

sacrificed the Galilean and even played him into the hands of Pilate. What was the poor Galilean to them, who surely had said many things derogatory to them? And even if we except all motives of self-interest which may have led the aristocratic party, they might easily represent to themselves the delivery of Jesus into the hands of Pilate as a patriotic act, since it did away with a disturbing element among the people who had been in an excited state of mind ready to break loose ever since they had come under the Roman dominion. And who will deny that there was a good reason for the Sadduceic idea that the people should be kept in a quiet state of mind? Was it not the Pharisaic party, or at least its ultra elements, which rejected all compromises with foreign ideas, that finally drove the Jewish people to the destruction of its state?

Another point in connection with the trial of Jesus is also this that the Sadduceic party was "very rigid in judging offenders above the rest of the Jews," as Josephus says (*Ant.*, XX, 9, 1). All these things may give us something of an insight into the trial of Jesus before the Sanhedrin, though they may not fully explain the matter. The death of Jesus was surely brought about through the instrumentality of only a small though influential circle of men in Jerusalem and partly perhaps, as said, by even well meant and patriotic motives seeking the peace of the state. The release of Barrabas, to the demand of which "the crowd" had been persuaded, as Mark gives it, was perhaps only a sop to the multitude to quiet them. The Galilean evidently seemed to be the more dangerous one to the aristocratic party. The words which the haughty Roman in his contempt of the Jewish people put over the head of Jesus, "The King of the Jews," may have stung the men deeply who had lent a willing hand to the execution of Jesus, but they choked it down, for the fatherland had once more been saved.

A. KAMPMEIER.

ASHVAGHOSHA'S "AWAKENING OF FAITH."

Ten years ago the Open Court Publishing Company published a translation by Teitaro Suzuki of *Ashvaghosha's Discourse on the Awakening of Faith in the Mahayana*. The little treatise was written in its original Sanskrit in the first century of the Christian era and is perhaps the most important post-canonical exposition of the Buddhist faith. It may be compared to Bishop Anselm's *Cur deus homo*, and it is recognized by all Buddhists as an authoritative exposition of their faith; but strange to say it is lost in its original Sanskrit and is preserved only in several Chinese translations. We consider it a strange neglect of European scholars that this book remained untranslated until 1900, but in the meantime two other translations have appeared, one in French, and another English version by a Christian missionary, the Rev. Timothy Richard (Shanghai, 1907). Dr. Richard's translation lies now before us and we learn from the preface that it had been finished before Mr. Suzuki's work appeared in print. Thus we may consider the two translations as independent. Dr. Richard has only made good use of the critical comments and other information contained in Suzuki's preface.

It will be the more interesting to compare the two translations since they have been made by men of different race, different religious convictions and different attitudes. Mr. Suzuki is a Buddhist, while Dr. Richard is a Chris-

tian missionary belonging to the Baptist church. Mr. Suzuki is bent on making known this important book of his faith, while Dr. Richard has been so much pleased with the Christian ideas contained in Ashvaghosha's philosophy that he is inclined to discover Christian influence in its doctrines. Dr. Richard tells how he came to translate the book. He says:



DR. TIMOTHY RICHARD.

"In 1884 I visited Nanking in company with my revered friend, David Hill, to see the Viceroy, and tried to persuade him to interest himself in securing religious freedom for Christians and immunity from persecution. Whilst there, I sought for some Buddhist books which I could not procure in the North of China. I learnt that a Buddhist Book Society had been started

in Nanking, Soochow, and Hangchow, three of the leading cities in Central China, in order to replace those destroyed during the Tai Ping Rebellion. Of the three societies, the most important was that at Nanking, and the prime mover of the whole three societies lived there. His name was Yang Wên Hui. I called on him and found him the most intelligent Buddhist I had ever met. He had been several years in Europe as treasurer to the Chinese Embassy when Marquis Tseng represented China in England and France. Mr. Yang had had interviews with Max Müller and Julien and Bunyiu Nanjio of Tokio, who had studied under Max Müller. Thus, besides being well acquainted with the Buddhist authorities in China, he was personally acquainted with the best authorities in Europe and Japan. Mr. Yang was not a Buddhist priest, but a Confucianist with the B. A. (*siutsai*) degree and was only a lay Buddhist.

"I said to him, 'How is it that you, with a Confucian degree, should have ever become a Buddhist?' His answer was striking: 'I am surprised that you, a missionary, should ask me that question, for you must know that Confucianism shirks some of the most important questions. It only deals with human affairs now, not with the superhuman.' 'But do you mean to say that Buddhism answers those questions?' He said, 'Yes.' 'Where?' I asked again. He answered, 'In a book called the *Awakening of Faith*. That book converted me from Confucianism to Buddhism.' 'Have you that book for sale here?' I asked. 'Yes,' he replied, and brought the book and laid it in my hands. Finding him to be most thoroughly conversant with the relative value of the various Buddhist books, I asked him to select for me some dozen works which he considered most important. Having paid for them, I returned to my inn. Shortly after, the box containing all my purchases arrived. I looked for the book on the *Awakening of Faith* and began reading it and sat up reading it till the small hours of the morning. I cried to my friend Hill, who was also sitting up late at work, 'This is a Christian book and most interesting.' 'Christian?' my friend cried with great doubt. 'You are reading your own thoughts into the book!' 'Well then,' I said, 'how do you explain these passages?' pointing to some to which there was no ready explanation.

"Three months later I was in a bookseller's shop in Edinburgh, and looking through his new books I came across Beal's little book on Buddhism lately published. Turning up a certain chapter in it, I found that he referred to the *Awakening of Faith* as a Pseudo-Christian book which it was desirable to have translated.

"Years passed by. In 1891 I was transferred to Shanghai. Shortly after, I met my friend Mr. Yang again, and I told him that I had read the *Awakening of Faith* with great interest, but that frequently I came across philosophical terms which no existing dictionary explained and which even excellent Chinese scholars could not explain. If he could spare some of his time to come to Shanghai, I would spare some of my time to translate it with his help. He readily agreed and was delighted to have the book made known to those interested in Buddhism in the West. Thus the book was translated into English in 1894. But it was not published then, as I wished to have leisure time to revise it before publication. That time of leisure has never come. Six years later (1900) Suzuki's translation into English was published by the Open Court Co., Chicago. His translation bears the mark of one who has spent much study on the subject. In his introduction, he quotes a large num-

ber of different authorities about Ashvaghosha. But as he approaches the subject from the non-Christian point of view, the light which comes from a comparison between it and Christianity is denied him. He dwells more on his philosophical 'suchness' or on his psychological theory of 'triple personality' and only on one religious characteristic 'faith,' apparently unconscious of its incalculable importance as a religious eirenicon between the East and the West. Though I have had no time to revise this translation of mine, I publish it because I believe it is capable of producing brotherhood amongst men, and mutual respect among religious teachers, when it is properly interpreted in the light of Christianity."

On a superficial comparison of the two translations we find some passages of Dr. Richard's version, especially the opening and closing hymns, rather freely rendered, and the Buddhist term "Tathagata," a common appellation of the Buddha or the Enlightened One, is translated by "the Incarnate God," while the "abode of Buddha" is rendered the "abode of God." We can not deny that these terms closely correspond to one another in Buddhism and Christianity, although it does not seem advisable to introduce Christian terms into the translation of a Buddhist work.

We do not believe that it is justifiable to consider Ashvaghosha's "Awakening of the Faith" as a pseudo-Christian treatise, but we do believe that the book exhibits in marked features the underlying religious psychology which gave birth to Christianity in the West and to Buddhism in the East. Their similarities need not be explained by historical connection but are founded in the innermost nature of man in his relation to the cosmos.

We learn that Dr. Richard has done much work in China in spreading Christian knowledge among Buddhists and Confucianists. He has founded and upheld with great difficulty under precarious conditions the "Christian Literature Society for China," and his work is distinguished by great breadth of mind, because he does not approach other religionists in a hostile spirit but gladly recognizes in them what is good and true. He has acquired many friends among the native Chinese, especially the Buddhists.

So great an authority as J. Estlin Carpenter writes as follows in a letter to a personal friend of Dr. Richard:

"The views of Dr. Richard and the Rev. A. Lloyd deserve the utmost respect, for they are of course in possession of sources closed to a Western student like myself who has no knowledge of Chinese. But I am not yet convinced of any influence from Christianity in the development of Mahayana Buddhism. The scriptures of the school, such as the 'Lotus of the Good Law,' or Ashvaghosha's own works, seem to me to have been produced at a date too early for any Christian teaching to have made its way so far east. On this head, however, I wait with great interest for the fuller evidence promised by Mr. Lloyd. Did we not know that India had already before our era developed a religion of faith and love, as seen in the oldest parts of the Bhagavad Gita, there might be reason for suspecting the presence of foreign influences. But at present it seems to me that the rise of Theistic Buddhism can be fully explained from the contact with kindred faiths in Brahmanism. The spectacle of different races advancing towards similar ideas, whether independently or by mutual suggestion from East and West, is full of interest and must continue to exercise our thoughts for many a long day. But it is by such work as that of Dr. Richards that the native point of view is suppl-

mented; and I must again express my gratitude to you for communicating this book to me."

Dr. Carpenter disclaims to be an authority on account of his lack of Chinese scholarship, but the question of the independent origin of the Mahayana doctrine is to be decided by the facts brought to light through Sanskrit and Pali scholarship in which he excels, and sinology having only second-hand and post-Christian information concerning Buddhism, can throw only a little light of secondary evidence on the subject.

In comparing the two translations, Mr. Suzuki's version is distinguished by scholarship and is more faithful to the original, Dr. Richard's, however, has the advantage of containing the Chinese text which will be welcome to sinologists who wish to fall back on the original. Though we do not recommend the use of Christian equivalents in place of Buddhist terms, still the Christianization of the essay will be helpful to many. At any rate a comparison of the two translations thus made independently of each other will serve to reach a meaning still closer to the original, and the Open Court Publishing Company will be glad to procure copies of both editions for readers interested in such studies.

TRUE AND FALSE FREEDOM.

BY ARTHUR B. FRIZELL.

When a country-bred boy leaves the farm for the city, he rejoices at thought of the freedom which the new life offers. He is to be released from the necessity of early rising, independent of changing weather, free to get rich quick and spend money in agreeable ways. But with larger knowledge of the world comes a change in his thinking. Spending money without restraint means becoming a slave to one's appetites. Getting rich turns out to be a slow process, to which, moreover, many are called but few are chosen. Even a moderate degree of success involves submission to a far more rigid routine than the farmer knows and one which eventually becomes a hundred times more irksome than patient waiting on seasons of sowing and reaping. The successful capitalist is apt to think of the years when the song of the birds at daybreak called him to hard but healthful labor as a period of freedom compared with which those of his financial achievements seem one of gilded bondage, while the multitudes of the unsuccessful feel that they have followed a will-o'-the-wisp, sacrificing true freedom for false.

Few can witness an athletic exhibition without envying the bodily freedom of the performer; the circus rider or tumbler, the baseball pitcher, the ballet dancer seem independent of restraints which untrained muscles impose on our motions. Now if we stop to ask how the athlete's freedom is obtained, we find that it is by patient strenuous exercise. He relinquishes the false freedom of caprice, the liberty to do always what is most pleasant, to attain to a state of real liberty where the muscular activities are obedient to his will.

In the student's life a false view of freedom is sometimes fostered by excessive specialization, the freedom to study those things only which appear easy, interesting or commercially profitable and retain the liberty to think as you please about other questions. One who specializes in this way gains possession of isolated facts or of a microscopic field or a special way of thinking. He loses the wider view of our known universe as a connected whole no part of which is exempt from the constraining power of law.