abraham's mind. For a thousand years this idea was bruited(?) about by Bedouin tribes, nomadic groups in and around the desert of Palestine. It took no deep hold, it sank no roots, it made no great number of converts or followers. The idea was perhaps too startling or perhaps too simple to take hold at that time. We date Abraham at approximately 2200 B.C.E.--Before the Christian Era. We date Moses at approximately 1200 B.C.E. and Moses was the first one to give impetus to this monotheistic idea how--by embodying the idea within the matrix of a group of people who promised to become loyal to it. In other words, the idea which had merely been formed up to this point now became substance because it accumulated around it the clay of human beings who adhered

to it and practiced it. Moses took a band of slave people out of Egypt, ~~and~~ an event in history which we go to celebrate next week with the Passover, forced them almost B'ah Chochohal, says the Bible, against their will into the

be strong and firm chipped away all the loose ends, the weak ones dropped off and died, and a new generation was born, and that generation took this idea of monotheism--one God, one power, one mankind--and said "This will be the idea which we will bear through history." And then with an ancient ritualistic practice quite similar to what many primitive tribes used, the American Indians used it when they sealed compacts and treaties by exchanging blood with each other and becoming blood brothers, so the ancient Jews became blood brothers with God by sealing into their very flesh through the act of circumcision the promise which they made to be loyal to their God and to be his people to do his will.

Moses had the kind of climactic experience in the desert with which we have become familiar in the lives of other great religious leaders. You remember the story of Gautama under the bow tree where he saw wisdom and became the enlightened one. That was the experience that shaped his life. You remember what happened to Paul on the road to Damascus where he had the vision which converted him from an enemy of Jesus to the great devotee and disciple and actual creator of Jesus' church. Every religious leader who had anything to do with the shaping of a new faith had undergone some form of religious experience, and the experience of Moses was a two-fold one, the one at the burning bush, you remember, where he heard the voice of God emanating from a lowly thorn, and the second, the dramatic (?) one, the tremendous one, on the top

of the mount where the voice of the Lord thundered out from the darkness and the lightning, and the people were huddled below terror-stricken like cattle, and up on top the sparks flashed which carved themselves into the two tablets of stone, the experience that shaped Moses and caused him to shape the Jewish people.

This is how the religion was born--the idea in the mind of Abraham, the doing, the practice, the fashioning, the molding, in the hands of Moses.

The second item on the outline is called the Prophets set the theme. Moses was in the year 1200 B.C.E. and for another 400 years, this idea of monotheism lies fallow within the framework of the Hebrew people who spend that intervening time conquering their land--nothing more nor less than that. Joshua, the Judges, Deborah, Gideon, Samson, you know all the names; the gigantic people during those 400 years who carved out an empire for themselves and then made themselves kings--Saul and David and Solomon--fashioned a monarchy, But nothing really great happened in the religion of Judaism until the 8th century B.C.E. when there were born somehow as occurs not so very often in the destiny of the human race, there were born somehow a score of geniuses--all within a very short period of a hundred years. Men whose vision was so tremendous, whose perspective was so broad, and whose power was so great that they could formulate what they believed and what they thought. Men who put the imprint, as it were, upon this Jewish religion. These geniuses, this line of great heroes--the Prophets--inaugurated idea after idea with a rapidity which is startling if you view it in terms of history. Tremendous, monumental-shaking, earth-shaking notions were introduced. Amos--God is a God of justice, he doesn't want your sacrifices, the blood of the animals pouring off the altars, he doesn't want your mockery and your hypocrisy

ye fat women who lie on ivory couches, and he chastised them and he tongue-lashed them--he didn't want that--God wants justice, justice to the poor, justice to the weak, justice to the widow, to the orphan, to the one who needs help. And then after Amos comes out and sets this as you set a brand into a people, Hosea appeared almost immediately thereafter and said "God wants love, not hatred, not brutality, not animal or human sacrifice, not slaughtering of prisoners taken in war, nothing smacking of hate or butchery or savagery, but God ~~it~~ wants love. Love ~~they~~ they neighbor as thyself. Love thy fellow-man. Love the stranger that so-journeth with you in your gates. God is a God of love."

And immediately upon the heels of that, one of the greatest of them all, ~~Isiah~~ Isaiah, coming out and saying: "God is a God of history. And in history shall the destiny of mankind be settled." Not God is a God of vengeance, not God is a God who shall determine for you and not for successive generations. Isaiah said God regulates the course of history. History moves in a certain direction inexorably. Go with that progress. Build toward that Messianic goal. And in the last chapters of Isaiah, from the 40th to the 55th, there's a vision of a goal of history, the direction in which the world is moving, that kind of Messianic era toward which ^{we} go, where there shall be peace and security, prosperity, happiness, where everyone can sit under

the theme for the Jewish religion. Justice, love, history, destiny, progress, idea after idea was emblazoned in huge letters of stone and gold in the minds of the people. And they were given ideals, they were given goals, they were given reasons for existence, they

were given a direction toward which they should travel despite all persecution and all travail. After Abraham and Moses, the Prophets were really the ones who fashioned the religion of Judaism, gave it its tenor, gave it its depth, gave it its complete impact/~~on~~^{upon} the minds of the Hebrew people.

Item #3, the sacred literature, we have gone into the sacred literature of all of the other religions. Some of it is complicated, as in the Confucian religion where there are nine sacred volumes, some of it is simple as in the Mohammedan religion where there is only one sacred volume. Judaism has four important volumes, and it is difficult to know which of these/^{are}sacred and sacrosanct, which of these are semi-sacred, so I give them all to you very briefly. The Bible is this book, this we understand, 39 separate books, five of them in the Torah, some in the major Prophets, some in the minor Prophets, and some in the writings--the third section. All of it considered cannonized, all of it considered revealed by God according to Orthodox definition. The Bible is referred to very often by the Christians as the Old Testament in contradistinction to what they term the New Testament. The Talmud consists of two parts, as you can see, the Mishna and the Gemara. The Mishna is a book of law--the Jewish law book, one volume, completed by the year 200 C.E., written down by a certain Rabbi Judah Hanassee who compiled all of the oral tradition and decided to have it in writing as a book of reference to which all judges and all rabbis could refer when they had difficult cases at their disposition. And then, as always happens with the law and with lawyers, when you get one book of law which you think covers all contingencies, you find that's not sufficient, and you find that a body of commentary begins to develop around that and one lawyer says one thing and another lawyer says another thing, and pretty soon not only the poor layman,^{but} the poor

judge is confused, and he's not certain exactly how to make a decision in a case, and so to be safe everybody's opinion is put down--sometimes you are given guidance as to which is the correct one, sometimes you are given no guidance at all. You are offered two or three or four conflicting opinions, and you are free to take your choice. The Gemara is 24 volumes of commentary which accumulated around the one volume of the Mishna, and that process evolved over a period of time from the year 200 to approximately ~~the year~~ 500 or 600 and then the rabbinical scholars said "For the Lord's sake, let this be enough." And they closed the Talmud, and said "This shall be the statute of the Jewish people." The Bible is the constitution if I may put it in those terms, the Bible is the basic document, the lawbook arrives out of the constitution, and then the commentary on the lawbook derives from that. But if you think that the closing of the Talmud in the year 600 approximately put an end to the prolific growth of legal commentary, you are mistaken, for what started to happen was, notes would be written in the margins around the page until finally the rabbinical authorities realized that there was no end to this, and so additional volumes kept coming out--the Toshos and the Tuhuhos and series after series so that today a complete rabbinic legalistic library shelf would contain dozens and dozens and dozens of volumes of opinion and notes and commentary. That is the Talmud and its subsequent derivatives.

here

The third volume/indicated in the sacred literature is the Midrash. The Midrash is a great compendium of stories actually. It's a book of folklore. It is compiled on the following basis--the Bible, as you know, is divided into 52~~2~~ portions, we read one each week--the Sedrah of the week. The Rabbis would collect stories about each one of those portions and those stories--myths, fables, legends, were all gathered together into a series of books called the

Midrash. For example, the very first Sedrah of the Bible dealing with the creation of the world--man and woman, the Midrash has some thousand tales and fables about that episode--what man looked like, what color he was--we don't know, how tall he was, how short he was, how big his appetite was, all kinds of appetites, and so the Midrash, the folklore and the stories make very interesting reading and make very interesting telling and good preachers^{always}/draw upon the Midrash as source material for the telling of interesting legends about the biblical portion of the week. I am sure you are all aware that we have in Denver an excellent homilist~~ist~~, a teller of these homilies--Rabbi Kauvar knows about the Midrash as perhaps any Rabbi in America, and he has always at his fingertips literally dozens and

The last of the sacred books is the Siddur--the Siddur is the prayer book. We have used tonight our Union Prayer Book. This is a modernized Reform version of the traditional prayer book of the Jewish people. We are the only religion, incidentally, which has a set formalized prayer book which has been extant for such a great period of time. This prayer book, in its orthodox form, was settled and compiled about the year 1000, which would be almost a thousand years ago. It was finished by a certain Rabbi Saguegown, at the Academy of Pumpedefah in Babylonia, and the one we have today is substantially the one which he compiled a thousand years ago. There are minor variations, certain prayers have been introduced but basically, the skeleton of the service is identical. The Episcopal book of common prayer, for example, is some 400 years old. The Methodist hymnal is less than that. The Mohammedan religion has no

set definite prayer book, they read selections from the Koran, other prayers are constructed on the spur of the moment. The eastern religions again have no formal prayer book. Many have been the comments, I shall not call them complaints--many have been the comments made "Why must we always read the same prayers." And the only answer is we have been reading these prayers for a thousand years. They're apparently as good as anything which our people has ever been able to produce. And if they have sufficed for that long, there must be in them such substance as to provide always new opportunities for your reflection and your introspection as you read them.

These then are our books. Every Jewish child in an orthodox Yeshiva in Europe would get complete grounding in the Bible, in the Talmud, in the Siddur, not in the Midrash--the thing that I think they should have taught the children, the fables and the folklore and the fairy tales--for some reason they didn't teach them. And you didn't get those until you got into graduated academies of higher learning.

Point #4 on the outline indicates that there are three wings in Judaism, and I think all of us are essentially familiar with the differences between them. Orthodox is what its name implies--orthodoxy stands upon ancient revealed tradition, and the whole nub of the problem is in the word revealed. According to orthodox tenet, the Bible was revealed literally by God to Moses--not just the ten commandments, or not just the Torah--the first five books, but the entire Bible was revealed to Moses in a flash of insight granted by God. That means that every word of it must be considered to be literally true and that demands from its adherents, literal observance of every word, every commandment. There are 613 commandments in Jewish life, 365 positive--one for every day in the year, and the

balance--my arithmetic is not very good, negative--positive prohibitions and negative prohibitions which must be obeyed by every literalist, orthodox Jew. Failure to observe these commandments involves the commission of a sin--the concept of sin is very real in orthodoxy, and Averah, a transgression--be it a sin of ~~omission~~ omission or a sin of commission--equally nefarious. Sin can be atoned for only by, says the constitution, animal sacrifice--animal sacrifice was replaced by prayer--sin can be atoned for, says the modern orthodox Jew, only by prayer, and then that became expanded into a three-fold method of expiation--Chuvah, Tvilah, Utsudacah--prayer, repentance and charity--Mahaverene, es zarah araha--avert the evil decree, says the prayer book on Yom Kippur, the holiest day of the year. Charity, prayer and repentance are the modern methods for the expiation of sin, according to orthodoxy.

Reform, at the other extreme, says this constitution was divinely inspired but not divinely revealed. The difference being essentially one of observance. If the Bible was divinely inspired, God's will is apparent all through its ethical and social teachings--a pattern of life is set, a method of conduct, a system of morals, but not every law in it must be obeyed. And, furthermore, if you break any law in it, you are not necessarily committing a sin which will have its repercussions upon you in the world to come. And that's the basic essence of the Reform position-- there are minor differences between reform and orthodoxy in regard to the matter of wearing hats or not wearing hats--having an organ or not having an organ--women sitting together or not sitting together--these differences are minor--these are not systematic(?)--these are not cleavages between reform and orthodox. They will be reconciled too, fear ye not, within the next hundred years in American Judaism. They must be. They are unimportant things.

progressive, liberal, fluid, flexible--always within the framework of tradition, whereas in orthodoxy there is no possibility for flux or change.

Conservatism, then, you may ask, what is that?
The answer is that Conservatism is ^{some} where between orthodoxy and Reform, and I cannot define it any more precisely than that because the Conservative movement itself has not defined it more precisely. Many Conservative synagogues and Rabbis insist upon remaining quite close to orthodoxy in theology, in ritual and in psychology. Many conservative synagogues, on the other hand, veer all the way over almost to Reform, simply retaining some of those formalized, external differences that I mentioned a moment ago of hats and music, etc., but in their thinking, in their mentality, in their approach toward Jewish life, quite close to Reform outlook. I can merely illustrate it by saying the synagogue in which I was raised in New Haven, Conn. was a Conservative synagogue quite close to Reform, practically identical with it. The men and the women sat together and there was an organ, and the whole service was in English practically, the one retention of Conservative form which that synagogue held was the wearing of hats. Aside from that it was quite identical with what we have here in Temple Emanuel. The Conservative Synagogue in Denver, Colorado, on the other hand, to give another illustration which would be meaningful to you, is quite close to the Orthodox point of view. And this is entirely legitimate. Conservatism, in other words, ranges anywhere between the two poles, and there is no dogma, there is no hierarchy, there is no line to which it must hue. Conservatism will find its own nuevo --will find its own level, I feel, ^{with} in the next

two generations in America.

Fifthly, and lastly, then, the last point on the outline, is called God, Israel, and Torah. And this is something which I hope I can get across, and if you don't comprehend it entirely, you will not be the first, because in this notion there is something of the mysticism, something of the inner metaphysics of the religion of Judaism. Judaism conceives of itself as a religion given by God to a specific group of people from which it cannot be divorced and expressed through the whole background of learning and tradition which we call Torah in its broadest sense, not merely the first five books of the Bible. Now notice that definition--can you have Christianity without American Protestants? Yes, you can. Can you have ~~Mohammad~~ Mohammedanism without the Arabs of Morocco? Yes, you can. Can you have Judaism without Jews? You cannot. The religion does not exist outside of the people who bear it, and that is why God, Israel, the people Israel, and the Torah are an indissoluble triumvirate, and this is the mystical concept in Judaism. The Jewish people without its Torah is nothing--mundane, cheap, small, tiny, not as important as the Bulgarians in the world. The Jewish people with its Torah, without its God, is nothing but a materialistic group of pushcart peddlers or clothing merchants. The Jewish people with its Torah, with its God, is a people tiny, beaten, harassed, killed and pushed from place to place eternally wandering, but glorious, magnificent, incredible in stature, indestructible in power, and with a vision and a goal of the ages to which come/will keep it upon the face of this earth until its objectives are realized--the objectives set by the Prophets when they set the theme. This is an idea which sometimes smacks of arrogance, sometimes is badly mistaken when it's called the chosen people notion, nearly(?) understood even by many of us ourselves, but within its essence, it is

the majestic, magnificent gesture in the face of history that we have a buttress, we have a faith, we have a function, we have a vehicle through which to work, and that together with God and Torah, the people Israel will ~~mx~~ remain inviolate and eternal to accomplish its purpose and its destiny. I don't know if it's clear--perhaps it may take more time to elaborate that idea in another lecture.

To sum it all up, Judaism is the religion which gave the birth to/two great monotheistic faiths of the western world--Christianity and Mohammedanism. It is a religion which gave to the world the concept of monotheism; it is a religion which gave to the world the concept of an ethical monotheism, and if Jews fail to live up to the ethic of Judaism they are more guilty than anyone else who fails to live up to it because it is a question with us of noblesse oblige.

May I conclude simply with

the story told that when God had the Ten Commandments prepared in His mind, He was seeking a people to whom he could give this ethically monotheistic code of life. There are seventy nations on the earth, says the Midrash, and to each one of the seventy nations he went with the ~~Ten Commandments~~ Ten Commandments and he peddled them, as it were, to find a taker. The Amalekites said "We would take the Ten Commandments but there's one in there which says 'Thou shalt not kill,' therefore, we can't accept it because we have a certain way of dealing with our enemies." And the Moabites said "We would take the Ten Commandments but there's one in it which says 'Thou shalt not practice adultery,' and we have a certain concept of social tribal organization involving our women which makes it impossible." And He went from people to people asking, begging, pleading that

someone would be the bearer of these commandments and bring them to birth in the world as inspiration for everyone else.

Having been rejected by all of the seventy Oomos Choolom, the seventy nations of the world, God then came to the Jewish people who were wandering in a pitifully thin, struggling line across the desert. He said "Will you take them," almost hoping that they wouldn't because they didn't look to him like much of a people to put them into practice, but they said "N'ahsev anish mah, We will do these things, now let us listen to what they are." And the Midrash interprets that to mean that they made a promise, they committed themselves to a way of life without even knowing the details/^{of that} to which they had committed themselves. "We will do it, now let us hear what we have promised to do." There was a yearning and then God said to Himself "I was mistaken, these are My people. They will do it. They are unprepossessing looking. They are tiny and insignificant. They will always be struggling, I can see it the way they are struggling now in the desert but I believe they will take this message, and I believe they will try to carry it to the rest of the world, so I will give it to them." And that is when the partnership was made--God, Israel and Torah. The real interpretation of the phrase, the chosen people, is the choosing people because the Jews themselves chose ~~thm~~ to follow the path which God set down for them. They were not chosen arbitrarily. They did the choosing. This is the religion with which we are blessed. This is the religion which has its weaknesses, can be accused sometimes of being narrow, exclusive, restrictive, clannish, yes, I think some of those accusations are correct. I think we have built that around ourselves. I think that will disappear, that shell when the world makes genuinely friendly overtures toward us. We would like that shell to disappear. Meanwhile, we work within it,

striving always for the concretization of our ideals, clinging always to what we believe to be beautiful and true and fine and yearning always and working toward the kind of Messianic goal in which no men will be separated from any man by shell or partition or difference or segregation. Kanye herotson, May that day come soon, and may that truly be the will of God.

Amen.



Lecture April 2, 1948

THE CHRISTIAN WAY

Those of you who were here before remember that we discussed many of the religions of the east--Hinduism, Buddhism, Shinto and others, and this evening we come to one of the great religions of the west--The Christian Way. May I say before starting to those of our non-Jewish friends who are with us this evening that this presentation of the Christian religion is not intended to be as detailed, as descriptive, as it would be were this lecture being delivered primarily to a Christian audience. This ^{is} a lecture on Christianity for a Jewish audience, and so perforce much will have to be eliminated, many of the fine points of analysis will simply be glossed over and all that can possibly be done in one lecture with a religion as broad and comprehensive and magnificent as the Christian religion--all that can be done is simply read the ^{to} headlines as it were. And so with this word of caution to our non-Jewish friends, we begin the analysis of The Christian Way.

As you can see from your outlines it begins quite naturally and quite normally with the life of the founder of this religion--the life of Jesus who was born of simply folk, father was a carpenter, mother was a plain village woman, who was brought up as we know from the fact that he went to synagogue, was brought up in the Jewish tradition, was taught probably what most Jewish boys of his day and age ^{were} ~~were~~ taught as preparation for Bar Mitzvah--these things we know from various references in the New Testament itself. When he was twelve years old, we know that he went for a pilgrimage at Passover time with his parents up to Jerusalem, the capital city, it was the custom in Palestine of that day, at certain festivals of the year--three agricultural festivals--all of the peasants and farmers and all of the artisans

and craftsmen in the small villages were wont to make a pilgrimage bearing their offerings to the great temple in Jerusalem. And so this young boy Yehoshua or Joshua or to give him his Greek name--Jesus--probably walked barefooted up a dusty road with mother and father carrying perhaps a basket of fruit or a pigeon, something which would be offered as a sacrifice on the altar in the temple. We don't know anything about eighteen intervening years in his life. Biographies are scanty, the gospels don't say much--until he was thirty years old from that day when he was twelve--we don't know what happened. We assume that he lived a normal life of an artisan, he perhaps practiced the same trade that his father did--that wouldn't have been abnormal--and as a carpenter he would have been one of the aristocracy of the village in which he lived--the village of Nazareth--he would have been of the aristocracy because in an agrarian economy where most of the people were farmers and peasants, those who have special skills, such as smith or carpenter or joiner or any one of a number of artisans, would have been the aristocracy of that society. For eighteen years then he lived in a time when conditions in Palestine became increasingly difficult. You remember that the king on the throne was Herod--Herod the Great--a quisling placed there by the Roman procurator because he knew that Herod would cooperate with the Roman rule. And under Herod's domination the people were severely taxed, money was poured into the state treasuries and used for the building of great buildings at Ciseria and the capital and Tiberius and other places--and the people felt the whip and the lash and the pressure of an oppressive government.

All of this was happening during the years that the young

Joshua was growing up. And it could not but have influenced him immensely.

within him the sense that if man was to be redeemed and if man was to come to his ~~own~~ own maximum spiritual growth, it would come not by might because might and power corrupted -- it would come instead through the spirit, through the heart and this could be the only salvation which men could find. We speculate, we reconstruct what happened to him during those 18 years-- at any rate, we see him again at the age of thirty where he had the cataclysmic, soul-shaking experience of his life. He met a certain itinerant preacher by the name of Yochanon, the Greek version of course being John--John, the Baptist who was holding prayer meetings by the banks of the Jordan River and telling the Jews that times were so bad that the Messiah is almost here. The whole complex of waiting for the Messiah to redeem mankind when things got so bad that they couldn't get worse and John, the Baptist was preaching that this was the lowest ebb in Jewish history. And the people of the countryside were in the mood of expectancy, a mood of excitement, a mood where ripples of rumor would go through huge crowds, a mood that was pregnant with possibilities. When the young Joshua heard the preachings of the older Yochanon, he fell under the spell and the sway of that eloquence and he became baptized in the River Jordan because that was the technique which John, the Baptist said would hasten the coming of the Messiah, that men must wash away and purify their sins by baptism, and this would help bring the Messiah more quickly. Jesus was baptized

and immediately retreated by himself into the wilderness to think of what had happened to him--what experience he had just gone through. And if you will recall from the previous lectures, you will see the striking parallelism. Moses had the experience of the burning bush; Paul, as we will see in a moment, had an experience on the road to Damascus; you remember, Buddha searched and searched and came to his answer under the Bow Tree; Mohammed, as you will recall, left the city of Mecca and went to a cave on the outskirts of the city and there ruminated and meditated till he came to know the true meaning of Allah. Jesus had an identical religious experience which shaped the course of his life, his baptism at the river, and he then came forth from his meditation in the wilderness, convinced as he told his followers that he had an element of the Messiah within himself.

Thirty years(?) or forty-one years of age. He then entered his period of public ministry which lasted, we're not sure, perhaps a year, certainly no longer than three years--a life which lasted perhaps twelve months, at most thirty-six months, shaped the destiny of 700 million people living on the globe today. What happened in those twelve months or those thirty-six months? What happened was that Jesus went through Palestine from north to south and it doesn't take long--it's a small country even on foot you can cover the whole thing in two days. He went from north to south explaining to the people that he had had a vision of divinity and that he begged men, and this we get all from the Sermon on the Mount which is in the fifth chapter of Matthew--the Sermon on the Mount and the Beatitudes, in which he begged people to live according to a simple formula of life turning the other cheek and the meek shall inherit the earth and give unto Caesar what is Caesar's and love thy neighbor as thyself. And

when he was asked at one time what is the first commandment, he recited the Schmah Yisroel--the Schmah Yisroel--Here, O Israel, the Lord Thy God, the Lord is one. And then the second commandment after that is quoted from Leviticus--the nineteenth chapter, love thy neighbor as thyself. And you see what did he preach in those twelve or those thirty-six months which were so revolutionary or so soul-shaking--he preached in the simplest and therefore the most eloquent terms the basic skeleton of Jewish ethic and Jewish religion. As you know, he was executed. Preaching that mission was dangerous. It represented a potential political upheaval and revolution which the Roman overlords were not interested in suffering at that particular time. He was executed, and that to all intents and purposes might have been the end of the whole thing had not something very strange and very important happened a few days later. He was executed on Friday--the Catholics do not eat meat on Friday in commemoration of that fact--three days later on Sunday, his disciples went to his tomb and they found that the body was not there. And immediately, immediately the message was spread and the gospel was preached that Christ has risen--the Resurrection took place and at that moment, the Christian church was founded--not before, not during his life at all because he had not preached a new religion nor had he taught the organization of a new synagogue(?) or a new church. The importance of the fact that Christ has risen that he was resurrected, that he therefore went back to God--the importance of that was that it established the divinity of Jesus. When I say/^{it}established it I do not mean that everyone accepted it immediately.

Aryans and the Appanasiens between Arias and a certain bishop Athanasius which was not resolved until the Council of Nicea, 325, as to whether Jesus was divine or not. But regardless of how long it took the scholastics and the bishops and the church leaders to decide the character of Jesus, the people knew his character immediately. They said "He has divinity. He is God or He is the son of God--it matters not to us except that we recognize in him the Messiah." And so his message began to be spread all over the Mediterranean basin. Who spread it?

Point number two on the outline says Paul and the Apostles. As you know there were twelve Apostles, twelve close and intimate students and disciples of Jesus. Paul was not one of them incidentally. Peter and Simon and James and there were twelve of them--fisherman and farmers and plain people publicans ordinary people who believed in him. Paul was a Jew from a city called Tarsus, a Roman citizen by birth which was a remarkable thing who was born before Jesus was, who was a strong rabbinical individual bred in a rabbinical background and tradition who believed that this Jesus, this Messiah was a false Messiah and believed that he had come to destroy Judaism and Paul therefore preached against him, stoned him at one point (one version goes), and was his bitterest enemy. Paul, after the death of Jesus, many years after the death--Paul had a vision while going on the road to Damascus--a vision in which he had the feeling the impact of a tremendous religious internal experience which he had the feeling that Jesus was truly the son of God. Paul, we are told, might have been subject to epileptic seizures. He might have been subject

to some deep internal mystical experience. At any rate, he fell there on the road to Damascus and writhed in agony at the thought that the son of God had been persecuted at his hands. And then a complete reversal took place and Paul took upon himself the function of bringing the message of Jesus, the Messiah, who ~~by~~ soon thereafter was to get the additional ~~name~~ of Christos which is the Greek equivalent of Misheah which means the anointed one. Paul took upon himself the function of bringing the mission of the Christos, the Messiah, to all of the Goye, all of the nations, the gentiles around the Mediterranean basin. And before he made that decision, Paul had a tremendous fight on his hands with the elders in Jerusalem, because up to that point, all the early Christians were Jews. It was taken for granted that the way to Christ was through the portals of Judaism. There was no question about it--no one else could understand the sermon on the mount except a Jew who knew the old bible from which it was drawn. Paul said, however, this message must be brought also to the uncircumcized and the non-Sabbath observers which was his ~~x~~ way of saying the Goyim which means literally the nations. And so Paul fought with the council of elders in Jerusalem and the whole thing is given in the 15th chapter of the book of acts which describes very dramatically the chomochle, the exchange that took place in which Paul finally hammered his point through and said that they would admit gentiles into the belief in Jesus and that all that a man had to do was not to become converted, not to become circumcized, not to keep the dietary laws but all that a man had to do was to say that he believed on Jesus and then that man was admissible into the fold of the ~~mixx~~ elect.

After Paul made that decision Peter went ahead and baptized a certain Roman officer by the name of Cornelius without circumcision

and then the fact was established that the gospel would be brought to the nations. And so Paul went on a tour that lasted for thirty years. He died finally in Rome, a martyr for his mission.

And point number three on the outline refers to the Scriptures of the New Testament. The Scriptures of the New Testament simply are the records of Paul's journeys plus ~~R~~ four biographies of Jesus. In other words, the New Testament contains what we call three synoptic gospels, Matthew, Mark and Luke, Mark was the original that is the basic, most accurate account written for the Romans. Mark wrote a life of Jesus for Roman consumption. Matthew wrote his life oriented for the Palestinians so they could understand the life of Jesus, and Luke wrote for all of the pagans, all of the gentiles. These three wrote lives of Jesus and those are the only books in which we know anything of the intimate life. John wrote a life of Jesus but it was written in much more mystical language and versions and probably less accurate factually. There are these four gospels, therefore, in the New Testament and the rest of it are the epistles which Paul and others wrote to the various communities to which they went. Paul would go to Galitea and then he would write an epistle, a letter to the Galiteans, telling them to get their church organized and get their congregation solidified and telling them what Jesus would want them to do, etc. The whole New Testament is a series of letters, missionizing

and that is what the Holy Scripture of the New Testament is. The four gospels, the Book of Acts which was written by Luke to record the experiences of all the Apostles as they traveled around-- the four gospels, the Book of Acts and a large collection, a dozen

or two dozen of these various letters of instruction to different communities.

Well, as the church grew and as it went through many struggles and much internal difficulty where it had to fight against the philosophy of the mystics in the second century and the philosophy of the Greek mystics in the third century and what it couldn't fight, it absorbed within itself by an amebic process of growth and expansion. As these developments took place and the church began to establish its theology there gradually developed a pattern of church organization which I can't describe here, and they developed the system of the sacraments. And that is the next point on our outline. There are seven sacraments leading to salvation. Salvation means salvation of the soul in the world to come. The seven sacraments are accepted in entirety by what we call today the Roman Catholic church--only five sacraments are accepted by what we call the eastern or the Greek Orthodox church--they exclude two of them, and only two sacraments are accepted by that young baby of the church the Protestant movement which is only 400 years old. All seven sacraments are accepted by the Catholics and these sacraments must be performed according to Catholic theology. They must be performed if the soul is to find peace in the world to come, and let me explain them to you quickly--the seven which are on the outline. Baptism I think all of you are familiar with--baptism is the formal entrance into the household of the church. Baptism takes place usually shortly after birth within a month, and the christening ceremony and the giving of a name takes place--all of these are identical with the Jewish ceremonies, incidentally-- and the removal according to some theologians, the removal of original sin takes place at the baptismal fount because every man is born in sin and through sin

and by a sinful act--that is what is meant by original sin and it must be washed away from the new-born infant. Some Protestant denominations don't believe that baptism should take place at birth because there is no possibility of the child understanding anything or the child's having any faith at one month old and some Protestants say that baptism without faith is a hollow mockery--that you may not perform the ceremony until the child grows old enough to know whether he has faith in the church. But at any rate, the essential element of the ceremony is the same whether it takes place at one month or twelve years.

The next sacrament is confirmation and confirmation is the ~~initiation~~ initiatory ceremony. You remember we described in the Hindu religion that when the children come to the age of puberty, if they are of the higher born castes, a thread is tied around them and they are then called twice-born. That is identical with the ceremony of confirmation~~xxxx~~ in the Christian church where children are initiated usually at the age of twelve, or in the Roman Catholic church usually ten to twelve years after baptism whenever that takes place, where the priest where is the laying on of the hands on the child--the anointing with sacred oil and the preparation of the child for the taking of his first communion. This is a very important ceremony in the life of Christian children and whether it is accepted as a sacrament in the Roman Catholic church or doesn't have the quality of a sacrament in the Protestant church, nevertheless, it is vitally important in the religious life of the Christian child.

And then after confirmation the next ceremony or the next sacrament is called holy eucharist--often spoken of otherwise as holy communion--sometimes referred to as the Lord's Supper, representing the body and the blood of Jesus. Holy communion

or holy eucharist is administered only by the priest, no one else may do so and it consists of taking ~~xxxx~~ a wafer, representing bread and representing body and drinking the wine, representing blood, body and blood of Christ, and whether in the Catholic church it be the theory called transubstantiation whereby when you drink the wine and eat the bread, you are literally actually eating body and blood, or whether as in the Protestant church, it is called consubstantiation which means that when you take the bread and the wine, you partake symbolically of the body and the blood--whether it's transubstantiation or consubstantiation, the holy communion is one of the most important sacraments of all of the seven. And when I said before that the Protestant church has retained only two of these seven, the two that they have retained are baptism and holy eucharist.

Ordination, the fourth sacrament, is not for everyone but is reserved ~~for~~ only for priests. Ordination, from the point of view of the Roman church, represents the apostolic succession directly from Peter who founded the rock of the kingdom of God upon which the church is based and became the first pope. Every ~~xrist~~ priest is in direct apostolic succession from Peter through the sacrament of ordination. In non-apostolic churches, that is

a ceremony, not a sacrament. And a Rabbi or a Protestant minister upon graduation or upon his investiture with his office is solemnly ordained and given the functions of his office without a sacramental quality to that ceremony.

Penance--penance involves an act of punishment for sin which must be preceded by confession and followed by absolution. Now notice that--preceded by confession. All of you, I am sure, have

seen in Catholic churches and many Protestant churches confessionals. I shouldn't say many Protestant churches because I don't recollect having seen them in many, only in some, (But they do exist) where confessional takes place between the individual and the priest who is authorized to receive that confession, who then decides on the basis of whether it is a mortal or a venial sin, and I shan't go into those because those are technical church qualifications, the priest then decides whether that sin may be forgiven and whether the sinner may receive at his hands absolution. And if the priest so decides, then he grants forgiveness, he gives absolution upon condition that penance is performed, and penance usually consists of the assignment to say and recite certain prayers, certain numbers of times. And so it's not an uncommon sight to see the line at the confessional booth and the people emerging from the confessional booth going back into the church, dropping to their knees to recite the prayers which have been assigned to them for penance and then leaving the church feeling that they are free of guilt because absolution has been granted. Incidentally, may I say that no one is permitted to take holy communion, holy eucharist, the Lord's Supper without first having confessed and done his penance and received his absolution. No one, in other words, may partake of the body and blood of Christ while he is in a state of sin.

Marriage, the sixth sacrament, is considered a sacrament because it is felt that union between man and woman should be sanctified and blessed ~~with~~ by more than mere fleshly and earthly lust. Marriage should be made something holy, part of God, because that is what these sacraments are and so marriage is considered one of the sacraments.

Lastly, comes extreme unction and extreme unction is the sacrament performed for the dying. It is performed at that point in order to insure entrance of the soul into heaven. It does not guarantee--it does not guarantee the achievement of salvation in heaven but it insures at least that all other things being equal, the soul upon judgment day or when it is judged will not be found wanting of extreme unction. When the person is conscious, the eucharist might be administered. If the dying person is unconscious, then the priest anoints certain parts of the body--the eyes, the ears, the nose, the lips, the hands and the feet with sacred oil based upon the theory that these are the organs of the body which might have committed sin--these therefore must be purged and cleansed.

Extreme unction is vital to every Roman Catholic. And many men have converted to catholicism from their deathbeds in order to receive extreme unction. In our most recent times, we have many notable examples--Heywood Broun did it and others. Two centuries ago Voltaire, the great philosopher was belabored and beleaguered on his deathbed to sign a confession of faith, he having been all his life as you recall ~~me~~ a staunch aggressive atheist. The church refused to bury him and there was no other possibility of burial in France in the 18th century except Catholic burial--the church refused to bury him without extreme unction and they would not give him extreme unction unless he signed a confession of faith. It's a long story but he was buried without having done that.

These seven sacraments then must be performed during the life of the individual from baptism at birth to unction at death, and then the soul will be guaranteed salvation in heaven.

The next item on the outline is the mass and I wish that I

could go into the function, the theory, the philosophy of the mass as it is felt and understood by Christians, because this is the high point of their service when they raise the cup--when the priest raises the cup and blesses him and then gives of every communicant who comes to the altar rail to drink--he is giving them to drink of the blood of Christ. And when he stands before the altar over the sacred altar stone and raises the chalice, raises then the paten upon which is this thin wafer and holds the wafer up under the crucifix which is over every altar--holds it up to receive its blessing and then gives of that--every person who takes it, upon whose tongue it is placed--is partaking literally of the body of the beloved Christ. You cannot understand

and deeply religious Christians. It is for them their own body and blood. The only thing comparable that we have in the Jewish service to the raising of the host, and that's the technical description for it--the raising of the host, the only thing we have comparable to it is the raising of the Torah. And those of you who have been present at services when the Torah is taken from the ark and carried out unclothed, disrobed and held up--Zehre Torah, this is the Torah--that's the high point in the Jewish service--just as the raising of the host is the high point in the Christian service.

I'm afraid that the lateness of the hour will make it impossible to discuss the other points on the outline--Roman Catholic and Greek Orthodox, point #6--was simply a desire on my part to acquaint you with the fact that there are two branches

of the Catholic church. They split very early, as early as the year 154, there were already arguments between bishops of Rome and bishops of Constantinople. They split finally a thousand years later in the year 1054 there was definitive, authoritative split whereby the two branches wrenched apart never again to come together.

The eastern church is based ~~x~~ in Constantinople, it is called the Greek Orthodox Church--it is the Christianity of Russia, of Turkey, of Greece, of the Balkans. The Roman Catholic Church in the west grew apace all through the medieval period as you know, coming to such power as even to dictate to kings emperors. And that growth, that feudal ~~hegemony~~ hegemony lasted until the 16th century, and I wish we could go into it but we simply have to leave it all, lasted until, and here we come to point 7 on the outline, until there was a revolt by Martin Luther, and not only Martin Luther but John Huss, and Wicklith, and there were a host of others within a period of 50 years broke the back of the Catholic monopoly as they felt by preaching the doctrine and this is the essence of the early Protestant revolt.~~x~~ It preached the doctrine that the Pope was not infallible, that the Pope was not the only person to whom religious men must pay their loyalty, that no priests and intermediary were necessary as intercessors between man and God, but that man could come to his God directly without the intervening services of a priest, and lastly, that the Bible should be made accessible to every human being in his own language and not be kept~~x~~ accessible only to monks and priests learned in the Latin tongue.

Everything happened at that same time to give impetus to the Protestant movement. Printing was invented, and Gutenberg

printed as the first book ever printed by movable type, the Bible, printed it and it was then able to be printed and translated into German, into French, into Celtic and into languages which people could understand.

Luther had behind him as well the whole impetus of the social and economic drive to break the feudal system, and the early roots of the capitalist movement are associated with the early beginnings of the Protestant reformation. All of this helped to make the reformation a successful rebellion against the power of Rome, and it was successful. Rome then started a counter-reformation and ^{the} society of Jesuits was formed, and there's a whole very interesting history connected with the history of Europe, but all we can say in conclusion is this. That the Protestant reformation let the light of day into the religious thinking of the common people of Europe. No longer were they then to be kept under enslavement, no longer were they to be kept illiterate, no longer were they to be prevented from direct axis to the Bible.

The Protestant reformation itself was guilty of a great sin the way a pendulum always swings to the other side. They had as their slogan and watchword that the Pope has become an idol in Rome and people worship the Pope instead of worshipping Christ. And that was what they wanted to do away with--this internal Christian civil war, but the Protestants made the ~~x~~ error of setting the Bible up as an idol and bibliolatry became another idolatry. Gradually that pendulum swung back and we had the growth of two or three main types of church organization--apostolic ~~xx~~ Episcopal organization was in the Episcopal church quite similar to the Catholic; you had an ^{presbyter} intermediary form of church organization; and then you had the extremely liberal, the

congregational type of church organization where each congregation was autonomous and approached its own religious and political problems in its own way.

I think that we really should devote another lecture to an analysis of Christianity in modern times. I don't see how it's possible to have any kind of comprehensive understanding of this, particularly the huge and important movement since the 16th century in just a very few sentences. And so if it's possible to devote another Friday evening in the very near future, we shall have an analysis of Christianity from the 16th century on.

In a closing evaluation, may I simply say the Christian religion in its best and note this carefully, the Christian religion at its best, represents one of the finest potentials which man has ever been given on this green earth to develop into moral, ethical spiritual, decent humanity. The potential of the church for goodness and progress

that is the good, that is the positive evaluation on one side of the ledger.

On the other side of the ledger, we must say as objectively as we can, that much of the potential has never been realized. Much of the potential is yet to become concrete. There is a tendency in certain segments of Christendom, certain segments of Christendom, to perform evil in the name of Christianity instead of good. There is a tendency in certain sections of Christendom to shirk the responsibilities which the potential poses, not^{to}/be willing to measure up to the noblesse oblige--there is a tendency in certain sections of Christendom to over-emphasize theology, theological conflicts, disputes and hair-splitting

to the detriment of moral conduct and ethical facts.

I understand why these deficiencies exist. The Protestant Church is still young--only 400 years old. It hasn't had time to exercise its fullest maximum potential, but let there come an end to the theological hairsplittings in which Protestantism now finds itself with 200 odd denominations in America. Diversity is good because it means that there is clear intelligent thinking and there is the ability to express a point of view without having a hierarchy crush one into conformity. That is commendable, and yet there comes a point where too much diversity and fractionalism results in weakness and inefficiency. And so the great potential of modern ~~Christianity~~ Christendom, I think is yet to come to fruition.

When it does we will see a world where every man will sit under his own fig tree--no one will be afraid and where we will be able to say as was said before by the great philosopher:

"What makes you a good Christian to me, makes me a good Jew to you, and together we will shape the destiny of the world."

Amen.

May 14, 1948

The Protestant Reformation

During the series on "Great Living Religions," we dealt with the "Way of Christianity," and we found that we could not cover that entire subject but arrived quite by accident as far as the 16th century where there is a natural break so that this second lecture is one in sequence and will deal with the history of the Protestant Church or the Protestant Reformation, beginning with the 16th century. We will therefore not go over the ground which was discussed before--the question of Jesus, the work of Paul, the story of the early founding of the church, and a discussion of the sacraments which make up the body of Christianity.

We begin the story this evening with the person of one of the early reformers. Martin Luther, who has been called by many the father of the Protestant Reformation. Before him, there was John Wicklith(?) in England, Huss in Bohemia, but these men did not succeed except perhaps by the example of their personal inspiration to those who came later in founding movements which assumed corporate organized form. Martin Luther was a German born in ^a ~~the~~ small city in Saxony in the early 1500's, went through the education of the young man of the time who was capable of going to university, studied at Vittenberg and other centers of higher learning, and then entered the hierarchy of the Catholic Church, became a monk and became one of the active members of the church in his area, so active as to be entrusted with a mission which took him to Germany down to Rome. There he had an experience which shocked him and which may have had an effect upon his later thinking. He saw the venality, the corruptness, the immorality which was prevalent then in the lush, gorgeous Rome of the Renaissance period. He was a very strait-laced person and was

shocked by what he saw occurring at the heart and throne of the church. But what did finally upset him and what caused his revolt was an experience with a certain monk by the name of Ketzel who was traveling through his section of Germany engaged in the practice of selling indulgences--an indulgence was a document which was sold to you for a certain amount of money. When you purchased it, you purchased for yourself salvation in the world to come--you purchased redemption from your sins--you purchased forgiveness from God through the church. This was quite a valuable source of income, revenue to the church and was based upon the theory that the great saints and martyrs in the past history of the church had piled up such an overwhelming stock of good deeds and favor in the sight of the lord that if you as an individual had not done enough good deeds or had not accumulated enough favor to stand you in good stead when you would need it, that you could purchase some of that which had been the heritage of the great saints of which there was an overabundance in the coffers of the church, So that they would sell ~~some~~ some to you. Theologically, it's a defensible position. In terms of the practice as it was being manipulated by the monks, it was an outrageous blackmail and this particular monk, Ketzel, was very violent and very blatant. He held large meetings in which he had people bidding as at auction for the indulgences which he had to sell which would save their souls.

So Luther who was a good member of the Roman Church, who knew nothing else except Catholicism and never intended to overthrow it, Luther was upset and nauseated and revolted by these practices. And so one fine day he nailed up on the doors of his church a document called the 95 theses in which he bade this monk Tetzel(?) to come to an academic debate to defend the practice of selling indulgence.

The 95 theses were the opening barrels of the Reformation in Europe although Luther, at the time that he nailed them to his door, did not know that. One thing led to another in the course of disputations with Tetzel and a year later with a certain Ek, a priest who ~~x~~ was sent to debate with him--Luther confessed that as far as he could see, there was some substance to the reform ideas which had been preached a century earlier by John Huss ~~xxx~~ in Bohemia and for which Huss had been burned as a heretic. The moment that Luther said that he could see some good in the arguments and in the writings of Huss, Luther himself was considered to be a heretic and then one ~~xxx~~ thing led to another in a natural sequence of events so that the Pope issued a

the document and disregarded it. That was sheer rebellion in the 1520's or 1530's when that occurred. The rest of Luther's life ~~ifxx~~ is a story of being whisked from one part of Germany to the other under the careful guidance and protection of various princes who favored his ideas.

Luther was not a tolerant man. He was not a great idealistic starry crusader. He was not interested in making social gains in the same sense in which he was interested in making religious progress toward liberality. As a matter of fact, Luther, who came from the neighborhood and from the family of small people and farmers, turned against the peasants in the Thirty Years' War and fought on the side of the nobility and urged the nobility to crush the peasants. He was a hard man, not very warm, rather aloof from everything we can learn about him. But he was taken up by the noblemen of Germany who saw in his attempts to protest and to

reform who saw in those efforts the possibility of breaking away from the Roman Empire and setting up a German national state. Later in the outline we shall discuss the ~~xxx~~ relationship between Protestantism and the nascent nationalisms in Europe and England.

A contemporary of Martin Luther was^a man by the name of John Calvin. John Calvin was a Frenchman, somewhat similar career, went into the church, and then had a series of experiences which took him to Geneva where the ideas of Luther and LeFevre in France and others influenced him so that in Geneva he began to proclaim at a very early age, in his early twenties, he began to proclaim the doctrines of Reformation. He succeeded in making Geneva a city free of the domination of Rome, secondly, a city free to accept and receive refugees from religious persecution all over the rest of Europe, and thirdly, in making ~~a~~ Geneva a city very strict, very straitlaced and very moral. Calvin, and I think you are familiar with the Luther term Calvinism which connotes sobriety, puritanism--the Puritans were followers of Calvin, and when the Puritan group came to America, you know how strict they were in the setting up of blue laws in the 17th century. Luther and Calvin are the progenitors, as it were, of the Protestant Reformation in Europe.

Now what was this Protestant Reformation. What were they attempting to create? What were they attempting to break away from? In point #3 on the outline we have listed major beliefs:

#1. Man's direct approach to God. The first thing that the Protestant Reformation attempted to do was to break through the notion that man could communicate with God only through the mediation of a duly ordained person such as the priest or the bishop or the archbishop, or eventually the Pope. The notion had been

taught for 15 centuries that man communicated with God through God's minister, the priest, the sacred one, the one set aside, the celibant. And the ordinary man had no thought or no notion of expressing prayer--deep emotional urges within himself or deep mystical urges to approach his God. All was formalized, all was routinized, all was channelized through the organization of the church. And the Protestant Reformation said "No, man is dignified, man is a human being with some of the attributes of God in him himself, therefore, man can talk to God himself." And in so doing they destroyed the hold of the Pope and the whole hierarchy below the Pope.

The second thing--the second major belief ~~was~~ or the effort of the Protestant Church was what I called here Democracy in Church Policy which means church organization, ecclesiastical administration. They said, the reformers, there must be no such iron-clad, rigid, ~~hierarchical~~ hierarchical organization so that one takes orders from the other down the line, and the ordinary person is simply commanded to do thus or such and has no stake in his own religious life, but it is superimposed upon him from above. Worship of the Pope is sacrilege was one of the cries of the Reformation. The Pope is not to be worshipped as God but God and his son and the Holy Ghost are to be worshipped. The Protestant Reformation did not alter the theology of Christianity. The Protestant Reformation was an effort to obtain a more democratic system between God and man. And the third one of the major efforts was to make the Bible available to all human beings. Luther had received a Bachelor of Arts degree and was 20 years old before he ever saw a Bible. The Bible was not given to ordinary people to peruse--it was not their book. In the Bible it was told that the Church shall be

organized upon the rock of Peter and the church was organized and the church took care of man's religious needs.

When the Bible was translated first into German and then into French and ~~then~~ into the vernaculars of the day, the people read it for the first time and they too were as thrilled as Luther was by the line in Romans which is really the verse that turned Luther's whole career

and when God is worshipped by faith, the whole doctrine of justification of man's existence through his faith in God became elaborated and the human being of ordinary stature and of ordinary position in the community realized for the first time that he too was as important a child of God as was the priest or the Pope. And so the Bible came to be that upon which the Reformation based itself and that to which the people clung as they learned to read it. In a sense that has not been altogether healthy because many Protestant denominations have become bibliolatrous--they have come to worship the Bible. And in many Fundamentalist Protestant denominations every word of the Bible is considered holy and sacrosanct with results which are not altogether favorable for the future growth of democracy. Men's minds in some of the more Fundamentalist Churches--the Southern Baptist and Methodist--some churches here in the city of Denver--men's minds are shackled to the literal words of the text just as they accused the Catholic minds of being shackled to the papal encyclicals. In a certain sense there is no difference. And yet there is a growing liberalization and a growing tendency within the many Protestant denominations to emancipate themselves from

that biblical literalism, and in direct proportion to that emancipation will grow the health of those Protestant denominations so that they will not remain the havens of refuge for the ignorant and the bigoted and the illiterate.

Item #4 said that Protestantism was connected in its growth with two other great movements or tendencies -- you can't really call capitalism and nationalism movements -- they are historic tendencies. England, for example, was very happy to go through the experience of a Protestant Reformation and set up the Anglican Church because it became a national church, the Church of England and the church strengthened the state. In many instances it was almost a theocratic state with the church running the government on a national basis, not on a Holy Roman basis of all of Europe. In Germany, in Scandinavia, in the lowlands of Holland and Belgium, and in parts of France, those nobility who were breaking away from the feudal pattern of small landed estates, each one isolated from the other although contiguous to it, the nobility and the barons and the small kings were happy to have a movement behind which they could align themselves for the purpose of their own nationalistic wishes. And at the same time that the Protestant Reformation was setting itself up on a national state basis, the Church of England, the Church of Scotland, the Lutheran Church for almost all of Germany, at the same time that that was occurring, another tendency was occurring, namely, the breakdown of feudal imperialism and the growth of the modern capitalistic movement which said that each man should make an effort in the world to establish himself. Where commerce began to grow, money was interchanged, ports were opened up, in the 1500's, don't forget, exploration was taking place all over the world and

commerce and trade carried with them the growth of capitalism with the growth of the standard of living of the people.

The Roman Church had once owned most of the real estate of Europe, both on nationalistic grounds and on capitalistic grounds, many of the monarchs of Europe were very happy to go along with the Protestant Reformation because then the economic and the political hold of the church as well as the religious hold of the church was broken. So that Protestantism gave the impetus to these two other tendencies which, I don't say would not have matured even without the Reformation, but ~~sex~~ the Reformation was the midwife which helped them come to birth that much more easily and naturally and the Reformation was the wetnurse which helped these two tendencies grow stronger and come to maturity.

Point #5 discusses sects and denominations, and I think we all know that one of the great tragedies although some people don't necessarily consider it such, of the history of the Reformation was that it fragmentized and split so that today in America there are some 260 various Protestant denominations, ranging all the way from the large, well-established ones with whose names you are familiar to tiny minuscule unimportant groups of mere hundreds of people, represent noone but themselves and who have no effect upon the major stream of growth but who, on the other hand, simple whittle away at its potential for Christian action. I suppose in the nature of things it was inevitable, that once you broke the dam, once you broke the authority and said the Pope shall not rule, and we shall set up our own organization, and each man shall read his own Bible and interpret what God says according to his own likes, I suppose it was inevitable that there should have been these varying and conflicting opinions. Perhaps we should look at it from the other point of view and say that it is unusual that there

are only 260 different points of view because human beings being what they are when you give each man freedom to interpret a text

Protestant denominations. They all fall into three major categories-- three major categories from the point of view of how they're organized. There is the Episcopalian form in which the Protestant Episcopal Church and the Methodist Church share. There is the Presbyterian form which includes the Presbyterians and the Calvinists and the Lutherans; and there is the Congregational form, which includes the Baptists, the Congregationalists, the Disciples of Christ, the Unitarians, the Universalists, etc.

These three forms differ in ~~form~~ terms of church organization: ~~E~~ The Episcopal form says "Authority resides in the bishop." In the Protestant Church, for example, there are many bishops in America, there is one chief bishop, and the highest man in the church is the Archbishop of Canterbury in England. In the Methodist form too, there are bishops, and authority resides in the bishop. It is the closest to the Catholic Church. The Protestant Episcopal Church says that it is a form of Catholicism, and it traces its origin back long before the incident of Henry the VIII, who wanted extra wives, and since they weren't permitted to him by Roman law, he upset the Roman Catholic applecart and founded his own church. That is a story which the Episcopal leaders say is not accurate but that the Episcopal Church goes back at least as far as the founding of the Roman Church. Be that as it may, the Episcopal is the closest to the Roman Catholic form of organization with authority residing in the bishop.

The Presbyterian form, the Presbyterians, the Calvinists,

the Lutherans, etc.--~~the~~ authority resides in the Presbyter or the Presbytery which is a Greek word that means minister or deacon or ordained person, the local board of ordained ministers without a bishop; in other words, a more democratic form if you use the ~~term~~ term democratic in terms of broader participation--a group of ministers contained within themselves the authority for that particular denomination.

And the third form, the Congregational form, becomes even more low church, if I may use that term, in terms of more simple, less ornate and less formal. The Congregational form of organization says "Authority resides in the congregation--not in a bishop, not in a board of ministers, but in the congregation itself which is autonomous which organizes itself, which can disband itself if it wishes, which has no higher authority, which calls a minister to it when it chooses and dismisses that minister when it chooses without the authority of a bishop above. The Congregation form includes the Baptists, as I said, the Congregationalists, the Unitarians, the Universalists, the Disciples of Christ and others.

In these three categories, or measuring the Jewish synagogue by these three categories, we would fall into the Congregational pattern. Goodness knows every Jewish congregation is autonomous, has its own leadership, its own sense of how it should do things, calls its own Rabbis and dismisses its own Rabbis, and there are no bishops or presbyteries above the authority of the local board of trustees.

The last point on the outline is something which I think is important and which many Protestants think is important--the growth of the ecumenical movement. Ecumenicalism in the Protestant Church means a universalizing--a making of a world-wide union--a consolidating of all of the denominations. The ecumenical church would

be the world Protestant Church, just as there is a world Jewry with some minor variations in it. It is the hope of many leaders in the Protestant Church today that this ecumenical movement will grow stronger and mushroom and carry with it the majority sentiment. Just the other day, Bishop Oxnan, the ranking bishop of the Methodist Church and one of the fighting liberals of America incidentally, spoke before a great convention of Methodists--the largest denomination in America--and said to them that the church must become united. When six or eight or ten of such different communions (He's using the word communion in the sense of denomination) have taken such action toward unity, let the representatives meet and remain together long enough to know one another, let them draft a plan of union, let the representatives be charged solemnly to keep their eyes upon the Christ instead of upon the particular ~~union~~ communion which they represent. Agreement is possible. Let the Methodists take the lead in a great affirmative decision stating that we desire union. This is a very important thing in the Protestant Church today, and important for us as Jews because with a united Protestant ecumenical movement in the world it will be much easier to scape out hatred and intolerance and bigotry at the source. Because today when we deal with so many different denominations it is impossible to cut off all the heads of Hydra at once. When you can stamp out the intolerant teachings ~~of~~ in the Sunday Schools of one denomination, they pop up in the Sunday Schools of another denomination. Whereas if there were an ecumenical Protestantism, all social progress would benefit immeasurably. The church would then gird its loins instead of being fragmentized and stand foursquare to the wind for those issues which are important in the social gospel, and Christianity might have a chance a realizing its potential.

their missionaries, and its a wonder to me that the people of India or China or Africa are not very confused by the multitude of Christian missionaries who come to them, for if I were a native it would be hard for me to distinguish between why the Baptists hate the Methodists, and why the Methodist scorns the Presbyterian and why the Catholic Father who comes to me tells me that no one of the three of them represents the true teachings of Jesus. If I were a native in any one of the parts of the world where the Protestant and Catholic churches have missions I would be frankly perplexed and would not be able to decide to whom I should go. I suppose the decisions are made unfortunately on the basis of who offers the most in material terms, not religious terms--the so-called rice-Christians of China

But if the ecumenical movement succeeds as it has succeeded in India where all of the Protestant denominations have now formed a one church, and as it ^{will} probably succeed in South Africa where it also has momentum, then I think the Protestant Church will gain in strength and religious movements as a whole in the world will be immeasurably benefited. It is not, however, for us to say what the Protestant denominations should do with their future.

We can conclude by saying in evaluation that the Protestant Reformation was one of the great movements of history. It forced the Catholic Church to remove some of its own corruptness and immorality which was a good result; it gave birth to a movement that taught a certain modicum of liberalism and self-analysis where man was asked to judge ~~wh~~ for himself what he should do; it aided the birth of capitalism and the other movement of nationalism in the world; and I think that in our total and final evaluation

we would have to say that in spite of its shortcomings, in spite of the fact that only very tiny sects--the Universalists and the Unitarians have realized the social mission of the church,-- in spite of those defects, in spite of the fact that sometimes the internal difficulty among the denominations causes us, from our own point of views, some hardship and some annoyance, in spite of the fact then that the world suffers by the fragmentization, I think that in total terms we would have to conclude the Protestant Reformation was an excellent thing, was helpful and valuable; came when it was needed in the history of Europe; and will perhaps, some day, as one of its leaders expressed it unite first within itself, secondly, with the Greek Orthodox Church in the east, and then the two of them ~~perhaps~~ together perhaps will come to peace in the house with the Roman Church, and if that occurs, I think that the Christian Church girdling the world will be what its founder or its guiding spirit intended it to be -- a church which would be good for every individual in it and a church which would realize excellent potential for the good of all mankind as a whole. I think that that must be the future of the Christian Church, else it shall pass from the scene of history and shall be ~~never~~ ignored and bypassed. Let us hope that that will not be its fate but that it will come to full fruition for then all ~~men~~ men will benefit.

Amen

A

Religions must present some sort of statement about the world and human life. They must have a sufficient theory of the nature of the universe to give man his spiritual bearings, to help him orient himself to the basic nature of that universe. There are 4 basic questions --

1. HUMAN ORIGINS

p. 126, 7

2. The Nature of the Power that created and controls the world.

3. What is Man?

4. PROBLEM OF EVIL AND SUFFERING



1. Whence do we come? (question of world and human origins)

2. With what or whom have we to do?

(question of the fundamental nature of man's environing
reality.) (is the universe friendly?)

3. What is man and whither is he bound?

(question of nature and destiny of man)

4. Why do men suffer? (so-called problem of evil)



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1. Chinese Version (both Taoism and Confucianism)

represents creation to have come about through eternally operating principles or forces; it is not, strictly speaking, theistic.

(p.372) A Dynamic Balance of Cosmic Elements of two impersonal forces.

There are two primeval elements (K'ü) and (Li).

K'ü was a vital essence appearing tangibly as air, vapor or breath;

Li was the active formative principle, somewhat corresponding to the concept of uniform natural law. Li, is the active force, worked on

K'ü as on a material base to produce the world. Li came to be

represented as a circle divided into two halves, Yang and Yin.

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ותר אלה יעקב וישראל

Yang and Yin represent opposing but complementary principles or forces in the world. Yang is the heavenly essence of light, activity, masculinity; Yin is the earthly quality of darkness, passivity and femininity. The figure above is to suggest a dynamic balance that escapes both static order and chaotic activity. The circle turns on its own center to right or left; from that rotation, with the earth at the center, the heavens and outer spaces were thrown off.

The creative opposition of Yang and Yin is present in all things that exist. This opposition is a dynamic tension, that does not result in deadlock, confusion or moral conflict. There is simply winter vs. summer, night vs. day, etc. Yang is more good and Yin is more evil -- most of mankind hangs in the balance.



There is no Chinese early statement about a first man or a first woman. Later accounts described a shadowy figure called P'an Ku, meaning "undeveloped" or "embryo". Very sparse descriptions. He is apparently only a symbol of the physical beginnings of life.



2. Hindu Version (also Buddhist)

Combines the apparently inharmonious conceptions of an impersonal creative force and the activity of gods. (This blend is characteristic of Indian religion).

(p.373) Brahman forms the World Egg

Very earliest accounts in Vedas offer no supreme Creator, but several more important gods, who appear to be personified nature forces - i.e. Indra (god of storms); Vishnu (sky or sun god); Agni (fire god) -- and others are world-creators, or some part thereof.

Later, in the Puranas, is the first consistent development of a creation account -- "The world egg." It was half silver (heaven) and half gold (earth). The egg white formed the mountains, the fluid the seas.



He, desiring to produce beings of many kinds from his own body, first with a thought created the waters and placed his seed in them. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.....

From that (first) cause, which is indestructible, eternal; and both real and unreal, was produced that male (Purusha) who is famed in this world (under the appellation of) Brahman. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves; and out of these two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters. From himself he also drew forth the mind... likewise from the mind egoism (individual personality) which possesses the function of self-consciousness.



Man first appears as Manu -- a sort of demigod. He is eternal. He is of the same essence as Brahman, the world-soul. Next only to the gods, he is the fullest incarnation of the divine soul-substance, Purusha, which is the male creative principle (c.f. Yang) and which is Brahman's essential quality.

Of course, the higher castes possess more Purusha than the lower, for they were created in order (downward) from the lips, arms, thighs and feet of Brahman.



3. Hebrew Version (also Christianity and Islam)

Creation by a personal God

(p.376) God Wills the World Into Being

according to Archbishop Ussher, the act took place 9 AM,
morning of October 24, 4004 B.C.

Definite act of creation -- two versions in first three chapters
of Genesis; poetic version in Isaiah 40.

Man created as summit of all other things. He is last, best and
highest product. He is in divine image. Christianity especially
(but also Islam) have taken very seriously this theme of Man's
divine sonship.

On other hand, God is placed well above and beyond His creation,
even man. God is not "in" this creation, the way the Hindus



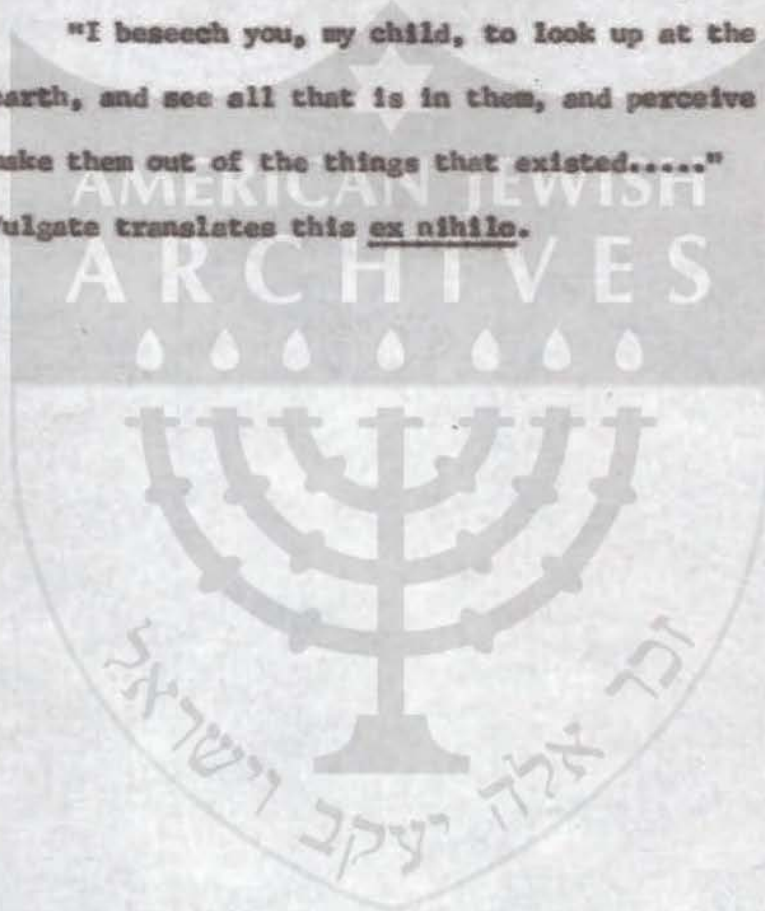
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conceives Brahman to be in the creative process, or the Chinese conceived Yang-Yin to permeate all physical existence. The Hebrew never thought of worshipping "God in nature".

This insistence on the transcendence of God to nature (above and beyond it), as opposed to the Hindu concept of God's immanence in nature (being part of it), led finally to the doctrine of creatio ex nihilo. This is nowhere stated explicitly in O.T. or N.T., but in Apocrypha II Maccabees 7:28 it says:

"I beseech you, my child, to look up at the heaven and the earth, and see all that is in them, and perceive that God did not make them out of the things that existed....."

Vulgate translates this ex nihilo.



4. Zoroastrian version

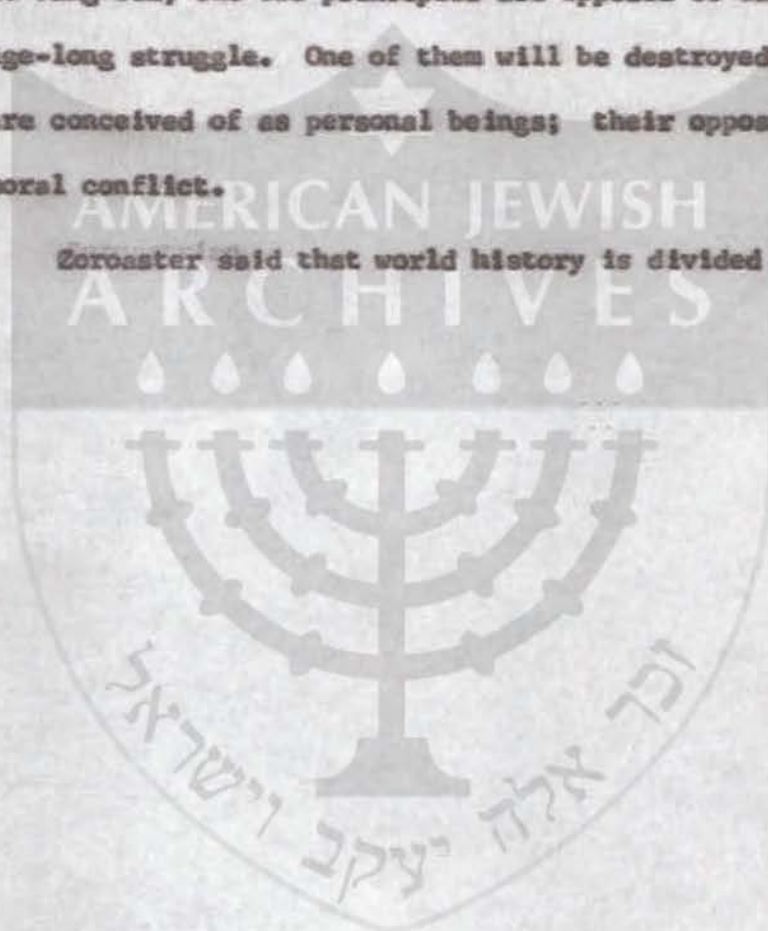
A creative cosmic conflict between the powers of darkness and light.

(p.378) Light against Darkness

There is a close parallel to the Hebrew.

Ahura Mazda, God of Light, a personal and righteous being, is opposed by Ahriman, the Demon of Darkness and Destruction. Contrary to Yang-Yin, the two principles are opposed to each other in bitter age-long struggle. One of them will be destroyed in the end. They are conceived of as personal beings; their opposition is that of a moral conflict.

Zoroaster said that world history is divided into 4 epochs of



3,000 years each. The first was the era of spiritual creation, during which the forces of light and right were supreme. The second was that of material creation, in which beneficent spirits, earth, planets, finally man were created in 6 successive stages. The third era is the present one at whose beginning Ahriman erupted into activity; he created a host of evil spirits that produced pain, disease, darkness, moral evil and death in the world. In this present age, good and evil are evenly balanced in their struggle. In the final 3,000 years it is ordained that Ahura Mazda will finally rout his foe and establish the reign of light and goodness everywhere in the universe.

Shortly after his creation in the 6th epoch, the original man



was destroyed by Ahriman. But miraculously his sperm was preserved in a plectrum, which, in time, by secret growth, became Meshya and Meshyoi -- the Zoroastrian Adam and Eve.



5. Japanese Version

A polytheistic pattern, with the god's attention centered on the Japanese Islands -- especially on the family of the emperor.

(p.380)

Divine Land and Divine People

Shinto conceives its gods as a combination of nature forces and semi-personal beings. The names of the gods seem scarcely personal, but capitalized functions: the first great gods were Deity-Master-of-the-August-Center-of-Heaven; High-August-Producing-Wondrous-Deity; Divine-Producing-Wondrous-Deity.

After Heaven and Earth parted, the three deities performed the commencement of creation, and the Two spirits became the ancestors of all things. They were Izanagi (Male-who-Invites) and Izanami (Female-who-Invites). These two earth-creating deities were born



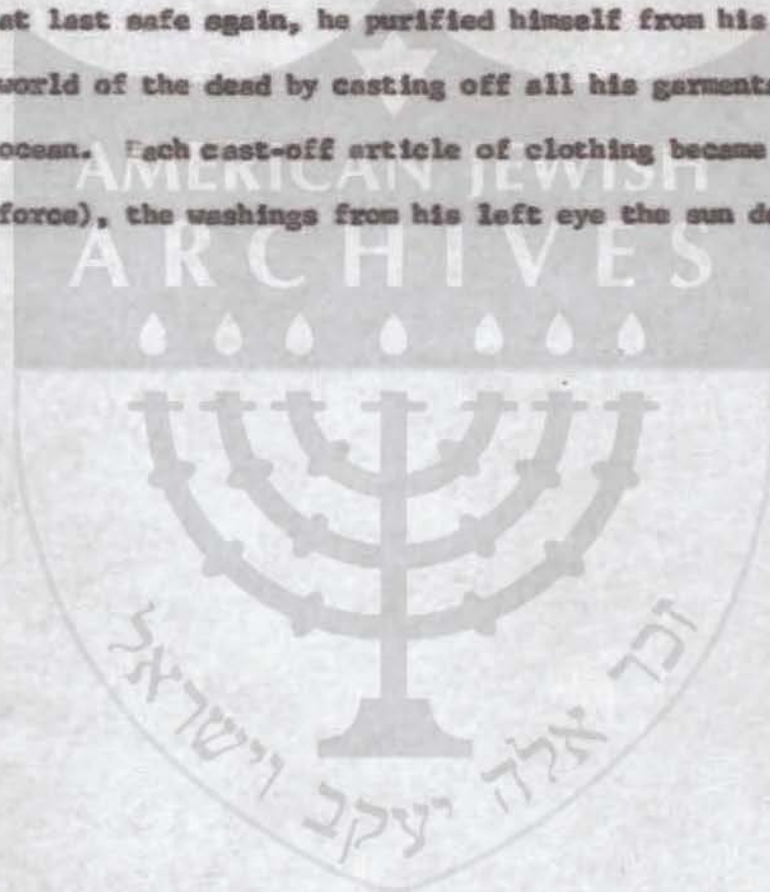
on the plain of the high heavens growing out of a reed-like shoot,
and proceeded to create.

Whereupon all the Heavenly Deities commended the two Deities His
Augustness the Male-Who-Invites and Her Augustness the Female-Who-
Invites ordering them to "make, consolidate, and give birth to this
drifting land." Granting to them a heavenly Jewelled spear, they
thus designed to charge them. So the Two Deities, standing upon
the Flating Bridge of Heaven, pushed down the jewelled spear and
stirred with it, whereupon, when they had stirred the brine till it
went curdle-curdle, and drew the spear up, the brine that dripped
down from the end of the spear was piled up and became an island.
This is the island of Onogoro.

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The two deities then descended upon the island, and their cohabitation produced the eight islands of the Japanese archipelago and various deities besides -- the latter apparently some of the nature gods of fire, water, and so on. Izanami died after the birth of a son, whom her husband-brother cut into pieces, and from whose mutilated fragments he formed many natural objects, such as rock masses and promontories. He pursued his wife-sister to the land of the dead, but she was angered and pursued him in turn. When he was at last safe again, he purified himself from his contact with the world of the dead by casting off all his garments and washing in the ocean. Each cast-off article of clothing became a deity (natural force), the washings from his left eye the sun deity and ancestor of



the emperor's family, and the washings from his right eye the moon. From various other washings and dismemberments the rest of the physical world is created, the Japanese Islands being finished by the cutting off and sewing on again of various pieces of earth substance to form their capes and peninsulas.

Actual descent of the human race is left completely vague except for the assurance that the people of the Japanese Islands, which are the "center" of the earth, are rather more directly the creation of the gods than others. But there is no question of the Emperor's lineage. He is directly descended from the sun-goddess, Amaterasu, whose symbol is a mirror. Her grandson was the first Emperor. All successors are heaven-descended, sacred, inviolable, pre-eminent over all his subjects.



6. Likenesses and Differences

(a) All religions have a dualism:

Chinese Yang-Yin

Hindu creative and destructive power.

Zoroastrian darkness and light

Jewish-Christian-Moslem God vs. Satan and chaos

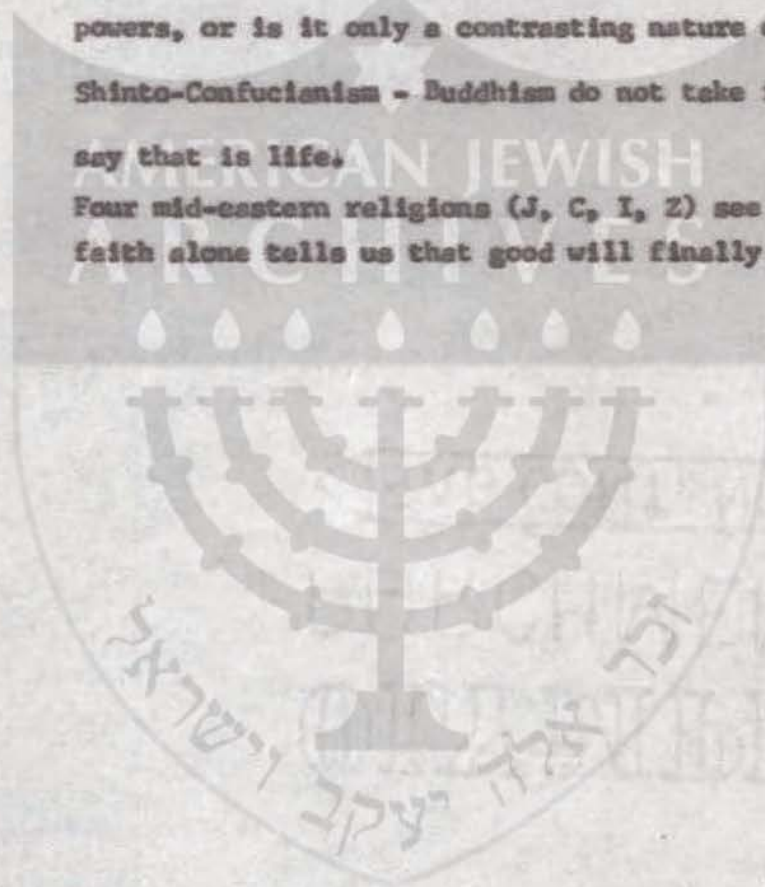
Japanese conflict among the gods themselves

(b) What is this dualism -- is it a basic conflict between cosmic powers, or is it only a contrasting nature or function?

Shinto-Confucianism - Buddhism do not take it seriously, but

say that is life.

Four mid-eastern religions (J, C, I, Z) see a real struggle - faith alone tells us that good will finally triumph.



- (d) What is the character or quality of this dualism, moral or metaphysical? Again, there is a split of Oriental vs. mid-Eastern. The latter stress that the dualism present in the world process is a moral one, between good and bad. Man must choose on which side he will stand. Man's moral struggle is an integral part of the same kind of struggle that goes on in the cosmos itself.

The Oriental conception is different. The dualism is not specifically a moral one. It is more metaphysical; i.e. the real spiritual world vs. the unreal world of the senses.

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- (e) What is the place of man in the order of creation? All faiths are practically unanimous in affirming some sort of kinship with the divine. Very curiously, however, there is in all these accounts of man a haunting note of tragedy. Man is the creature of God's hand, made in his image, or embodiment of divine principles, yet somewhere along the line his presumably glorious destiny has in part failed to materialize. His former days were better than his present ones; once he was immortal -- now his years are three score and ten. What happened? This question we will note here, but answer later.

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וְכָד אֱלֹהִים יִעֲקֹב וְיִשְׂרָאֵל

THE CONVENT
PUBCHNEV
OTR VUBIC

- (d) Is there a world purpose evident in the beginnings of the creative purpose? Mid-east four give strong affirmative answer. From the beginning, if not before, God had a definite plan in mind for the course of His creation. History is most certainly going somewhere. Oriental religions not so sure. History goes in circles; has no essential significance; the individual's spiritual destiny is far more important than the group destiny (which is historical). Life is a wheel on which the world goes round and round; why it was created, we are not sure; we can only try to escape from it (into Nirvana).

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וְדָר אֱלֹהִי יִעֲקֹב וְיִשְׁדָּאֵן

with what or whom have we to do, ultimately, in our dealings with the present world? What is the nature of reality?

1. The Primitive Answer : Reality is Mysterious Power

The divine is power, to the primitive man. He worships potency, not goodness or moral character. The spirit of a stream is the stream's manner of acting, nothing more or less. The primitive has no sense of any order in the cosmos. His world is not a unified one.

Japanese Shinto, Confucianism, and Buddhism are examples of the persistence of the primitive, on into environing cultures which, in other areas, grew quite advanced and even sophisticated. China concentrated on a code of ethics and a social pattern;

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Buddhism developed a practical discipline of salvation and an individualistic moral code; Japanese thought remained very primitive until recent past.

All these are thinly disguised worship of natural forces -- Their gods were beings of functions and offices. Christian missionaries couldn't find a word for God in Chinese, used T'ien (Heaven). Demons, good spirits, ancestor spirits were important -- not any great powers of universe.



2. Polytheism's Answer : Reality in Many

Polytheism is something of a compromise between the non-systematic irregularity of the primitive and the unified system of the monotheist. There is some order (i.e. hierarchy among the gods -- Zeus, Jove, Marduk, Brahma) -- yet there is chaos as the gods bicker, quarrel, take on different functions. Religiously, no human ever really knew where he stood with any of the gods -- and certainly got no moral guidance from them -- for the immoralities of the gods were notorious.

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יְהוָה אֱלֹהֵינוּ
יְעֲקֹב וְיִשְׂרָאֵל

3. The Hindu Compromise : Reality is Both One and Many

Hinduism never made up its mind between polytheism and monotheism, nor monotheism (the world ruled by one personal will or purpose) and monism (the world made up of one impersonal substance). Battle still goes on today.

Some Hindus are polytheists, yet in those very groups there are some who favor one god to almost complete exclusion of others.

The Hindu is almost completely preoccupied with the inner self in his religion. Impressed by the presence of change and decay in the outer world, the Hindu turned to the inner world and self, and its pure consciousness, as the only truly enduring entity.

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He discovered in the concept of a purely spiritual or mental knower, "behind" the act of knowing -- the clue to reality.

It is only the self in a certain state or condition that furnishes such a clue. There are four states -- a) wakefulness -- the ordinary state of consciousness in the world about us; (b) dreaming, or day-dreaming -- wherein the self fashions a new world of forms; (c) sound sleep, deep trance -- where there are neither dreams nor desires, and the spirit dwells far above the changeful life of sense in absolute union with Brahman; (d) positive, climactic state, (ecstasy) which is pure intuition, with no knowledge of external objects.

In this final state, reality can best be apprehended. "It is unseen, transcendent, inapprehensible, uninferrable, unthinkable, ^{indescribable} the sole essence of the consciousness of the self, the completion of the world, the ever peaceful, all blissful."



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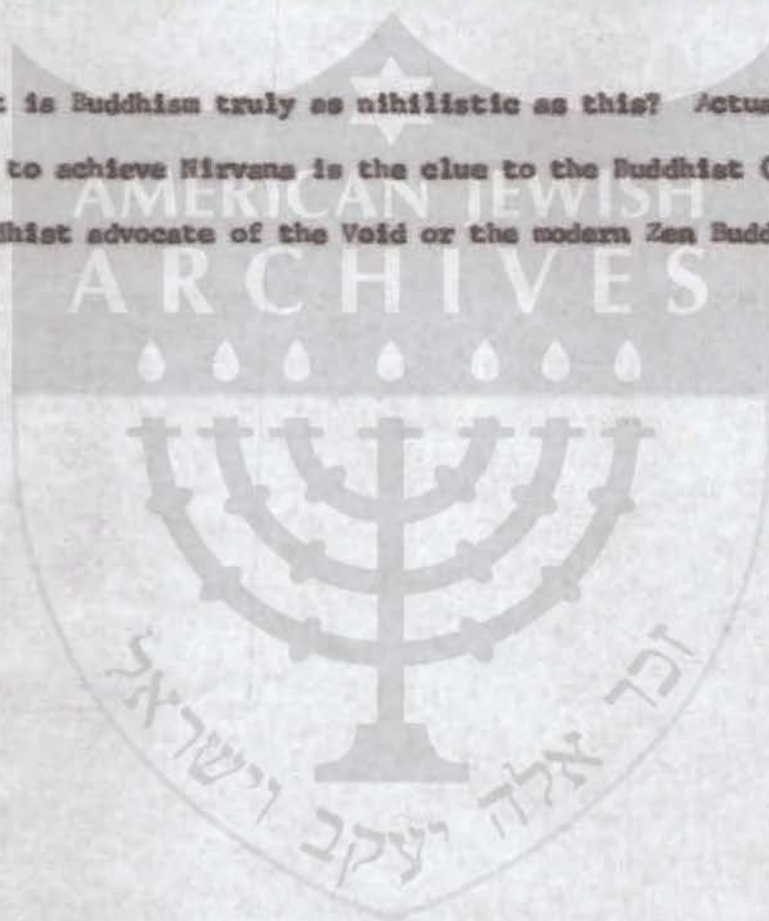
Thus Hindu reality: found in the depths of self-consciousness, pure thinking without thoughts; subject without object; at once deeply personal; yet lacking all distinctively personal form. It is a superpersonal oneness, yet can be experienced only in the most private and intensely personal form of awareness.



4. Buddhist Nihilism : Reality is Nothingness -- or Is It?

Buddha's original position was: "I do not know or do not care to discuss metaphysical ultimates." Some followers went further, to a completely nihilistic interpretation of his teaching. One developed doctrine of "void", abyss or emptiness. There is no real substance (reality) in anything -- there is only relatedness, i.e. cloth to thread; cause to effect; father to son. Zen Buddhism goes further and says that the end of all thought is to arrive at complete mental emptiness --nothingness.

Yet is Buddhism truly as nihilistic as this? Actually not. For the attempt to achieve Nirvana is the clue to the Buddhist (also Hindu) mind. The Buddhist advocate of the Void or the modern Zen Buddhist might not



admit that this mental emptiness is reality -- but his deeds suggest that this is the real meaning of his life. For if he can get beyond the physical and material, to the state of Nirvana, he has touched a reality beyond words: there, in his utter detachment from sense and passion, he finds the key to world meaning; it is calm and peaceful oneness of being, far above the turmoil of life and the pettiness of personality, infinitely more real than the physical world itself.



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5. Judaism, Christianity, Islam : Reality is a Universe Governed by
Conscious Purpose

Ultimate reality is basically personal.

God is/being who thinks, wills, and feels in a way somewhat analogous to man. This physical world is the instrument of His purposes.

The Hebrew God was definitely and fully personal, a strong current of purposeful activity in the course of historical events; a will working toward preconceived goals. He is a God who does things, interferes (we don't always understand why), intervenes. He has an individuality -- is not just a nature god, or a vague oriental oneness -- has a name, character traits, etc. He is angry, kind, demanding, forgiving, etc. God was never merely Nature personified; always He was the conscious will that controlled and worked through nature for His own ends; yet clearly



He also loved His creation and gave it majestic rhythm and beauty.

"From this core conception of God as righteousness, dependable, of active will, observably at work in nature and human history, both Islam and Christianity have taken their basic doctrines of God and world reality."

Islam showed almost no change from Hebrew.

Christianity altered by bringing in the Son idea -- but basically the Being to whom the Christian prays and with whom he seeks fellowship is unitary.



Four features of this Hebrew conception of universe:

- (a) No tendency to pantheism or monism. God is not diffused indiscriminately throughout the universe. He is not to be confused with the work of His hands. He made the grass but is not in it. Also He is not to be considered a nonpersonal substance. He is creator, sustainer and orderer of the universe, not some quality pervading it.
- (b) God has a definite moral and spiritual character, realized to the highest degree -- righteous; faithful; etc.
- (c) Basic relationship to be sought between God and men is of a personal and ethical sort -- on basis of service, love and loyalty. God is a Ruler, requiring obedience; a Judge, demanding uprightness; a Savior and Father, redeeming his children from sin; a companion of man.



- (d) Man is involved with God, for this view of reality requires participation. God is in the midst of the affairs of the world of physical deeds and human history. These, though not everlasting, are nevertheless real -- not illusory; and man must get involved with the building of the Kingdom.



6. Interpretation

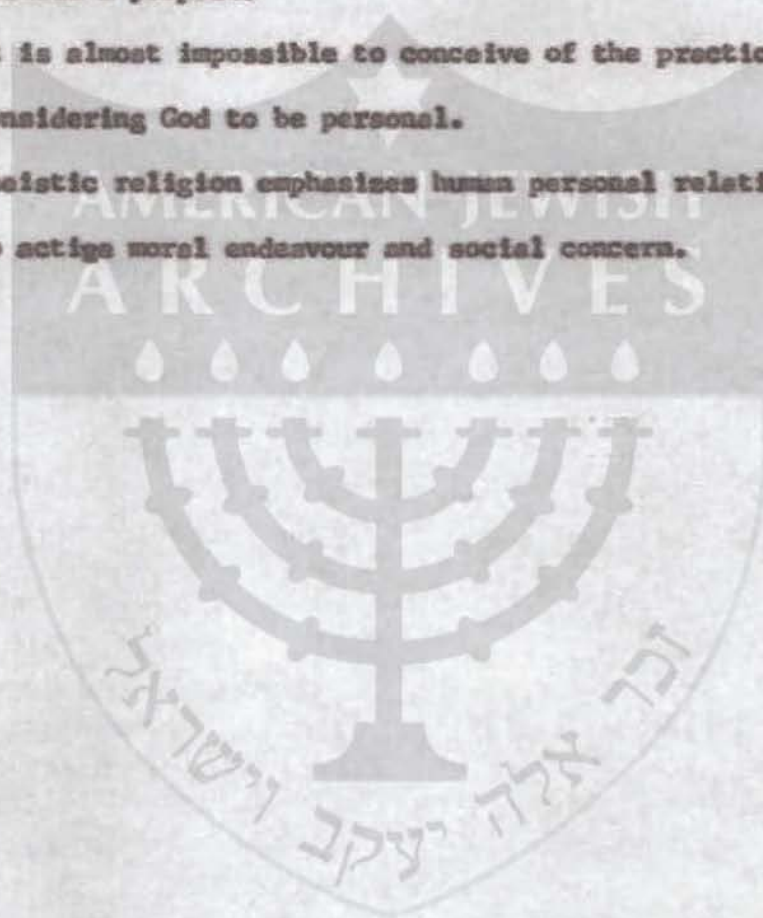
Some say that the oriental view is more easily adapted to the present scientific views of world structure than the occidental -- viz, the revolution in the concept of the nature of physical reality -- energy rather than static matter.

Particularly difficult is it for any personalized theory of reality to account for the uniformities of the mechanical order of nature.



Answers:

- a. Conscious purpose is fully as dependable, if not as uniform, as is mechanical regularity. The machine is called into being by man's purpose.
- b. The machine knows only one pattern of action, and carries this out to the bitter end.
- c. A purpose is able to include a mechanism, as a mechanism cannot include a purpose.
- d. It is almost impossible to conceive of the practice of prayer without considering God to be personal.
- e. Theistic religion emphasizes human personal relationships and leads to active moral endeavour and social concern.



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The East, on the whole, has been indifferent to human physical welfare, whereas the West has made it a major concern. Religion in the east has been a socially static force. The east must make far better terms with human needs -- or communism and modern industrialism will force it to.

The West, on the other hand, must become less intolerant of others' values. The hope to be cherished is that eastern impersonalism and social passivity may be filled with the warmth of western personal concern, and that aggressive western theism and moralism be made more flexible and tolerant, without losing their social concern and moral earnestness.



III. WHAT IS MAN AND WHITHER IS HE BOUND?

He is a Living Soul Subject to Salvation

1. Man is a dual being

a. Body - soul. Soul is designation for more-than-physical, includes intelligence, will force, moral character, spiritual aspects.

b. "Higher" and "lower" self

2. Man is in need of salvation - he is out of harmony with the universe

a. Western religions see man as a sinner, rebelling against God, and seek to achieve moral transformation.

b. Eastern religions see man as ignorant of the true nature of life, and seek an enlightenment of the spirit that will free man from the love of this passing world of Maya, or illusion.



3. Man can be saved

- a. Thus he has a certain freedom of will and a partial ability to decide his own destiny.



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A. CONFUCIAN HUMANISM

Man is essentially good. By learning to harmonize his will to Heaven's decrees and discovering his own natural capacities, he may become a Superior Man and help create a well-ordered society.

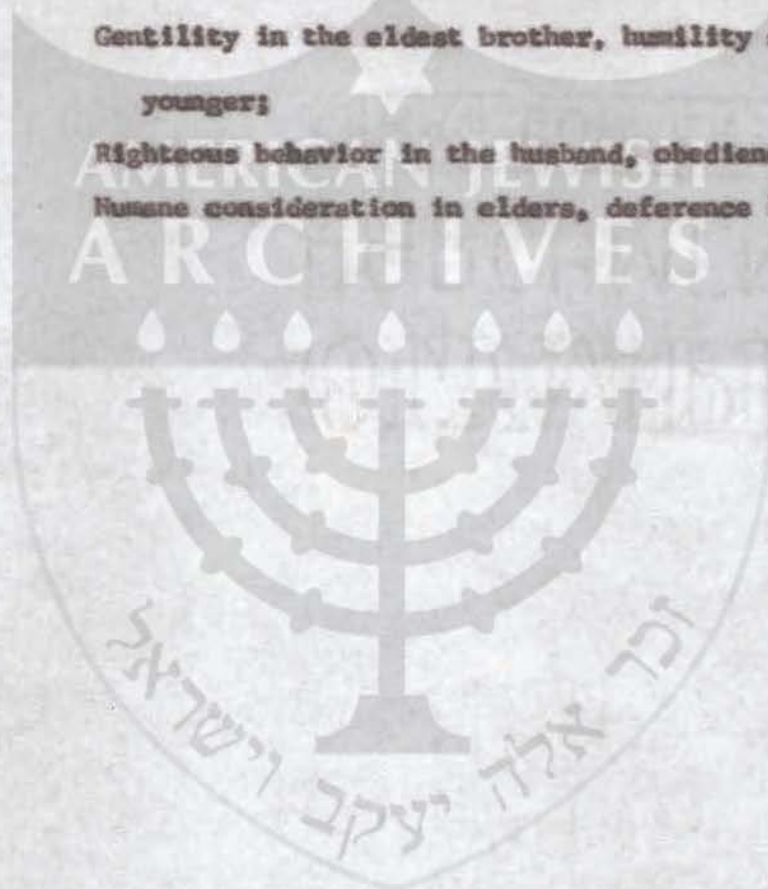
The decrees of Heaven are not religious revelations (i.e. Ten Commandments), but the standards of ancient Chinese way of life that Confucius found in the classics.:

Kindness in the father, filial piety in the son;

Gentility in the eldest brother, humility and respect in the younger;

Righteous behavior in the husband, obedience in the wife;

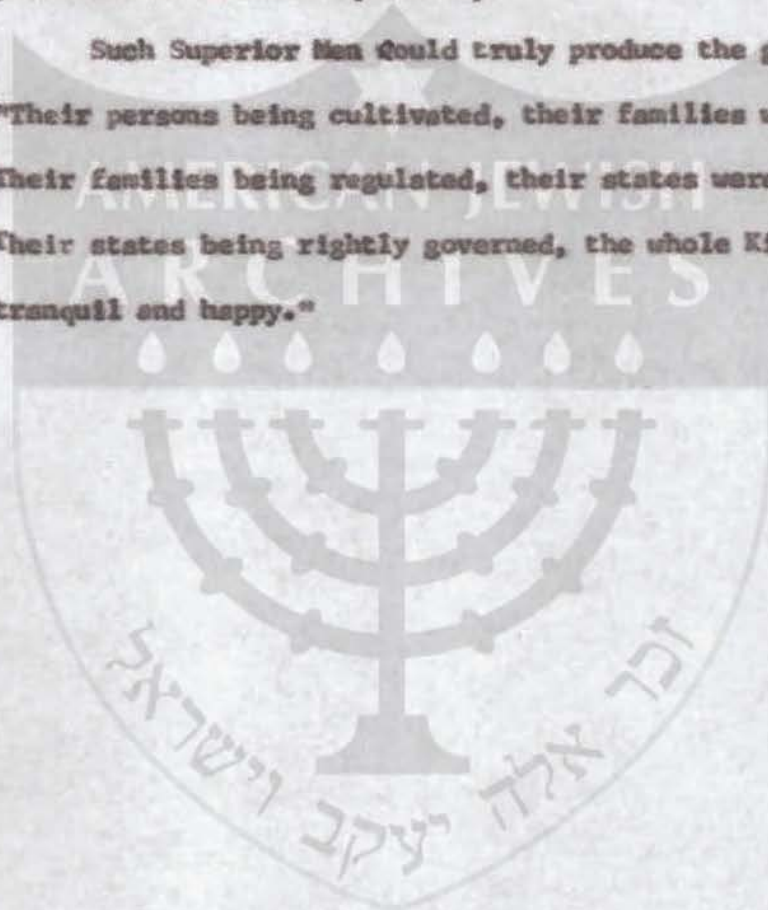
Huane consideration in elders, deference in juniors;



Benevolence in rulers, loyalty in ministers and subjects. The highest ideal was to attain rational maturity. Individual moral character and mature emotional balance were the key to everything.

The Superior Man possessed integrity, inner assurance, was reserved, dignified, cultured, possessed of acute intelligence, maturely benevolent, self-controlled, full of inner serenity, possessed of outward equanimity.

Such Superior Men should truly produce the good society. "Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole Kingdom was made tranquil and happy."



Man is not a fearful sinner by nature. He must develop his cultural and personality qualities, with sincerity, to help create a rational community. A well-ordered, maturely balanced man in a well-ordered society is the Confucian equivalent of the Christian Kingdom of God.



B.

BUDDHIST AND HINDU REALIZATION OF THE MYSTICAL SELF

Buddhism: Man is a transient compound of elements, physical and mental, whose highest destiny is to attain passionless detachment from his world by means of physical, moral and spiritual discipline, and thus escape rebirth back into life.

Hinduism: Man is essentially eternal soul-substance (atman) somehow caught in the meshes of an illusory material world of individual existence (Maya) whose true destiny is to achieve unity with the World-Self (Brahman) by disciplined insight or intense emotion.

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Salvation in either case is to be achieved by man's own
unaided efforts. Escape to Nirvana (Buddhism) or reunion with Brahman
(Hinduism) means divorce from the material world, which is completely
unimportant. The Kingdom of God (on earth or in heaven) means nothing.
The Kingdom of Self-Realization is everything. It is achieved by
meditative discipline, severe asceticism. It is a search for utter
peace, non-struggle, unity.



C. JUDEO - CHRISTIAN DIVINE-HUMANISM

This viewpoint is activistic and moralistic. Man is a responsible moral and personal being. Originally made in the spiritual image of God, he has marred that likeness by willfull sinning. He may be renewed in that likeness and restored to full fellowship with God, both individually and socially, here and hereafter, if he repents and lives righteously.

The effort of God is continually to reconcile His erring children to Himself. God seeks man in love, to forgive him. Forgiveness is the forgetting of the precise balance of respective rights and wrongs, both by the wronged and the innocent, in the hope of beginning a new and reconciled relationship, and with

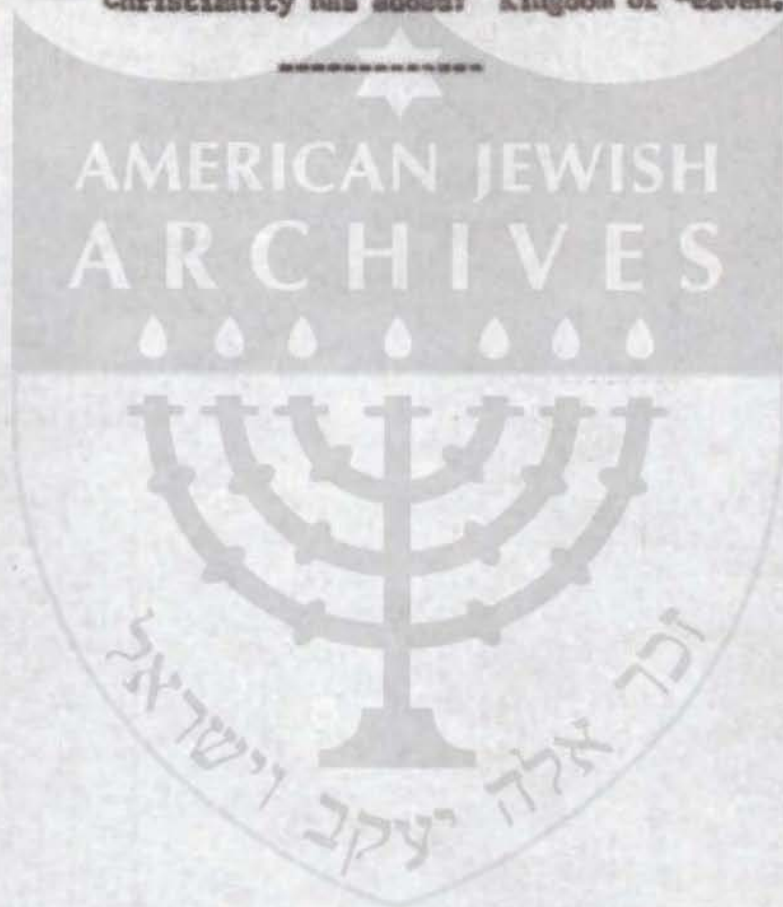


the prospect of recreating the broken fellowship between God and man, and man and his brother man.

Salvation is but another name for the fullness of forgiveness between God and man.

The essence of Judaism's hope : a Messianic age of peace that will come to the earth when men learn to serve the God of righteousness acceptably.

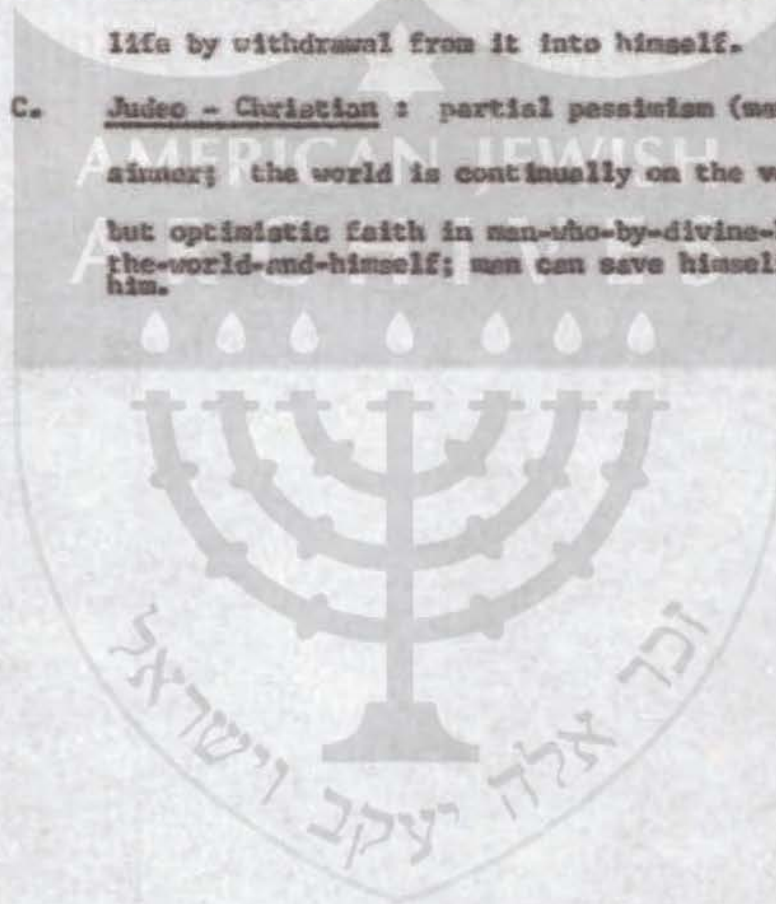
Christianity has added: Kingdom of Heaven.



Three major areas in which there are differences about man:

I. The capacity of man

- A. Confucianism : is optimistic; man is good; man is capable of working out own destiny; man-is-strong-enough-to-deal-with-this-world; man can save himself by rational moral effort.
- B. Nihilism : despair; this world and life in it are frustrating; man can achieve his own destiny; man-is-capable-of-escaping-this-world; man can escape an impossible life by withdrawal from it into himself.
- C. Judeo - Christian : partial pessimism (man is a natural sinner; the world is continually on the verge of ruin); but optimistic faith in man-who-by-divine-help-can-change-the-world-and-himself; man can save himself if God will help him.



2. The worth of man (value put on the individual)

- A. Confucianism : man is a creature of value, because of his powers to think, feel, create, and he ought to be developed to the fullest.
- B. Hinduism - Buddhism : the empirical physical individual is essentially worthless; the abstraction, the soul force is all that counts.
- C. Judeo-Christian : man is valuable as a human being, but more so as a potential son of God. Salvation of soul is more important than body; essential salvation is in the next life rather than this one. (Judaism differs here.)

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וְכָל אֱלֹהֵי יִצְחָק וְיִשְׂרָאֵל

3. The final destiny of man

- A. Confucianism : a better society and more comfortable living conditions on earth
- B. Hinduism - Buddhism : escape from individual existence into formless Brahman or indescribable Nirvana.
- C. Judaism - Christian : Heaven or hell : true destiny presumably heaven.

Changes are occurring. Hinduism - Buddhism is being forced out of its negative other-worldliness. Confucian humanism is shown to be limited. Christianity requires more humanization, less grimness, more awareness of social betterment.



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IV. WHY DO MEN SUFFER?

Irreligion, this problem of evil is most acute. For religion takes on a double burden: an attempt to provide an intellectual framework of explanation or meaning for the world, and hence also of suffering; and an attempt to provide for mankind a way of salvation from that evil.

If religion did not hold to any conviction about there being an ultimate meaning, plan or purpose in the universe, it would not have to answer the question "why suffering and evil?" If you simply take the physical world as is, then you accept the brute facts as they are. But religions have said: "There is a world meaning, purpose and plan; there is a moral and spiritual order; there is a good God who governs the world." This position brings forth the natural question "if this is true, then why should there be evil (physical suffering and moral evil) in a world of spiritual order, or one governed by a good God?"



A religion's solution to the problem of evil is one of the most important things about it; here it faces the hardest intellectual problem and meets its greatest practical challenge. There are three major types of religious formulation:

1. metaphysical approach (Hinduism - Buddhism). These religions hold that evil is intrinsic to the structure of human life itself; it can be dealt with only by a denial or detachment from that life.
2. ethical and personal approach (mid-eastern). These religions say that suffering is the result of the direct rebellion of human beings (or demons, angels, etc.) against God. This condition of opposition can be dealt with only by a radical moral conversion on the part of man -- by his absolute loyalty to goodness.

3. practical and scientific approach (Confucism). This scarcely recognizes the problem of evil as such, but deals directly with specific ills as they arise, by whatever empirical means can be devised.

1. The Hindu-Buddhist Solution: Evil Is a Name for the Total Human Situation. (It is inherent in the nature of individual conscious life. It is to be escaped by detachment.)

Evil inheres in the very human situation itself. To be humanly existent is essentially evil. To exist is to suffer. It is very tragic that existence should be essentially suffering. But we do know why you or any other human being is now sad, unfortunate, sick,



crippled, poor, or born into a low caste; it is because of what you have done in a former birth; the Law of Karma explains it.

Radhakrishnan writes of the Law of Karma: "There is no doctrine so valuable in life and conduct as the Karma theory. Whatever happens to us in this life we have to submit to in meek resignation, for it is the result of our past doings. Yet the future is in our power, and we can work with hope and confidence. Karma inspires hope for the future and resignation to the past. It makes men feel that the things of the world, its fortunes and failures, do not touch the dignity of the soul. Virtue alone is good, not rank or riches. Nothing but goodness is good."

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Edgewood

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Thus the mystery is removed from evil. It is no dark
opposing malevolent force in the world; it is no ineradicable taint
(original sin) in the human heart. It is not personal or vindictive;
it simply is. And it always will be -- no matter what changes take
place in the external world. The only way to handle it is to escape
from it.

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2. The Zoroastrian, Jewish, Christian, Moslem Answer: Evil is a Principle of Hostility to the Good Will of God. (It is perhaps of cosmic scope, and is shared in by man when he sins. It must be directly opposed wherever found. In the end it will be overcome by the joint efforts of God and His redeemed ones.)

Man have set themselves in opposition to God, and as a result, he has punished them with disabilities and troubles. Man marred a once perfect creation by evil deed. Yet is this enough to cause all the evil that is to be found on earth? Perhaps God had other opposition, than simply human.

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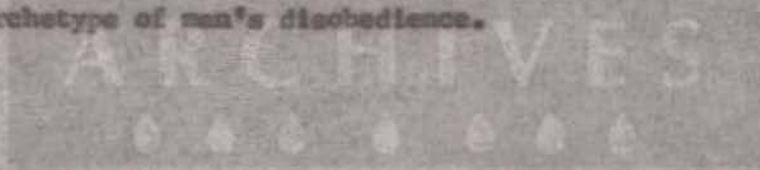


Thus the figure of Satan develops, particularly in the pre-Christian period (as result of Zoroastrian influence on Judaism in post-Christian period). Satan played major role in Christian theology. Satan became God's chief opponent and man's chief tempter.

Moslems also had similar figure called Iblis (contracted form of Diabolus) -- the head of a host of demons; the lord of Hell; constantly fought by Archangel Michael.

All these faiths hold that God will win the ultimate victory.

How did Satan ever come to be created? He was created morally good and changed himself into Satan by his own free Deed -- thus the archetype of man's disobedience.



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Why did God create Satan, knowing presumably that he would become evil? Because He wanted to prove and test man. There is freedom of will, and it is necessary, else man would only be a robot. Goodness is good only when chosen. Were there only righteousness, and no choice, man's genuine personality could never develop. God wants to give men freedom of choice, and this means freedom to do evil as well as good. Evil comes into the world as the inevitable consequence of human freedom. But only with free moral agents can there ever be genuine goodness.

Thus evil must exist, and man must combat it. The suffering of Christ on the Cross is God suffering the pains of His own

creation. Only by His own suffering in the being of His Eternal Son
can evil's hold over man and creation be broken. God is the suffering
Redeemer of mankind, as well as its rejoicing Creator.

Possibility of limited, finite God, Himself struggling
against evil. Whitehead's phrase "God who is coming-to-be", the
consequent God.



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3. The Confucian Explanation: There is no Cosmic Principle of Evil.

(Though heaven enforces certain general principles of right and wrong, men must interpret these by his own intelligence and experience. He may hope thus to overcome the evils that plague him and ameliorate the sufferings that afflict him, one by one.)

Evils (spelled with a small e), not one huge antagonistic evil man or being, will probably be with us as long as the earth and humanity continue to exist. Each must be dealt with practically, according to the best means possible and with the hope of somewhat bettering society in one's own lifetime.

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SUMMARY

1. Indian -- evil inherent in the very nature of human existence, and to be dealt with only by withdrawal to the inner world of mystical detachment from life.
2. Semitic -- evil is a personal force or deliberate moral opposition that must be strenuously fought at every turn in the hope of final victory.
3. Confucian -- evil is appraised matter-of-factly as no more than the unsatisfactory mental and physical conditions under which mankind strives, which must be dealt with as we are able, and with the maximum hope of at least some tangible betterment.



TEMPLE EMANUEL
GREAT LIVING RELIGIONS SERIES

by

RABBI HERBERT A. FRIEDMAN

Friday, February 6th

Second Lecture

"THE WAY OF THE BUDDHA"

1. Story of the Gautama
2. The Four Noble Truths
3. The Middle Way
 - Right views
 - High Aims
 - Discipline of Speech
 - Right Action
 - Right Living
 - Right Effort
 - Watchful-mindedness
 - Concentration of Mind
4. The Scriptures
5. The Wheel - Nirvana
6. Hinayana
7. Mahayana

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Feb. 6, 1948

THE WAY OF THE BUDDHA

~~This evening we discuss the second in a series of "Great Living Religions", the religion known as Buddhism, but which should more properly be called merely "The Way Of The Buddha". For, right from the outset, As with Confucianism, Buddhism is less a religion in a formal sense than it is a way or a philosophic system.~~

All of you have the outlines which have been distributed and I think it will increase your appreciation or at least, it will enable you to hold to the skeleton of the lecture if you refer to this outline.

1. Story of The Gautama

a) Young Prince (8-10) "The Way Of The Buddha" begins most properly with the story of the Buddha, himself, whose name was Gautama. ~~And we~~ ^{thus} ~~tell~~ ^{is told} the story of the Gautama in order to crystallize and epitomize in the experiences of his lifetime the general system of thought which evolved out of those experiences. ^H The Gautama was born about 560 B.C.E., in that brilliantly fertile sixth century before the common era, which gave birth to Confucius in China; gave birth to the great Prophets ^{Jeremiah & Ezekiel} in Judea; ^{and} began the period of the Golden Age ⁱⁿ of Greece of Pericles, and the great historians; ~~something happened in the world in that sixth century,~~ ^{world of that century} and One of the events was the birth of the Gautama in a little town about 100 miles north of the great city of Benares, India. His father was a ruling Chieftain of a certain tribe called the Shaka ~~(?) tribe~~, and his mother is reputed to have been also a noble lady.

And so there was great rejoicing when a son was born into that caste which was warrior and nobility. The young prince enjoyed many advantages as ^{was} ~~is~~ to be expected. He had

2-The Way Of The Buddha

nurses, tutors, a retinue of servants, and it is said that by his 14th year, he even had three separate lodges in three sections of his father's kingdom, depending upon the seasons of the weather, ~~for the~~ ^{whether} cold ~~and the~~ ^{or} hot ~~and the~~ ^{or} rainy. One record complains that he indulged too much in these pleasures and that his father rebuked him for it, while admitting at the same time that he ^{himself} was probably responsible for indulging the youth with such luxuries and extravagances. The ^{youth} ~~young man~~ took no ^{particular} interest in studies. ~~particularly~~. He lived the life of a young, rich aristocrat who was trained in knightly duties--fencing, ^{and equestrian} jousting. He became an excellent horseman, a perfect shot with the bow and arrow--those were the accomplishments of the early life of young Gautama. He was married at the age of 19 and we are told that he had one son ten years later whom he named ^{Rahula} ~~Rahoola~~.

~~This takes him up to the 29th year of his life,~~
~~and~~ ^{of his life,} In those first 29 years, he was completely and totally protected from any ^{awareness} ~~knowledge~~ of the hard ^{difficult facts of existence} ~~things~~ of life. He never left the grounds of his father's estate, and his father saw to it that no old or sickly person ever ^{intruded upon} ~~came on to~~ the grounds ~~of the estate~~, so that the young man might enjoy life undisturbed by the sight of any sick or aged person. And then one day in the 29th year of this boy, something happened which transformed his entire career. While riding in his elegant chariot, which ~~we are told~~ ^{was} drawn by four white steeds, he saw for the first time in his life an old man. He asked the charioteer ~~who was~~ ^{what} driving him what this ~~might be~~, this bent and trembling creature, ^{might be,} ~~and the charioteer explained to him that this was old age,~~ ^{learned That he was looking upon} ~~which~~ ^{and} that it came to everyone. And then after passing the old man, they saw on the side of the road a sick man with running sores,

as is common in the Orient, and again Gautama was upset. ~~And~~ On that same ride they had a third experience where they passed a dead ^{figure} ~~being~~ lying by the side of the road. And so on that one ^{day,} ~~ride,~~ he saw old age, sickness and death. ~~And~~ Then, on the way home, he saw a monk clad in a simple yellow garment, possessing nothing but the begging bowl which he was holding out for rice, and the young prince was struck by the calm dignity and bearing of this monk.

After that experience, something shocked the soul and the personality of Gautama. He became aware of the ^{facts of} death, ~~the~~ old age and ~~the~~ sickness, and he became distressed at the thought of all the pain and the suffering and the misery which men go through, ^{Even more excruciating was the thought that} ~~and then they must go through it all over again~~ ^{since} ~~because~~ Gautama was born into the milieu of Hindu religion which ~~we shall discuss in two weeks hence and born into that religion,~~ he was taught the theory of rebirth. ^{One} You ~~dies~~ and then ^{is} you are reborn in another form. And so he dreamed of all of the pain and the misery and the suffering which did not even come to an end at the time of death, ^{since there was no escape, but only rebirth.} ~~because you couldn't even escape it~~ ~~then since you had to be born anew.~~

b. Great Renunciation (23)

~~And~~ ^{revelation, as it were,} This set him thinking seriously for the first time in his life and a great revulsion set in against all fleshly passions and lust. ~~and~~ He decided to retire from the world and find escape through reason. The image of the simple monk had impressed him, and he became ^{increasingly} determined to renounce his throne, family, wealth and all material appurtenances, in the search for the real meaning of life.

~~by the suffering, and so~~ ^{one} In the middle of ~~the~~ night he arose, he took one last look into the chamber where his wife and ~~his~~

4-The Way Of The Buddha

~~xxx~~ young son were sleeping, and then with a trusted servant by his side, ~~he~~ set forth to leave all of this behind him. By dawn they had reached the boundaries of his father's Kingdom. He took off all of his princely robes and garments, took off his jewels and his ornaments, gave all of these things ^{together with} ~~his~~ his steed to the servant ^{to take back home; and there at the} ~~and told the servant to take them back--that here~~ at this border line ^{he} ~~they were~~ parted company, ^{with his past.} ~~And he~~ he donned the same yellow coarse garb of a monk, took with him, we are told by the chronicles, a begging bowl, a needle, a razor, a girdle and a water strainer, ^{which} ~~and this~~ represented his entire earthly possessions. He cut his hair off with his own sword and set forth ⁱⁿ ~~on~~ the quest ^{of an} ~~for~~ the answer to the question "Why pain and misery and suffering in the world". ^{It reminds us of} ~~Something like~~ the quest for the Holy Grail ~~which~~ we hear so much about in the days of King Arthur.

c. Seeking Salvation (29-35) ^{of his life, 35th} ~~the next period~~ ^{until his 35th birthday,} ~~are~~ ^{were} spent in this search.

~~And~~ For those six years he wandered from place to place, following the way of the strictly ascetic monk, meeting many teachers of religion and discussing his problem with them; going out into the jungle in search of holy men, who resided away from civilization; subsisting, we are told, on one grain of rice per day. He acquired five disciples in the course of this extraordinarily ascetic period. But he gradually became convinced that this austerity program, ~~to use a modern phrase,~~ this denial was not helping him, ~~And~~ his disciples left him, so that he grew weak and discouraged and wandered alone across the face ~~th~~ of India.

d. Great Enlightenment (35) On his 35th year he had a great enlightenment. One day he stopped to rest under the shade of a tree. — ~~a~~ fig tree which has become one of the most famous spots in the earth. ~~There~~ ^{resting under the refreshing shelter of the} ~~Sitting~~ ^{franch} ~~under that fig tree,~~ he finally ~~formed~~ the answer to his quest.

There he had his vision and his enlightenment and the ^{tree} ~~three~~ became called the ^{Bo-} ~~Bul~~ tree, the tree of wisdom, ^{while he was transformed into the Buddha,} and at that moment, the young Prince Gautama became known as the Tada, the ^{one} ~~enlightened~~ ^{man}, the man of wisdom. He remained on that spot under that tree for 49 days and nights, we are told, taking no food--the story parenthetically being reminiscent of Moses on the mount for 40 days and nights with no food. These great legends parallel each other in all the religions.

glorying in his new insight, ~~and~~ gratified that his search was over, ~~and~~

e. Public Ministry (35-80)

And so the next period of Buddha's life is from his ~~were~~

~~35th year until the end his 80th year. And those are the years~~
~~From the time of the Enlightenment until the end of his life, for the next 45 years, Buddha~~
~~which are called his public ministry. After he had his enlighten-~~
~~ment, He went from the Bul tree back to the city of Benares, and~~
~~there he met again the five old disciples who had left him~~
~~previously, and he preached to them in the dear part of the city~~
~~his famous sermon, what had been revealed to him under the~~
~~Bo- tree--the Four Noble Truths which he had learned. He then~~
~~home, he then greeted his father and his wife, and his young son, and~~
~~quite normally he reassumed associations with them. He made his~~
~~son a monk in the same order by putting a yellow robe upon the~~
~~young boy. Many more followers joined him and gradually there~~
~~developed a whole system of monks who had a three-fold confession of faith:~~
~~I take refuge in the Buddha, I take refuge in his Doctrine, I take~~
~~refuge in the Order. In this three-fold vow was the slogan whereby~~
~~hundreds and thousands were attracted to the monastic orders~~
~~That immediately began to grow up. At the age of 80, tired and ill, the old~~
~~man was once again lying on a couch spread between two trees and~~
~~it was springtime as it was when he had had his great vision, and~~

ment, He went from the ^{Bo-} ~~Bul~~ tree back to the city of Benares, and

there ~~he~~ met again the five old disciples who had left him

^{In the deer park of the city,} previously, and he preached to them in the dear part of the city

his famous sermon, what had been revealed to him under the

^{Bo- namely,} ~~Bul~~ tree--the Four Noble Truths which he had learned. ^{He then} returned

home, ~~he then~~ greeted his father and his wife, ^{and} his young son, and

quite normally ~~he~~ reassumed associations with them. He made his

son a monk in the same order by putting a yellow robe upon the

young boy. Many more followers joined him and gradually there

developed a whole system of monks who had a ^{simple,} three-fold confession ^{of faith:}

I take refuge in the Buddha, I take refuge in ^{the} Doctrine, I take

refuge in the Order. In this three-fold vow ^{were} ^{ideas} ^{which} ^{attracted} was the slogan whereby

hundreds and thousands ~~were~~ attracted to the monastic orders

^{That immediately began to grow up.} At the age of 80, tired and ill, the old

man was once again lying on a couch spread between two trees and

it was springtime as it was when he had had his great vision, and

(Put these lines indented, indent them each other in center of page)

The blossoms were falling gently down upon him, ^{and in the midst of} 500 monks and disciples gathered ^{around} and in their midst, he died. At sunrise his body was burned and the ashes and bones were sprinkled with lotus petals. ^{Thus ends} And so that is the story of the ^{life of} Gautama, ^{the prince} who became the Buddha, ~~the vision which he had under the Ball(?) tree--the vision of the four noble truths, which is the next point on the outline.~~

2. Four Noble Truths. ^{What was the nature of the vision under the Bo-tree? What was revealed to him?} ~~He ^{learned} the four noble truths which became the backbone of his philosophy of life.~~ ^{and in their totality they became a} ~~At the first truth was~~ that to live means to suffer. ^{By definition} there is no escape. Birth brings with it pain; growth brings pain; sickness and decay, as they set in, bring grief, tears and despair; and then rebirth comes with its pain anew. ^{By definition} there is no escape. The first noble truth is that suffering is unavoidable for man.

~~And then the second truth: what causes this suffering and the Buddha decided that suffering is caused by man's desires, his cravings, his thirsts, his lusts.~~ ^{All of these drives are selfish and grasping. The very desire to be born, to come into the world, is the}

~~being the most selfish and the most grasping of all of his~~ ^{man's} thirsts. The fact that the desire to be born is a selfish drive on the part of the unborn embryo might possibly be refuted by many modern ^{psycho analysts} psychiatrists who say that the embryo prefers to remain in the state of the womb where it is secure and peaceful and not come out into the world where it faces difficulty and travail. But the Buddha ^{lived} was born long before ^{Freud} psychiatry was invented and so his conception was that the desire to be born is a selfish desire on the part of ^{man} a craving, a thirst, and so, all suffering, all pain ^{which is the result of various} comes from the thirsts of man. ~~That is the second truth.~~

~~And the third noble truth, is this, it follows from~~ ^{The} which logically

7--The Way Of The Buddha

the first two^{is} that in order to do away with the pain and the suffering, one must give up the craving and the thirst, one must give up the insistence upon me and mine and what I want to do. One must harbor no desire to be either born or reborn.

~~and if you kill~~ ^{By suppressing or sublimating} the thirsts and the lusts, ~~then you will~~ ^{one} automatically ^{prevent} ~~remove~~ the pain and the suffering which ^{ordinarily result.} ~~come from~~ ~~that.~~

The fourth and the last noble truth is ~~this:~~ ^{that}

~~it is the recipe which enables you to crush your thirsts and your~~
~~cravings.~~ One can train himself to give up ~~ideas~~ ^{desires} and so free himself from pain and evil. ^{The magic key by which this is accomplished} ~~and one does this, the magic key is called~~
the ~~Middle Way, the middle way~~ which has eight ~~steps~~ steps to it. In crushing all desires and cravings, the middle way ~~says~~ ^{teaches} that the body is neither particularly to be abused nor is it particularly to be indulged. ^{There should be} No great fleshly lusts but on the other hand no severe asceticism. Rather the mind, ~~the mind~~ and the intellect are to ^{assume authority} ~~come into control~~ and ^{to} control the passions and the lusts but not necessarily crush them out of existence completely. Wisdom will find the middle way, said the Buddha. ~~And now what are the eight steps in this middle way which constitute the third item on the outline.~~

3. The Middle Way

The eight steps in middle way are the stepping stones, so to speak, to this one objective, ~~let us never forget it, the~~ objective of crushing desire so that suffering will not occur, so that ^{man might achieve the} ~~we may reach~~ blessed state of harmony and equilibrium and balance in the universe which is called Nirvana.

~~And here are the~~ eight steps in the search for Nirvana:

1. ~~Having~~ Right views, which means ~~simply, the Buddha~~

~~explains~~, to be open-minded, to face facts, and ~~primarily~~
primarily, to be so tolerant and so ~~open-minded~~ ^{broadly intelligent} as to accept
the new teaching of these four noble truths. ~~That's the first~~
~~thing he expects of everyone.~~ That's what he means by having
the right views.

2. ~~Secondly, having~~ High aims, - which means to be kind,
to be willing to help others, to be content to do without many
things, and above all, never, never to be resentful or envious
or eager for that which belongs to another. Those are considered
high aims.

3. ~~And then step number three in the middle way is~~
~~called Discipline of speech and that means quite what the title~~
~~suggests--to discipline your speech so that you say only what is~~
true and kind, ~~and not gossip, and The greatest discipline of~~
speech is that ~~you don't~~ ^{one should not} talk too much ~~to begin with.~~ ^{at all.} ~~And The~~
Buddha insisted in several of the writings that there be no idle
chatter, no nonsensical talk about trivial subjects. The rush of
words which most people use ⁱⁿ dealing with altogether irrelevant
things in life should be stopped at the source. ~~And that's what~~
~~he means by discipline of speech.~~ He tells us Silence brings
poise to the mind.

4. ~~And then step number four,~~ Right action, ^{which} refers to
one's personal behaviour and ~~it~~ involves a ^{type} sort of ~~an~~ abbreviated
ten commandments. ^{one must maintain} ~~To have~~ good behaviour; keep one's best self
always in control; ^{assert} the super-ego over the id ^{(to use} ~~(in modern parlance)~~;
not ~~to~~ steal, not ~~to~~ kill, not ~~to~~ be impure in personal relations
and not to drink intoxicants. ^{All this is implied in the concept of} ~~That's what is meant by the term~~
right action.

5. ~~The fifth one of the eight is called~~ Right living, -
and right living ^{which} refers to the means whereby ^{one earns his livelihood.} ~~you make your living.~~

It is stated ~~perfectly clearly~~ ^{That} that one must have ^{is defined as that type of} a proper means of making a livelihood ~~and that is engaging in no~~ trade or profession ⁱⁿ by which ^{no} financial profit is made on the distress of others. ~~And~~ The Buddha was referring, for example, to the slave trade where some men made huge profits at the expense of others. We today in our terms would say no sweat shops, no exploitation of labor, ~~etc.~~, ~~etc.~~, no making of financial profit on the distress of other men ~~and bringing no harm to either other men or animals.~~ And I am anticipating much of what will come in the lecture on Hinduism because there is a theory in the Hindu religion called Ahimsah which means non-injury and it refers actually to non-injury of animals and that's what

6. ~~Point number 6 in the middle way is~~ Right effort. ~~which~~ And right effort means ^{oneself} devoting yourself to the uprooting of evil. To uproot it if it ^{begins to grow} takes root, ^{One must} to try to prevent it from ever taking root in the first place, if ^{possible} you can, ^{already} to overcome evil conditions which have arisen, and the other side of the coin to cause and cultivate goodness in the world and in other men. ~~That is what~~ constitutes right effort. ^{Any} Your effort to diminish bad things in the world and increase the good things.

7. Watchful-mindedness. ^{which involves} The Buddha says that one ~~must keep~~ one's mind alert and watchful. ^{The Buddha taught That one must be} And that means to do careful to do no evil through thoughtlessness. How many of us do evil or bad or harm or hurt through sheer thoughtlessness, not thinking through the consequences of our actions. The Buddha warns against that.

And then the eighth and the last and the most important of all of the steps of the middle way is called

8. Concentration of mind ^{- which is the climax and most important, means} ~~and that means simply this:~~ to sit long and quietly, withdrawn from all external objects, introverted into ^{oneself} ~~yourself~~ so that ^{one} ~~you~~ thinks only inward thoughts, ~~and~~ ^{With} this tense concentration of mind and the blacking out of everything ^{taking place in the surroundings,} ~~that's going on around you,~~ sitting long hours, ^{There is} ~~you can~~ gradually achieved through the intellect a divorcement from things of the body and the world, and ^{then comes finally the} ~~you can find~~ blessed peace of Nirvana, which is the equilibrium, the balance where there is no pain ~~nor~~ ^{one is carried toward} ~~or no~~ suffering. Through concentration of mind ~~you~~ achieve the objective of the middle way, ^{to the Great Nothingness.}

4 The Scriptures

~~Point number four on the outline here--the Scriptures--~~
~~is a rather parenthetical gesture, I felt that it should be~~
~~included, as a matter of interest it has no tremendous significance~~
~~because the Scriptures of Buddhism are not very important, as would literature.~~
^{The} ~~They are not very voluminous, they're not very penetrating, and~~
^{are neither} ~~they're not~~ among the great literature of mankind, ~~and so we~~
^{are tolerated} ~~mention them simply in passing.~~ ^{of primary interest is the Gautama's} The Scriptures would be first
~~of all his great sermon at Benares after he had the enlightenment~~
^{So} ~~under the Ball trees.~~ ^{In this sermon, he expounded the Four Noble Truths.}
^{Ti-pitaka} ~~Secondly, a series of three volumes called~~
~~Kims Kipitikan which means the "three baskets".~~ ^{There is} The first ~~one~~ is
^{Sutta-} ~~called Sutam-pitakah~~ ^{which means the teaching basket,} and ~~into~~
~~the volume which contains the discourses of the master, his~~
^{and} ~~sayings, his epigrams, etc.,~~ ^{together with several} ~~and a few miraculous birth stories,~~
~~because~~ ^{in history} ~~As happened later, with the very modern Christian religion, when~~
~~some stories of miraculous birth began to accumulate around the~~
~~central figure of that religion, so too with Buddha, some stories~~
~~of miraculous and unusual birth developed about him many centuries~~
~~later, and they are included in this first teaching basket.~~
^{vinaya-pitaka,} The second of the three is called ~~Venapehtakah,~~ which means the

"discipline basket", ^{and it includes} ~~It is~~ five small volumes containing the rules of behaviour for the monks and the nuns who entered his order. ~~It is sort of~~ the ecclesiastical code by which the Buddhist orders are governed. ~~and The third and last one is called the~~ ^{Abhidhamma-pitaka} ~~Asihanapitakah~~ which means the "higher doctrine basket", and ^{includes} ~~it is~~ a volume containing seven books of exposition of the finer points of psychology and dogma. ^{Buddhist} ~~It is sort of the higher doctrine of~~ the mind, ^{as distinct from} ~~and has nothing to do with~~ the doctrines of moral conduct. These three baskets ^{constitute the major bulk} ~~are actually all that there is~~ ^{of} ~~to~~ the Scriptures of Buddhism, not very significant. In the northern countries of China and Japan where Buddhism later took hold, two other volumes were written called The Lotus of The Good Law and The Paradise Scriptures. ^{too} ~~But they~~ ^{very little} ~~played~~ no role.

5. The Wheel- Nirvana

Point number five on the outline is the greatest single point about ~~the~~ the Buddhist way. It's called on the sheet The Wheel--Nirvana. And quite briefly you already have most of the background to understand what this refers to. Here is it:

4 Buddha was an atheist, ~~an~~ open, frank and avowed ^{atheist}, believing in no God. ^{He} ~~was~~ in a state of revolt against the predominant Hindu religion. He ~~didn't~~ believe in Brahma, Vishnu, Shiva ^{any} of the Hindu Gods, ~~and the reason for his denial of God is this--because~~ ^{was based upon his} ~~he goes back one step further and denies~~ the existence of a soul in the human being. ~~This denial of God is based upon his denial of the soul.~~ And to retreat still a third step, his denial of the soul ^{was} ~~is~~ based upon his belief that all is suffering, all is change, nothing is permanent; therefore, there can be no constituent element of the human being which is permanent. ^{Thus, God and soul, having} ~~and that's why he~~ ^{become} ~~doesn't believe in the soul and that's why he doesn't believe in~~ ^{untenable} ^{concepts for} ^{him, he} ^{found himself} ^{without an} ^{"orthodox" theology.} God.

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It is interesting to observe the process of reasoning which caused him to question the existence of the soul. The reason which prompted him to rebel against the

concept of the soul was that he was attempting to overthrow the Hindu theory of transmigration. As I said before, the Hindu religion taught belief that a soul inhabited in this lifetime a particular form, upon the death of which, it was transmigrated, and entered another form. Thus, for example, when the human body died, the soul was reborn into an elephant, and when the elephant died the soul would be reborn to a humming bee, etc.

According to this prospect of eternal rebirth + struggle, and Buddha said "No, I do not believe in the transmigration and I do not believe in the soul itself." And that, if you will recall, is the whole point of the four noble truths and the middle way. One should try to divorce the soul from the body, because the theory was that all birth is on a huge wheel and the wheel keeps turning and turning and grinding away with all its pain and misery. And you cannot shake yourself off the wheel. If the human body dies, the soul is still born back on that wheel in an animal form or a plant form, and the travail goes grinding on incessantly into eternity. This must have been a very difficult prospect for people to face. If Buddha said that he wanted to break that theory once and for all, now how do you break the vicious circle and get off the wheel? He advised performing the following: all the eight precepts. It is by doing all eight things of the middle way--good action, good speech, etc., etc., coming up to the end, concentration, fast, which was most important, namely, of your mind. The physical aspect of this mental concentration involved sitting long motionless hours, the practice is called yogi, which meant in case you've ever heard the word, where you sit in awkward, strained and difficult positions, you try to torture and cramp the muscles of the body. The theory was you sit in some cases of extreme yogi--you sit and glare at the sun 'til the sun burns your eyeballs from your head, and you are blind. The complete

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abnegation of all physical, material being, and finally, finally ^{would eventually result in}
~~if you are successful, you wrench your soul out of the body, you~~
~~divorce it permanently and infinitely definitively, and the soul, would then~~
~~thereupon float~~ ^{the} ^{into this state of balance,} ^{never again to be}
reborn, never again to go through pain and misery, and you are
^{One is then} off the wheel, ~~it doesn't grind any longer,~~ ^{and has achieved} You are in Nirvana, ^{bleasted equilibrium}
That's the whole purpose of the Buddhist system. And that's it.
That's what they mean by the wheel and that's the term Nirvana.

6. Hinayana and Mahayana

~~Items 6 and 7, and I shall conclude with these~~
~~immediately in a very few words are two terms Hinayana and~~
^{These two terms} Mahayana, which refer to the two separate Buddhist systems which
developed, one in the north and one in the south. It's interesting
to note that Buddhism did not succeed in India itself. Buddha's
revolt against Hinduism was unsuccessful, and the system which
he evolved had to find its roots outside of India. Down in the
southern countries Siam, Burma, Ceylon, ^{of} ^{and} ^{Buddhism} ~~others countries south it~~
took root and acquired some 20,000,000 followers in a form called
Hinayana, ~~and~~ ^{it} up north in China, Japan, Korea, Tibet, other places,
it took root, acquiring some 125,000,000 followers, in a slightly
different form which is called Mahayana. ⁹ In both cults, Hinayana,
Mahayana, there are Buddha images; ~~you all know the figure, that~~
~~great figure sitting in contemplation--the eyelids half-closed,~~
~~the feet and the hands drawn together,~~ ^{you depicting} ~~the speculative,~~ concentra-
tion of the mind, the eighth step of the middle way. These Buddha
figures ^{are to be found in} ~~are both in the north and the south~~ the pagodas, which are
^{of the holiness of the Buddha.} the symbols. Actually, a pagoda is not a temple or a house of
worship--~~a pagoda~~ ^{but} is theoretically a place to mark the spot where
there is a sacred Buddha relic. ~~and~~ ^{Quite obviously} there cannot
be sacred relics in everyplace where there is a pagoda, ^{has been erected} so the
pagoda has become ^{more a} ^{than anything else.} the symbol of the holiness of the Buddha. ~~and~~

in the Hinayana and in the ~~Mahayana~~ Mahayana, you have the Buddha figures and you have the Paroda figures with differences and variations. In the ~~north~~ ^{new Mahayana cult}, in China, Japan, there are other Buddhas besides Gautama himself. ~~All of you~~ ^{Everyone}, for instance, ~~are~~ ^{is} familiar with the jolly laughing Buddha, which is ^{embodies the} a story of a certain very ^{jovial} jolly and very corpulent monk some nine centuries after Buddha who attracted the friendship and the interest of his followers so they began to make statues of him to show his grotesque size, ~~and the laughing Buddha was born, and we have it today as a form of Chinese Buddhism.~~ ^{True} and the laughing Buddha was born, and ~~we have it~~ ^{has become very popular} today as a form of Chinese Buddhism.

To sum up the differences then in Hinayana and Mahayana, Hinayana, the Buddhism of the south, of Ceylon, Burma, Indo China, Siam, that group remained intellectually very conservative, very close to the doctrine of the Buddha himself. ~~It has~~ ^{no} They have no theory of God, ~~they worship~~ ^{and reverence} of God, ~~they reverence~~ but ~~they do not worship~~ ^{of} the Buddha, ~~and they emphasize~~ ^{Hinayana} salvation on ~~this~~ ^{the} quest for blessed nothingness of Nirvana. In the north, the Mahayana cult of Buddhism became much broader, much more liberal, ~~It~~ ^{me} departed from the original precepts of the Buddha himself, ~~took in~~ ^{very} in a sort of eclectic ~~(?)~~ ^{and}, assimilatory fashion, ~~took in and~~ ^{included} Chinese customs and Japanese customs, ~~because~~ ^{since} it figured that it would hold more of the loyalty of the people, ~~And so in the north,~~ ^{by absorbing local habits.} And so in the north, the Mahayana became more of a system of religion itself, with the Buddha being worshiped as a God ~~than existed down in the Hinayana cult of the southern countries.~~ These are the main differences between the two aspects of how Buddhism developed outside of India, its own homeland.

The strength of Buddhism ~~lies~~ ^{is} in the

nobility of its ethics, ^{since the} ~~because~~ these eight steps ^{are} truly magnificent in their broad ~~and~~ encompassing of all moral and ethical duty; and ^{secondly, in} ~~the second strength of Buddhism~~ is its emphasis on inner improvement. Only through conquering ^{one's} ~~your~~ own evil inclinations can ^{man kind} ~~you ever~~ achieve the great goal ^{individual} ~~of~~ ^{peace & harmony}. Those two facts represent tremendous strength, tremendous assets in the Buddhist philosophy. ^{It} The weakness is ~~this the weakness~~ ^{system} ~~is~~ that the whole ~~thing~~ ^{and} is simply, ~~merely~~ ^{and} sheerly negative in its ~~whole~~ outline. The greatest objective, the achievement of Nirvana, is totally and completely empty and devoid of any further challenge. When ^{is reached,} ~~you achieve~~ Nirvana, ^{one has} ~~then you have~~ found ^{merely} ~~in~~ a great nothingness, ~~no one bothers you and you~~ both ~~no one~~ ~~you are~~ totally ~~divorced~~ divorced from the travail, the struggle, the progress, the ~~That I call a tremendous weakness. And yet, who knows perhaps (?) that's good.~~

This is the story of the philosophy of Buddhism and let us not forget that it is practiced in the world today by some 175 to 200,000,000 human beings. And so, we must learn to reckon with it and we must learn that it is a certain special type of mentality in the eastern world which we should learn to deal with because, ^{with the increasing importance of the Orient,} ~~in my judgment,~~ it will become increasingly ~~important~~ ^{necessary to understand,} in the decades of history ahead.