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Tirukkural, Quran and Old Testament: The Relationship between Greek Hippolytus, Hebrew Joseph, Arabic Yūsuf and Buddha with Chastity, Orphic and Sobriety

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Hippolytus is a tale seen in ancient Greek literature. It deals primarily with the sexual desire of a stepmother towards her stepson. Euripides also wrote a play on this theme with the similar name. In this he mentioned familiarity in which the poet also can sing. Ancient Greek Historian Pausanias mentioned that the alien who has learnt Greek, knows about this tale. So it is a need to search, how far this tale could travel. Ancient Greeks traded with Tamil Nadu, India. The same tale is also seen in Indian Buddhist text, with other proper names, that mentioned the same is related with the former birth of Buddha. A similar story of Hippolytus is also found in the Hebrew Old Testament and the Arabic Qur'an. These also need comparison. So this study considered the religious value of this Greek tale 'Hippolytus'. The chastity and vegetarianism of Hippolytus are mentioned as the best morals in an ancient book called Tirukkuṟaḷ, which is on par with Buddhist philosophy. This paper outcomes the concept of chastity and vegetarianism, mingled in the tale, which is the philosopy of Buddhism and how the Greek philosophy admired and induced the Indians to worship the Grecian Deities.

Keywords: *Tirukkuṟaḷ, Hippolytus, Tamil Nadu, Buddhism, Chastity, Quran, Old Testament*

Introduction

Ancient Greeks travelled to the far off places including Tamil Nadu, India. It gives a way to spread Greek thoughts to these places. One of the thoughts is related with Hippolytus. This can be called as a tale or a story or a myth. A similar story is also found in the Hebrew Old Testament and the Arabic Qur'an. Comparison of these four stories will lead to the advancement of the comparative research field. And the closest relation between these also enables to identify. And it can also be ascertained that they have been received. This will lead to explore or learn more about the connection between the communities to which these stories belongs. This may open many more doors to the field of comparative research at the level of influence theory. The Greek Hippolytus story forms the basis or the beginning of all these study.

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Hippolytus

Unmarried men and women have desire on sex with one another, and this leads to marriage is always appreciated by the society. But anybody's desire on another married person is not accepted by the society (Coleridge 1938)[1]. In the same way married person's desire on another except their life partner is also not accepted by the society (Goodwin 1874e)[2]. It leads to some punishment (Whiston 1895)[3]. It was seen by the society as a more unacceptable thing that, if a son to marry a woman, who has engaged to be a stepmother or a stepmother to have sex with her husband's first wife's son (Jebb 1892)[4]. The tale of Hippolytus or Hippolytos (Ἱππόλυτος) is also related with this theme. It is mentioned in ancient Greek literatures.

(18) Φαίδρα δὲ γεννήσασα Θησεῖ δύο παιδία Ἀκάμαντα καὶ Δημοφῶντα ἐρᾷ τοῦ ἐκ τῆς Ἀμαζόνος παιδὸς ἤγουν τοῦ Ἱππολύτου καὶ δεῖται συνελθεῖν αὐτῇ. ὁ δὲ μισῶν πάσας γυναῖκας τὴν συνουσίαν ἔφυγεν. ἡ δὲ Φαίδρα, δείσασα μὴ τῷ πατρὶ διαβάλῃ, κατασχίσασα τὰς τοῦ θαλάμου θύρας καὶ τὰς ἐσθῆτας σπαράξασα κατεψεύσατο Ἱππολύτου βίαν.
(19) Θησεὺς δὲ πιστεύσας ηὔξατο Ποσειδῶνι Ἱππόλυτον διαφθαρῆναι: ὁ δέ, θέοντος αὐτοῦ ἐπὶ τοῦ ἅρματος καὶ παρὰ τῇ θαλάσσῃ ὀχουμένου, ταῦρον ἀνῆκεν ἐκ τοῦ κλύδωνος. πτοηθέντων δὲ τῶν ἵππων κατηρράχθη τὸ ἅρμα.

(18) And Phaedra, after she had borne two children, Acamas and Demophon, to Theseus, fell in love with the son he had by the Amazon, to wit, Hippolytus, and besought him to lie with her. Howbeit, he fled from her embraces, because he hated all women. But Phaedra, fearing that he might accuse her to his father, cleft open the doors of her bed-chamber, rent her garments, and falsely charged Hippolytus with an assault. (19) Theseus believed her and prayed to Poseidon that Hippolytus might perish. So, when Hippolytus was riding in his chariot and driving beside the sea, Poseidon sent up a bull from

[1](920) though you were wronging my father's bed. Know that whoever ruins another's wife, in secret love, and then is forced to take her himself, is pitiable, if he thinks that the chastity which did not govern her before will do so with him.

[2]And indeed a virtuous and generous lady, once linked to her lawful husband by an unfeigned affection, will sooner choose the embraces of bears and dragons, than to be the bed-fellow of any other person whatsoever but her only spouse (Plut.Amatorius.21).

[3]If she had violated her chastity, her right thigh might be put out of joint; that her belly might swell; and that she might die thus (J AJ 3.270).

[4]Heracles: Do you know, then, the maiden, daughter of Eurytus?
Hyllus: (1220) You mean Iole, I would guess.
Heracles: You know her. Just this is the command that I impose upon you, my son: when I am dead, if you wish to show your piety by remembrance of your oath to your father, make this woman your wife and do not disobey your father. (1225) Let no other but you take her who has lain close at my side. You, my son, make that marriage-bond your own. Obey; for although you were obedient in great affairs, your disobedience in small ones cancels the gratitude already won (Soph. Trach.1220-1230).
It is remarkable that Herakles should be represented as so earnestly desiring that his concubine should become the wife of his eldest son by Deianira. In many polygamous tribes of Africa it is customary for the eldest son to inherit all his father's wives, except his own mother.

ἐμπλακεὶς δὲ ταῖς ἡνίαις Ἱππόλυτος συρόμενος ἀπέθανε. γενομένου δὲ τοῦ ἔρωτος περιφανοῦς ἑαυτὴν ἀνήρτησε Φαίδρα.

the surf, and the horses were frightened, the chariot dashed in pieces, and Hippolytus, entangled in the reins, was dragged to death. And when her passion was made public, Phaedra hanged herself.(20)
(Apollod. Epit. E. 1.18&19) (Frazer 1921a)

Thus the myth of Hippolytus is related with the desire of stepmother on her stepson. This myth also had a form of play by Euripides. The play was first produced for the City Dionysia of Athens in 428 BC. Euripides first treated the myth in a previous play, Hippolytos Kalyptomenos (Ἱππόλυτος καλυπτόμενος – Hippolytus Veiled), which is now lost; what is known of it is based on echoes found in other ancient writings. The earlier play, and the one that has survived are both titled Hippolytus, but in order to distinguish the two they have traditionally been given the names, Hippolytus Kalyptomenos and Hippolytus Stephanophoros (Ἱππόλυτος στεφανοφόρος – "Hippolytus the wreath bearer").

Fame of the Play

This theme has been blessed by the God as it grows from being one, it belongs to everyone over the passage of time. It is not one's personal concept or else belongs to a certain period of time, but it is something that belongs to all at all time.

Artemis: To you, unhappy man, I shall grant, in recompense for these sorrows, supreme honors (1425) in the land of Trozen. For unmarried girls before their marriage will cut their hair for you, and over the length of ages you will harvest the deep mourning of their tears. The practiced skill of poetry sung by maidens will for ever make you its theme, and Phaedra's love for you (1430) shall not fall nameless and unsung (Kovacs 1994).

This ensures its outmoded glorification of this theme. It has gained popularity, which is not only beyond a certain period of time, but also beyond the limits of place or a society of people.

μετὰ δὲ τὸ ἱερὸν τοῦ Ἀσκληπιοῦ ταύτῃ πρὸς τὴν ἀκρόπολιν ἰοῦσι Θέμιδος ναός ἐστι. κέχωσται δὲ πρὸ αὐτοῦ μνῆμα Ἱππολύτῳ: τοῦ δέ οἱ βίου τὴν τελευτὴν συμβῆναι λέγουσιν ἐκ καταρῶν. δῆλα δέ, καὶ ὅστις βαρβάρων γλῶσσαν ἔμαθεν Ἑλλήνων, ὅ τε ἔρως τῆς Φαίδρας καὶ τῆς τροφοῦ τὸ ἐς τὴν διακονίαν τόλμημα. ἔστι δὲ καὶ Τροιζηνίοις Ἱππολύτου τάφος: ἔχει δέ

After the sanctuary of Asclepius, as you go by this way towards the Acropolis, there is a temple of Themis. Before it is raised a sepulchral mound to Hippolytus. The end of his life, they say, came from curses. Everybody, **even a foreigner who has learnt Greek, knows about the love of Phaedra and the wickedness the nurse dared commit to serve her.** The

σφισιν ὧδε ὁ λόγος.

Troezenians too have a grave of Hippolytus, and their legend about it is this.
(Paus. 1.22.1) (Jones 1918)

Thus it has aroused from being something known not only to the Greeks, but also to foreigners associated with Greek world. The Greeks were in contact with many foreigners who were close to them. And they were in contact with few foreigners who were much far away. The popularity of this theme widened depending on the extent to which this has gone to foreigners who are far away. Therefore, it is necessary to examine in the foreigner who are much far away to the Greeks having this theme. Therefore it is necessary to search the distant connection of the Greeks. In this respect, the trade relations of the Greeks with the distant place called Tamil Nadu, India is noteworthy.

Relationship with Trade

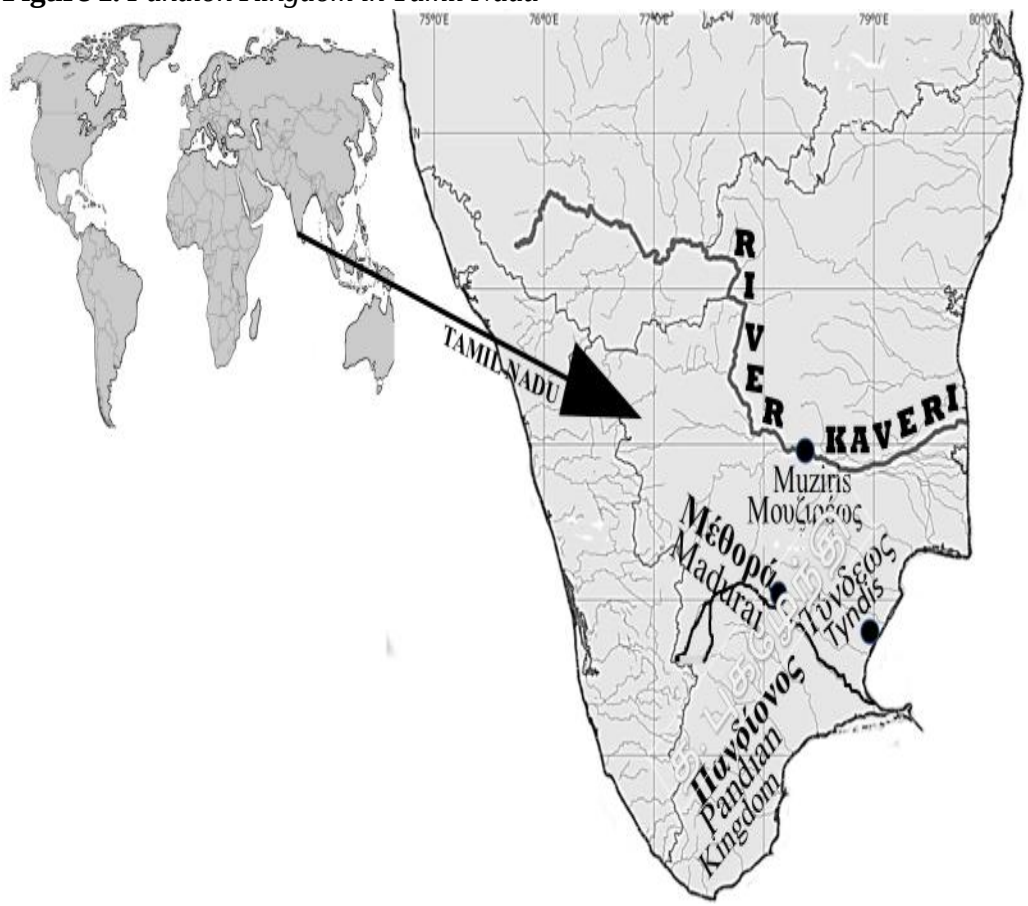
The ancient Greek work called 'Periplus of the Eritheranian Sea' confirmed the ancient trade of the Greeks with Tamil Nadu, India.

Βασιλείας δ᾽ ἐστὶν ἡ μὲν Τύνδις Κηπροβότρου, κώμη παραθαλάσσιος ἔνσημος· ἡ δὲ Μουζιρὶς βασιλείας μὲν τῆς αὐτῆς, ἀκμάζουσα δὲ τοῖς ἀπὸ τῆς Ἀριακῆς εἰς αὐτὴν ἐρχομένοις πλοίοις καὶ τοῖς Ἑλληνικοῖς· κεῖται δὲ παρὰ ποταμὸν, ἀπέχουσα ἀπὸ μὲν Τύνδεως διὰ τοῦ ποταμοῦ καὶ διὰ θαλάσσης σταδίους πεντακοσίους, ἀπὸ δὲ τοῦ κατ᾽ αὐτὴν εἴκοσι.Ἡ δὲ Νέλκυνδα σταδίους μὲν ἀπὸ Μουζιρέως ἀπέχει σχεδὸν πεντακοσίους, ὁμοίως διά τε ποταμοῦ (καὶ πεζῇ) καὶ διὰ θαλάσσης, **βασιλείας** δέ ἐστιν ἑτέρας, τῆς **Πανδίονος**· κεῖται δὲ καὶ αὐτὴ παρὰ ποταμὸν, ὡσεὶ ἀπὸ σταδίων ἑκατὸν εἴκοσι τῆς θαλάσσης.
— παράγραφοι 53-54,
Περίπλους της Ερυθράς Θαλάσσης

Tyndis is of the Kingdom of Cerobothra; it is a village in plain sight by the sea. Muziris, of the same Kingdom, abounds in ships sent there with cargoes from Arabia, and by the Greeks; it is located on a river, distant from Tyndis by river and sea five hundred stadia, and up the river from the shore twenty stadia. Nelcynda is distant from Muziris by river and sea about five hundred stadia, and is of another **Kingdom, the Pandion**. This place also is situated on a river, about one hundred and twenty stadia from the sea.

This description has been mapped to specifically know the exact location of that place in Figure 1.

Figure 1. *Pandion Kingdom in Tamil Nadu*



There have been many studies on this trade relation (Pugazhendhi 2020a, 2021d, 2022a, Warmington 1928[5], Schoff 1917)[6].

Relationship with Literature

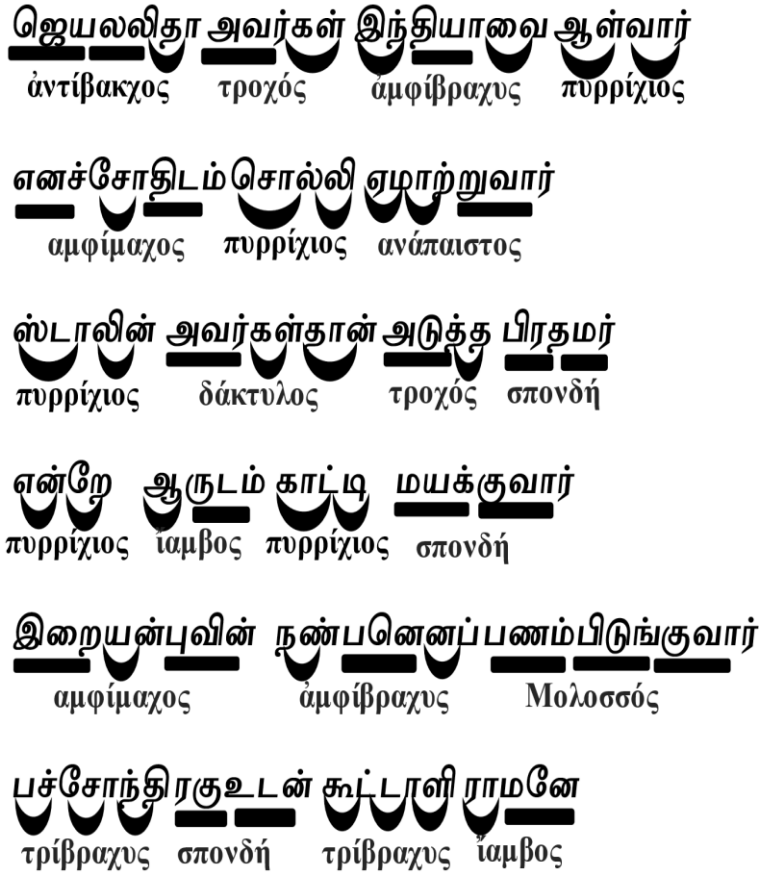
This trade was not merely an exchange of merchandise, but it also led to various literary exchanges (Campbell 1960, Edmunds 2002, Allen 2007, 2014, Adluri 2012, Alonso 2017) that provided way for transaction of many poetic metres (Figure 2) poetic forms (Figures 3-5) (Pugazhendhi 2020b, 2022a). It is noteworthy that some of these literatures are religious. In this way, religious ideas

[5]Literature tells us that traders in coral and pearls frequented Kaviripaddinam of the Chola Kingdom, and this town consist of resident Greek merchants; similarly, a poet who visited Uraiyur, the ancient Chola. Capital, speaks of coral and pearls together, with rare gems also, and as is shown by the passage in the "Toy cart," jewellers' shops ….regularly sold coral.

[6]The Tamil poem Paddinappalai gives us a vivid description of a busy port of the Chola Kingdom, Kaviripaddinam,… The goods were stamped with the royal tiger stamp after payment of customs duty and then released to the merchants. Close by were settlements of the Yavana merchants, which name included not only Ionians or Greeks, but Graeco-Bactrians and Parthians.

and their associated philosophies were also exchanged through this trade (Pugazhendhi 2022b, Alonso 2009[7,8], Goodwin 1874b)[9].

Figure 2. *Greek and Tamil Poetic Metres*



[7]The conclusions drawn from my book Grecia en la India: El repertorio griego del Mahābhārata, its main argument is that the Mahābhārata was written with a great quantity (and quality) of Greek materials near at hand, specifically using the Iliad as a kind of guideline or reference. Nevertheless, it is important to stress that the Mahābhārata's author/s use this Greek "repertoire" brilliantly, creating a new and unique work for a new political, religious, and ideological purpose.

[8]Let us remember that the Iliad's Canto is entirely devoted to a night attack perpetrated by Diomedes and Odysseus. The Achaeans are under siege in their camp, but the two heroes escape at night to carry out a raid against the Trojans and allies, who have besieged them from the surrounding encampment. The side that had been besieging the city of Troy is now under attack and the heroes' raid is a violent rejoinder. Turning to the Mahābhārata now, we also have night attack by Aśvatthāman which occupies the entire tenth song. Following their victory, the Pāṇḍavas have occupied the Kaurava camp, but the situation now changes dramatically. Except for the five Pāṇḍavas and a Vṛṣṇi warrior, Sātyaki, whom Kṛṣṇa has led to a place of safety just before this massacre, all the sleeping Pāṇḍava forces are slain. …….. Although the victims are protected by a god, he cannot fully avert the massacre. Apollo wakes up the Trojan allies during the raid to prevent further destruction, while Kṛṣṇa leads the Pāṇḍavas to another place to evade death. …… Finally, in both narratives, the main 'protagonist' is a horse; a false one in both cases. In the Iliad, it is a wooden horse; in the Mahābhārata, it is a man whose name includes the word horse (aśva) in it, i.e., Aśvatthāman.

[9]Most admirable **philosophy**, which induced the **Indians to worship** the **Grecian Deities (Plut. De Alex.1)**.

Figure 3. *Pure Iambic Verse in Greek*

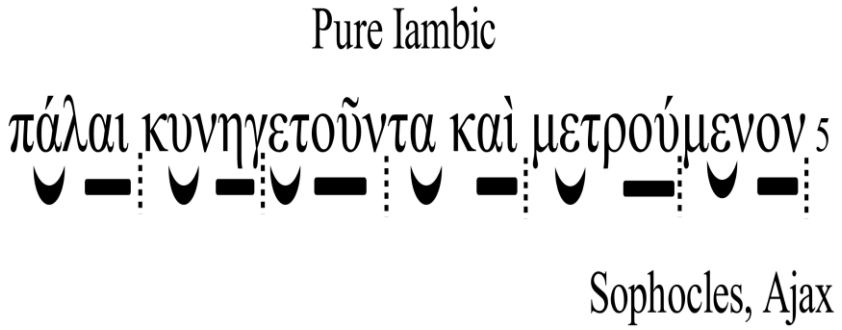


Figure 4. *Pure Iambic Verse in Tamil*

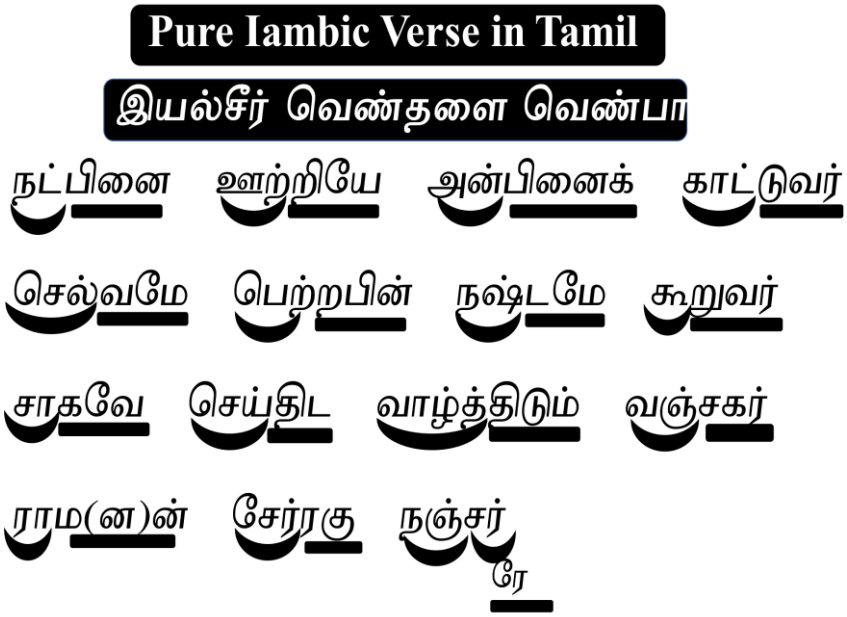
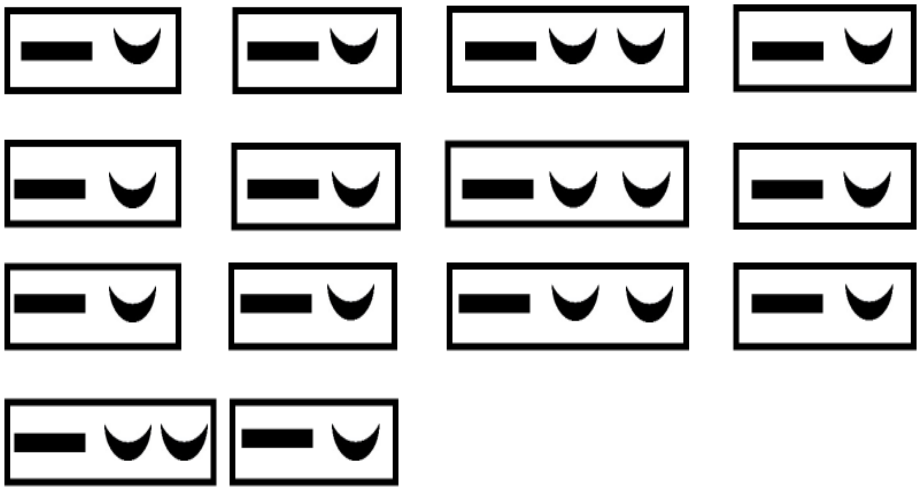


Figure 5. *Greek Sapphic Stanza (Scanning)*



In this way ancient contacts between the people of Greek and Tamil can be seen at various levels. So it is possible that the Greek story of Hippolytus definitely had an influence on the literatures of Tamil and India.

Tirukkural

It is a classical text consisting of 1,330 short couplets or kurals, of seven words each. The text is divided into three books with aphoristic teachings on virtue (aram), wealth (porul) and love (inbam), respectively. It is one of the greatest work written on ethics and morality. It is traditionally praised as 'Divine Book'. It emphasizes non-violence and moral vegetarianism as virtues for an individual. In addition, it highlights truthfulness, self-restraint, gratitude, hospitality, kindness, goodness of wife, duty, offering and so forth, besides covering a wide range of social and political topics such as king, ministers, taxes, justice, forts, war, greatness of army and soldier's honor, death sentence for the wicked, agriculture, education, abstinence from alcohol and intoxicants. It also includes chapters on friendship, love, sexual unions, and domestic life. It is translated by Rev Dr GU Pope, Rev WH Drew, Rev John Lazarus and Mr F W Ellis, that reveals the aesthetical value of this book. The relationship of this book with the European literary world is worth exploring.

Tirukkural and Greek

The Greek word 'γάμον' means alliance or marriage.

τὸ δυσπάρευνον λέκτρον ἐνδατούμενος (792) σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον οἷον κατακτήσαιτο λυμαντὴν βίου, . Soph. Tr. 792	as he dwelled on his ill-mated marriage with miserable you and his alliance with Oeneus, (Jebb 1892)

The word also occurrs in Iliad and Odyssey of Homer.

'οὔ τοι τέκνον ἐμὸν δέδοται πολεμήϊα ἔργα, ἀλλὰ σύ γ᾽ ἱμερόεντα μετέρχεο ἔργα **γάμοιο**, (430) ταῦτα δ᾽ Ἄρηϊ θοῷ καὶ Ἀθήνῃ πάντα μελήσει. Hom.Il.Bk.5.	"Not unto thee, my child, are given works of war; nay, follow thou after the lovely works of **marriage**, (430) and all these things shall be the business of swift Ares and Athene." (Murray 1924)

οἱ δὲ **γάμον** τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα (277) πολλὰ μάλ᾽, ὅσσα ἔοικε φίλης ἐπὶ παιδὸς	if her heart bids her **marry**, let her go back to the hall of her mighty father,

ἕπεσθαι. (Murray 1919)
Hom.Od. Bk.1.

This same word is also seen in Tamil Tirukkural and has come to mean marital love.
Fire burns the hands that touch; but smart of (Gama)
Will burn in hearts that far away remove.
1159 (Pope 1886)
(Fire burns when touched; but, like the sickness of **Gama**, can it also burn when removed?)
From thought of her unfailing (Gama) gladness springs,
Sweeter than palm-rice wine the joy brings.
1201(Pope 1886)
(**Gama** is sweeter than liquor, because when remembered, it creates a most rapturous delight.)
In addition to such a semantic analogy, a philosophical analogy can also be found between Tirukkural and Greek literary world.
Chorus: Divine strength is roused with difficulty, but still is sure. It chastises those mortals (885) who honor folly and those who in their insanity do not extol the gods. The gods cunningly conceal the long pace of time and (890) hunt the impious (Eur. Ba.882-890) (Buckley 1850).
Here Greek Euripides illuminates that mortals who don't worship God are worthy to be god. Tirukkural also emphasizes the same notion for divine women.
No God adoring, low she bends before her lord;
Then rising, serves: the rain falls instant at her word!
(If she, who does not worship God, but who rising worships her husband, say, "let it rain," it will rain.)
55. (Pope 1886)

This confirms the connection between Tirukkural and Greek literary world. It is also followed in English literary world. John Dryden is one of the famous author in the literary world of English language. His work "Amphitryon or The Two Sosias" discusses the "way of worshiping God by the best women".

Merc. Item, that she shall keep no male servants in her house: Item, no rival lap-dog for a bedfellow: Item, that she shall never pray to any of the gods.
Phæd. What, would you have me an atheist?
Merc. No devotion to any he-deity, good Phædra.
Amphitryon or The Two Sosias - John Dryden (Walter 1808)

Here John Dryden highlights that women who do not worship God or male gods are women who are worthy to be gods.

Here it is noteworthy that, in the above references from Tirukkural, are not mentioned the personal names of the lover and the beloved, but are generally indicated as he-she. This is one of the significant literary feature seen in Tamil

Tirukkural, during discourse about love. Tamil Tirukkural is not only related with Greek language but also to the Latin language.

Tirukkural and Latin

Latin subjective love elegy has the form consisting of a hexameter verse followed by a pentameter verse. The rhyme scheme is as follows:

omnes humanos sanat medicina dolores:
solus amor morbi non amat artificem.

57&58, Book II,
The Elegies of Propertius,
(Butler 1912)

The translation of this is

Medicine cures all the anguish of mankind; love alone loves no physician.

This form and theme are parallel with the subjective love elegy of Tamil Tirukkural that runs as follows.

இருநோக்கு இவளுண்கண் உள்ளது ஒருநோக்கு
நோய்நோக்கொன் றந்நோய் மருந்து.
1091, Kurripparithal
Tirukkural (Tamil Virtual University 1995)

Thus, the Tamil form of Thirukkural is also made up of hexameter followed by a pentameter. The meaning of this Tirukkural stanza is as follows:

Her gorging eyes have two gazes, one gaze inflicts the malady' the other gaze is remedy for that malady.

Thus the form and the content of the Tamil Tirukkural is as closely related to the subjective love elegy of Latin. Here it is also noteworthy that, in the above references from Tirukkural, are not mentioned the personal names of the lover and the beloved, but are generally indicated as he-she. In the same way Tamil Tirukkural also has some relation with Hebrew Old Testament.

Tirukkural and Hebrew Old Testament

In the Canticles of the Hebrew Old Testament, the name of the lover is not mentioned. It is treated there as a literary technique.

[Song 5.11] His head is like the purest gold. His hair is bushy, black as a raven.

[Song 6.10] Who is she who looks forth as the morning, Beautiful as the moon, Clear as the sun, Awesome as an army with banners?
[Song 8.3] His left hand would be under my head. His right hand would embrace me.
Canticles (Rainbow Missions 1901)

This literary technique followed in the Hebrew Old Testament without mentioning the name of lover – beloved is also handled in Tamil Tirukkural. Thus the Tamil Tirukkural is related with the Hebrew Old Testament in the literary procedure. In this way Tirukkural is associated not only with ancient literature of Europe but also with modern literature.

These analogies reveal the relationship of Tamil Tirukkural with the literature of Greek, Latin, Hebrew and English. Similarly Tirukkural is associated with Buddhist concepts. There is no separate stories cited in Tirukkural, but the morals or concepts evolved from the stories are mentioned in it. In this way the content of the Buddhist text are in a way of illustrative stories of the concepts of Tirukkural. Thus, Tirukkural is related with Buddhism.

Buddhism

Buddhism is the world's fourth-largest religion with over 520 million followers, about 7% of the global population are Buddhists. It originated in ancient India, sometime between the 6th and 4th centuries B.C., spreading in most of the places of Asia. Later, China and Japan followed Buddhism. Some features of Buddhism have parallels with Greek thoughts.

Beckwith mentioned that Buddhism rose from the Greek philosophy, especially from the thoughts of Pyrrho (Beckwith 2015)[10]. The Myth of Herakles related with Iole and Deianira has 28 parallels with the myth of Rama which is both in Hinduism and Buddhism (Pugazhendhi 2021a)[11]. Greek Goddess Hera

[10]Moreover the Scythians - Sakas are well attested in Greek and Persion historical sources before even the traditional 'high' date of the Buddha, so the epithet should presumably have been applied to him already in Central Asia .. ….. The Ancient Indian Gymnetae Sect and Early Buddhism the Indian philosophical – religious teacher best known in classical sources in Calanus, who met the Greeks when Alexander of Macedon invaded Gandhara. … and in this particular case it has been shown to be false. The practice of Yoga by Pyrrho and the well-known Greek description of the same kind of Yoga in India…. this is due in final analysis to the coherence of Pyrrho's thought, which is in turn based on Early Buddhist thought.

[11]The Greek Historian mentions that the Indians portrayed the Herakles as their own. The resemblances seen between Herakles and Rama proves that both are same. The same person can be seen in Greek religion, Hinduism and Buddhism. There are many sacred places called temples for Rama in Tamil Nadu and all over India. In Thailand the Temple of the Emerald Buddha or Wat Phra Kaew has the story of Phra Rama, the hero of Ramakien, as the Thai Ramayana. Further, in Sri Lanka Kelaniya is a Buddhist Temple related to Rama. Thus, the Greek Herakles is worshipped in the name of Rama in many parts of the world. And he is also mentioned in Buddhist text.

"The Master having ended this discourse, declared the Truths, and identified the Birth: (now at the conclusion of the Truths, the land-owner was established in the fruit of the First Path:) 'At that time the king Suddhodana was king Dasaratha, Mahāmāyā was the mother, Rāhulā's mother was Sītā,

(Jones 1918)[12] also has resemblances with the Buddhist Goddess Kujaku Myoo (Alice 1988) with Lotus, Pomegranate and Peacock as shown in Figure 6.

Figure 6. *Greek and Buddhist Goddess*

Greek Jason in the name of Kovalan has been portrayed 'Bodhisattva" (near to Buddha) in Buddhism. The daughter of Kovalan (Greek Jason) has joined Buddhism. The chaste wife of Kovalan is (Greek Jason) portrayed as Buddhist Goddess[13] (Pugazhendhi 2021b). Greek Prometheus in the names of Sembean or Sibi or Sivi or Sibae is portrayed as Buddhist Pantheons (Pugazhendhi 2021c)[14].

Ānanda was Bharata, and I (Buddha) myself was Rāma-paṇḍita'" (No. 461, Dasaratha-Jātaka, Jataka (Buddha's former birth) (Rouse 1901).

[12]The statue of Hera is seated on a throne; it is huge, made of gold and ivory, and is a work of Polycleitus. She is wearing a crown with Graces and Seasons worked upon it, and in one hand she carries a pomegranate and in the other a sceptre.
Paus. 2.17.4
This is of silver, but the peacock dedicated by the Emperor Hadrian is of gold and gleaming stones. He dedicated it because they hold the bird to be sacred to Hera.
Paus. 2.17.6

[13]Worship of chaste woman or Patthini Goddess

[14]Buddhist Pantheons and painted in the Dunhuang Cave #254, Northern Wei Dynasty, 4-6th Centuries Wall Painting, and the sculptures were made in the Buddhist temple of Borobudur, Indonesia.

Thus, the Greek characters are featured in Buddhism. So it is also possible to search Greek Hippolytus in alien thoughts by considering the words of the Pausanias (Paus. 1.22.1) (Jones 1918).

Comparison:
1. Hippolytus and Mahapaduma-Jataka (The Wicked Step-Mother)
2. Hebrew Old Testament and Arabic Qur'an

‘The Jataka - Buddha’s former birth’ is a sacred Buddhist text in India. It has mentioned one story related with the former birth of Buddha. It is numbered as 472 under the name of ‘Mahapaduma-Jataka (The Wicked Step-Mother). The theme of the text is, ‘A queen tempts her stepson to sin, and on being refused pretends that he wished to force her. He is saved by the deity of the hill down which he is cast, and reconciled to his father’ (Francis 1916).

This text has been associated with the myth of Greek Hippolytus on various platforms.

Similar with this story is also found in the Hebrew Old Testament and the Arabic Qur'an. It is necessary to compare these four stories. It is helpful to find the connections and differences between them. This story needs to begin with the Hebrew Old Testament and the Arabic Qur'an. This story is referred in the Qur'an as follows.

We do relate unto thee
The most beautiful of stories,
In that we reveal to thee
This (portion of the) Qur’ān
Section 1.3. Yūsuf, or Joseph, Sūra XII,
The Holy Qur’an, (Yusuf 1934)

Dream of Joseph - Hebrew Old Testament

This story is found in the Genesis chapter of the Hebrew Old Testament. There the story is adopted to Joseph. He claims that he dreamed the sun, moon and 11 stars bowed down to him.

Behold, I have dreamed yet another dream: and behold, the sun and the moon and eleven stars bowed down to me.
Genesis 37.9, (Rainbow Missions 1901)

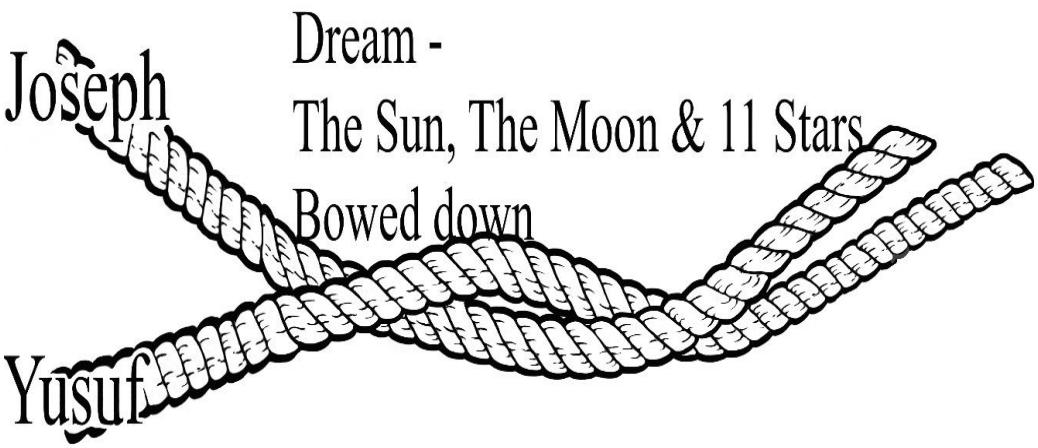
Dream of Yūsuf or Joseph - Arabic Qur'an

In the Arabic Qur'an this story is adopted to Yusuf. A translator from Arabic to English translates the name Yusuf as Yūsuf, or Joseph. The beginning of this story is as follows.

Behold, Joseph said
To his father: "O my father!
I did see eleven stars
And the sun and the moon:
I saw them prostrate themselves
To me!"
Section 1.4. Yūsuf, or Joseph, Sūra XII,
The Holy Qur'an, (Yusuf 1934)

Thus, in the Arabic Qur'an also, the narrator says that Joseph or Yusuf dreamed that the sun, moon and 11 stars bowed down to him. Thus, the two stories bear the analogy of two ropes coming together. This is diagrammed in Figure 7.

Figure 7. *Yūsuf and Joseph - Alikeness 1*

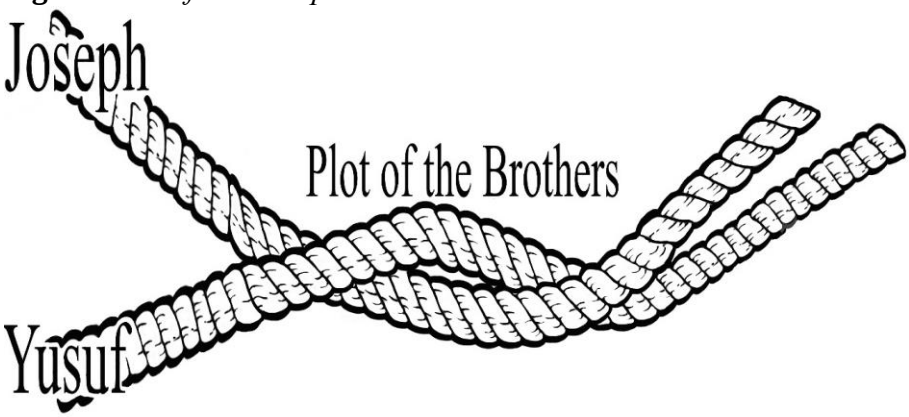


The story is continuous both in Hebrew Old Testament and the Arabic Qur'an.

Plot of Brothers

Yūsuf or Joseph told to his brothers about his dream. His brothers believed that the sun and the moon are worshiping, meant that they also want to worship their younger brother. So they plan to kill his brother. This planning is also found in both the Hebrew Old Testament and the Arabic Qur'an. This analogy is shown in Figure 8.

Figure 8. *Yūsuf and Joseph - Alikeness 2*



Joseph and a Pit or Well

The plot of the brothers is to kill Joseph in the Hebrew Old Testament and Yusuf or Joseph in the Arabic Qur'an by throwing him into a pit or well.

and they took him, and threw him into the pit. The pit was empty.
Genesis 37.24, (Rainbow Missions 1901)

This is referred in the Qur'an as follows.

10. Said one of them: "Slay not
Joseph, but if ye must
Do something, throw him down
To the bottom of the well
Section 2.10. Yūsuf or Joseph, Sūra XII,
The Holy Qur’an, (Yusuf 1934)

Thus, the parallel seen between these two literatures is indicated in Figure 9.

Figure 9. *Yūsuf and Joseph - Alikeness 3*

Joseph and Animal Blood

Next the brothers took another plan. The brothers smear the animal's blood on Joseph's or Yusuf's shirt to make their plot look natural. They make up a story that the animal has killed his brother. This act is recorded both in the Hebrew Old Testament and the Arabic Qur'an.

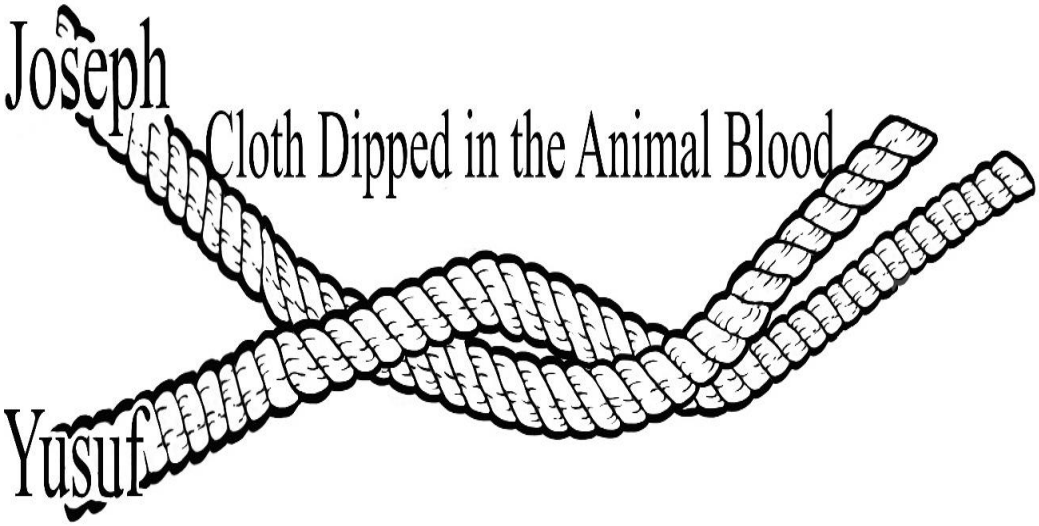
They took Joseph's coat, and killed a male goat, and dipped the coat in the blood. (32) They took the coat of many colors, and they brought it to their father, and said, "We have found this. Examine it, now, whether it is your son's coat or not." (33) He recognized it, and said, "It is my son's coat. An evil animal has devoured him. Joseph is without doubt torn in pieces."

Genesis 37.33, (Rainbow Missions 1901)
This is stated in the Qur'an as follows.

They stained his shirt
With false blood.
Section 2.18.Yūsuf or Joseph, Sūra XII,
The Holy Qur'an, (Yusuf 1934)

This analogy found in the two literatures is drawn in Figure 10.

Figure 10. *Yūsuf and Joseph - Alikeness 4*



Sold as Slave

Neither Joseph of Hebrew Old Testament nor Yūsuf of Arabic Qur'an haven't died because there was no water in the well. Instead, passers-by rescue him and sold him as a slave. Both the Hebrew Old Testament and the Arabic Qur'an say that they were sold to an Egyptian.

Midianites who were merchants passed by, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver.
Genesis 37.28, (Rainbow Missions 1901)

They brought Joseph into Egypt.
Genesis 37.28, (Rainbow Missions 1901)

The Midianites sold him into Egypt to Potiphar, an officer of Pharaoh's, the captain of the guard.
Genesis 37.36, (Rainbow Missions 1901)

Joseph was brought down to Egypt. Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him from the hand of the Ishmaelites that had brought him down there.
Genesis 39.1, (Rainbow Missions 1901)

This is indicated in the Qur'an as follows.

The man in Egypt
Who bought him, said
Section 3.21.Yūsuf or Joseph, Sūra XII,
The Holy Qur'an, (Yusuf 1934)

The (Brethren) sold him
For a miserable price,—
For a few dirhams counted out:
In such low estimation
Did they hold him
Section 2.20.Yūsuf or Joseph, Sūra XII,
The Holy Qur'an, (Yusuf 1934)

This analogy is represented metaphorically in Figures 12 and 13.

Figure 12. *Yūsuf and Joseph - Alikeness 5*

Figure 13. *Yūsuf and Joseph - Alikeness 6*

Slave as Adopted Son

The enslaved Egyptians saw the divine image in the face of Joseph or Yusuf and regarded him as a son in Hebrew Old Testament and adopted him as a son in Arabic Qur'an. This rose the status of a slave to a stepson is paralleled in the Hebrew Old Testament and the Arabic Qur'an.

The man in Egypt
Who bought him, said
To his wife: “Make his stay
(Among us) honourable:
Maybe he will bring us
Much good, or we shall
Adopt him as a son.”
Section 3.21.Yūsuf or Joseph, Sūra XII,
The Holy Qur’an, (Yusuf 1934)

(3) His master saw that Yahweh was with him, and that Yahweh made all that he did prosper in his hand. (4) Joseph found favor in his sight. He ministered to him, and he made him overseer over his house, and all that he had put into his hand. (5) It happened from the time that he made him overseer in his house, and over all that he had, that Yahweh blessed the Egyptian's house for Joseph's sake; and the blessing of Yahweh was on all that he had, in the house and in the field. (6) He left all that he had in Joseph’s hand.
Genesis 39.3-6, (Rainbow Missions 1901)

This analogy is denoted as Figure 14.

Figure 14. *Yūsuf and Joseph - Alikeness 7*

Thus, the story found in both these literatures is alike. In the same way there are some alikeness seen between the Greek and Buddhist stories.

Hippolytus and Paduma Kumara - Family of Kings

Hippolytus and Paduma Kumara, both the texts are associated with the royal family. Hippolytus is the son of Theseus who is the king of Athens (Kovacs 1994). Once upon a time, when Brahmadatta was king of Benares, the Bodhisatta was born as the son of his chief queen; and because of his all-blessed countenance was like a lotus full-blown, Paduma-Kumara they named him, which is to say, the Lotus Prince (Francis 1916). Thus, both Greek Hippolytus and former birth of Buddha named Paduma-Kumara seems to belong to the kings' family.

The above notion is visualized in Figure 15.

Figure 15. *Hippolytus and Paduma-Kumara (Buddha) - Alikeness 1*

Death of Biological Mother and Second Marriage

Both the texts are similar with the death of first wife of the king. The biological mother of Hippolytus and wife of Theseus is dead. So Theseus married a second wife (Kovacs 1994). It is also same in the Mahapaduma-Jataka.

'When he grew up he was educated in all arts and accomplishments. Then his mother departed this life; the king took another consort, and appointed his son viceroy (Francis 1916).

Thus both Greek Hippolytus and former birth of Buddha named Paduma-Kumara lost their biological mother and got stepmother. Thus both Hippolytus and Paduma-Kumara (Buddha) have two alikeness's.

Father's Departure for War

Both the texts are allied with the depature of biological father for war.

"Theseus has left the land of Cecrops, fleeing the blood-guilt he incurred for the murder of the Pallantidae, consenting to a year-long exile from his home" (Kovacs 1994). It is same as in the Mahapaduma-Jataka.

"After this the king, being about to set forth to quell a rising on the frontier, said to his consort, 'Do you, lady, stay here, while I go forth to quell the frontier insurrection.' But she replied, 'No, my lord, here I will not remain, but I will go with you.' Then he shewed her the danger which lay on the field of battle, adding to it this: 'Stay then here without vexation until my return, and I will give charge to Prince Paduma, that he be careful in all that should be done for you, and then I will go'. So thus, he did, and departed" (Francis 1916).

Thus both Greek Hippolytus and former birth of Buddha named Paduma-Kumara left from their father and it leads to live with their stepmother at the age of their adulthood. Thus, both Hippolytus and Paduma-Kumara (Buddha) have three alikeness's.

Ambition of Stepmother and Denial of Stepson

Greek Hippolytus and former birth of Buddha named as Paduma-Kumara were in their adulthood. The age of the stepmother is also more or less equal to the age of stepson. And the biological father of the stepson left for the purpose of war. This gave the opportunity to the stepmother and stepson to be alone. And the stepmother expressed her sexual affair on her stepson. In the Greek play also servant of the stepmother expressed the desire of the stepmother to stepson. The stepson Hippolytus declined it. And also didn't wish to convey his father.

"(656) I tell you plainly, it is my piety that saves you, woman. For if I had not been off my guard and trapped by an oath in the name of the gods, I would not forbear to tell this whole story to my father. But as it is, while Theseus is out of the country, (660) I shall leave the house and hold my tongue. But I shall return with

my father and then see how you look upon him, you and your mistress" (Kovacs 1994).

In the Buddhist text, the stepmother directly expressed her wish to her stepson.

"The Bodhisatta learning of his father's return, adorned the city, and setting a watch over the royal palace, went forth alone to meet his father. The queen observing the beauty of his appearance, became enamoured of him. In taking leave of her, the Bodhisatta said, 'Can I do anything for you, mother?' 'Mother, do you call me?' she quoted. She rose up and seized his hands, saying. 'Lie on my couch!' 'Why?' he asked. 'Just until the king comes,' she said, 'let us both enjoy the bliss of love!' 'Mother, my mother you are, and you have a husband living. Such a thing I have never before seen, that a woman, a matron, should break the moral law in the way of fleshly lust. How can I do such a deed with you?'" (Francis 1916).

Thus in both the texts, the context in which the stepmother expresses her desire are similar.

This event is also found in the Hebrew Old Testament and the Arabic Qur'an.

(7) It happened after these things, that his master's wife cast her eyes on Joseph; and she said, "Lie with me." (8) But he refused, and said to his master's wife, "Behold, my master doesn't know what is with me in the house, and he has put all that he has into my hand. (9) He isn't greater in this house than I, neither has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?" (10) It happened that as she spoke to Joseph day by day, that he didn't listen to her, to lie by her, or to be with her. (11) It happened about this time, that he went into the house to do his work, and there were none of the men of the house inside. (12) She caught him by his garment, saying, "Lie with me!" He left his garment in her hand, and ran outside.
Genesis 39.7-12, (Rainbow Missions 1901)

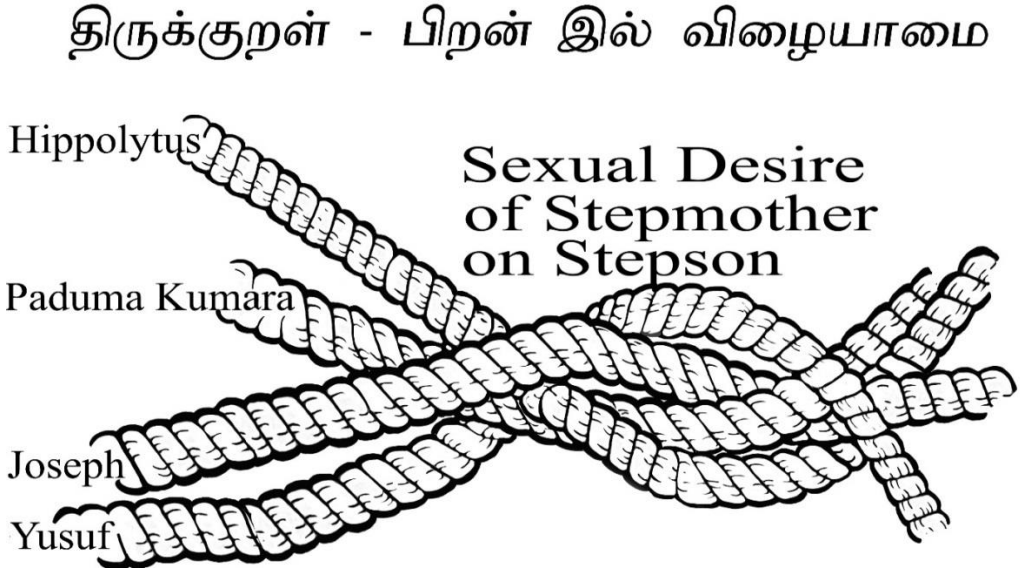
This is revealed in the Qur'an as follows.

23. But she in whose house
He was, sought to seduce him
From his (true) self: she fastened
The doors, and said:
"Now come, thou (dear one)!"
He said: "God forbid!
Truly (thy husband) is
My lord! he made
My sojourn agreeable!
Truly to no good
Come those who do wrong!"
Section 3.23.Yūsuf or Joseph, Sūra XII,
The Holy Qur'an, (Yusuf 1934)

Thus, all the four stories have parallels related with the "Ambition of Stepmother and Denial of Stepson". This analogy is pictured in Figure 16 and metamorphosed in Figure 17.

Figure 16. *Yūsuf and Joseph - Alikeness 8, Hippolytus and Paduma Kumara (Buddha) - Alikeness 4 – Picturised*

Figure 17. *Yūsuf and Joseph - Alikeness 8, Hippolytus and Paduma Kumara (Buddha) - Alikeness 4 – Metamorphosed*



Thus, the sexual thirst of the stepmother and the character of the stepson or adopted son who refuses to comply with it are found as one in all of the four literatures. The stepmother fears that her adopted son will betray her. So she falsely accuses her stepson of forcing her to have sex. The same scenario is present in all four literatures.

Confession of the Stepmother Betraying Stepson to her Husband

In all the four texts, the stepmother conceals her mistake from her husband and falsely blames her stepson. In this, in Greek play the stepmother conveys the message to her husband through a letter.

"Theseus: What's this? What can it be, this tablet hanging from her dead hand? Does it want to tell me of something I do not know? Has the poor woman written me a message of entreaty about our marriage and children? (860) Fear not, poor woman: there is no woman who shall take possession of the bed and house of Theseus. He takes up the tablet. See, the impress of the dead woman's gold-chased seal attracts my eyes. Come, let me open its sealed wrappings (865) and see what this tablet wishes to tell me. He opens the tablet and reads it silently" (Kovacs 1994).

In the Buddhist text, the stepmother directly conveyed to her husband about the wrong behaviour of the stepson towards her.

Then in fear she thought: "If he tells the king first, there is no life for me! I must get speech of him first myself." Accordingly leaving her food untouched she donned a soiled robe, and made nail-scratches upon her body; giving orders to her attendants, that when the king should ask of the queen's whereabouts, he should be told she was ill, she lay down making a pretence of illness.

Now the king made solemn procession about the city right wise, and went up into his dwelling. When he saw her not, he asked, “Where is the queen?” “She is ill,” they said. He entered the state chamber, and asked her, “What is amiss with you, lady?” She made as though she heard nothing. Twice and yet thrice he asked, and then she answered, “O great king, why do you ask? Be silent: women that have a husband must be even as I am.” “Who has annoyed you?” said he. “Tell me quickly, and I will have him beheaded.” – “Whom did you leave behind you in this city, when you went away?” – “Prince Paduma.” “And he,” she went on, “came into my room, and I said. My son, do not so, I am your mother: but say what I would, he cried, None is king here but me, and I will take you to my dwelling, and enjoy your love; then he seized me by the hair of my head, and plucked it out again and again, and as I would not yield to his will, he wounded and beat me, and departed.” (Francis 1916).

Thus in both the texts, the tendency of the stepmother to hide her error and lie about her stepson are the same.

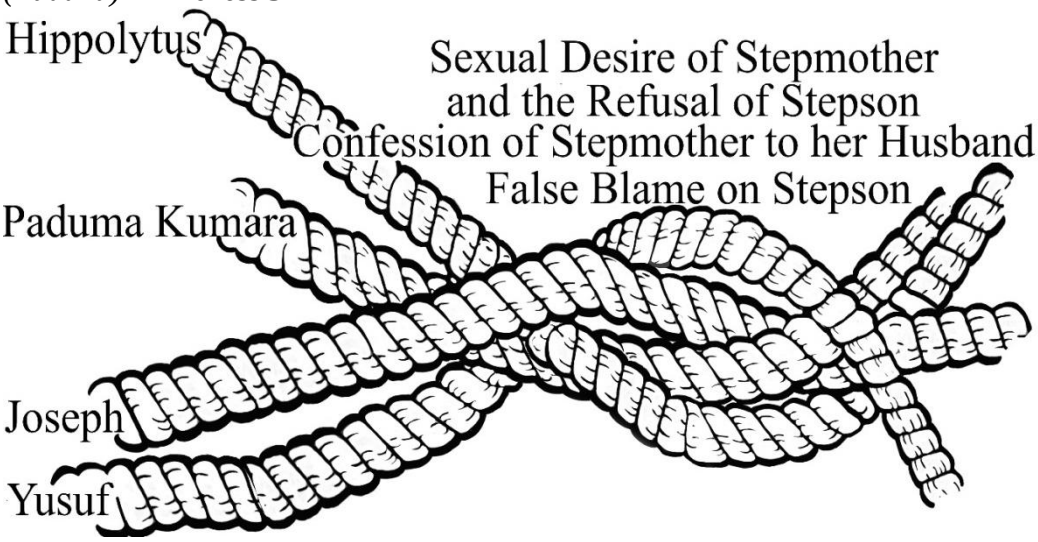
This scene is depicted in the Hebrew Old Testament as follows: …that she called to the men of her house, and spoke to them, saying (Crosby 1905), “Behold, he has brought in a Hebrew to us to mock us. He came in to me to lie with me, and I cried with a loud voice (Dryden 1994). It happened, when he heard that I lifted up my voice and cried, that he left his garment by me, and ran outside” (Edmunds 2002). She laid up his garment by her, until his master came home (Evans 1850). She spoke to him according to these words, saying, “The Hebrew servant, whom you have brought to us, came in to me to mock me (Francis 1916), and it happened, as I lifted up my voice and cried, that he left his garment by me, and ran outside” (Frazer 1921a). It happened, when his master heard the words of his wife, which she spoke to him, saying, “This is what your servant did to me,” that his wrath was kindled.
Genesis 39.14-19, (Rainbow Missions 1901)

This scene is depicted in the Arabic Qur’an as follows.

They both found her lord
Near the door. She said:
"What is the (fitting) punishment
For one who formed
An evil design against
Thy wife, but prison
Or a grievous chastisement?"
Section 3.25.Yūsuf or Joseph, Sūra XII,
The Holy Qur’an, (Yusuf 1934)

Thus this is the nineth alikeness between Yūsuf of Qur’an and Joseph of Old Testament. And fifth alikeness between Hippolytus and Paduma-Kumara (Buddha). In this manner in some scenes these four literatures have alikeness as shown in the Figure 18.

Figure 18. *Yūsuf and Joseph - Alikeness 9, Hippolytus and Paduma Kumara (Buddha) - Alikeness 5*



But in some other events the Hebrew Old Testament and the Arabic Qur'an bear distinct analogies. Similarly, Greek Hippolytus and Buddhist text draw a unique analogy. Like this some parallels are followed in the Greek Hippolytus and Buddhist text which are absent from the Hebrew Old Testament and the Arabic Qur'an.

Ailment of Step Mother

Ailing of stepmother is seen in both the texts. In Greek the stepmother was cluttered in two situations. When love is on fire she is in ailment and also in her final stage.

"Chorus: She lies afflicted, they say, in a bed of sickness and keeps indoors, with fine-spun cloths covering her blond head. (135) And I hear that for three days now, her mouth taking no food, she has kept her body pure of Demeter's grain, wishing because of some secret grief (140) to ground her life's craft in the unhappy journey's-end of death" (Kovacs 1994).

In the Buddhist text, the mother cunningly disguises herself and sympathizes with her husband to criminalize her stepson.

"Accordingly leaving her food untouched she donned a soiled robe, and made nail-scratches upon her body; giving orders to her attendants, that when the king should ask of the queen's whereabouts, he should be told she was ill, she lay down making a pretence of illness" (Francis 1916).

In this way, although the ailment of stepmother was found in both the texts, in Greek it seems as reality and in Buddhist text, it was a false disguise of receiving the sympathy of her husband. Thus this is the sixth alikeness seen between Hippolytus and Paduma-Kumara (Buddha).

Search of the King

Both the texts gave parallel in the search of the kingly husband for his wife after his return from the war.

"Theseus: (790) Women, do you know what was the shout that came with leaden sound through the door? For the house has not seen fit to open its gates and greet me in friendly fashion as befits a sacred ambassador. Has anything happened to old Pittheus? (795) He is far on in years, and yet his going from this house would be a grief to me" (Kovacs 1994).

"Now the king made solemn procession about the city right wise, and went up into his dwelling. When he saw her not, he asked, 'Where is the queen?' 'She is ill,' they said. He entered the state chamber, and asked her, 'What is amiss with you, lady?' She made as though she heard nothing" (Francis 1916).

Thus in Greek, the royal husband finds his wife who was distressed and committed suicide. Where as in Buddhist text, the royal husband finds his wife as an embodinent of suffering. Thus this is the seventh alikeness seen between Hippolytus and Paduma-Kumara (Buddha).

Assassination of the King (Father)

In both the texts, the king sentences his own biological son to death, believing the cunningness of his wife to be true and without considering the virtues of his own son, and without trial.

"(885) Hippolytus has dared to put his hand by force to my marriage-bed, dishonoring the holy eye of Zeus. But, father Poseidon, with one of the three curses you once promised me kill my son, and may he not live out (890) this day, if indeed you have granted me curses I may rely on" (Kovacs 1994).

"The king made no investigation, but furious as a serpent, commanded his men, 'Go and bind Prince Paduma, and bring him to me!' They went to his house, swarming as it were through the city, and bound him and beat him, bound his hands fast behind his back, put about his neck the garland of red flowers, making him a condemned criminal, and led him thither, beating him the while. It was clear to him that this was the queen's doing, and as he went along he cried out, 'Ho fellows, I am not one that has offended against the king! I am innocent.' All the city was a-bubble with the news: 'They say the king is going to execute Prince Paduma at the bidding of a woman!' They flocked together, they fell at the prince's feet, lamenting with a great noise, 'You have not deserved this, my lord!'

At last they brought him before the king. At sight of him, the king could not restrain what was in his heart, and cried out, 'This fellow is no king, but he plays the kingfinely! My son he is, yet he has insulted the queen. Away with him, down with him over the thieves' cliff, make an end of him!' But the prince said to his father, 'No such crime lies at my door, father. Do not kill me on a woman's word.' The king would not listen to him" (Francis 1916).

Thus both Greek Hippolytus and former birth of Buddha named Paduma-Kumara, the most well behaved sons were falsely charged and sentenced to death

by their own father. Thus this is the eighth alikeness seen between Hippolytus and Paduma-Kumara (Buddha). This similarity is metaphorized in Figure 19.

Figure 19. *Hippolytus and Paduma-Kumara (Buddha) - Alikeness 8*

These are the scenes found only in Hippolytus and Buddhist text. In this the accused is sentenced to death, but in Hebrew Old Testament and the Arabic Qur'an he is imprisoned.

Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound, and he was there in the custody.
Genesis 39.20, (Rainbow Missions 1901)

This scene is depicted in the Arabic Qur'an as follows.

Then it occurred to the men,
After they had seen the Signs,
(That it was best)
To Imprison him
For a time.
Section 4. 35. Yūsuf or Joseph, Sūra XII,
The Holy Qur-an, (Yusuf 1934)

This analogy is shown in Figure 20.

Figure 20. *Yūsuf and Joseph - Alikeness 10*

And the following scenes are found only in Hippolytus and Buddhist texts, but not either in the Old Testament or Qur'an.

Favour of Others

Both the texts have recorded the voice of the others arguing with the king, favouring the stepson who is falsely convicted.

"Chorus Leader: My lord, I beg you by the gods, take back your prayer! For you will learn in time that you have made a mistake. Be ruled by me!

Theseus: It cannot be. And what is more, I shall banish him from this land, and of two fates one shall strike him: (895) either Poseidon, honoring my curses, will send him dead to the house of Hades or being banished from here he will wander over foreign soil and drain to the dregs a life of misery" (Kovacs 1994).

"I am, I know, a slave of your house, my lord, (1250) but I shall never have the strength to believe that your son was guilty, not even if the whole female sex should hang themselves and fill with writing all the pine-wood that grows upon Mount Ida. For I know that he was good" (Kovacs 1994).

"Then all those of the royal seraglio, in number sixteen thousand, raised a great lamentation, saying, 'Dear Paduma, mighty Prince, this dealing you have never deserved!' And all the warrior chiefs and great magnates of the land, and all the attendant courtiers cried, 'My lord! The prince is a man of goodness and virtuous life, observes the traditions of his race, heir to the kingdom! Do not slay him at a woman's word, without a hearing! A king's duty it is to act with all circumspection.' So saying, they repeated seven stanzas: No king should punish an offence, and hear no pleas at all, not thoroughly shifting it himself in all points, great and small. The warrior chief who punishes a fault before he tries, Is like a man born blind, who eats his food all bones and flies. Who punishes the guiltless, and let's go the guilty, knows no more than one who blind upon a rugged highway goes. He who all this examines well, in things both great and small, and so administers, deserves to be the head of all. He that would set himself on high must not all-gentle be nor all-severe: but both these things practise in company. Contempt the all-gentle wins, and he that's all-severe has wrath: So of the pair be well aware, and keep a middle path. Much can the angry man, king, and much the knave can say: And therefore for a woman's sake thy sou thou must not slay. But for all they could say in many ways the courtiers could not win him to do their bidding. The Bodhisatta also, for all his beseeching, could not persuade him to listen: nay, the king, blind fool, said 'Away! Down with him over the thieves' cliff!' repeating the eighth stanza" (Francis 1916).

Thus both these texts have similarity with that the king is seen punishing his own son without trusting him, but others believe in those sons and argue with the king to annul the punishment. Thus this is the ninth alikeness seen between Hippolytus and Paduma-Kumara (Buddha).

Exile of the Stepson

Both the texts show the departure of the stepson from their home country.

"I shall leave glorious Athens as an exile. Now farewell, city (1095) and land of Erechtheus! O land of Trozen, how many blessings you possess to pass one's youth in! Farewell: this is my last look at you and my last greeting!

Come, you my age-mates of this land, bid me farewell and send me forth from the land. (1100) For you will never see a man more chaste than I, even though my father thinks not so" (Kovacs 1994).

In the same manner in the Buddhist text too, the stepson is expelled from the country. Thus, both Greek Hippolytus and former birth of Buddha named Paduma-Kumara were separated from their own country. Thus, this is the tenth alikeness seen between Hippolytus and Paduma-Kumara (Buddha).

Death of Stepson

Both the texts have recorded the execution of the murder sentence of the stepson.

"Messenger: Hippolytus is dead, as good as dead; though he still sees the light of day, yet it will not take much to incline the balance the other way.

Theseus: Who killed him? Did someone have a quarrel with him (1165) whose wife he ravished as he did his father's?

Messenger: His own chariot destroyed him, and the curses of your mouth which you uttered against your son to your father, lord of the sea.

Theseus: stretching out his arms, palm upwards, in prayer

Merciful gods! So you were after all truly my father, Poseidon, (1170) since you have heard my prayer. How did he perish? Tell me, how did Zeus's cudgel strike him for dishonoring me?" (Kovacs 1994).

In this way the death of Hippolytus is mentioned in the play. But it slightly differs from the Buddhist text.

"The king said, 'Let these but try to prevent the throwing of this fellow over the cliff!' and amidst his followers, though the crowd wailed around, he caused the prince to be seized, and cast down the precipice over heels head-first. Then owing to the magic power due to his practice of friendliness the deity of the hill comforted the prince, saying, 'Fear not, Paduma!' and in both hands he caught him, pressed him to his heart" (Francis 1916).

Thus unlike in Greek, the stepson was not killed in the Buddhist text. On the contrary, he was saved by the divine power. In the same way, in other Greek references, it is mentioned that the stepson Hippolytus, is resurrected again (Frazer 1921b[15], Dryden 1994[16]) as that of the Buddhist text.

[15]As she was burning, he snatched the babe from the pyre and brought it to Chiron, the centaur, by whom he was brought up and taught the arts of healing and hunting. And having become a surgeon,

ταύτης τῆς στήλης τῷ ἐπιγράμματι ὁμολογοῦντα λέγουσιν Ἀρικιεῖς, ὡς τεθνεῶτα Ἱππόλυτον ἐκ τῶν Θησέως ἀρῶν ἀνέστησεν Ἀσκληπιός:	The Aricians tell a tale that agrees with the inscription on this slab, that when Hippolytus was killed, owing to the curses of Theseus, Asclepius raised him from the dead. (Paus.2.27.4.) (Jones 1918)

In this respect, the two myths have parallels. Thus this is the eleventh alikeness seen between Hippolytus and Paduma-Kumara (Buddha).

Interruption of God

Both the texts have the appearence of God on behalf of the stepson.

"Artemis: Nobly-born son of Aegeus! Listen, I order you! (1285) It is I, Artemis, Leto's daughter, who address you. Why, unhappy man, do you take joy in these things? You have godlessly killed your son, persuaded of things unseen by the false words of your wife. But all too clearly seen is the ruin you have won for yourself! (1290) Why do you not hide yourself beneath the earth's depths in shame or change your life for that of a bird above and take yourself out of this pain? For among good men (1295) you possess no share in life" (Kovacs 1994).

"The king said, 'Let these but try to prevent the throwing of this fellow over the cliff!' and amidst his followers, though the crowd wailed around, he caused the prince to be seized, and cast down the precipice over heels head-first. Then owing to the magic power due to his practice of friendliness the deity of the hill comforted the prince, saying, 'Fear not, Paduma!' and in both hands he caught him, pressed him to his heart, sent a divine thrill through him, set him in the abode of the nagas of the eight ranges, within the hood of the naga-king. The king received the Bodhisatta into the abode of the nagas, and gave him the half of his own glory and state. There for one year he dwelt" (Francis 1916).

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and carried the art to a great pitch, he not only prevented some from dying, but even raised up the dead; for he had received from Athena the blood that flowed from the veins of the Gorgon, and while he used the blood that flowed from the veins on the left side for the bane of mankind, he used the blood that flowed from the right side for salvation, and by that means he raised the dead. I found some who are reported to have been raised by him, to wit, Capaneus and Lycurgus, as Stesichorus says in the Eriphyle; **Hippolytus**, as the author of the Naupactica reports; Tyndareus, as Panyasis says; Hymenaeus, as the Orphics report; and Glaucus, son of Minos, as Melesagoras relates (Apollod.3.10.3)

[16]Hippolytus, as old records have said,
Was by his stepdam sought to share her bed;
But, when no female arts his mind could move,
She turn'd to furious hate her impious love.
Torn by wild horses on the sandy shore,
Another's crimes th' unhappy hunter bore,
Glutting his father's eyes with guiltless gore.
But chaste Diana, who his death deplor'd,
With Aesculapian herbs his life restor'd.
(Verg. A.7. 767-75)

Thus both the texts mentioned about the active involvement of God in the death related issues of the stepson. Thus this is the 12th alikeness seen between Hippolytus and Paduma-Kumara (Buddha). This alikeness is also found in the Hebrew Old Testament and the Arabic Qur'an.

But Yahweh was with Joseph, and showed kindness to him, and gave him favor in the sight of the keeper of the prison. (22) The keeper of the prison committed to Joseph's hand all the prisoners who were in the prison. Whatever they did there, he was the doer of it. (23) The keeper of the prison didn't look after anything that was under his hand, because Yahweh was with him; and that which he did, Yahweh made it prosper.
Genesis 39.21-23, (Rainbow Missions 1901)

This scene is depicted in the Arabic Qur'an as follows.
Thus did we establish
Joseph in the land,
That we might teach him
The interpretation of stories
(And events). And God
Hath full power and control
Over His affairs; but most
Among mankind know it not.
Section 3.21.Yūsuf or Joseph, Sūra XII,
The Holy Qur'an, (Yusuf 1934)

Thus, this is the 12th alikeness seen between Hippolytus and Paduma-Kumara (Buddha). And eleventh alikeness seen between Old Testament and the Arabic Qur'an related with Joseph or Yūsuf. And 3rd alikeness seen between all the four stories. Some of the following scenes are present only in Hippolytus and Buddhist Texts, but not in the Texts of Hebrew Old Testament and the Arabic Qur'an related with Joseph or Yūsuf.

Realization of Truth by Father

At the end, both the texts have eventually wiped out the infamy of the stepson. At first Hippolytus has requested God to wipe out the disrepute of him.

(1190) First he spread his hands palms up in prayer to the gods and said, "O Zeus, may I no longer live if I am guilty! But whether I am dead or look on the light may my father come to know that he dishonors me!" (Kovacs 1994).

Then God fullfilled his prayer and the father came to know the truth and beg his son for forgiveness.

"Theseus: (1410) Would I could die, my son, instead of you!" (Kovacs 1994).

I will take you back, prince, to my own home again: And there what is the wood to you? With blessing you shall reign. As who a hook has swallowed, and draws it forth all blood, Drawn forth, is happy: so I see in me this bliss and good. Why speak you thus about a hook, why speak you thus of gore, Why speak about the drawing out? Come tell me, I implore. Lust is the hook: fine elephants and

horse by blood I shew; These by renouncing I have drawn; this, chieftain, you must know, "Thus, O great king, to be king is nothing to me; but do you see to it, that you break not the Ten Royal Virtues, but forsake evil-doing, and rule in righteousness." In those words the Great Being admonished the king. He with weeping and wailing departed, and on the way to his city he asked his courtiers: "On whose account was it that I made a breach with a son so virtuous?" they replied, "The queen's." (Francis 1916).

Thus, at the end of both the texts, the father learns the true goodness of his son and the false accusation of his wife. Thus this is the 13th alikeness seen between Hippolytus and Paduma-Kumara (Buddha).

Demise of Stepmother

The death of stepmother is seen to be featured in both the texts.

"Chorus Leader: It is not the old who are affected by this stroke of fortune: the death of the young is your grief.
Theseus: Oh no! Is it my sons my life is robbed of!
Chorus Leader: (800) They live. Their mother—great grief to you—is dead.
Theseus: What do you mean? My wife is dead? But how?
Chorus Leader: She tied aloft a noose to hang herself" (Kovacs 1994).

Thus, it is shown that the stepmother of Hippolytus was to commit suicide. But in the Buddhist text, the royal husband executes the death penalty for the stepmother.

'On whose account was it that I made a breach with a son so virtuous?' they replied, 'The queen's.' Her, the king caused to be seized, and cast headlong over the thieves' cliff! And entering his city ruled in righteousness" (Francis 1916).

Thus, although the death of the mother is mentioned in both texts, in Greek it is seen as suicide and in the Buddhist text it is a sentence of death. Thus this is the 14th alikeness seen between Hippolytus and Paduma-Kumara (Buddha). And these are not in the Hebrew Old Testament and the Arabic Qur'an. In this way the Texts of Hippolytus and Buddha have certain level of analogy, but the Hebrew Old Testament and the Arabic Qur'an have separate level of analogy. This is further confirmed by the following scenes, which occur only in the Hebrew Old Testament and the Arabic Qur'an, and not in the Texts of Hippolytus and Buddha. These scenes continue with the dream that Joseph or Yusuf had while in prison (Figure 20).

Dream of the Egyptian King Pharaoh

The Egyptian king Pharaoh dreamt and asked for its meaning.

It happened at the end of two full years that Pharaoh dreamed: and, behold, he stood by the river (Alice 1988). Behold, there came up out of the river seven cattle, well-favored and fat-fleshed, and they fed in the reed-grass (Allen 2014). Behold,

seven other cattle came up after them out of the river, ill-favored and lean-fleshed, and stood by the other cattle on the brink of the river (Allen 2007). The ill-favored and lean-fleshed cattle ate up the seven well-favored and fat cattle. So Pharaoh awoke (Alonso 2009). He slept and dreamed a second time: and, behold, seven ears of grain came up on one stalk, rank and good (Beckwith 2015). Behold, seven ears, thin and blasted with the east wind, sprung up after them (Bostock 1855). The thin ears swallowed up the seven rank and full ears. Pharaoh awoke, and, behold, it was a dream.
Genesis 41.1-7, (Rainbow Missions 1901)

This scene is depicted in the Arabic Qur'an as follows.

The king (of Egypt) said:
"I do see (in a vision)
Seven fat kine, whom seven
Lean ones devour,—and seven
Green ears of corn, and seven (others)
Withered. O ye chiefs!
Expound to me my vision
If it be that ye can
Interpret visions."
Section 6.43. Yūsuf or Joseph, Sūra XII,
The Holy Qur'an (Yusuf 1934)

Thus, the Hebrew Old Testament and the Arabic Qur'an allude to the dream of the Egyptian king Pharaoh. This scene is absent in the Texts of Hippolytus and Buddha. Thus this is the 12th alikeness seen between Old Testament and the Arabic Qur-an related with Joseph or Yūsuf. And no one can explain the meaning of this dream. Both these literatures analogically indicate that only Joseph or Yusuf utters its meaning as follows.

(25) Joseph said to Pharaoh, The dream of Pharaoh is one. What God is about to do he has declared to Pharaoh. (26) The seven good cattle are seven years; and the seven good ears are seven years. The dream is one. (27) The seven lean and ill-favored cattle that came up after them are seven years, and also the seven empty ears blasted with the east wind; they will be seven years of famine. (28) That is the thing which I spoke to Pharaoh. What God is about to do he has shown to Pharaoh.
Genesis 41.25-28, (Rainbow Missions 1901)

This scene is depicted in the Arabic Qur'an as follows.

(Joseph) said: For seven years
Shall ye diligently sow
As is your wont:
And the harvests that ye reap,
Ye shall leave them in the ear,—
Except a little, of which

Ye shall eat.
Section 6.47. Yūsuf or Joseph, Sūra XII,
The Holy Qur'an (Yusuf 1934)

Then will come
After that (period)
Seven dreadful (years),
Which will devour
What ye shall have laid by
In advance for them,—
(All) except a little
Which ye shall have
(Specially) guarded.
Section 6.48. Yūsuf or Joseph, Sūra XII,
The Holy Qur'an (Yusuf 1934)

Thus, these two literatures indicate the dream specifies that there will be a good harvest in the country for the first seven years and severe drought will be there for the next seven years. Thus this is the 13th alikeness seen between Old Testament and the Arabic Qur-an related with Joseph or Yūsuf. This analogy is represented in Figure 21.

Figure 21. *Yūsuf and Joseph - Alikeness 12&13*

Seeing the divine grace seen in Joseph or Yusuf, the prophet of the dream, the Egyptian king, Pharaoh, appointed him as his successor. Joseph or Yusuf saves the seven years of crops well and copes well with the seven years of drought so that the people do not suffer. The Sun, Moon, and 11 Stars which he saw at the beginning are kneeling down and worshiped him. His brothers also worshiped him. They realized their mistake. Thus, the alikeness between Hebrew Old Testament and the Arabic Qur'an are unbrokenly and continually flowing (Figures 22-23). This does not occur in the texts of Hippolytus and Buddha.

Figure 22. *Yūsuf and Joseph - Alikeness 14*

Figure 23. *Yūsuf and Joseph - Alikeness 15*

Finally the fabricated guilt instigated by the stepmother will be enhanced to the world in these two literatures.

(The king) said (to the ladies):
"What was your affair
When ye did seek to seduce
Joseph from his (true) self?"
The ladies said: "God
Preserve us! no evil
Know we against him!"
Said the 'Azīz's wife:
Now is the truth manifest
(To all): it was I
Who sought to seduce him
From his (true) self:
He is indeed of those
Who are (ever) true (and virtuous).
Section 7.51.Yūsuf or Joseph, Sūra XII,
The Holy Qur'an, (Yusuf 1934)

In the end, he who appears in the four literatures is blessed by God and eventually gets renowned. This is metamorphized in Figure 24.

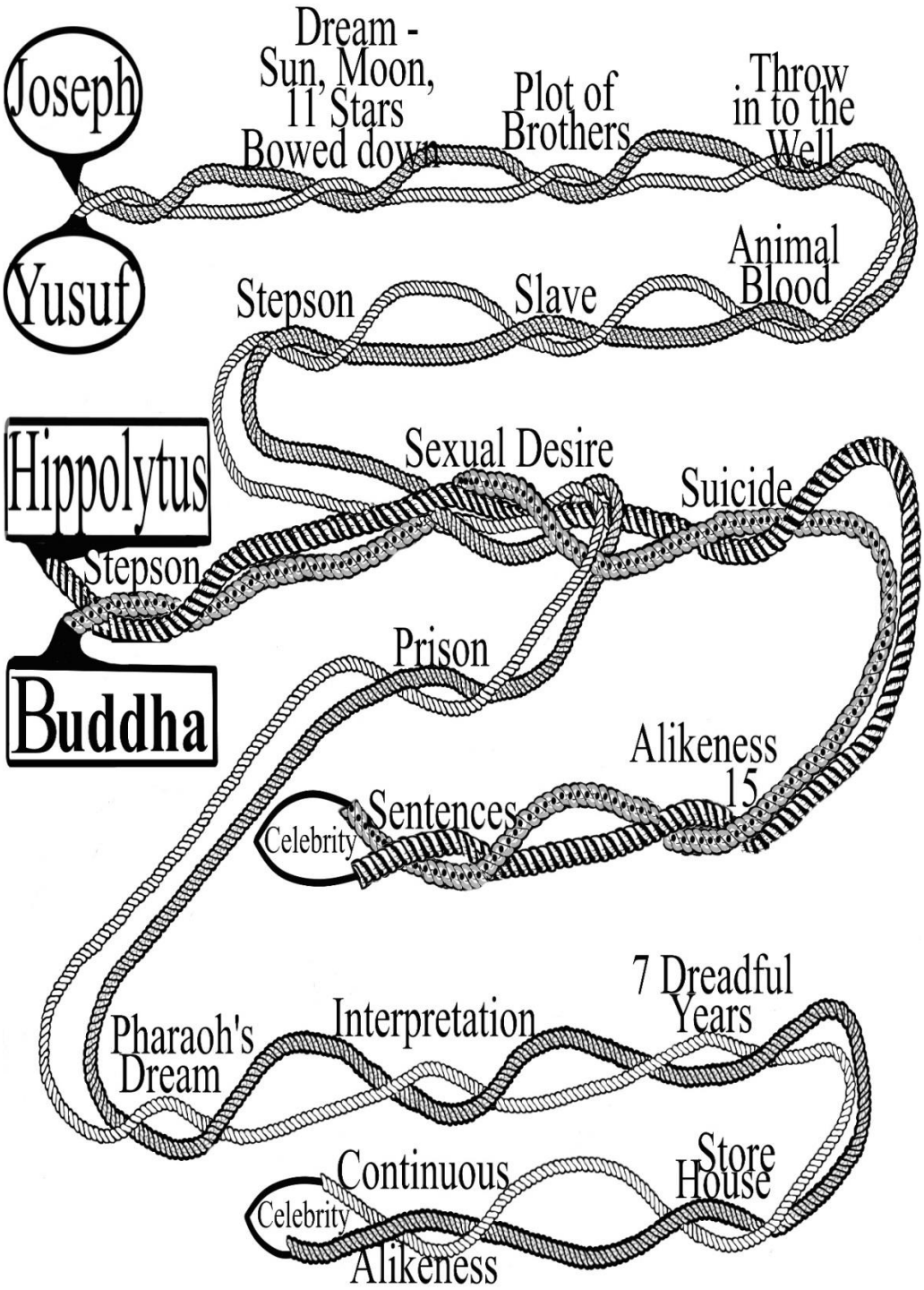
Figure 24. *Yūsuf and Joseph - Continuous Alikeness, Hippolytus and Paduma-Kumara (Buddha) - Alikeness 15*

Thus, the stepmother's sexual desire for her adopted son is mentioned in all four literatures. It is a central theme in the Texts of Hippolytus and Buddha, but as one of the incident in the Hebrew Old Testament and the Arabic Qur'an, which give weightage to the power of interpretation of dreams. In this way, the Texts of Hippolytus and Buddha have unique analogies in this narrative, and the Hebrew Old Testament and the Arabic Qur'an have distinct unique analogies. The way of analogical narrative configuration of these four texts are diagramed in Figure 25.

This diagram draws attention that the Greek story of Hippolytus bears a close resemblance to the story of Buddha, rather than to the Hebrew Old Testament and the Arabic Qur'an. In the same manner Old Testament and the Qur'an have close analogous. The Texts of Hippolytus and Buddha give importance to chastity. The Text of Old Testament and Qur'an are giving importance to the power of interpretation of dreams. Living with chastity is a human form of life. Having the power of interpretation of dreams is the divine form of life. Thus, the Texts of Hippolytus and Buddha are giving importance to the philosophy that "the chaste way of life makes a human to a deity". And the Text of Old Testament and Qur'an are giving importance to the philosophy that "the divinity is the inborn power". Therefore both the Texts of Hippolytus and Buddha may be said to have originated in a place or situation or time, when importance was given to humanity and human morality. It is also worth to note that the story is told as a story of a royal lineage. The opportunities and the arrogance of power that can lead to wrong doings. So the story can also be used as an instruction for the royal family. On the contrary the Text of Old Testament and Qur'an can be seen as a story that gives self-confidence to a society that wanders about as refugees. The story may have been concocted to instill confidence that a slave can also be promoted to the royal rank if God's grace is there. The Text of Hippolytus not only bears a close resemblance to the story of Buddha's former birth, but also with the religious

philosophy of Buddhism linked with Orphic and Sobriety, which are not associated with Old Testament and Qur'an.

Figure 25. *Similarities and Dissimilarities*



Religiosity

The son, who has been falsely accused, is religious in Buddhist text.

Then he said, "I would go back to the ways of men." "Whither?" they asked. "To Himalaya, where I will become an ascetic." The naga-king gave his consent; taking him, he conveyed him to the place where men go to and fro, and gave him the requisites of an ascetic, and went back to his own place. So he proceeded to Himalaya, became a hermit-sage, and cultivated the faculty of ecstatic bliss; there he abode, feeding upon fruits and roots of the woodland (Francis 1916).

Thus, these two tales, Greek Hippolytus is in the name of Mahapaduma-Jataka (The Wicked Step-Mother) numbered 472 in the Buddhist text which belongs to far of place have resemblances. The trade of ancient Greeks with Tamil Nadu, India ensures that the aforementioned similarity was not accidental and was due to the influence. And also it ensures the words of Pausanias, "even a foreigner who has learnt Greek, knows about the love of Phaedra and the wickedness the nurse dared commit to serve her" (Paus. 1.22.1) (Jones 1918). But Pausanias had not cleared the reason for knowing this tale by the foreigner. And Pausanias did not reveal what was so special in the story to admire foreigners. So it is also worth finding out the special merits the story acquired so much that it can live across time and landscape. It should be explored. In particular, it is necessary to examine the background of its occurrence in religious literature. Apart from this tale format, one of the foreign philosophers evolved some philosophy based on this theme called Tirukkural.

Tirukkural and Not Coveting Another's Wife

Tirukkural which is an ancient work in the time of Buddha and stands on the line of Buddhist philosophy mentioned the sin connected with this theme of adultery.

(1.2.11) (141). Who laws of virtue and possession's rights have known, Indulge no foolish love of her by right another's own. (142). No fools, of all that stand from virtue's pale shut out, Like those who longing lurk their neighbour's gate without. (143). They are numbered with the dead, e'en while they live, -how otherwise? With wife of sure confiding friend who evil things devise. (144). How great soe'er they be, what gain have they of life, who, not a whit reflecting, seek a neighbour's wife. (145). "Mere triflel" saying thus, invades the home, so he ensures. A gain of guilt that deathless aye endures. (146). Who home invades, from him pass nevermore, Hatred and sin, fear, foul disgrace; these four. (147). Who sees the wife, another's own, with no desiring eye. In sure domestic bliss he dwelleth ever virtuously (148). Manly excellence, that looks not on another's wife, is not virtue merely, 'tis full 'propriety' of life. (149). Who are good indeed, on earth begirt by ocean's gruesome tide? The men who touch not her that is another's bride. (150). Though virtue's bounds he pass, and evil deeds hath wrought; At least, 'tis good if neighbour's wife he covet not (Pope 1886). Simply say desire on other's wife is not a manly character, but not visualising is a manly character.

Thus, the theme of Greek Hippolytus becomes an ethic in the moral literature. And the Buddhism added an ethic that "adultery with a married woman is a big sin" (Harvey 2001[17], Paul 1985[18], Skesaburo 1900[19]). And it seems one of the "three sins of the body" (Skesaburo 1900)[20] in Buddhist philosophy. Here it can be argued that, The Buddhist text itself accepted that the incident mentioned in the "Mahapaduma-Jataka (The Wicked Step-Mother) numbered 472" belongs to the former birth of Buddha. That is, the person related with this occurrence is the forefather of Buddhism. In this way Hippolytus seems to be one of the originator of Buddhism. This view is further confirmed by its theory of chastity.

Chastity and Religion

Sexuality is the basic instinct of the living beings. Man is also a living being. Sex is very important to bear the offsprings of living beings. It is also applicable for man. Thus sexuality is useful for all living beings. Other living beings don't have any progress in their life. The life of man is waiting for much progress. Here sexuality makes obstacle and distraction in the aims and the progress of the human beings. So scholars made some restriction in the desire of sex. Greek philosophers thought over it (Bury 1967)[21]. So they derive a life style of sexual chastity. There

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[17]For adultery with a married woman the consequence is hell.

[18]The fool committing adultery, lusts over another's wife imagining there is joy, but like the domestic chicken or the wild pheasant while wandering he is killed.
The howling wind of their deeds
Will return them to existence after death.
If one assaults another's
Wife, concubine, virgin,
One will make iron- thorned trees
And axes and clubs one's misfortune.

[19]"Not to commit adultery", but lead a life of chastity. By this precept we are forbidden to commit unchaste freedom with another's wife or husband; also all immodesty even with one's own wife or husband at forbidden times, forbidden places, and commanded to be pure in thought and modest in all our words and actions. He who keeps perfectly this precept can enjoy domestic happiness with his wife and children.

[20]"The three sins of the body are murder, theft and adultery. The four sins of the tongue are lying, slander, abuse and idle talk. The three sins of the mind are covetousness, hatred and error."

[21]Athenian: Well then, if those men had the fortitude to abstain from that which most men count bliss for the sake of victory in wrestling, running, and the like, shall our boys be unable to hold out in order to win a much nobler victory—that which is the noblest of all victories, as we shall tell them from their childhood's days, charming them into belief, we hope, by tales [840c] and sentences and songs.
Clinias: What victory?
Athenian: Victory over pleasures,—which if they win, they will live a life of bliss, but if they lose, the very opposite. Furthermore, will not the dread that this is a thing utterly unholy give them power to master those impulses which men inferior to themselves have mastered?
Clinias: It is certainly reasonable to suppose so.
Athenian: Now that we have reached this point in regard to our regulation, [840d] but have fallen into a strait because of the cowardice of the many, I maintain that our regulation on this head must go forward and proclaim that our citizens must not be worse than fowls and many other animals which are produced in large breeds, and which live chaste and celebrate lives without sexual

are two forms in the chastity related with sexuality, viz chastity of unmarried and chastity of married persons. If a person is unmarried even his mind should not think of opposite sex, while in the case of married, one should not even think of opposite sex except their life partner. This is applicable both for men and women (Pugazhendhi 2021b). Both the type of chastities have been appreciated. Some of them tried to live without life partner in their life time (Hamilton 1903)[22]. Deviation of chastity is viewed seriously. In the line of development unintentionally deviation of chastity is also viewed seriously and it leads to death (Roberts 1912)[23]. Thus, sexual chastity is sometimes treated as more valuable than life. So minute deviation is also prohibited in sexual chastity (Ovidius 1813)[24], and also it cures diseases (McDevitte 1850)[25]. It leads to give holiness to the sexual chastity (Coleridge 1938)[26] (Spillan 1849)[27]. Then the religion has always cheered sexual chastity in their priest and priestess (Jones 1918[28,29]). There were some

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intercourse until they arrive at the age for breeding; and when they reach this age they pair off, as instinct moves them, male with female and female with male; and thereafter (840e) they live in a way that is holy and just, remaining constant to their first contracts of love: surely our citizens should at least be better than these animals. If, however, they become corrupted by most of the other Hellenes or barbarians, through seeing and hearing that among them the "lawless Love" (as it is called) is of very great power, and thus become unable to overcome it (Plat. Laws 8.840).

[22]And it is not likely that the same people should regard as an unhappy life that which is passed without the enjoyment of many women, and at the same time regard as a dignified and holy life that which is passed in celibacy without any women. But that those living without wives should be considered holy, and termed Capnobatæ (Strab.7.3.4).

[23](9) They all successively pledged their word, and tried to console the distracted woman, by turning the guilt from the victim of the outrage to the perpetrator, and urging that it is the mind that sins not the body, and where there has been no consent there is no guilt 'It is for you,' she said, 'to see that he gets his deserts: (10) although I acquit myself of the sin, I do not free myself from the penalty; no unchaste woman shall henceforth live and plead Lucretia's example.' (11) She had a knife concealed in her dress which she plunged into her, heart, and fell dying on the floor. (12) Her father and husband raised the death-cry (Liv. 1.58.9-12).

[24]Chastity, when once sullied, can never be recovered; one false step ruins it for ever (Ov. Ep. Sapph.5).

[25](3) The Bacchanalian rites were the only way to effect the ruin of the youth. (4) His mother told him, that, during his sickness, she had made a vow for him, that if he should recover, she would initiate him among the Bacchanalians; that being, through the kindness of the gods, bound by this vow, she wished now to fulfil it; that it was necessary he should preserve chastity for ten days, and on the tenth, after he should have supped and washed himself, she would conduct him into the place of worship (Liv.39.9.3&4).

[26]Electra: He is a man poor but noble, and respectful to me.
Orestes: What is this respect that your husband has?
Electra: (255) He has never dared to touch me in bed.
Orestes: Does he hold some form of religious chastity, or does he think you unworthy?.

[27]Virginia boasted with truth that she had a right to enter the temple of patrician chastity, as being of patrician birth, and chaste in her character, and, besides, the wife of one husband, to whom she was betrothed a virgin, and had no reason to be dissatisfied either with her husband, or his exploits or honours: (Liv.10.23.5).

[28]At the foot of Mount Cronius, on the north..., between the treasuries and the mountain, is a sanctuary of Eileithyia, and in it Sosipolis, a native Elean deity, is worshipped. Now they surname Eileithyia Olympian, and choose a priestess for the goddess every year. The old woman who tends Sosipolis herself too by an Elean custom lives in chastity, bringing water for the god's bath and setting before him barley cakes kneaded with honey (Paus.6.20.2).

problems that arose in the appointment of pure virgin (Jones 1918)[30]. It leads to virgin women chastity to married women chastity, that is 'must not have had intercourse with more than one man', in the selection of priestess (Jones 1918[31], Roberts 1912[32]). In this way sexual chastity has been respected at the highest level in religion (Perrin 1914)[33]. Thus it is thought that it has some divine power (Hicks 1925)[34] (Evans 1850)[35,36]

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[29]The Mantineans, too, share it . . . a priestess also and a priest. It is the custom for these to live their whole lives in purity, not only sexual but in all respects, and they neither wash nor spend their lives as do ordinary people, nor do they enter the home of a private man (Paus.8.13.1).

[30](11) Artemis Hymnia has been worshipped by all the Arcadians from the most remote period. At that time the office of priestess to the goddess was still always held by a girl who was a virgin. (12) The maiden persisted in resisting the advances of Aristocrates, but at last, when she had taken refuge in the sanctuary, she was outraged by him near the image of Artemis. When the crime came to be generally known, the Arcadians stoned the culprit, and also changed the rule for the future; as priestess of Artemis they now appoint, not a virgin, but a woman who has had enough of intercourse with men (Paus.8.5.11&12).

[31]The woman who from time to time is priestess henceforth remains chaste, and before her election must not have had intercourse with more than one man. The test applied is drinking bull's blood. Any woman who may chance not to speak the truth is immediately punished as a result of this test. If several women compete for the priesthood, lots are cast for the honor (Paus.7.25.13).

[32]The ritual and ceremonial practised at this altar was almost identical with that at the older one; no matron was allowed to sacrifice there whose moral character was not well attested, and who had had more than one husband (Liv.10.23.9).

[33](4) The chief of the Pontifices, the Pontifex Maximus, had the duty of expounding and interpreting the divine will, or rather of directing sacred rites, not only being in charge of public ceremonies, but also watching over private sacrifices and preventing any departure from established custom, as well as teaching whatever was requisite for the worship or propitiation of the gods. (5) He was also overseer of the holy virgins called Vestals; for to Numa is ascribed the consecration of the Vestal virgins, and in general the worship and care of the perpetual fire entrusted to their charge. It was either because he thought the nature of fire pure and uncorrupted, and therefore entrusted it to chaste and undefiled persons, or because he thought of it as unfruitful and barren, and therefore associated it with virginity….(6) it must nor be kindled again from other fire, but made fresh and new, by lighting a pure and unpolluted flame from the rays of the sun. …. (8) perpetual fire is guarded by the sacred virgins (Plut.Num.9.4&5).

[34]This type of thoughts also seen in Greeks.

They are also, it is declared, godlike; for they have a something divine within them ; whereas the bad man is godless. And yet of this word--godless or ungodly--there are two senses, one in which it is the opposite of the term "godly," the other denoting the man who ignores the divine altogether: (D.L.7.1.119).

[35](11) After the ship arrived at the mouth of the Tiber, Scipio, according to the directions given him, sailed out into the open sea, and, receiving the goddess from the priests, conveyed her to land. (12) The chief matrons in the state received her, among whom the name of Claudia Quinta alone is worthy of remark. Her fame, which, as it is recorded, was before that time dubious, became, in consequence of her having assisted in so solemn a business, illustrious for chastity among posterity (Liv.29.14.11&12).

[36]Claudia Quinta, is supposed to have been the sister of Appius Claudius Pulcher, and grand-daughter of Appius Claudius Cæcus. The vessel which was conveying the statue of Cybele from Pessinus to Rome having stuck fast on a shallow at the mouth of the Tiber, the soothsayers declared that none but a really chaste woman could move it. Claudia, who had been previously accused of unchastity, being in the number of the matrons who had accompanied Scipio to Ostia to receive the statue, immediately presented herself, and calling upon the goddess to vindicate her innocence, seized the rope, and the vessel moved forthwith. A statue was afterwards erected to her in the vestibule of the temple of the goddess.

Chastity of Penelope

In the feminine side of the Greeks Penelope has been most appreciated for her chastity[37] (Bostock 1855[38], Mahoney 1855[39], O'Neill 1938[40], Goodwin 1874a[41]). Thus, Penelope is regarded as a criterion for chastity (Perrin 1920[42], Goodwin 1874f[43]). It is thought that this sexual chastity has the power to safeguard the family partner (Ovidius 1813)[44]. In the Greek masculine side Tarentum, Crison, Astylus and Diopompus have mentioned their chastity (Bury 1967)[45]. It is so doubtful that, whether they have praised at the level of Penelope. Here it is necessary to see the chastity of Hippolytus.

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[37]Here it is noted that, some other also portryed like this viz. the first Agrippina, grand-daughter of Augustus, appears to have been a woman of virtuous character, and spotless chastity, without a vice, with the exception, perhaps, of ambition. The daughter of M. Antony by Octavia. She was the mother of Germanicus Cæsar, and the grandmother of the emperor Caligula, whom she lived to see on the throne, and who is supposed to have hastened her death. She was celebrated for her beauty and chastity a rare virtue in those days.

[38]Sulpicia, the daughter of Paterculus, and wife of Fulvius Flaccus, has been considered, in the judgment of matrons, to have been the **chastest of women**. She was selected from one hundred Roman ladies, who had been previously named, to dedicate a statue of Venus, in obedience to the precepts contained in the Sibylline books. (Plin.Nat.7.35)

[39]But chaste Penelope, left to her own will
And free disposal, never thought of ill;
She to her absent lord preserv'd her truth,
For all th' addresses of the smoother youth,
What's rarely seen, our fancy magnifies; (Ov.Am.3.4.21-25)

[40]But of Penelope he has never said a word, because she was reputed chaste and good (Aristoph.Thes. 548).

[41]Helen was covetous, Paris luxurious. On the other side, Ulysses was prudent, Penelope chaste (Plut.Conjug.21).

[42](6) And of all the kings Lysimachus had most hatred for Demetrius. He was once revealing the man's passion for Lamia, and said that this was the first time he had ever seen a harlot coming forward to play a great tragic part; Demetrius, however, declared that his own harlot was more chaste than the Penelope of Lysimachus (Plut.Demetr.25.6).

[43]And for the chastity of thy Penelope, the ten thousand rooks and daws that chatter it abroad do but make it ridiculous and expose it to contempt, there being not one of those birds but, if she loses her mate, continues a widow, not for a small time, but for nine ages of men; so that there is not one of those female rooks that does not surpass in chastity thy fair Penelope above nine times (Plut.Bruta.5).

[44]But the righteous gods had regard to my chaste flame; my husband lives, and Troy is reduced to ashes (Ov. Ep.Sapph.1).

[45](839a) Athenian: Do we not know by report about Iccus of Tarentum, because of his contests at Olympia and elsewhere,— (840a) how, spurred on by ambition and skill, and possessing courage combined with temperance in his soul, during all the period of his training (as the story goes) he never touched a woman, nor yet a boy? And the same story is told about Crison and Astylus and Diopompus and very many others (Plat. Laws 8.840).

Chastity of Hippolytus

When Hippolytus was speaking with his lady servant he said that, (85) "I spend my days with you and speak with you, **I hear your voice but never see your face.** May I end my life just as I have begun it!" (Kovacs 1994).

Thus, the sexual chastity of Hippolytus is the highest esteem, not even to see a woman's face. Actually, it itself is an extreme level of chastity, that is related with the mental chastity.

Hippolytus: **"Upon this sun-lit earth there is no man (995) —though you deny it—more chaste than I.** …. to this very moment **my body is pure of the bed of love.** I do not know this act save by report (1005) **or seeing it in painting.** I am **not eager to look at it** either, since **I have a virgin soul"** (Kovacs 1994).

Thus, it ensures that the chastity of Hippolytus is not only related with his body, but also his mind. So Hippolytus always trusted that, no one in the world is as chastise as him.

Hippolytus: "Upon this sun-lit earth there is no man (995) —though you deny it—more chaste than I" (Kovacs 1994).

Hippolytus: "Here am I, the holy and god-revering one, (1365) the man who surpassed all men in chastity", (Kovacs 1994).

The concept of the tale is shown in Figure 23.

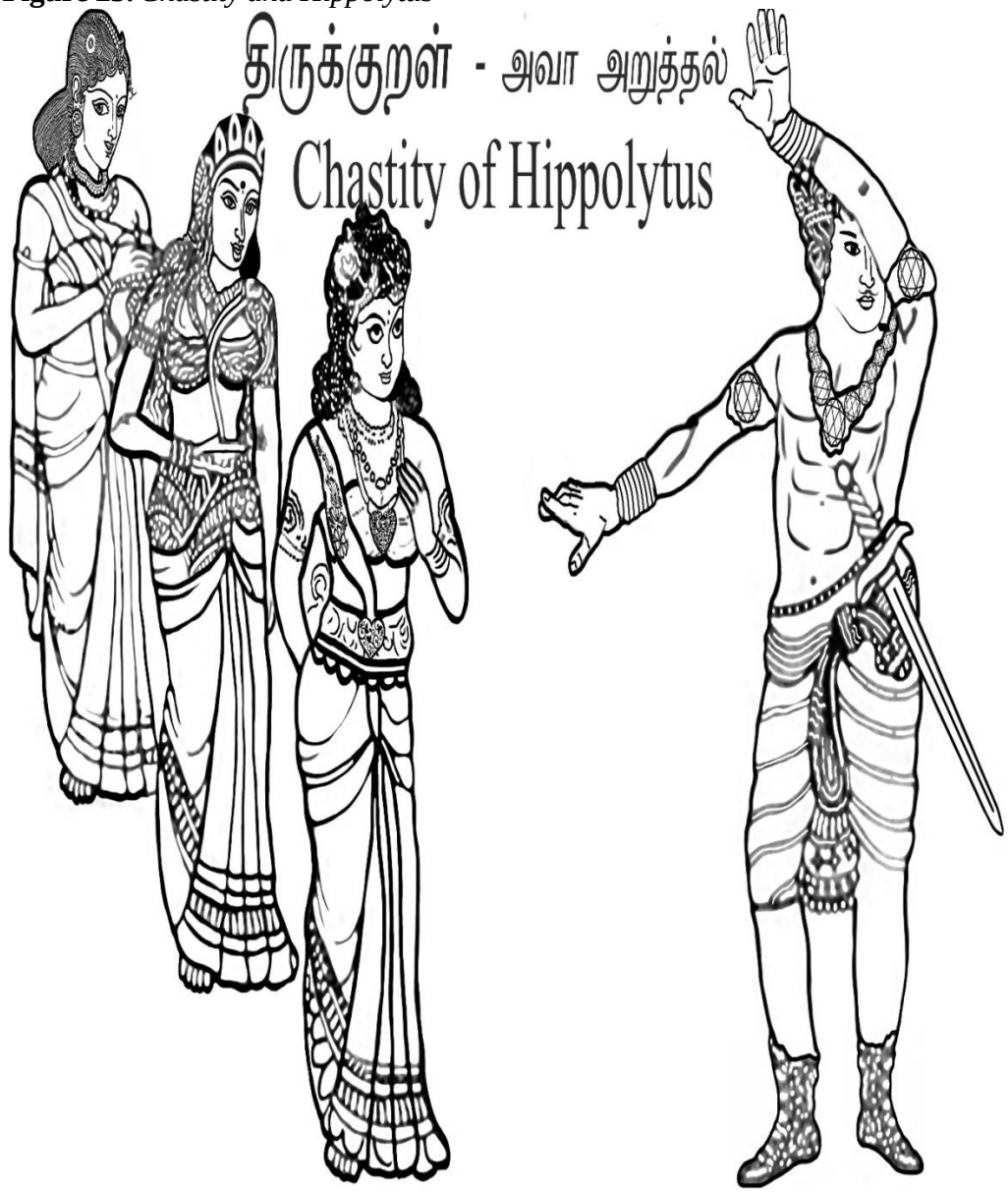
In this respect the chastity of Hippolytus is no less than that of Penelope. Just as Penelope has got divine power by chastity, Hippolytus also might attain the divine power. Because some divine power is always related with chastity (Bostock 1855[46], Goodwin 1874c[47], Goodwin 1874d[48]). Like this chastity of Hippolytus, his diet also is worth exploring.

[46]To believe that there are a number of Gods, derived from the virtues and vices of man, as Chastity, Concord, Understanding, Hope, Honour, Clemency, and Fidelity; (Plin.Nat.2.5).

[47]And Phoebus was the name given by the ancients to everything that is pure and chaste (Plut. De E.20).

[48]There is in Phocis a temple consecrated to Hercules the woman-hater, the chief priest of which is forbid by the law and custom of the place to have private familiarity with his wife during the year that he officiates (Plut. De Pyth.20).

Figure 23. *Chastity and Hippolytus*



Vegetarian Diet

Food is related with living beings. The procedure of taking food is called diet. Sometimes diet is associated with some policy (Crosby 1905)[49]. Some religions

[49]Which is the better vegetarian — the one who starves himself to death by sticking to his diet under unfavorable circumstances, thus making himself a living, or rather a dying argument against his principles; or the one who is willing to eat meat for the sake of the cause? There is a good deal to be said for the latter individual (11.81).

cherish vegetarianism (Hamilton 1903[50], Higginson 1898[51], Peterfield 1917[52]). This is also stated in Tirukkuṟaḷ, which is on par with Buddhist philosophy.

The Renunciation of Flesh
(251) How can the wont of "kindly grace" to him be known,
Who other creatures' flesh consumes to feed his own?
(How can he be possessed of kindness, who to increase his own flesh, eats the flesh of other creatures.)
(252) No use of wealth have they who guard not their estate;
No use of grace have they with flesh who hunger sate.
(As those possess no property who do not take care of it, so those possess no kindness who feed on
flesh.)
(253) Like heart of them that murderous weapons bear, his mind,
Who eats of savoury meat, no joy in good can find.
(Like the (murderous) mind of him who carries a weapon (in his hand), the mind of him who feasts
with pleasure on the body of another (creature), has no regard for goodness.)
(254) "What's grace, or lack of grace"? "To kill" is this, that "not to kill";
To eat dead flesh can never worthy end fulfil.
(If it be asked what is kindness and what its opposite, the answer would be preservation and
destruction of life; and therefore it is not right to feed on the flesh (obtained by taking away life).
(255) If flesh you eat not, life's abodes unharmed remain;
Who eats, hell swallows him, and renders not again.
(Not to eat flesh contributes to the continuance of life; therefore if a man eat flesh, hell will not open its mouth (to let him escape out, after he has once fallen in).
(256) "We eat the slain," you say, by us no living creatures die;

[50]Posidonius relates that the Mysians religiously abstain from eating anything that had life, and consequently, from cattle; but that they lived in a quiet way on honey, milk, and cheese; wherefore they are considered a religious people, and called Capnobatæ. He adds, that there are amongst the Thracians some who live without wives, and who are known by the name of Ctistæ. These are considered sacred and worthy of honour, and live in great freedom. (He pretends) that the poet comprehends the whole of these people when he says, "and where abide, On milk sustain'd, and blest with length of days, The Hippemolgi, justest of mankind (Strab.7.3.3).

[51]…. a certain family of factory operatives known as the "Briggs girls." "Not know the Briggs girls? I should think you would certainly know them. Work in the Globe Mills; interested in all the reforms; bathe in cold water every morning; one of 'em is a Grahamite," ing (120) a disciple of vegetarianism; that faith being then a conspicuous part of "the Sisterhood of Reforms," (6.119&120).

[52]Shortly after this he removed to a farm in the town of Harvard, where, with two English friends, he instituted the community of Fruitlands. The ideals of this miniature Utopia were extreme. The diet was strictly vegetarian, even milk and eggs being tabooed. Water was the only beverage. The "aspiring" vegetables, those which grow into the air like the fruits, were allowed, but the baser ones, like potatoes and beets, which grow downward, were forbidden. When cold weather came the experiment had proved itself, materially at least, a complete failure. This was too much for Alcott, who, losing for once his perennial serenity and turning his face to the wall, asked only to be allowed to die (2.18.338).

Who'd kill and sell, I pray, if none came there the flesh to buy?
(If the world does not destroy life for the purpose of eating, then no one would sell flesh for the sake of money.)
(257) With other beings' ulcerous wounds their hunger they appease;
If this they felt, desire to eat must surely cease.
(If men should come to know that flesh is nothing but the unclean ulcer of a body, let them abstain from eating it.)
(258) Whose souls the vision pure and passionless perceive,
Eat not the bodies men of life bereave.
(The wise, who have freed themselves from mental delusion, will not eat the flesh which has been
severed from an animal.)
(259) Than thousand rich oblations, with libations rare,
Better the flesh of slaughtered beings not to share.
(Not to kill and eat (the flesh of) an animal, is better than the pouring forth of ghee etc., in a thousand
sacrifices.)
(260) Who slays nought, -flesh rejects- his feet before
All living things with clasped hands adore.
(All creatures will join their hands together, and worship him who has never taken away life, nor
eaten flesh)
(1.3.2, The Renunciation of Flesh, Tirukkuṟaḷ) (Pope 1886)

Former birth of Buddha is also related with this type of food habit.

"So he proceeded to Himalayas, became a hermit-sage, and cultivated the faculty of ecstatic bliss; there he abode, feeding upon fruits and roots of the woodland" (Francis 1916).

In Greek, it is mentioned as 'Orphic life'.

(782c) Athenian: The custom of men sacrificing one another is, in fact, one that survives even now among many people; whereas amongst others we hear of how the opposite custom existed, when they were forbidden so much as to eat an ox, and their offerings to the gods consisted, not of animals, but of cakes of meal and grain steeped in honey, and other such bloodless sacrifices, and from flesh they abstained as though it were unholy to eat it or to stain with blood the altars of the gods; instead of that, those of us men who then existed lived what is called an **"Orphic life,"** keeping wholly to inanimate food and, (782d) contrariwise, abstaining wholly from things animate (Plat.Laws.6.782c-d) (Bury 1967).

Hippolytus was also related with this type of lifestyle.

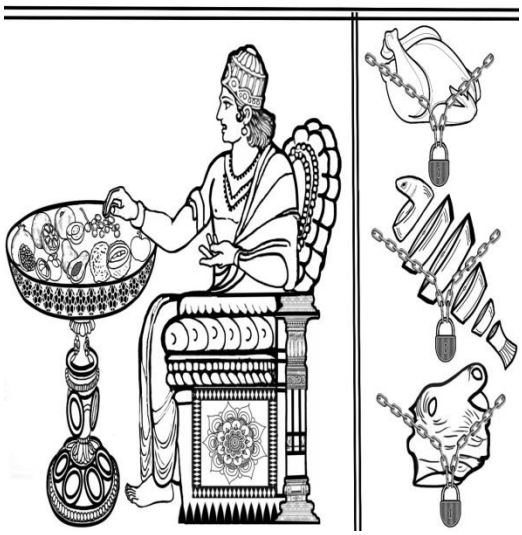
Theseus to Hippolytus: (952) "**take up a diet of greens and play the showman with your food, make Orpheus your lord and engage in mystic rites,** holding the vaporings of many books in honor."

The concept of the tale is shown in Figure 24.

Figure 24. *Vegetarianism and Hippolytus*

திருக்குறள் - ஊன் உண்ணாமை

Hippolytus and Orphic Life



It shows the vegetarianism of the Hippolytus. Thus, he is shown to have observed chastity and vegetarianism.

Orphic and Sobriety[53]

Vegetarianism is sometimes accompanied with non-alcoholic habits (Rainbow 1901)[54]. Non-alcoholic is portrayed as holy (Rainbow Missions 1901)[55]. The habit of alcoholic consumption is likely to trigger sexual arousal (Frazer 1921b)[56]. So alcoholic drinking is seen to be refuted (Rainbow Missions 1901)[57].

[53]I, in my sobriety, with you who touch no wine (Soph.OC.99) (Jebb 1889).

[54]It is good to not eat meat, drink wine,… (Romans.14.21)

[55]For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb (Luke.1.15).

[56]The oracle had warned him not to beget a son, for the son that should be begotten would kill his father; nevertheless, flushed with wine, he had intercourse with his wife (Apollod.3.5.7).

[57](1) The words of king Lemuel; the oracle which his mother taught him. (2) "Oh, my son!" Oh, son of my womb! Oh, son of my vows! (3) Don't give your strength to women, nor your ways to that

Therefore, the same Tirukkuṟaḷ, which contains Buddhist ideas that emphasize vegetarianism also stress non-drinking of wine.

(921) Who love the palm's intoxicating juice, each day,
No rev'rence they command, their glory fades away.
(Those who always thirst after drink will neither inspire fear (in others) nor retain the light (of their fame).
(922) Drink not inebriating draught. Let him count well the cost.
Who drinks, by drinking, all good men's esteem is lost.
(Let no liquor be drunk; if it is desired, let it be drunk by those who care not for esteem of the great.)
(923) The drunkard's joy is sorrow to his mother's eyes;
What must it be in presence of the truly wise?
(Intoxication is painful even in the presence of (one's) mother; what will it not then be in that of the wise?)
(924) Shame, goodly maid, will turn her back for aye on them
Who sin the drunkard's grievous sin, that all condemn.
(The fair maid of modesty will turn her back on those who are guilty of the great and abominable crime of drunkenness.)
(925) With gift of goods who self-oblivion buys,
Is ignorant of all that man should prize.
(To give money and purchase unconsciousness is the result of one's ignorance of (one's own actions).
(926) Sleepers are as the dead, no otherwise they seem;
Who drink intoxicating draughts, they poison quaff, we deem.
(They that sleep resemble the deed; (likewise) they that drink are no other than poison-eaters.)
(927) Who turn aside to drink, and droop their heavy eye,
Shall be their townsmen's jest, when they the fault espy.
(Those who always intoxicate themselves by a private (indulgence in) drink; will have their secrets detected and laughed at by their fellow-townsmen.)
(928) No more in secret drink, and then deny thy hidden fraud;
What in thy mind lies hid shall soon be known abroad.
(Let (the drunkard) give up saying "I have never drunk"; (for) the moment (he drinks) he will simply betray his former attempt to conceal.)
(929) Like him who, lamp in hand, would seek one sunk beneath the wave.
Is he who strives to sober drunken man with reasonings grave.
(Reasoning with a drunkard is like going under water with a torch in search of a drowned man.)
(930) When one, in sober interval, a drunken man espies,
Does he not think, 'Such is my folly in my revelries'?

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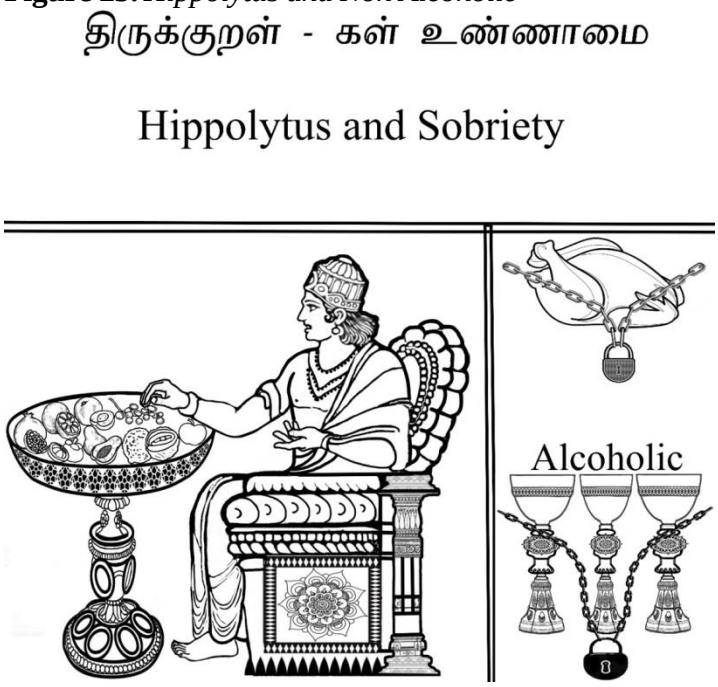
which destroys kings. (4) It is not for kings, Lemuel; it is not for kings to drink wine; Nor for princes to say, 'Where is strong drink?' (5) Lest they drink, and forget the law, and pervert the justice due to anyone who is afflicted. (6) Give strong drink to him who is ready to perish; and wine to the bitter in soul: (Proverbs.31).

(When (a drunkard) who is sober sees one who is not, it looks as if he remembered not the evil effects of his (own) drink.)
(2.3.20. Not Drinking Wine, Tirukkuṟal) (Pope 1886)

In this way, abstaining from drinking alcohol becomes essential for maintaining good discipline. Although it is not explicitly stated whether Hippolytus has this habit of sobriety, it is possible to conclusively predict that he would have avoided wine because of his sense of alertness to safeguard his chastity and a policy of vegetarianism. The concept of the tale is shown in Figure 25.

Figure 25. *Hippolytus and Non Alcoholic*



The question may arise as to whether those who follow this code of conduct will remain so until their death. In this regard Strabo has given important information (Hamilton 1903)[58].

[58]The philosophers live in a grove in front of the city within a moderate-sized enclosure. Their diet is frugal, and they lie upon straw pallets and on skins. They abstain from animal food, and from sexual intercourse with women; their time is occupied in grave discourse, and they communicate with those who are inclined to listen to them; but the hearer is not permitted to speak or cough, or even to spit on the ground; otherwise, he is expelled that very day from their society, on the ground of having no control over himself. After living thirty-seven years in this manner, each individual retires to his own possessions, and lives with less restraint, wearing robes of fine linen, and rings of gold, but without profuseness, upon the hands and in the ears. They eat the flesh of animals, of those particularly which do not assist man in his labour, and abstain from hot and seasoned food. They have as many wives as they please with a view to numerous offspring, for from many wives greater advantages are derived (Strab.15.1.59).

Hippolytus and Religiosity

Chastity and vegetarianism are associated with religion. Buddhism also has appréciâted the godly power of chastity. It is mentioned as a story in the Buddhist text (Francis 1916)[59]. Tirukkuṟaḷ also emphasizes this divine power of a married chaste woman.

No God adoring, low she bends before her lord;
Then rising, serves: the rain falls instant at her word! (55, Tirukkural) (Pope 1886)
(If she, who does not worship God, but who rising worships her husband, say, "let it rain," it will rain.)
This sexual chastity is not only related with body, but also mind and is expressed by Tirukkuṟaḷ.
Spotless be thou in mind! This only merits virtue's name;
All else, mere pomp of idle sound, no real worth can claim. (34, Tirukkural) (Pope 1886)
(Let him who does virtuous deeds be of spotless mind; to that extent is virtue; all else is vain show.)

It is this pure chastity that Hippolytus has practiced. And vegetarianism of Hippolytus is also appreciated in a section of Buddhism (Johnston 1994)[60] (Harvey 2000)[61,62] and sobriety is also praised by Buddhism (Rainbeau 2016)[63]. In this respect the chastity, vegetarianism and sobriety cherished by Hippolytus are all treasured by Buddhism. These made Hippolytus to be pious in both Greek land and Buddhism.

Ἱππολύτῳ δὲ τῷ Θησέως τέμενός τε ἐπιφανέστατον ἀνεῖται καὶ ναὸς ἐν αὐτῷ καὶ ἄγαλμά ἐστιν ἀρχαῖον. ταῦτα μὲν Διομήδην λέγουσι ποιῆσαι καὶ προσέτι θῦσαι τῷ Ἱππολύτῳ πρῶτον: Τροιζηνίοις δὲ ἱερεὺς μέν ἐστιν Ἱππολύτου τὸν χρόνον τοῦ βίου πάντα ἱερώμενος καὶ θυσίαι καθεστήκασιν ἐπέτειοι, δρῶσι δὲ καὶ ἄλλο τοιόνδε:

To Hippolytus, the son of Theseus, is devoted a very famous precinct, in which is a temple with an old image. Diomedes, they say, made these, and, moreover, was the first to sacrifice to Hippolytus. The Troezenians have a priest of Hippolytus, who holds his sacred office for life, and annual sacrifices have been established. They

[59]Andabhuta-Jataka, 62 ... A girl is bred up among women only, without ever seeing any man but her husband. Her innocence gives him luck in gaming. The story of her intrigue with a lover and of her trick at the ordeal to test her innocence.

[60]He must obey the 'commandments' (which are practically identical with the commandments contained in every sound moral code), he must be strictly chaste and he must confine himself to a vegetarian diet.

[61]At a time when Buddhist influence had led to widespread vegetarianism and a resurgence in Hinduism had strengthened ideas of purity of caste,

[62]In the west vegetarianism among Buddhist is more common than in many parts of Buddhist Asia.

[63]We have faith not only in our sobriety and the teaching, but in our own existence as being good…. I began to hope and believe that I could be in the world without drugs and alcohol. …. Sobriety, freedom from alcohol through the teaching and practicing of the twelve steps is the sole purpose of a group.

ἑκάστη παρθένος πλόκαμον ἀποκείρεταί οἱ πρὸ γάμου, κειραμένη δὲ ἀνέθηκεν ἐς τὸν ναὸν φέρουσα. ἀποθανεῖν δὲ αὐτὸν οὐκ ἐθέλουσι συρέντα ὑπὸ τῶν ἵππων οὐδὲ τὸν τάφον ἀποφαίνουσιν εἰδότες: τὸν δὲ ἐν οὐρανῷ καλούμενον ἡνίοχον, τοῦτον εἶναι νομίζουσιν ἐκεῖνον Ἱππόλυτον τιμὴν παρὰ θεῶν ταύτην ἔχοντα.	also observe the following custom. Every maiden before marriage cuts off a lock for Hippolytus, and, having cut it, she brings it to the temple and dedicates it. They will not have it that he was dragged to death by his horses, and, though they know his grave, they do not show it. But they believe that what is called the Charioteer in the sky is the Hippolytus of the legend, such being the honor he enjoys from the gods. (Paus.2.32.1) (Jones 1918)

In this fashion, he has attained a religious status. It is worth noting that the ritual mentioned herein takes place in the play.

Ἄρτεμις κόραι γὰρ ἄζυγες γάμων πάρος κόμας κεροῦνταί σοι, δι᾽ αἰῶνος μακροῦ πένθη μέγιστα δακρύων καρπουμένῳ. ἀεὶ δὲ μουσοποιὸς ἐς σὲ παρθένων ἔσται μέριμνα, κοὐκ ἀνώνυμος πεσὼν (1430) ἔρως ὁ Φαίδρας ἐς σὲ σιγηθήσεται.	Artemis For unmarried girls before their marriage will cut their hair for you, and over the length of ages you will harvest the deep mourning of their tears. The practiced skill of poetry sung by maidens will for ever make you its theme, and Phaedra's love for you (1430) shall not fall nameless and unsung (Kovacs 1994).

Although not like this a ritual associated with the hair of women is also shown in the Buddhist text.

"At these words, not one among the sixteen thousand women could remain unmoved, while all the populace stretched out their hands, and tore their hair, with lamentations" (Francis 1916).

Thus the worship of Hippolytus is not related with heroic deeds but chastity. This level of chastity of Hippolytus is equal to the chastity of Buddha. Thus the tale in the Buddhist text which has resemblance with the Hippolytus and déclare that it is the tale of the former birth of Buddha, and the chastity and vegetarianism of Hippolytus highlighted in the Greek play, have led to the conclusion that Greek Hippolytus is nothing but former birth of Buddha or in other words he is one of the originator of the Buddhism or one of the contributer to Buddhist philosophy like the other Greek philosopies and deities present in Indian land (Goodwin 1874b)[64].

[64]Most admirable **philosophy**, which induced the **Indians to worship** the **Grecian Deities** (Plut. De Alex.1).

Conclusion

Hippolytus is a tale or myth present in Greek literatures. Goddess Artemis ensures that the Hippolytus will be the main theme of the future literatures. Pausanias revealed that even the foreigners were interested to know about the theme of Hippolytus. Ancient Greeks were familiar with many foreigners. Even Ancient Greeks had travelled up to Tamil Nadu, India which is far off from Greek land for trade. Along with the trade goods, literary forms, religious thoughts also transformed with them. Greek Herakles, Hera, Jason, Prometheus and the wife of Jason are all celebrated in Buddhism. In this way Greek Hippolytus is also placed in Bhuddhist text. This is one of the proofs for the words of the Pausanias. The tale No. 472. Mahapaduma-Jataka (The Wicked Step-Mother) which has parallels with Greek Hippolytus present in the Buddhist text mentioned that the incident belongs to the former birth of Buddha. A similar story of this is also found in Old Testament and Qu'ran. It is seen that the story of Hippolytus goes parallel to the story of Buddha rather than Old Testament and Qu'ran. It is also seen that the theme of the Greek Hippolytus related with the 'desire on other's wife and chastity' 'Orphic' and 'Sobriety' are included in Buddhist philosophy. Thus it seems that, 'Hippolytus' is not just a character or play or tale or myth. It is a symbolic representation of a moral concept related with aesthetical chastity and Vegetarianism (Orphic life). These are admired in Buddhism. It obliged Buddhism to adapt him within its Pantheon and philosophy. In other words the lifestyle of Hippolytus, itself might make him, one of the originator of the Buddhist philosophy. Thus Greek Hippolytus is portrayed as former birth of Buddha in the Buddhist text of 'The Jataka'.

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