

**BUDDHIST AND CHRISTIAN GOSPELS;
NOW FIRST COMPARED FROM THE
ORIGINALS; BEING "GOSPEL PARALLELS
FROM PALI TEXTS," REPRINTED WITH
ADDITIONS. IN TWO VOLUMES, VOL. II.
[PHILADELPHIA-1909]**

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Buddhist and Christian Gospels; Now First Compared from the Originals; Being "Gospel Parallels from Pali Texts," Reprinted with Additions. In Two Volumes, Vol. II. [Philadelphia-1909] by Albert J. Edmunds & Masaharu Anesaki

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BY
ALBERT J. EDMUNDS, M. A.

*Fourth Edition: being the Tōkyō edition
revised and enlarged*

EDITED WITH ENGLISH NOTES ON
CHINESE VERSIONS DATING FROM
THE EARLY CHRISTIAN CENTURIES

BY
MASAHARU ANESAKI
Professor of Religious Science in the Imperial University of Tōkyō

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“IN THOSE AGES IT WOULD HAVE BEEN USELESS TO ATTEMPT A SCIENTIFIC BASIS FOR SUCH TEACHING. WHAT COULD BEST BE DONE WAS TO ENFORCE SOME FEW GREAT TRUTHS—AS THE SOUL'S LONG UPWARD PROGRESS, OR THE FATHERHOOD OF GOD—IN SUCH REVELATIONS AS EAST AND WEST COULD UNDERSTAND. GRADUALLY SCIENCE AROSE, UNITING THE BELIEFS OF ALL PEOPLES IN ONE SCHEME OF ORGANIZED TRUTH, AND SUGGESTING—AS HAS BEEN SAID—THAT RELIGION MUST BE THE SPIRIT'S SUBJECTIVE REACTION TO ALL THE TRUTHS WE KNOW.”

MYERS: *Human Personality and its Survival of bodily Death*, Chapter IX.

PREFACE TO VOL. 2

To the account given by Anesaki of his first knowledge of me (Vol. 1, p. 47) I should like to add a few facts. It was while making my *Buddhist Bibliography, based upon the libraries of Philadelphia* (London, 1903) that I first discovered some valuable articles in the Journal of the Royal Asiatic Society by a certain Dr. Anesaki. They were about the relationship between the Chinese-Sanskrit Āgamas and the Pāli Nikāyos. I had written something myself about this, in the San Francisco *Light of Dharma*, and had urged the Japanese to make this very investigation, little knowing that Anesaki had already begun it. His articles were duly registered in my Bibliography, but I did not read them until after this was printed. Then I realized that I had done him an injustice by calling pointed attention to my own poor attempts and merely giving the titles of his profoundly learned researches. From my friend Teitaro Suzuki, then of LaSalle, Illinois, I obtained Anesaki's full name and address, and wrote to him apologizing for my conduct and explaining that when cataloging his articles I had not realized their depth. This began a correspondence between us, and when I emptied my treasury to print the truncated second edition of the present work, in 1904, I very naturally sent him a copy. He immediately offered to publish and edit the whole, if I could not find an American publisher, and our joint edition was the result.

Philadelphia :

A. J. E.

February, 1909.

CHRONOLOGY

I. HĪNAYĀNA, or Historical Buddhism.

(Non-idolatrious.)

The Scriptures of primitive Buddhism (together with those of other religions) are printed in this book in heavy type.

B. C.

Circa 557-477. Life of Gotamo the Buddha.

- " 477. First Council of the Order: official recitation of the oldest Doctrine and Discipline. Parallel formation of a non-official independent Canon.
- " 250. Age of Asoka, the Hindu Charlemagne and Buddhist Constantine. Religious Toleration proclaimed. Rock-written Edicts, still extant, contain a selection of titles of favorite Buddhist texts. Beginning of stone temples, but without images of Buddha.
- " 150. Asvimitra, patron of Buddhism. Development of sectarian interpretations (*Abhidharma*.)
- " 40. The Canon committed to writing in Ceylon.
(Probably prior committal in India.)

II. MAHĀYĀNA or Mythical Buddhism.

(Idolatrious.)

Passages from the Canon of this neo-Buddhism will be found in the Appendix.

A. D.

Rise of Christianity.

- Circa* 25. Strabo sees 120 ships in trade to India.
 - 64. Paul before Nero; Buddhism officially entering China. Fire at Rome makes a gap in early Christian literature.
 - 70. Destruction of Jerusalem widens the gap.
 - 98-117. Reign of Trajan. Date (according to Eusebius) of the official redaction of the Gospels.
 - Circa* 125? Hīnayāna Buddhist Canon officially explained by order of King Kanishka. Papias mentions the Gospels of Mark and Matthew.
 - 149. Justin Martyr bears witness to the existence of Gospels (Canonical and apocryphal), and An-Shi-Kau renounces the throne of Parthia and goes to China to translate Buddhist texts into Chinese.
 - 399-415. Fī Hian (or Hien), the first great Chinese pilgrim, travels thru Buddhist countries, studies in India and Ceylon, and carries texts back to China. During the fifth century the Ceylon commentaries fix the text of the Canon of the Elders in Pāli, and those of Jerome the text of the Christian Vulgate.
- SÆC.VI.** The Buddhist-Christian romance of Barlaam and Jossaph circulates in Hither Asia.
- " VII. The Koan mixes the legends of Christ and Buddha. Chinese pilgrim Yuan Chwang and I-Tsing.
 - " VIII. The Emperor of China forbids Christianity and Buddhism to be mixt.
 - " VIII-XVI. Mohammedan invasions of India; destruction of the Buddhist Scriptures. Recensions of certain sects preserved in Ceylon, China and Tibet.
 - 972. First printed edition of Buddhist Scriptures (Chinese versions).
 - " XIII. Buddha, under the title of *St. Joseph*, appears in the *Golden Legend* as a saint of the Roman Church.
 - 1455. First printed edition of Christian Scriptures (Latin Vulgate).

33. CONVERSION OF A LEPER ;
DISCIPLES ASK WHY HE BECAME SO.

Matthew XI. 5.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preacht to them.

John IX. 1-3.

And as he past by, he saw a man blind from his birth. And his disciples askt him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

As in the case of the first Nativity legend, the following passage is not set forth as an exact parallel, but rather as breathing the spirit of Gospel scenes: preaching in the open air and consoling the poor and despised.

Enunciations(1) V. 3.

THUS HAVE I HEARD. At one time the Lord was staying at Rājagaha, in the Bambū-grove, beside the Squirrels' feeding-ground. Now at that time there was a leper at Rājagaha named Suppabuddho, who was a poor, wretched and woe-begone man. At that time the Lord, surrounded by a great company, sat and preacht the Doctrine. And Suppabuddho the leper saw from afar the great crowd assembled, and when he saw it he thought: "Doubtless there is something being distributed here to be eaten. What if I approach the crowd? Perhaps I shall get at least something of what is to be eaten here." And Suppabuddho the leper forthwith approacht the crowd. But he saw that the Lord, surrounded by a great company, sat and preacht the Doctrine, and when he saw it he thought: "Nothing is being distributed here to be eaten. This Gotamo the philosopher is preaching his doctrine to the company. What if I listen to the Doctrine?" So thinking, he sat on one side and said: "I too will hear the Doctrine."

Then the Lord, surveying with his mind the entire company, reflected: "There is some one now here who is capable of discerning the Doctrine." And forthwith the Lord saw Sup-

(1) For this rendering and its reason, see my remarks in the *New Church Messenger*: May 1, 1901.

pabuddho the leper sitting with the company, and when he saw him, he thought: "This man here is capable of discerning the Doctrine."

He delivered a categorical discourse applicable to Suppabuddo the leper: viz., a discourse on giving, on conduct, and on Paradise, and he made clear the evil consequence of lusts and the advantage of departing from depravity and sin. When the Lord discerned that the mind of Suppabuddho the leper was softened, unbiased, exalted, and purified, then he made clear that which is the⁽²⁾ supreme sermon of the Buddhas: viz., Pain, [its] Origin, [its] Cessation, and the Path. Even as a pure and utterly speckless robe receives the dye, so in Suppabuddho the leper, in the very place where he sat, there arose the stainless and spotless eye of the Doctrine: Whatever has an origin must needs have a cessation. And forthwith Suppabuddho the leper, having seen the Doctrine, having reached it, understood it, and dived into it, having past beyond doubt and cavil and gained full knowledge, dependent upon no one else for the religion of the Master, rose from his seat, approacht the Lord, and saluting him sat on one side; then, so sitting, he said to the

(2) *Sāmuḅhaṅṣikā dhammadesanā*. The adjective is important, being connected with Asoko's word *samuḅhaṅṣā*, in his list of sacred selections. I have shown in the supplement to my *Buddhist Bibliography* (San Francisco, 1904) that Asoko's First Selection was probably the First Sermon, &c.