PAGE S MISSING IN
THE BOOK

(168 TO 174)

UNIVERSAL
LIBRARY

OU_154515

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. 291 / C45E Accession No 38077

Author Champion, S.G.

Title Eleven Religions and their proverbs

This book should be returned on or before the date last marked below.

Lore. 1947

The
ELEVEN RELIGIONS

By the same Author

RACIAL PROVERBS

The
ELEVEN RELIGIONS
AND THEIR PROVERBIAL LORE

A Comparative Study by

SELWYN GURNEY CHAMPION
M.D.

A reference book to the eleven surviving major religions of the world, with introductions by thirteen leading authorities

LONDON
GEORGE ROUTLEDGE & SONS, LTD.
BROADWAY HOUSE: 68–74 CARTER LANE, E.C.4

First published February 1944
Second impression 1945
Third impression 1947

Ye are all the fruits of one tree and the leaves of one branch. Walk, then, with perfect charity, concord, affection and agreement.

Bahai.

Each interprets in his own way the music of heaven.

Chinese Proverb.

THIS BOOK IS PRODUCED IN COMPLETE
CONFORMITY WITH THE AUTHORIZED
ECONOMY STANDARDS

CONTENTS

	PAGE
PREFACE	vii
INTRODUCTION by *Macleod Yearsley, F.R.C.S.*	xv
THE GOLDEN RULE	xviii
TABLE OF ORIGINS AND DISTRIBUTIONS	xix
BUDDHISM, with introduction by *E. J. Thomas, M.A., D.Litt.*	1
CHRISTIANITY, with introduction by *L. E. Elliott-Binns, D.D., F.R.Hist S.*	23
CONFUCIANISM, with introduction by *Lionel Giles, M.A., D.Litt.*	67
HEBRAISM, with introduction by *the Rev. A. Cohen, M.A., Ph.D.*	93
HINDUISM, with introduction by *Betty Heimann, Ph.D.*	137
ISLAM, with introduction by *the Rev. Richard Bell, M.A., D.D.*, and introduction to SUFISM by *A. J. Arberry, M.A., Litt.D.*	169
JAINISM, with introduction by *Herbert Warren*	203
SHINTO, with introduction by *Genchi Kato, D Litt.*	223
SIKHISM, with introduction by *Dorothy Dudley Short*, née *Field*	243
TAOISM, with introduction by *Lionel Giles, M.A., D.Litt.*	271
ZOROASTRIANISM, with introduction by *W. B. Henning, Ph.D.*	289
SUBJECT-MATTER INDEX	307
ALTERNATIVE CHIEF-WORD INDEX	317
BIBLIOGRAPHY	336

PREFACE

THE great majority of religions had their origin in prehistoric times of which neither documents nor trustworthy traditions are extant. Eleven of those now surviving have all originated in the continent of Asia. In the south of the continent, India gave birth to four of the living religions: Hinduism, Buddhism, Jainism, Sikhism. In eastern Asia, China produced Confucianism and Taoism, and in Japan, Shinto arose. Western Asia evolved four other still living religions: Zoroastrianism, Hebraism, Christianity and Islam. Two of them originated much later than Christianity, namely Islam and the Sikh religion. Their history is dealt with individually in the introductions to each section throughout the book.

The Eleven Religions has been compiled with the object of presenting an anthology selected from the Sacred Scriptures and Classical Writings of the surviving major religions of the world together with the proverbs of their adherents reflecting religion, philosophy, morality and ethics.

My aim has been to produce a fully referenced work in which can be found the outstanding and most interesting quotable excerpts from the Scriptures of these religions and philosophies, and in addition to supply a reliable source-book for comparative study.

This book, comprising 4,890 quotations, is divided into eleven sections, each section representing one religion. The method of indexing adopted is exactly the same as in my book *Racial Proverbs*,[1] namely Subject-matter, Chief-word and Alternative Chief-word or Cross Reference indices. (1) The Subject-matter Index explains the metaphor, or in some cases where there is no metaphor, the literal subject-matter of each quotation. (2) The Chief-word Index: Each citation is arranged alphabetically according to its chief or catchword which appears in heavy type, so that each collection is therefore a complete index in itself. Where there is more than one chief word of equal importance the first has been chosen and the others will be found in (3) the Alternative Chief-word Index at the back of the book, e.g.:

> There be **four things** which are little upon the earth but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk yet they make their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands and is in Kings' palaces. *Bible, Proverbs 30. 24–8.*

This quotation can easily be located in the Hebrew collection appearing alphabetically under "four things" while "ants," "conies," "locusts," "spider," will be found in the Alternative Chief-word Index. In addition, this citation may be found through the Subject-matter Index under "Wisdom."

Each Religion is introduced by a leading authority, and I wish to take this opportunity of expressing my grateful acknowledgments for their scholarly contributions and for their invaluable collaboration and suggestions

[1] Routledge, London, 1938.

in the selection of passages and revision of the MS. I am also greatly indebted to Mr. P. Macleod Yearsley, who has contributed the introduction, and for his help and advice ; Dr. Neville Whymant for Japanese translations, and Miss E. Hyla Greves for translations in several languages ; Dr. E. J. Thomas and Dr. Arnold Kunst for valuable advice and assistance ; Mr. S. C. Coles of Kegan Paul, Trench, Trubner & Co., who greatly assisted me in obtaining books for research and for suggestions and advice ; and my secretary Barbara Briault. I wish also to thank the Librarians and staffs of the following Libraries : The British Museum ; Dr. Williams's Library ; India Office ; Office of the High Commissioner for India ; the Central Library ; the Japan Society, and the East Sussex County Library.

In selecting the material for this work many hundreds of books have been read and translated, sometimes twelve or more translations of one original. A bibliography of works consulted will be found at the end of the book in which I have acknowledged those authors and publishers whose material I have utilized, but this by no means covers the wide field of reading and research which has been essential in order to select the most quotable and outstanding passages from the alternative translations. Let me give two examples from the Analects of Confucius illustrating the amazingly varied interpretations to which the original text is open :

(*Analects 12 8*)

For a man of high character to be natural is quite sufficient ; what need is there of art to make him such ? *Soothill.*	In a superior man it is only the substantial qualities which are wanted ; why should we seek for ornamental accomplishments. *Legge.*	A gentleman is all nature : what can art do for him ? *Lyall.*	The higher type of man is possessed of solid qualities, and that is all. What has he to do with the ornamental ? *L. Giles.*

(*Analects 12. 21*)

If a man put duty first and success after, will not that improve his character ? If he attack his own failings instead of those of others, will he not remedy his personal faults ? *Soothill.*	If doing what is to be done be made the first business, and success a secondary consideration : is not this the way to exalt virtue ? To assail one's own wickedness and not assail that of others : is not this the way to correct cherished evil ? *Legge.*	Rank the task above the prize ; will not the mind be raised ? Fight thine own sins, not the sins of others ; will not evil be mended ? *Lyall.*	To put duty before success is surely the way to raise your moral standard. To attack your own faults and not those of other men is surely the way to deal with secret vices. *L. Giles.*

This same divergence is to be found throughout all translations of the other sacred scriptures and canons. There is also a lack of uniformity in the arrangement and division of the texts by different translators, so that in order to avoid a multiplicity of references I have adopted the standard classifications which are used in the *Sacred Books of the East* series, but in the lesser known works I have indicated against each quotation the source and also the book from which it was taken.

The inclusion of proverbs in a work of this nature may possibly arouse

criticism, but one must remember that the Bible has a special section devoted to them entitled *The Proverbs*. Throughout the Bible too will be found such sentences as:

> And he (Solomon) spake three thousand proverbs, and his songs were a thousand and five. *1 Kings 4. 32.*
>
> And moreover because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out and set in order many proverbs. *Ecclesiastes 12. 9.*
>
> Without a parable spake he not to the people. *St. Mark 4. 34.* and *St. Matthew 13. 13.*

and *Christ* Himself said: *St. John 16. 25*:

> These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs.

While in the *Apocrypha* we find again:

> The countries marvelled at thee (Solomon) for thy songs, and proverbs, and parables, and interpretations. *Ecclesiasticus 47. 17.*
>
> Despise not the discourse of the wise, but acquaint thyself with their proverbs, for of them thou shalt learn instruction, and how to serve great men with ease. Ibid. *8. 8.*
>
> Be willing to hear every godly discourse and let not the parables of understanding escape thee. Ibid. *6. 35.*
>
> He will keep the sayings of renowned men; and where subtil parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables. Ibid. *39. 2–3.*
>
> They that were of understanding in sayings became also wise themselves and poured forth exquisite parables. Ibid. *18. 29.*

In the *Qur'an* is found, *Surah 2, 24*:

> Verily, Allah disdaineth not to make any mathal (proverb) whatsoever, a gnat, yea, and less than that.

Many of the sayings of Christ, Mohammed, Buddha, Confucius, Lao Tzŭ and of the founders of the other great historic religions have become proverbial through constant repetition, and it may be interesting here to note that some hundreds of aphorisms appearing in James Legge's translation of the *Chinese Classics* are there recorded as "ancient sayings" or "proverbs."

The proverbial folk-lore of mankind all the world over is rich in proverbs reflecting religion, philosophy, ethics and morality. They show a striking similarity in their belief and ideals, revealing an amazing family resemblance between peoples of all tribes and races. It is impossible to overestimate the influence that these old indigenous aphorisms have exerted over mankind, they may be said to represent the foundation of the world's culture, the unwritten laws of morality and ethics, and the whole philosophy of the people. Many are tiny poems, miniature parables or tabloid sermons revealing a profound comprehension of the human heart, preaching a gospel of broad tolerance, charity, humanity, and above all the Golden Rule of

Reciprocity, the foundation of all religions. They stress over and over again a dependence on and absolute faith and trust in God:

There is a God when all is done. *English.*
No pillow so soft as God's promise. *English.*
Tie up the knee of thy camel with thy trust in Allah. *Mohammedan.*
He who has no friend has God. *Egyptian-Arabic.*
The nest of the blind bird is made by God. *English, Hindi, Kurdish and Turkish.*
Walk with sandals till God procures you shoes. *Arabic.*
With God go over the sea, without him do not go over the threshold. *Russian.*
God spreads the moss as a carpet for the poor. *Russian.*
Go Godward thou wilt find a road. *Russian.*
Let things take their course, there is a God. *Tamil.*
There is a God, so why do you grieve. *Hindustani.*
God who has soaked you will dry you again. *Hindi.*
Heaven nourishes the blind pheasant. *Chinese.*

In man's endless quest for a heaven of fulfilled desires, haunted with fear, want, old age and often life itself, the proverbial wisdom and philosophy of his ancestors and the idealistic concepts of the founders of the historic religions were his chief hope and consolation, but " A man's reach should exceed his grasp, or what's a heaven for? "[1] Philosophy brought him resignation and contentment, to accept things as they were to " gnaw the bone which had fallen to his lot ".[2] His little world with its limited outlook taught him the philosophical maxim: " We do squint each through his loophole and dream broad heaven is but the patch we see ", and in life's hard school he learnt " Sour, sweet, bitter, pungent, all must be tasted ",[3] and " Want a thing long enough and you don't ",[4] or to " accept the bitter; fear the sweet ",[5] and remember that " Before everyone's door is a part of heaven ",[6] and the inevitable power of fate reminded him that " Beginning and ending take each other by the hand ".[7]

The original concepts of the Scriptures of the world have little to add to the philosophy of the people as seen in their proverbs. From the eleven religions and philosophies here represented by their most outstanding maxims, commandments, vows and precepts it will be seen that each of them, although dressed in different garments, preach the same simple tolerance, brotherhood, charity and love when unadorned by ritualistic observances, forms and ceremonies and shorn of mysticism and painful asceticisms with which they have gradually become encrusted. The Russians have a proverb " The road to the other world is the same from everywhere ", the *Talmud* says:

The pious of all nations shall have a share in the life to come.

The *Bible*:

Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him.

[1] *Andrea del Sarto*, by Robt. Browning. [2] Hebrew Proverb.
[3] Chinese Proverb. [4] Chinese Proverb. [5] Hindu Proverb.
[6] Chinese Proverb. [7] Russian and Chinese Proverb.

In *Islam* it is written :

> The foundation of all religion is one, *and*
> God's is the East and the West and wherever ye turn there is God's face.

A daily *Hindu* prayer repeated by millions, runs :

> As different streams having different sources and with wanderings crooked or straight, all reach the sea, so Lord, the different paths which men take guided by their different tendencies, all lead to thee.

And this beautiful Hindu rendering tells the same story :

> Kine are of divers colours, but all milk is alike ; the kinds of flowers [1] vary, yet all worship is one, systems of faith are different, but the Deity is one.

And in *Buddhism*, that most tolerant of all the creeds :

> Never think or say that your own religion is the best, never denounce the religion of others.

Therefore :

> If this be known, that the Religion of the Sacred beings is truth, and its law is virtue, and it is desirous of welfare and compassionate as regards the creatures, wherefore are there mostly many sects, many beliefs, and many original evolutions of mankind ? *Zoroastrian.*

" Wherein does religion consist ? It consists in doing as little harm as possible, in doing good in abundance, in the practise of love, of compassion, of truthfulness and purity, in all the walks of life." [2] " What is religion ? Compassion for all things which have life." [3] " Religion consisteth not in a patched coat, or a Jogi's staff, or in ashes smeared over the body, religion consisteth not in earrings worn or a shaven head, nor in the blowing of horns. Abide pure amid the impurities of the world, thus shalt thou find the way of religion. Religion consisteth not in mere words ; he who looketh on all men as equal is religious. Religion consisteth not in wandering to tombs or places of cremation, nor sitting in attitudes of contemplation ; religion consisteth not in wandering in foreign countries, nor in bathing at places of pilgrimage. Abide pure amid the impurities of the world : thus shalt thou find the way of Religion." [4]

Why should not all religions thrive and establish a place without contending with each other for supremacy ? Each is indifferent to and intolerant of the other, totally disregarding the original exhortations of the founders of each religion. To decry other religions is surely the height of irreligion and the worst form of uncharitableness and intolerance. How many of us, with the sole exception of Buddhists, regard people of other countries or races as brothers ? " Brother to a king and fellow to a beggar if he be found worthy." [5] What is religion, but a line of conduct based on theory. Each one is founded on morality and ethics, each one has the same object and aim, each is fundamentally similar, the Golden Rule of Reciprocity permeates each one. " They are only the same garments more or less embroidered,"

[1] Flowers are commonly used as offerings in worship of the gods.
[2] Buddhism. [3] Hinduism. [4] Sikhism. [5] Indian Proverb.

wrote Swift. The basis is conduct: good thought, good word and good deed, not religious belief.

> God will not seek thy race, nor will he ask thy birth; alone he will demand of thee what hast thou done on earth. *Persian Proverb.*
>
> What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him? Faith without works is dead. *Bible, James 2. 26.*
>
> God will render to every man according to his deeds. *Bible, Romans 2. 6.*
>
> But I say unto you that deeds of love are worth as much as all the commandments of the Law. *Talmud.*
>
> Not by birth does one become an outcast, not by birth does one become a Brahmin, by deeds one becomes an outcast, by deeds one becomes a Brahmin. *Buddhism, Sutta Nipata 141.*
>
> The principle of faith is to lessen words and to increase deeds. *Bahai.*
>
> One good deed is better than three days of fasting at a shrine. *Japanese Proverb.*
>
> God will not ask man of what race he is. He will ask what he has done. *Sikhism—Adi Granth.*
>
> Such a one shall arrive there as the strongest of the strong, who here below most powerfully impelleth the righteous unto good works. To think perfect thoughts, speak perfect words and do perfect deeds. *Zoroastrianism—Fragments Tahmuras 25.*

Only through the practice of the moral idealistic aphorisms so simply and superbly expounded by the Founders of the Great Religions which are applicable to everyday life, can man's salvation be achieved. What could be more simple than the teachings of Christ: " Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction ",—" to lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way ",—" judge not, and ye shall be not judged, condemn not, and ye shall not be condemned, forgive and ye shall be forgiven ", and " love one another as I have loved you ".—" Bear ye one another's burdens ",—" Let us not be weary in well-doing " and " Thou shalt love thy neighbour as thyself ". These admonitions may be paralleled in the words of Confucius and Mencius: " Recompense injury with justice and recompense kindness with kindness ",—" A merciful tender heart is the seed of love ",—" True goodness is loving your fellow men. True wisdom is knowing your fellow-men ",—" Hold faithfulness and sincerity as first principles ",—" Alas! there is no greater evil than not to be in charity with man ". The same perfect ideology is reflected in Islam, the youngest of all the religions: " Your smiling in your brother's face is alms ",—" Ye cannot attain to righteousness until ye expend in alms of what ye love ",—" No one of you is a believer until he loves for his brother what he loves for himself ",—" Forgive thy servant seventy times a day ",—" Whatsoever good ye expend it should be for parents, and kinsmen, and the orphan, and the poor, and the son of the road ",—" Is the reward of goodness aught but goodness? "—" All beside love is but words ".[1] From Sikhism comes: " The ways to realize God are not many, but only one . . . love ",—" Thou shalt not go to heaven by lip-service, it is by the practice of truth thou shalt be delivered ",

[1] Bahai saying.

—" He lives who loves, none else ". Buddha tells us " It is sorrow, and the ceasing of sorrow that I proclaim ", and the theory of Jainism is that " Non-injury is the highest religion ". In Hinduism we have : " Looking upon all beings as myself in thought, word and deed is the best of all methods of worship " and " Virtue is spotlessness of mind ; all else is mere noise ". The Zoroastrians teach " Good thoughts, good words, and good deeds " as the first, second and third perfection, while the negative precepts of Lao Tzu hold perhaps the most elemental formula of all in their doctrine of non-action, " If you would contract you must first expand. If you would weaken you must first strengthen. If you would overthrow, you must first raise up. If you would take, you must first give ",—" Stay evil and promote goodness, renounce much, and accept little ",—" The simplicity of the nameless Tao brings about an absence of desire, the absence of desire gives tranquillity ",—" After all the carving and the chiselling let the object be to return to simplicity ". There is no *via media*—" The ways are two, love, and want of love, that is all ".[1]

SELWYN GURNEY CHAMPION.

BECKETS, FRAMFIELD,
UCKFIELD, SUSSEX,
1943

[1] Mencius.

VIA DOLOROSA

A FIRE mist and a planet,
A crystal and a cell,
A jellyfish and a Saurian,
And caves where cave men dwell;
Then a sense of love and duty
And a face turned from the clod;
Some call it Evolution,
And others call it God.

The echo of ancient chanting,
The gleam of altar-flames;
The stones of a hundred temples
Graven with sacred names;
Man's patient quest for the secret
In soul, in star, in sod;
Some deem it superstition,
And others believe it is God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
The millions who, humble and nameless,
The straight, hard path have trod;
Some call it consecration,
And others feel it is God.

CARRUTH.

INTRODUCTION

By MACLEOD YEARSLEY, F.R.C.S.

MOHAMMED, in the Sura (CIX) of the *Koran*, wrote:

> Say: O ye unbelievers!
> I worship not that which ye worship,
> And ye do not worship that which I worship;
> I shall never worship that which ye worship,
> Neither will ye worship that which I worship.
> *To you be your religion; to me my religion.*

Thus the Prophet, when Wâlid urged him to permit his God to be worshipped simultaneously with the old Meccan deities or alternately every year, renounced the idolatry of Mecca.

The lines seem at first sight to suggest at once the height of tolerance and the acme of intolerance, but the first impression can be at once dismissed because one knows that there can be no tolerance between religions and that intolerance is so deeply engrained in man as to have become (and seems likely to remain so) the bane of the world to-day. Man, who can at times conceive the most sublime thoughts or rise to great heights of heroism and self-sacrifice, is usually too inconsistent or infirm of purpose to follow his best conceptions in practical action. Moreover, the more fervid his beliefs, the more intolerant he becomes towards those of others, and there are none so intemperate as those who preach temperance, nor so pugnacious as the advocates of pacifism. In a word, man is too strongly swayed by his emotions and his passions to be consistent. There may be exceptions, but nations and peoples are not to be judged as a whole by their best specimens.

It is curious how this intolerance displays itself in every form of human community, from a nation as a whole down to its unit of the private family, and nowhere is it so markedly shown as in man's various religions. Judging from my own limited study of religions of the world, the one exception is to be found (or at least approached) in Buddhism. In all others it would seem that, given the establishment of a religion, the first step on the part of its adherents is to commence splitting it up into sects. Those members who are of the type of man that is credulous and unthinkingly believes everything he is told, form the orthodox stratum and unhesitatingly accept all its dogmas, however preposterous. Others, whose mental make-up is sensuous, invent elaborate mysteries and rituals which appeal to their æsthetic sense. The ascetic type, unsociable and often physically and mentally unhealthy, prefers to "mortify the flesh". Those unimaginative and dour persons who look sourly upon life and regard with malevolence the innocent enjoyments which mean happiness to others, form sects among themselves in which they can revel in the discomforts of their fellows. Lastly, there are those master-minds who, discrete, unimpassioned, self-controlled and cold, see their way to grasp the power and with it the emoluments of office.

These are they who convert their religion into what the Americans describe as a " Ramp ". In every religion, too, are adherents who, while disbelieving, find it expedient outwardly to conform, while they look on and laugh in secret.

It is a remarkable circumstance that few persons can give any clear definition of the word " Religion ". The *Concise Oxford Dictionary* derives it from *religare*, " to bind ". Others consider it as meaning any faith that postulates a belief in an invisible superhuman power conceived of after the analogy of the human " spirit ". If a dozen persons be asked what the word means to them, each will probably give a different answer. Be that as it may, religion has become a dominant factor, for both good and evil, over man and his thoughts ever since it began in Naturism and Animism. As such, it has caused him more tribulation than has any other of his conceptions.

Of the almost innumerable religions that have more or less profoundly influenced the species, survive a number which share the nations of the earth between them. Many of these started as mere sects of others. Of the defunct religions, that of Ancient Egypt is outstanding because of its high ethical principles, some of which, like the Golden Rule, are more or less fundamental conceptions concerning the relations of man with man. The still existing creeds are: Buddhism, Christianity, Hebraism, Hinduism, Islam, Jainism, Sikhism, Shinto, Sufism, Taoism, and Zoroastrianism. To these some would add Confucianism, but this cannot be regarded strictly in the light of a religion, for Confucius, its founder, was, fortunately for his teachings, never deified, although a certain amount of myth grew up later around him. His sayings contain the highest conceptions of ethic and are essentially rationalistic and humanist. He accepted religion rather as a convention, not as a guide to conduct. His whole endeavour was to teach *how to live*, and he based his teachings on that universal Golden Rule which can be best expressed by the one word " Reciprocity ".

What is of paramount importance in all the surviving religions is that a certain fundamental ethical code underlies them all. In a sense the code is the religion, not the religion the code. This code, which may be regarded as a sublimation of the different rules of life which have been evolved, tested, and accepted through the ages as representing the best conception of the relations necessary between man and man, is in reality the *core of all religions*. Allusion has already been made to the inconsistencies of the human character, and in nothing are they more manifest than in the fact that, while he can make the most ideal and beautiful rules for life, he is very rarely able to live up to them, even though such rules are the result of long ages of experience. It is conceivable, therefore, that, in order to enforce such a code, fear, in the form of some mysterious supernatural being, was evolved to frighten him into the right path when he could not be cajoled. The code was thus represented as the decree of the God or Gods, and demi-gods, saviours, and angels, were used as embroideries to help. Further, since many men will not infrequently rebel at being obliged to obey an order which they would execute, without demur, of their own freewill, non-compliance with established ethic became, as a natural corollary, a " sin " against the God. As to the satans, devils, evil gods and rebellious spirits and a Hell for recalcitrant

men, it is at least permissible to surmise that they were introduced to camouflage the fact that man could not live up to his own ethic. They were the religious parallel to the social ostracism meted out by civil law to transgressors.

Since the fact is evident that the foundation of every religion is ethic and that the best ethic was probably established by the method of trial and error, it follows that in every creed the ethic is practically the same. They all boil down into the fundamental Golden Rule of " Reciprocity ". There is no virtue that cannot be included in this single maxim, and the word is far more comforting than the old lady of the story found " Mesopotamia ". It is proclaimed by all and is not the perquisite of any single faith ; its germ was in the time when the significance of social organization first dawned upon the mind of man. As I have pointed out in my *Story of the Bible*, " The same ethical ideas are proclaimed age after age, to meet the same fate ; the thinking minority strives to practise them, the unthinking many repeat them but do not act upon them ".

The greatest ethic of all, because all-embracing, is the Golden Rule, and it is traceable from early historic times as the product of the social faculty. In the Egyptian *Book of the Dead*, the words repeated by the deceased on entering the Judgement Hall of Osiris are but an extended version of the Rule, and the ethic of Egypt was equal to any of modern times. In the Christian religion it takes the form of the command : " Do unto others as you would they should do unto you." In the Hindu *Vedas* it is embodied in " Let him not do evil to others who desires not that sorrows should pursue him ". Confucius stated it in " Is not RECIPROCITY such a word ? What you want done to yourself, that do to others." The Greeks had a word for it when Socrates said : " You should do to others what you think I should be to you." It is reflected in the Zoroastrian *Zend-Avesta* : " Hear with your ears what is best, perceive with your mind what is pure." Cicero has : " Nature ordains that a man should wish the good of every man, whatever he may be, and for this reason—that he is a man," while Mohammed alludes to Reciprocity when he said : " Do good, for God loveth those who do good."

Apart from the ethics found in their religions, people quote them in their proverbs ; which are their secular, colloquial form. Consequently, as the ethic of every religion is fundamentally the same, these proverbs have a strong family likeness all over the world. Many of those quoted by Dr. Gurney Champion clearly demonstrate this fact.

MACLEOD YEARSLEY.

GERRARDS CROSS,
BUCKS.

THE GOLDEN RULE

BUDDHISM. Hurt not others with that which pains yourself. *Udana-varga 5. 18.*

CHRISTIANITY. All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. *Bible, St. Matthew 7. 12.*

CONFUCIANISM. Is there any one maxim which ought to be acted upon throughout one's whole life? Surely the maxim of loving-kindness is such.—Do not unto others what you would not they should do unto you. *Analects 15. 23.*

HEBRAISM. What is hurtful to yourself do not to your fellow man. That is the whole of the Torah and the remainder is but commentary. Go learn it. *Talmud.*

HINDUISM. This is the sum of duty: do naught to others which if done to thee, would cause thee pain. *Mahabharata 5. 1517.*

ISLAM. No one of you is a believer until he loves for his brother what he loves for himself. *Traditions.*

JAINISM. In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self, and should therefore refrain from inflicting upon others such injury as would appear undesirable to us if inflicted upon ourselves. *Yogashastra 2. 20.*

SIKHISM. As thou deemest thyself so deem others. Then shalt thou become a partner in heaven. *Kabir.*

TAOISM. Regard your neighbour's gain as your own gain: and regard your neighbour's loss as your own loss. *T'ai Shang Kan Ying P'ien.*

ZOROASTRIANISM. That nature only is good when it shall not do unto another whatever is not good for its own self. *Dadistan-i-dinik 94. 5.*

TABLE OF ORIGINS AND DISTRIBUTIONS

Religion.	Date of Origin.	No of Adherents	Distribution.
BUDDHISM	6th century B.C.	520,000,000	Ceylon, Burma, Thailand, Indo-China; China, Korea, Japan, Mongolia, Kalmucks of Russia.
CHRISTIANITY	A.D. 30	500,000,000	Europe, China, India, Burma, Malaya, Netherlands East Indies, Palestine, Transjordania, Philippine Islands, Syria and Lebanon, Thailand, Turkey, Libya, French North Africa, Morocco, Egypt, Sudan, British West Africa, French West Africa, French Equatorial Africa, Congo, Italian East Africa, Abyssinia, British East Africa, Portuguese Africa, Madagascar, North and South America.
CONFUCIANISM	6th century B.C.	400,000,000	China, Korea and Manchuria.
HEBRAISM	The Exodus from Egypt and Giving of the Law at Sinai 13th century B.C.	16,000,000 at the outbreak of war 1939. (How many in Europe will survive the Nazi terror it is impossible to estimate.)	One-half in Europe, a quarter in U.S.A. and the remainder in the other countries of the world.
HINDUISM	About 3,000 B.C.	300,000,000	India, Ceylon, Bali, Siam, South Africa.
ISLAM	A.D. 622	300,000,000	Arabia, North Africa (from Morocco to Egypt and southwards almost to the Equator, where it is still spreading), Somaliland and the East Coast of Africa, Palestine, Syria, Turkey, Iraq, Persia, Afghanistan, India, particularly north-west provinces and eastern Bengal, Malay States, East India Islands, parts of China, Asiatic Russia and the Balkans.
JAINISM	Prehistoric. Revised 6th century B.C.	1,450,000	India (Bombay, Gujarat, Kathiawar, Sind, Marwar, Rajputana, Punjab, United Provinces, Bengal, Central India, South India).
SHINTO	Prehistoric	About 17,000,000 (1936 census).	Japan.
SIKHISM	15th century A.D.	5,700,000	India, chiefly the Punjab (British India, including Delhi, Coorg, Ajmer-Merwara and British Baluchistan; States and Agencies).
TAOISM	6th century B.C.	Impossible to estimate.	China, Korea and Manchuria.
ZOROASTRIANISM	6th century B.C.	125,000	India (Bombay, Surat, Navsari, Karachi, Poona, Broach); there are still adherents in Persia, chiefly in Kerman and Yazd.

BUDDHISM

It is just sorrow and the ceasing of sorrow that I proclaim.
Samyutta Nikaya, 22, 86.

Brother to a king and fellow to a beggar if he be found worthy.
Indian Proverb.

INTRODUCTION TO BUDDHISM

by E. J. THOMAS, M.A., D.LITT.

THE history of Buddhism begins with legend. The story is well known of the Indian prince Gotama brought up in luxury and in ignorance of the ills of life, until at the age of 29 he is brought suddenly face to face with sickness, old age, and death. He leaves his home resolved to find a way of escape, even refusing to take a look at his new-born son lest he should waken his wife and be hindered in his purpose. For six years he wanders with five companions, visiting famous teachers and following ascetic practices. Then, finding all these methods and systems vain, he gives up his austerities. His companions lose faith in him, forsake him, and leave him quite alone in his pursuit of the truth. He goes to the foot of a tree resolved not to rise until by earnest meditation he has discovered the true way of escape from the ills of life, and has won a permanent state of peace. At dawn the knowledge of the truth rises before him, and he becomes "enlightened" (*buddha*), which henceforth becomes his title, "the Enlightened". This state of peace is *Nirvana*, a word that means extinction, the extinction or cessation of lust, hatred, and error, and release from all ties binding him to the world of sense. The rest of his life, which ended at the age of 80, is spent in preaching the new doctrine to all who will hear, and especially to those who will follow the rule of life that the goal requires.[1]

How far devout imagination has modelled the legend it is impossible to say, but that a new doctrine was taught is certain. We have it in the Scriptures of the Buddhists, and there can be no doubt that a very original mind taught it. The view may be put aside that the primitive doctrine was something different from what Buddha's followers for over two thousand years have held it to be, for attempts to reconstruct such a supposed doctrine have led to the most violent contradictions. For some scholars the figure of Buddha was due to a humanizing of the god Vishnu; for another he was a philosopher teaching a system extremely like nineteenth-century rationalism; for another he was a yogi and a follower of magic practices; still others dissolve everything into a sort of emasculated Protestantism. These theorists assume that the original doctrine must have been something that the Buddhists themselves misunderstood, but the only result has been to tell us something which no Buddhist recognizes as Buddhism.

There is no doubt that the Buddhists carefully preserved everything that they thought to be the word of Buddha. Schools came to be formed, and varying doctrines developed, but they all appealed to the same Scriptures.

[1] There are no dates in the earliest records In Ceylon, 544 B.C. is accepted as the date of Buddha's death. As this depends on calculating back from the regnal years of kings it is uncertain, and modern scholars who follow the Ceylon records put the date some sixty years later. The first certain dating begins with the reign of the Emperor Asoka of Magadha in the third century B.C., by which time Buddhism was widely spread in India Tradition puts the home of Buddha in Nepal, but the earliest preaching was in the Magadha country, the present South Behar.

These Scriptures, though now existing in various forms in Pali and Sanskrit, all preserve the same doctrine. Even the great development known as Mahayana never rejected either the old Scriptures or the fundamental doctrines.[1]

The problems of life that face mankind in any particular age are determined by the beliefs that have already become established. In the age of Buddha the current teaching of Hindu religion was, do good, perform the sacrifices and daily rites, and you will be reborn in a happy existence, perhaps in heaven. That is the doctrine of *karma* or action. But along with this was the doctrine of rebirth or transmigration. A future existence, even if happy, can last only as long as the sum of former actions is being rewarded. Then the individual must begin again in a new existence. Every individual is reborn or reincarnated in new existences without end, in which retribution for his bad deeds as well as reward for what he has done well is certain to follow.

But no life can be entirely happy. There are always the facts of sickness, old age, and death. Nothing is permanent, and everything pleasant comes to an end. All the ills of life are summed up in the one word *dukkham*, variously translated ill, pain, sorrow. To realize this as the great fact of existence is to realize the first truth of Buddhism, the Truth of pain. To that extent Buddhism is pessimistic, but not essentially more so than any religion which teaches that here we have no continuing city, and that our true happiness is elsewhere. But in its positive aspect Buddhism is entirely optimistic in holding that there is a way of escape, and that the way is within the power of all. This is expressed in the three other truths, the Truth that pain has an ascertainable cause, the Truth that when the cause is known pain can be made to cease, and the Truth of the Noble Eightfold Way that leads to its cessation.

Buddhism was not the first religion to teach that the cessation of pain is

[1] The Scriptures are in three divisions, *Sutta* or *Dhamma*, Discourses of Buddha and his disciples, in which the doctrine is expounded; *Vinaya*, the rules of Discipline; and *Abhidhamma*, further elucidation of the doctrine given in the Discourses. The only complete extant recension is that of the School of the Elders or Theravāda in Pali, a language very close to that spoken by Buddha though perhaps not in the same original dialect. It is this form which is still in use by the Buddhists of Ceylon, Burma, Thailand, and Indo-China. Most of these have been translated; of the Discourses, *Dialogues of the Buddha*, by T. W. Rhys Davids, 3 vols., in the series *Sacred Books of the Buddhists*, and in the same series *Further Dialogues of the Buddha*, by Lord Chalmers, 2 vols. Two more sections in the series of the Pali Text Society are *The Book of the Kindred Sayings*, 5 vols., and *The Book of the Gradual Sayings*, 5 vols., as well as several books from other sections. Portions of the Discipline are given in *Vinaya Texts*, 3 vols., in the *Sacred Books of the East*, and Miss I. B. Horner has begun a complete translation in the *Sacred Books of the Buddhists*. Two Abhidhamma works have been translated by Mrs. Rhys Davids as *A Buddhist Manual of Psychological Ethics* and *Points of Controversy*. Selections from all portions of the Scriptures are given in *Buddhism in Translations*, by H. C. Warren, in the *Harvard Oriental Series*, and in *Early Buddhist Scriptures*, by E. J. Thomas.

The Mahāyāna Scriptures are a large and very miscellaneous collection. Of the two chief schools that known as the "Perfection of Wisdom" (Prajñāpāramitā) has a number of discourses under this name. Several are translated in *Buddhist Mahāyāna Texts* (*Sacred Books of the East*), among them being the *Diamond-cutter sūtra*. An important discourse expounding the Bodhisattva doctrine is the *Saddharmapuṇḍarīka* (Lotus of the good Doctrine) also in the *Sacred Books of the East*. The other chief school, that known as "Consciousness-only" (*Vijñānavāda*), is best represented by the *Lankāvatāra Sūtra*, translated by D. T. Suzuki.

to be found in release from continued rebirth. Besides the schools of philosophical Hinduism, the Jains, the great rivals of the Buddhists, already taught it, and they held that it was to be attained by the extinction of karma, the sum of the results of good and bad actions. Buddhism made it consist in a scheme of moral and mental training. The moral training was a necessary preliminary, and then the disciple went on to practise the methods of concentration that culminated in realizing the Truths and thereby cutting off any desire for existence in the world, for the cause of pain is craving or clinging to existence. The purpose was not the destruction of karma, but escape from the chain of causes that bound the individual to worldly existence. The scheme has been formulated as the Noble Eightfold Way: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. To make it possible to follow it out completely Buddha instituted an order of ascetics. As the community spread with many groups of monks and nuns, an elaborate system of monastic rules came to be formed known as the Vinaya or Discipline, the four fundamental rules of which are strict celibacy, the prohibitions against theft, against taking life, and against false boasting of spiritual attainments. The monk was thus left free from the cares of family life to practise his methods of meditation or concentration of mind. The purpose of this was not the merely negative one of cutting off contact with the world. It was in the first place the eradication of the three inborn tendencies, desire or indulgence in the physical senses, hatred or ill-will, and ignorance or wrong views about the true nature of things. This moral and intellectual training with special methods of practice was achieved when the Truths were fully known, not merely accepted on faith, but realized with the intensity of a mystic intuition. For this more than one life might be required, and then the monk became an *arahat* (literally " worthy-one "), experiencing the blissful state of Nirvana. Nirvana has been said to mean the annihilation of the individual. It need only be remarked that this view was the interpretation of those nineteenth-century rationalists who wished to find their own views in Buddhism. There is no annihilation of the individual in Buddhism. What it denies is the Hindu theory of the *atman* as a self or soul that persists unchanged behind the changing self of experience, and it refused to describe Nirvana in positive terms. But Nirvana is real, it is the one permanent and unchanging state, and what it actually is can be known only by one who has attained it. The Buddhist attitude to the divine is peculiar. It recognizes Nirvana as an ultimate reality, and this corresponds with what in other religions is the ultimate reality, God. But Nirvana is never looked upon as personal, and so to that extent Buddhism is atheistic. There is no denial of the gods of Hinduism, but they are not conceived as the ultimately real. They are reduced to the status of beings who, though of great power, and abiding in their own heavens, are equally with all other beings in need of release.

The importance of morality in this system can be seen. The monk was told that not by merely wearing the robe does he follow the true path of an ascetic. He does so when he puts aside wrath, ill-temper, hypocrisy, spite, jealousy, avarice, treachery, deceit, bad desires, and false views. Nor was the monk intent merely on his own salvation. It was part of his duty to

preach to all, as the Master had commanded him and had set the example ; and Buddha is described as speaking in his first addresses to lay people on " almsgiving, morality, heaven ". It was only when he saw that their minds were prepared that he passed on to the essential truths. His teaching to the laity was no mere repetition of the current rules. Moral principles and the true nature of right action were preached in a way that might be called a new revelation. Good action was no longer to be thought of as the heaping up of meritorious deeds. The moral value of an act was shown to depend on the motive, and the standard of ethical action was raised with the teaching of the doctrines of universal compassion, non-injury of all creatures, and the forgiveness of enemies. That has been the permanent legacy of Buddhism to India.

By the beginning of the Christian era, or perhaps earlier, appeared the teaching that developed into the distinct movement known as Mahayana, " the great career ".[1] There was nothing absolutely new in it, but there was a great difference of emphasis. The teaching was set forth in discourses in the form of the old sermons and purporting to be the words of Buddha. The view had long been held that Buddha in one of his previous existences had made the vow to become a Buddha, and had gradually prepared himself through numberless births for this career. The novelty in the Mahayana doctrine was that it taught that every individual not only could but should do the same, that he should seek not to win release in the teaching of Buddha, but should postpone this release, and by becoming a Buddha himself confer blessings on countless others. It was certain that other Buddhas were yet to come, for a Buddha always arises at a fitting time, when the Doctrine has disappeared and needs to be preached again. One who made the vow to become a Buddha was a Bodhisattva, " a being destined for enlightenment ". Such a being by accumulating merit in the course of his career could bestow the benefits on others and make their path to the goal much easier. The practical result was not that every Buddhist entered on this high career, but that numberless mythical Bodhisattvas were invented, to whom prayers were offered for prosperity and for a happy future existence. The Bodhisattvas did not take the place of a Buddha, for the attainment of final release remained what it was before. But the worshipper of a Bodhisattva could be assured of rebirth in one of the heavens where a Buddha was preaching, and there he might stay until he attained full enlightenment. Yet apart from this devotional aspect of the doctrine there is no doubt that the ideal of pursuing the Bodhisattva's career held an important position in the Mahayana system. A special initiation ceremony was performed, and rules of practical instruction for the Bodhisattva were drawn up.

Along with this religious doctrine was combined a more developed metaphysical teaching. It was here where the new teaching diverged most widely from the earlier standpoint. Older Buddhism had taught that all things except Nirvana are transient and impermanent. They are always

[1] That it actually originated then cannot be proved, as there are no historical records The Japanese Mahayanists hold that all the doctrines were taught by Buddha at different stages of his preaching, the more abstruse discourses being addressed to specially trained hearers.

being resolved into their elements and passing into something else. This was elaborated into the theory that all perceptible things are " void " or illusory. It is sometimes called a doctrine of nihilism, but this overlooks the fact that the theory is not a mere negation. It retained the belief in an absolute reality called suchness (*tathatā*) behind the illusion. Nothing can be said of it except that it is " so " or " such " (*tathā*). It was only the evidence of the senses that was illusory. Yet common experience had to be explained, and it was done by the doctrine of two kinds of reality, the relative reality of everyday experience, which lasts as long as full enlightenment is not attained, and the absolute, indescribable reality in the highest sense. This was the teaching of the schools, and it exercised a great influence on some of the later Hindu philosophical systems, but has little connexion with the Bodhisattva doctrine and popular belief, for such matters were concerned only with the teaching of relative truth.

Another important school that arose was that of Consciousness-only (*Vijnanavada*). This too taught the doctrine of the Void, but it did not rest in the negative position of denying phenomenal reality by merely pointing out the contradictions involved in sense experience. It went on to give a positive explanation of experience by holding that all supposed external reality was a mistaken externalizing of everything perceived. Everything is consciousness, but the true form of consciousness is not that which appears in each individual at any given moment. It is consciousness when freed from everything phenomenal, and is called store-consciousness. It is inexpressible, and can only be realized in the mystic state of Nirvana. Store-consciousness, suchness, Nirvana, Buddha, the individual, are all ultimately identical, for in the ultimately real all differences are effaced. This is the nearest that Buddhism ever came to the conception of God as a personal being, the source of all reality. Yet Buddha conceived in the highest sense as the ultimately real is not a personal God. It is only on the level of relative truth that there can be said to be a compassionate Buddha who works for the good of all creatures, and in that sense there are many Buddhas in many universes. Thus there is a contradiction, which is solved only in the mystic intuition of the disciple who has come to know Buddha by becoming Buddha.

The layman had little concern with these speculations. His interest was in the Bodhisattvas, who would listen to his prayers and help him in his woes and difficulties. In view of this practical aspect of religion many discourses were composed, which recount the marvellous deeds and virtues of these beneficent beings. They were not gods in the ultimate sense, nor were they called gods, but they fulfilled the same purpose as the popular Hindu gods of the time, and satisfied the ordinary man's religious needs.

Why Buddhism disappeared from India (gradually after the twelfth century) can only be surmised, as there are no historical records, but some of the causes contributing to its extinction are quite clear. The Buddhism of the laity had to a great extent become assimilated to popular Hinduism. The layman had his favourite Boddhisattva as the Hindu had his special god, and it must be remembered that the layman, unlike the monk, always remained a member of the caste system. For his daily welfare the rites of

conception, birth, and many others had to be observed. The most decisive factor must have been the disappearance of the Order of monks. There is evidence of degeneration and corruption in the monastic system, and its extinction may have been hastened by the violences of the Mohammedan invasion. After the disappearance of the Order there would be no distinctly anti-brahminical body in definite opposition to the current Hinduism. Except in Nepal there is now no organized Buddhism in India.

The first expansion of Buddhism was towards the north-west of India, and then to the south along the great trade route passing west and then south past Ujjain. But the first recorded mission was that to Ceylon in the third century B.C., attributed by the Ceylon records to Asoka, and triumphantly carried out by his son Mahinda and daughter Sanghamitta. From this source Buddhism spread to Burma, Siam (Thailand), and Indo-China, where the type based on the Pali Scriptures still flourishes. There are traces in Burma of a still earlier introduction from India of a kind of Mahayana Buddhism, and in Indo-China and the East Indies are many monuments which show that Buddhism must have spread to these regions at the time of the great Indian expansion to the east during the early Middle Ages. It continued to extend to the north, and there are numerous remains of its once wide extent as far as Turkistan.

Tradition puts the introduction of the religion into China in A.D. 68, but the most active period was between the fourth and the seventh centuries. It was during this time that Chinese scholars visited India and took back to China copies of the Scriptures, which they translated. Thence it spread in the sixth century to Korea and Japan, where the Chinese translations were adopted. In Japan it expanded, and still flourishes in many schools, all of which are of a Mahayana type, except in so far as there has been assimilation to some of the native forms of Japanese religion. Buddhism reached Tibet in the seventh century, and after much opposition and persecution was reintroduced in the tenth century, when the Tibetan translation of the Scriptures was completed. Its basis is Mahayana with much accretion of native beliefs, magical practices, and the development of a hierarchical system. From Tibet it spread to the Mongols, who have their own translation of the Scriptures made from the Tibetan.

The number of Buddhists in the world is reckoned at five hundred and twenty millions. These are all in Asia except the Kalmucks of South Russia. China, with four hundred and twenty millions, shows by far the greatest number of followers, who usually also profess Confucianism and Taoism as well. The forty-six millions of adherents in Japan are divided into a number of sects, some of which are rather to be looked upon as disguised forms of the ancestral cults. Next come the Tibetans with a million, and the Mongols one hundred and seventy-five thousand. These are all forms of Mahayana. The rest have originated from the Pali Buddhism of Ceylon: in Indo-China twenty-four millions with much admixture of the indigenous beliefs, Thailand fifteen millions, Burma fourteen millions, and one million in Ceylon. There has been some infiltration into India, and a Mahayana form much Hinduized and corrupted survives in Nepal.

Buddhism, in spite of the way in which it has often adapted itself to the

special needs of less developed cultures, still stands in its principles as a rival to the religions of the present day. It is as a moral system that it appeals most to the West, but it is also as a metaphysical system or systems that it still challenges other forms of belief that have their own solutions of the problems of human destiny.

E. J. THOMAS

CAMBRIDGE. (*Late Deputy Librarian, Cambridge University Library.*)

Points of historical or doctrinal interest in the following sayings are:
The future Buddha's words on leaving his home. No. 182.
Buddha's first words after his enlightenment. No. 12.
His command to the first sixty disciples. No. 117; cf. Nos. 92, 272
His last instruction to his disciples No. 190.
His last words. No 104.
The four Noble Truths. No 273
The 1st Truth. No. 295.
The 2nd Truth. No. 296.
The 3rd Truth No. 297.
The 4th Truth (the Noble Eightfold Way) No 124; cf Nos. 273, 317.
The doctrine of impermanence Nos 2, 10, 104, 151, 304, 327, 329.
Ten rules for the monks and five for the laity. No 89.
The three Refuges Nos. 260, 273.
Discourse of the Supreme Blessings. Nos. 14–24.
The six Perfections (virtues attained in perfection by a Bodhisattva). No. 252.
The Bodhisattva's wish. No. 258.

BUDDHISM

ABBREVIATIONS TO REFERENCES

Anguit = Anguttara-Nikaya
As. Ed. = Asoka's Edicts
Beal's Dham. = Beal (Samuel), "Translation of the Dhammapada from the Buddhist Canon"
Carus, G B = Carus (Paul), "The Gospel of Buddha"
Dham = Dhammapada
Digha. = Digha-Nikaya
Digha Mah Par Sut = Digha, Maha-Parinibbana Suttanta
F S H T K. = Fo-Sho-Hing-Tsan-King
P = Proverb
P.. of S = Psalms of the Sisters
Samy = Samyutta Nikaya
S of B = Saying of Buddha
S N = Sutta-Nipata
Vin Cull = Vinaya, Cullavagga
Vin Mah = Vinaya, Mahavagga

1 **Actions** receive their reward. And our deeds have their result. *Vin. Mah. 1, 38, 11*

2 "**All** is passing"; . "All is sorrow", . . . "All is unreal." *Dham. 277–9*

3 There is no such **almsgiving** as is the almsgiving of the Dhamma. *As. Ed.*

4 He who lives **alone** dies alone: who goes alone comes again alone. *Japanese P.*

5 Let men know by your own deeds who were your **ancestors.** *Japanese P.*

6 Let a man leave **anger,** let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to name and form, and who calls nothing his own. *Dham. 221*

7 He who holds back rising **anger** like a rolling chariot him I call a real driver; other people are but holding the reins. *Dham. 222*

8 Men and **beasts** are all alike. [i e All life the same. This proverb is used by the Buddhists to persuade people from cruelty or killing animals.] *Chinese P.*

9 As a **bee** taking honey from flowers, without hurt to bloom or scent, so let the sage seek his food from house to house. *Dham. 49*

10 All that has a **beginning** must have an end. *Vin. Mah. 6, 35, 6*

11 Lay aside past, future, and present, escaping the world wholly freed in mind, thou shalt not again return to **birth** and old age. *Dham. 348*

12 Many **births** have I traversed seeking the builder; in vain! weary is the round of births. Now art thou seen, O builder Never more shalt thou build the house! All thy beams are broken; cast down is thy cornerstone. My mind is set upon Nirvana; it has attained the extinction of desire. *Dham. 153–4*

13 They **blame** him who sits silent, they blame him who speaks much, they also blame him who speaks little; there is no one on earth who is not blamed There never was, there never will be, nor is there now, a man who is always blamed, or a man who is always praised *Dham. 227–8*

14 Not to serve the foolish, but to serve the wise; to honour those worthy of honour; this is a supreme **blessing.** *S.N. 258*

15 To dwell in a pleasant land, good works done in a former birth, right desires in the heart: this is a supreme **blessing.** *S.N. 259*

16 Much insight and education, self-control and pleasant speech, and whatever word be well-spoken: this is a supreme **blessing.** *S.N. 260*

17 To support father and mother, to cherish wife and child, to follow a peaceful calling: this is a supreme **blessing.** *S.N. 261*

18 To bestow alms, and live righteously. To give help to kindred, deeds which cannot be blamed, these are a supreme **blessing.** *S.N. 262*

19 To abhor and cease from sin, abstinence from strong drink, not to be weary in well-doing, these are a supreme **blessing.** *S.N. 263*

20 Reverence and lowliness, contentment and gratitude, the hearing of the Law at due seasons, this is a supreme **blessing.** *S.N. 264*

21 To be long-suffering and meek, to associate with the tranquil [i.e. Buddhist monks], religious talk at due seasons, this is a supreme **blessing.** *S.N. 265*

22 Self-restraint and purity, the knowledge of the Noble Truths, the realization of Nirvana, this is a supreme **blessing.** *S.N. 266*

23 Beneath the stroke of life's changes, the mind that shaketh not, without grief or passion, and secure, this is a supreme **blessing.** *S.N. 267*

24 On every side are invincible they who do acts like these, on every side they walk in safety, and that is their supreme **blessing.** *S.N. 268*

25 If any man, whether he be learned or not, consider himself so great as to despise other men, he is like a **blind** man holding a candle—blind himself, he illumines others. *Beal's Dham. Sec. III, v. 2*

26 Though my **body** is sick my mind shall not be sick. [Even so should you train yourself.] *Samy. 3, 2*

27 People are in **bondage,** because they have not yet removed the idea of "I". *Carus, G.B. Ch. 9, 4*

28 The man who wears dirty raiment, who is emaciated and covered with veins, who lives alone in the forest and meditates, him I call indeed a **brahmin.** *Dham. 395*

29 To put away all evil, to be pure in thought, word and deed—that is to be a **brahmin.** *S.N. 624*

30 Friendly among the hostile, tranquil among the turbulent, ungrasping amid the grasping: such I call a **brahmin.** *Dham. 406*

31 Whoever bears patiently abuse and injury and imprisonment, whose bodyguard is fortitude, he is the **brahmin.** *Dham 399*

32 Not by birth does one become an outcast, not by birth does one become a **brahmin,** by deeds one becomes an outcast, by deeds one becomes a brahmin. *S.N. 141*

33 A man does not become a **brahmin** by his plaited hair, by his family or by birth; in whom there is truth and righteousness, he is blessed, he is a brahmin. *Dham 393*

34 Him I call indeed a **brahmin** from whom anger and hatred, pride and envy have dropt like a mustard seed from the point of a needle *Dham. 407*

35 He is the **brahmin** indeed who knows his former lives, and who knows heaven and hell, who has reached the end of births, the sage whose knowledge is perfect, and who is perfect with all perfection. *Dham. 423*

36 He feels no pleasure when she comes, no sorrow when she goes; him I call a true **brahmin** released from passion. [Said by the Buddha when his former wife came to see him.] *Udana, 1, 8*

37 Him I call indeed a **brahmin** who calls nothing his own, whether it be before, behind or between, who is poor, and free from the love of the world. *Dham. 421*

38 Him I call a **brahmin** who has cut the bonds, who thirsts not for pleasure, who has left behind the hindrances. *Dham. 397*

39 By whomsoever no evil is done in deed, or word, or thought, him I call a **brahmin** who is guarded in these three. *Dham. 391*

40 **Brother** to a king and fellow to a beggar if he be found worthy. *Indian P.*

41 In the course of ten nights the dead man becomes a **Buddha.** *Japanese P.*

42 Sleeping you are a **Buddha.** *Japanese P*

43 Money shines more brightly than **Buddha.** *Japanese P*

44 Do not curse an unresponsive **Buddha.** *Japanese P.*

45 You may offer mud loaves to **Buddha.** [i.e If only you first settle with the priest.] *Chinese P.*

46 If there were no life and death there would not be man; if there were life and death, there would not be **Buddha.** *Chinese P.*

47 Become angry and you become a demon, rejoice and you become a **Buddha.** *Japanese P.*

48 He who never suffers persecution will never become a **Buddha.** *Japanese P.*

49 Geta [wooden clogs] and Amida **Buddha** are cut from the same block. *Japanese P.*

50 If you do nothing for your fellow men, then all your prayers to the **Buddha** are in vain. *Chinese P.*

51 For one **Buddha** born into the world two achieve Nirvana. *Japanese P.*

52 He who applies himself to the doctrine of **Buddha** brightens this world, like the moon when free from clouds. *Dham. 382*

53 Only a **Buddha** can fully comprehend a Buddha. *Indian P.*

54 Even **Buddha** cannot become enlightened unless he has something to lean on. *Burmese P.*

55 **Buddha** for the soul and the gods for this world. *Sinhalese P.*

56 The **Buddha** has mercy even on the meanest thing. *Vin Cull Khandhaka. 5, 21*

57 The sea of **Buddha** has no shore *Chinese P.*

58 Every devil has a **Buddha** in his heart *Japanese P*

59 To preach before **Buddha** is a great risk. *Japanese P.*

60 One's **Buddha** is oneself. *Japanese P.*

61 **Buddha** lives in one's heart *Chinese P.*

62 Even a stone **Buddha** may hear prayers. *Japanese P.*

63 Even **Buddha** may say "I don't know". *Japanese P.*

64 Wooden **Buddha,** metal Buddha, stone Buddha; all alike hear prayers *Japanese P.*

65 One does not see **Buddha** nor does one hear the flowers. *Japanese P.*

66 Not to know is to be a **Buddha,** not to see is Paradise. *Japanese P*

67 If you pray to **Buddha** pray to one only. *Chinese and Japanese P.*

68 If there is a **Buddha** there are also all living things. *Japanese P.*

69 The standing **Buddha** uses the sleeping Buddha *Japanese P.*

70 In a world where no **Buddha** was, a disciple would be a Buddha *Japanese P.*

71 Don't make a **Buddha** without putting in a soul. *Japanese P.*

72 To serve the creatures is to serve the **Buddhas.** *Indian P.*

73 Eschew all evil! Cherish good! Cleanse your inmost thoughts. This is the teaching of **Buddhas.** *Dham. 183*

74 Hurt none by word or deed, be consistent in well-doing; be moderate in food, dwell in solitude, and give yourself to meditation—this is the advice of **Buddhas.** *Dham. 185*

75 Even devils have become **Buddhas.** *Japanese P*

76 Even the flowers also become **Buddhas.** *Japanese P.*

77 Without sorrows none become **Buddhas.** *Chinese P.*

78 Even **Buddha's eye** can be wiped. *Japanese P.*

79 When ill, embrace **Buddha's feet;** when well, neglect to burn incense. *Chinese P.*

80 Destroy all passions when you light **Buddha's lamp.** *Chinese P.*

81 Amida **Buddha's lustre** depends on the number of coins in the bowl *Japanese P.*

82 Everything is **burning....** The eye is burning, what the eye sees is burning.... It is burning with the fire of lust, the fire of anger, with the fire of ignorance; it is burning with the sorrows of birth, decay, death, grief, lamentation, suffering, dejection and despair. *Buddha's Fire Sermon—Vin. Mah 1, 21, 2*

83 There is nothing constant but **change.** *Japanese P.*

84 There is no sweet companion like pure **charity.** *F.S.H.T.K. 1508*

85 The wealth of a country is no constant treasure, but that which is given in **charity** is rich in returns—therefore charity is a true friend, altho' it scatters yet it brings no repentance. *F.S.H.T.K. 833*

86 A **child** is a shackle that ties its parents for the three worlds *Buddhist P.*

87 The heart of a little **child** is like the heart of Buddha. *Chinese P.*

88 The ten negative **Commandments** of Buddhism:

Thou shalt not kill anything.
Thou shalt not steal.
Thou shalt not commit adultery.
Thou shalt not be double-faced
Thou shalt not curse.
Thou shalt not lie.
Thou shalt not speak vanity.
Thou shalt keep far from coveting.
Thou shalt not insult, deceive, flatter or trick.
Thou shalt be free from anger and heresy.

89 Ten Buddhist **Commandments.** These ten are binding upon members of the order. [These members may at any time return unquestioned to lay life.] The laity are bound by the first five and on fast days keep them all except the last.

1. Not to destroy life.
2. Not to take what is not given.
3. To abstain from unchastity.
4. Not to lie or deceive.
5. To abstain from intoxicants.
6. To eat temperately, and not after noon.
7. Not to behold dancing, singing or plays.
8. Not to wear garlands, perfumes or adornments.
9. Not to use high or luxurious beds.
10. Not to accept gold or silver.

Vin. Mah. 1, 56

90 All beings seek for happiness; so let your **compassion** extend itself to all. *Mahavamsa*

91 Ask not of race, but ask of **conduct,** from the stick is born the sacred fire. *S.N. 462*

92 Go then through every country, **convert** those not yet converted; throughout the world that lies burnt up with sorrow, teach everywhere; [instruct] those lacking right instruction. Go, therefore! each one travelling by himself, filled with compassion, go! rescue and receive. *F.S.H.T K. 1299–1300*

93 Except a grain of **corn** die, it abideth alone; but if it die it bringeth forth much fruit. *Japanese P.*

94 **Courtesy** is the most precious of jewels. Beauty without courtesy is like a garden without flowers. *Buddhacarita*

95 Not nakedness, not plaited hair, not dirt, not fasting or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome **craving.** *Dham. 141*

96 Only by the total destruction of **craving** can spiritual freedom be won. *Digha, Sigalovada Sutta 316*

97 With the aid of **craving** does one eliminate craving. *Angutt.*

98 Covetous **craving** is the greatest [source of] sorrow. Appearing as a friend in secret—'tis our enemy. *F.S.H.T.K. 1813*

99 Tanha [**craving**] is the hankering after pleasure, or existence, or success. It is the germ from which springs all human misery: birth, old age, and suffering. *Vin. Mah. 16, 20*

100 What boots your plaited hair, O fool! the garment of grass, what good? within there is no quittance of **craving,** then what advantage the outward denial of self? *Dham. 394*

101 Those who have a hundred **dear ones** have a hundred woes; those who have one dear one have one woe; those who hold nothing dear have no woe. *Udana, 8, 8*

102 **Death** comes to all. Do not cling in fondness or weakness to this life. There is no power in you to remain here. Be not attached to this world. Be not weak. Remember the Holy Trinity of the Buddha, the Law, and the Assembly. Bearing these words in heart, go forward. *Tibetan Book of the Dead*

103 Earnestness is the path that leads to escape from **death,** thoughtlessness is the path that leads to death. Those who are in earnest do not die; those who are thoughtless are as if dead already. *Dham. 21*

104 Subject to **decay** are compound things: strive with earnestness. *Digha Mah. Par. Sut 6*

105 Creatures follow the destiny of their **deeds.** *Iti-vuttaka 99*

106 Our good or evil **deeds** follow us continually like shadows. *F.S.H.T.K. 1629*

107 My **deeds** [karman] are my riches, my inheritance, the womb which bore me, the race to which I belong, my refuge. *Angutt.*

108 The chief priest is called "**desire**". *Japanese P.*

109 Empty your hearts of all **desires** and be at peace. *Japanese P.*

110 **Destiny** is the wheel of an enclosed chariot. [No windows, no view.] *Japanese P.*

111 The **devils** ahead are the same as those behind. *Japanese P.*

112 There is no happiness apart from **Dhamma** [righteousness] *Attanagalu-Vansa, ch. 2, Sec. 14*

113 The gift of the **Dhamma** [Law] exceeds all gifts, the sweetness of the Law exceeds all sweetness; the delight of the Law exceeds all delight; the extinction of thirst overcomes all grief *Dham. 354*

114 The Law or Religion [**Dhamma**]: little impiety, many good deeds, compassion, liberality, truthfulness and purity. *As. Ed*

115 He who seeth the **Dhamma,** seeth me, he who seeth me, seeth the Dhamma. *Samy. 22, 87*

116 May the **Dhamma** so become clear to you that you may speak. *Vin. Mah 5, 13, 9*

117 Go ye now, O monks, and wander, for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the **Dhamma** [doctrine] which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as in the letter There are beings whose eyes are scarcely covered with dust, but if the doctrine is not preached to them they cannot attain salvation. Proclaim to them a life of holiness. They will understand the doctrine and accept it. *Vin Mah. 1, 11, 1*

118 **If** anything is to be done, let a man **do** it, let him attack it vigorously! A careless pilgrim only scatters the dust of his passions more widely. *Dham 313*

119 **Do** unto others as they wish that you should do unto them. *Buddhist P.*

120 To guard the **doors** of body, speech, and mind, and to do no wrong in deed, word, and thought *S. of B.*

121 Such a one who does his **duty** is tolerant like the earth, like Indra's bolt; he is like a lake without mud, no new births are in store for him. *Dham. 95*

122 Where a man **dwells** alone, he is a Brahmin; where two dwell, they dwell as gods; where three dwell, it is a village; where there are more, it is a rabble. [The fewer, the safer.] *P. of S 299*

123 The **echo** answers the voice [i.e. The lot of life corresponds with the merit]. *Buddhist P.*

124 The sacred **eightfold path** or middle way—right views, right resolve, right speech, right action, right living, right effort, right attention, right meditation . . which leads to the extinction of suffering and Nirvana. *Buddha's First Sermon—4th Truth. Vin. Mah. 1, 6, 18*

125 No man is made an "**elder**" by his grey locks. Mere old age is called empty old age. He is called "elder" in whom dwell truth and righteousness, harmlessness and self-control and self-mastery, who is without taint and wise. *Dham. 260–1*

126 There is no **enemy** like sickness; no love is equal to self-love; no power equal to moral merit. *Burmese P.*

127 Whoso is offended by the inoffensive man and whoso blames an innocent man—his **evil** returns upon him as fine dust thrown against the wind. *Dham 125*

128 Let no man think lightly of **evil,** saying in his heart, it will not come nigh unto me. Even by falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it little by little. *Dham. 121*

129 Even an **evil-doer** sees happiness as long as his evil deed has not ripened, but when his evil deed has ripened, then does he see evil Even a good man sees evil days, as long as his good deed has not ripened, but when his good deed has ripened, then does he see happy days *Dham 119, 120 and 69*

130 In the three forms of **existence** there is nowhere rest. *Buddhist P*

131 There is no **eye** like the understanding, no blindness like ignorance, no enemy like sickness, nothing so dreaded as death *Buddhist P.*

132 **Faith** is in this world the best property for a man, Dhamma, well-observed conveys happiness; truth indeed is the sweetest of things; and that life they call the best which is lived with understanding. *S.N. 181*

133 A gift of **faith** is not to be made of no avail. *Vin. Mah 8, 22, 1*

134 **Faith** without knowledge leads to the conceit of ignorance; and knowledge without faith begets a stony heart. Therefore only as these two are well blended do they become the basis of good deeds *Nirvana Scripture Reischauer's "Studies in Japanese Buddhism"*

135 Every **family** has a Goddess of Mercy, every place has Amita Buddha *Chinese P.*

136 To see another's **fault** is easy, to see one's own is hard Men winnow the faults of others like chaff, their own they hide as a crafty gambler hides a losing throw. *Dham 252*

137 To **feed** crowds by the hundred is not to be compared to the act of feeding one really good man, to feed good men by the thousand is not to be compared to the act of feeding one lay-disciple. *S. of B.*

138 The **fields** are damaged by weeds; mankind is damaged by passion [hatred, vanity, wishes]: therefore a gift bestowed on those who are free from passion, [hatred, vanity, wishes] brings great reward. *Dham 356, 359*

139 By the friction of two sticks, one against the other, **fire** is produced, and by the fire engendered by them both are consumed. So, by the intelligence born of them . . . the immobile and the moving, and the observer are in the same way consumed. *The Questions of Kasyapa*

140 Shall the baited **fish** still covet the hook, or the captive bird be enamoured of the net? . . . Shall we quench a fire by heaping on it fuel? *F.S H.T.K. 874*

141 As some bright **flower** fragrant as it is fair, so are fair words whose fruit is seen in action. *Dham. 52*

142 The **flower** goes back to its root. [Referring to reincarnation] *Buddhist P.*

143 Conquer your **foe** by force, you increase his enmity, conquer by love, and you will reap no after-sorrow. *F S H T K. 2241*

144 As long as the sin bears no fruit, the **fool,** he thinks it honey: but when the sin ripens, then, indeed, he goes down into sorrow. *Dham. 69*

145 Though for a lifetime the **fool** keeps company with the wise, yet does he not learn righteousness, as spoon gets no taste of soup. If but for a moment the thoughtful keep company with the wise, straightway he learns righteousness, as tongue tastes soup *Dham 64–5*

146 It is better to live alone, there is no companionship with a **fool;** let a man walk alone, let him commit no sin, with few wishes like an elephant in the forest. *Dham. 330*

147 The **fool** who knows his folly is so far wise: but the fool who reckons himself wise is called a fool indeed. *Dham. 63*

148 **Fools** follow after vanity, men of evil wisdom. The wise man keeps earnestness as his best jewel. *Dham. 26*

149 **Forbearance** was our Buddha wont to teach. *Digha Mah. Par. Sut. ch. 6*

150 **Forget** your body, forget your home. *Instruction to Buddhist Monks*

151 There are **four things** in this world that are transient; namely, stability which is really instability, fortune which ends in poverty, meeting which ends in separation, and health which ends in death. *Beal's Dham sec 1, v 4*

152 Enlightened **friendship** is of three sorts: that which removes things unprofitable, promotes that which is real gain, and stands by a friend in adversity. *F S H T K. 287–8*

153 The **gem** of the sky is the sun; the gem of the house is the child, in the assembly shines the brow of the wise man *S of B*

154 There are four kinds of charitable offerings: where the **gifts** are large, and the merit small, where the gifts are small, and the merit large; where the gifts are large, and the merit large, and where the gifts are small, and the merit also small *Beal's Dham sec 16, v. 2*

155 Save thyself by **giving**; what's given is well saved. *Angutt 3, 6, 52*

156 Practise then the art of "**giving up**" all search, for "giving up" desire is the joy of perfect rest [Nirvana] Know then! that age, disease, and death, these are the great sorrows of the world. *F S.H.T K. 1442*

157 The **Goddess of Mercy** has a thousand hands—and needs them all *Japanese P.*

158 The **Goddess of Mercy** will guard you on moonless nights *Japanese P*

159 What **goes out** of you comes back to you *Japanese P.*

160 The **good,** like snowy mountains shine from afar, the bad, like arrows shot by night, are not seen. *Dham. 304*

161 Let no man think lightly of **good,** saying in his heart, it will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather it little by little. *Dham 22*

162 Good it is to do the **good deed** which brings no remorse. *Dham. 314*

163 More excellent than the scent of sandal and incense, of lily and jasmine, is the fragrance of **good deeds.** A slight thing is this scent of incense and sandal-wood, but the scent of the holy pervades the highest heaven. *Dham. 55–6*

164 At the end of life the soul goes forth alone, then only our **good deeds** befriend us. *F.S H.T.K. 1560*

165 **Good people** walk on whatever befall *Dham. 83*

166 As a fortress **guarded** within and without, so guard thyself Leave no loophole for attack *Dham 315*

167 Let us live **happily**, then, not hating those who hate us! Let us live free from hatred among men who hate! Let us live happily, then, free from ailments among the ailing! Let us dwell free from afflictions among men who are sick at heart! Let us live happily, then, free from care among the busy! Let us dwell free from yearning among men who are anxious! Let us live happily, then, though we call nothing our own! We shall become like the bright gods, who feed on happiness! *Dham 197–200*

168 Great **happiness** comes from heaven, small joys from men *Mongolian P*

169 Whatever **happiness** is in the world has arisen from a wish for the welfare of others; whatever misery there is has arisen from indulging selfishness *Buddhist P*

170 He who, seeking his own **happiness,** punishes or kills beings who also long for happiness, will not find happiness after death. *Dham 131*

171 Never does **hatred** cease by hating, hatred ceases by love. *Dham 5*

172 Teach your **heart** do not let your heart be your teacher. *Japanese P.*

173 That which is most needed is a loving **heart!** Regard your people as we do an only son *F S H T K 1632*

174 The **heart** that thinks there is a to-morrow is as transient as the cherry-blossom, for is there not the midnight wind? *Shinran Shonin*

175 If you dye your clothes [as a priest] dye your **heart** the same colour. *Japanese P.*

176 A pass to enter **heaven** is bought with prayer. *Japanese P.*

177 All in **hell** are not devils. *Japanese P.*

178 In the outer court of heaven even may **hell** be seen. *Japanese P.*

179 There are one hundred and thirty-six **hells.** [Small chance of escape for any one.] *Japanese P.*

180 Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the first step in **holiness.** *Dham. 178*

181 To be **hospitable** and courteous, this is to be glad, and to make an end of sorrow. *Dham. 376*

182 Encumbered is this **household life,** a place of dust, going forth is in the open air. *S N. 406*

183 Laziness is the ruin of homes, idleness is the ruin of beauty, negligence is the ruin of the watcher. Unchastity is a stain on a woman, miserliness is a stain on the donor, to do evil is a stain in this and other worlds. But greater than all these stains, **ignorance** is the worst of all. *Dham. 241–3*

184 The doors of **immortality** are open; he who hath ears, let him hear the word and believe. *Vin. Mah. 1, 5, 12*

185 What **increases** must decrease *Buddhist P.*

186 He that loveth **iniquity,** beckoneth to misfortune. *Jitsu-Go-Kiyo*

187 It is the **iron's** own rust that destroys it: it is the sinner's own acts that bring him to hell. *Dham. 240*

188. **Judge** not thy neighbour. *Siamese Buddhist Maxim*

189 Without the **Lama** in front, God is not approachable. *Tibetan P.*

190 Be ye **lamps** unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp, hold fast as a refuge to the truth. Look not for refuge to anyone besides yourselves. *Digha Mah. Par. Sut., ch. 2, 33*

191 How is there **laughter** ? How is there joy ? While the fire of passion, and hatred and ignorance is always burning, ye, surrounded by darkness, why seek ye not a light ? *Dham. 146*

192 The **law** lives in the priest. *Japanese P.*

193 **Liberality,** courtesy, kindliness and unselfishness—these are to the world what the linchpin is to the rolling chariot. *Digha, Sigalovada-Sutta*

194 Even a shadow, or a water-wave springs from the result of a former **life.** [i.e. The lot of life corresponds with the merit—referring to reincarnation.] *Japanese P.*

195 Let him not destroy, or cause to be destroyed, any **life** at all, or sanction the acts of those who do so Let him refrain from even hurting any creature, both those that are strong and those that tremble in the world *S.N. 393*

196 What is **life** but the flower or the fruit which falls, when ripe, but yet which ever fears the untimely frost ? *Beal's Dham. sec. 37, 1*

197 The **life** of man is like morning frost on the roof, and like a candle flame in the wind. *Buddhist P.*

198 So let your **light** shine before the world, that you, having embraced the religious life according to so well taught a doctrine and a discipline are seen to be forbearing and mild. *Vin. Mah. 10, 2, 20 and 5, 4, 2*

199 **Living** and dead are [two aspects of] the same thing. *Japanese P.*

200 Whosoever in this world harms **living beings,** whether once or twice born, and in whom there is no compassion for living beings, let one know him as an outcast. *S.N. 116*

201 Because he has pity on every **living creature,** therefore is a man called " holy ". *Dham. 270*

202 A **log** pays better salvage than some men. *Jataka 73*

203 Let no man ever look for what is pleasant, or what is unpleasant. Not to see what is pleasant is pain, and it is pain to see what is unpleasant. Let no man **love** anything; loss of the beloved is evil. Those who love nothing and hate nothing have no fetters. *Dham. 210–11*

204 Full of **love** for all things in the world, practising virtue, in order to benefit others, this man alone is happy. *Beal's Dham. sec. 39*

205 One act of pure **love** in saving life is greater than spending the whole of one's time in religious offerings to the gods, sacrificing elephants and horses. *Beal's Dham. sec. 7, 2*

206 So long as the **love** of man towards women, even the smallest, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother. *Dham. 284*

207 Those who have lost their foothold fall . . . I have won up the steep slope: loving what is **lovely** I have easily attained *P. of S 62*

208 What goes before becomes **master.** *Japanese P.*

209 When the fruit is ripe it will fall of itself, so when **merit** is ripe, it will of itself exhibit itself [produce salvation] *Beal's Dham. sec. 20, 2*

210 They will escape the fetters of death who control that far-wandering, solitary, incorporeal cave-dweller, the **mind.** *Dham. 37*

211 Badly does an enemy treat his enemy, a foeman his foe; worse is the havoc wrought by a misdirected **mind.** *Dham 42*

212 Not mother and father, not kith and kin can so benefit a man as a **mind** attentive to the right. *Dham. 43*

213 There is no fear in him, the vigilant one whose **mind** is not befouled with lust nor embittered with rage, who cares nought for merit or demerit. *Dham. 39*

214 Good it is to tame the **mind,** so difficult to control, fickle and capricious. Blessed is the tamed mind. *Dham. 35*

215 **Money** will not serve as an entrance gift to the other world. *Japanese P.*

216 If one man becomes a **monk** nine families are saved. *Japanese P.*

217 For one son who becomes a **monk** seven generations of ancestors become Buddhas. *Japanese P.*

218 A **monk** who wanders is worshipped [observance of religious rites is venerable in itself]. *Sanskrit P.*

219 The **morning glory** blooms but an hour, and yet it differs not at heart from the giant pine that lives for a thousand years. *Matsunaga Teitoku*

220 As a **mother,** even at the risk of her own life, protects her son, her only son: so let him that has recognized the truth, cultivate good will without measure among all beings. *S.N. 148*

221 Whosoever being rich does not support **mother** or father when old and past their youth, let one know him as an outcast. *S.N. 123*

222 Long is the **night** to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true law. *Dham. 60*

223 Home have I left, for I have left my world! Child have I left, and all my cherished herds! Lust have I left, and ill-will, too, is gone, and ignorance have I put far from me; craving and root of craving overpowered, cool am I now, knowing the peace of **Nirvana.** *P. of S 18*

224 Life, death and then **Nirvana.** *Japanese P.*

225 Having cut off passion and hatred, thou wilt go to **Nirvana.** *Dham. 369*

226 One is the road that leads to wealth, another the road that leads to **Nirvana.** *Dham. 75*

227 Some are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain **Nirvana.** *Dham. 126*

228 Faith is the seed I sow, and good works are the rain that fertilizes it; wisdom and modesty are the parts of the plough, and my mind is the guiding rein . . . diligence is my draught ox. . . . The harvest that it yields is the ambrosia fruit of **Nirvana,** and by this ploughing all sorrow ends. *S.N. 76*

229 All earthly glory, and heavenly joy, and the gain of **Nirvana,** can be procured by this treasure, [charity, piety, and self-control]. *Nidhikanda Sutta 13*

230 Hunger is the greatest ill: existence is the greatest sorrow Sure knowledge of this is **Nirvana,** highest bliss. *Dham. 203*

231 Health is the greatest boon, content is the greatest wealth, a loyal friend is the truest kinsman; **Nirvana** is the supreme bliss. *Dham. 204*

232 And as where heat is, there is also cold, so where the three-fold fire [of lust, hatred and ignorance] is, there **Nirvana** must be sought. *Buddhavansa*

233 If thou keepest thyself as silent as a broken gong, thou hast attained **Nirvana;** no angry clamour is found in thee. *Dham. 134*

234 Just as the river Ganges flows to the east, slopes to the east, inclines to the east, even so a monk who practises the five powers and cultivates them flows to **Nirvana,** slopes to Nirvana, tends to Nirvana. *Samy. 5, 249*

235 Just as all rivers lose themselves in the great ocean and all the waters of the air pour into it, yet the great ocean thereby knows neither increase nor diminution, so when many Arahants become extinguished in the pure realm of **Nirvana,** the Nirvana realm knows neither increase nor diminution. There water, earth, fire, air, are not. There no candle gives light, no sun beams, no moon shines, no darkness is. And when the enlightened has attained in stillness to insight, then is he free from form and formless, from pleasure and from pain. *Udana, 5, 5, and 1, 10*

236 The religious life is lived as plunged in **Nirvana,** with Nirvana as its aim, and Nirvana as its end. *Samy. 217*

237 He who has banished [every] resting-place of the mind, he for whom there is no grasping, he who covets nothing either in this world or the other, Tathagata (i e. Buddha) deserves the **oblation.** *S N. 470*

238 He who does not measure himself by himself, who is composed, upright, firm, without desire, free from harshness, free from doubt, Tathagata deserves the **oblation.** *S.N. 477*

239 Those indeed who wander about in the world without clinging to anything and without possessing anything, perfect, self-restrained, on such in due time people should bestow **oblations.** *S.N. 490*

240 Just as the **ocean** has only one taste, the taste of salt, just so has this doctrine and discipline only one flavour, the flavour of deliverance. *Vin Cull. 239*

241 The **odour** of flowers travels not against the wind, nor that of sandal, nor the fragrant powder of frankincense or jasmine; but the sweet odour of good men travels with the wind and against it *Dham. 54*

242 But he who lives a hundred years, vicious and unrestrained, a life of **one day** is better if a man is virtuous and reflecting. And he who lives a hundred years, ignorant and unrestrained, a life of one day is better if a man is wise and reflecting. And he who lives a hundred years, idle and weak, a life of one day is better if a man has attained firm strength. And he who lives a hundred years, not seeing beginning and end, a life of one day is better if a man sees beginning and end. And he who lives a hundred years, not seeing the immortal place, a life of one day is better if a man sees the immortal place. And he who lives a hundred years, not seeing the highest law, a life of one day is better if a man sees the highest law. *Dham. 110–15*

243 By **oneself** the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another. *Dham. 165*

244 Hurt not **others** with that which pains yourself. *Udanavarga 5, 18*

245 Let a man **overcome** anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth. *Dham. 223*

246 The **pagoda** is built and the village ruined. [The inheritance of everyone in the village may be seriously reduced in the building and adorning of a pagoda.] *Burmese P.*

247 There is no fire like **passion;** there is no losing throw like hatred,

there is no pain like this body; there is no happiness higher than rest. *Dham. 202*

248 There is no fire like **passion,** there is no shark like hatred, there is no snare like folly, there is no torrent like greed *Dham. 251*

249 He whose **passions** have been destroyed, who is free from pride, who has overcome all the path of passion, is subdued, perfectly happy, and of a firm mind, such a one will wander rightly in the world [The right path for a monk.] *S.N. 369*

250 The awakened call **patience** the highest penance, long-suffering the highest Nirvana. *Dham. 184*

251 There is no meditation apart from wisdom. There is no wisdom apart from meditation Those in whom wisdom and meditation meet are not far from **peace.** *Dham. 372*

252 Six **perfections** of a Bodhisattva:
1. Charity or benevolence. *Dana*
2. Virtue or moral goodness. *Sila*
3 Patience or forbearance. *Kshanti*
4. Fortitude. *Virya*
5. Meditation. *Dhyana*
6 Knowledge. *Prajna*

253 An old **pine tree** preaches wisdom, and a wild bird is crying out truth. *Buddhist Poem*

254 From **pleasure** comes grief, from pleasure comes fear; he who is free from pleasure knows neither grief nor fear; from affection comes grief, from affection comes fear; he who is free from affection knows neither grief nor fear. From lust comes grief, from lust comes fear; he who is free from lust knows neither grief nor fear. From love comes grief, from love comes fear; he who is free from love knows neither grief nor fear. From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear. *Dham. 212–16*

255 Take a **ploughman** from the plough, and wash off his dirt, and he is fit to rule a kingdom. *Indian P.*

256 Repeat your **prayers** till night comes on. *Japanese P.*

257 The ten thousand **precepts** revert to one. *Buddhist P.*

258 I would be a **protector** of the unprotected, a guide of wayfarers, a ship, a dyke, and a bridge for them who seek the further shore: a lamp for them who need a lamp, a bed for them who need a bed, a slave for them who need a slave *Santi-deva's Bodhicharyavatara, "The Path of Light"*

259 Neither the flesh of fish, nor fasting, nor nakedness, nor tonsure, nor matted hair, nor dirt, nor rough skins, nor the worshipping of the fire, nor the many immoral penances in the world, nor hymns, nor oblations, nor sacrifice, nor observance of the seasons, **purify** a mortal who has not conquered his doubt. *S N. 248*

260 I take **refuge** in the Buddha I take refuge in the Dhamma. I take my refuge in the Sangha. [Dhamma means the teaching of the Buddha; Sangha, the Order which he founded.] [The formula for joining the Order—a threefold declaration] *Vin Mah. 1, 54, 3*

261 Wherein does **religion** consist? It consists in doing as little harm as possible, in doing good in abundance, in the practise of love, of compassion, of truthfulness and purity, in all the walks of life. *As Ed.*

262 Patience is the sprouting of **religion,** firmness its root, good conduct is the flower, the enlightened heart the boughs and branches. Wisdom supreme the entire tree, the "transcendent Law" the fruit, its shade protects all living things. *F S.H T K. 1100–01*

263 Never think or say that your own **religion** [Dhamma] is the best. Never denounce the religion of others *As. Ed.*

264 The acts and the practice of **religion** [Dhamma], to wit, sympathy, charity, truthfulness, purity, gentleness, kindness *As Ed.*

265 Not by his shaven crown is one made a "Religious" . . . He who puts off entirely great sins and small faults —by such true religion is a man called **religious.** *Dham. 264–5*

266 **Restraint** in the eye is good, good is restraint in the ear, in the nose restraint is good, good is restraint in

the tongue. In the body restraint is good, good is restraint in speech, in thought restraint is good, good is restraint in all things. *Dham. 360–1*

267 Without covetousness, without deceit, without craving, without detraction, having got rid of passion and folly, being free from desire in all the world, let one wander alone like a **rhinoceros** . . . Having left son and wife, father and mother, wealth and corn and relatives, the different objects of desire, let one wander alone like a rhinoceros . . . Wishing for the destruction of desire, being careful, no fool, learned, strenuous, considerate, restrained, energetic, let one wander alone like a rhinoceros . . . Like a lion not trembling at noises, like the wind not caught in a net, like the lotus not stained by water, let one wander alone like a rhinoceros. *S N 55, 59, 69, 70*

268 Hard it is for a **rich man** to know the way, easy for a poor one. *S. of B.*

269 Whilst he who lives far off from where I am, and yet walks **righteously,** is ever near me ! A man may dwell beside me, and yet, being disobedient, be far away from me *F S H.T.K. 1980*

270 **Righteousness** is near at hand. *Japanese P.*

271 A man is not a muni [**sage**] because he observes silence, if he is foolish and ignorant, but the wise who, taking the balance, chooses the good and avoids evil, he is a muni. *Dham. 268–9*

272 Wander through the land converting those that are still unconverted, acting as teachers to this pain-riven world, and wheresoever the darkness of ignorance reigns there kindle the light. Thus go ye forth, filled with compassion, bringing **salvation** to all. *F.S.H.T.K. 1299–1300*

273 Often do men in terror seek **sanctuary** in mountains or jungles, by sacred groves or trees; in them is no safe sanctuary . . . but he who goes for sanctuary to the Buddha, the Dhamma, and the Sangha looks in his wisdom for the four noble truths: sorrow, the arising of sorrow, the cessation of sorrow, and the noble eightfold path which leads to their cessation. *Dham. 188–91 and 127*

274 Do not decry other **sects,** do not depreciate others, but rather honour whatever in them is worthy of honour. *As. Ed.*

275 Let a man make himself what he preaches to others, the well-subdued may subdue others; one's **self,** indeed is hard to tame. *Dham. 159*

276 **Self** is an error, an illusion, a dream. Open your eyes and awake. See things as they are and you will be comforted. He who is awake will no longer be afraid of night-mares. He who has recognized the nature of the rope that seemed to be a serpent ceases to tremble. He who has found there is no " I " will let go all the lusts and desires of egotism. *F.S.H.T.K. 1379*

277 If one were to conquer a thousand thousand in battle he who conquers **self** is the greatest warrior. *Dham. 103*

278 For **self** is the lord of self, self is the refuge of self; therefore curb thyself as the merchant curbs a good horse. *Dham. 380*

279 Cut out the love of **self,** like an autumn lotus, with thy hand ! Cherish the road of peace. Nirvana has been shown by Buddha. *Dham. 285*

280 Be thou jealous of thine own **self** when thou seest that it is at ease and thy fellow in distress, that it is in high estate and he is brought low, that it is at rest and he is at labour. Make thine own self lose its pleasure and bear the sorrow of thy fellows. *Santideva's Bodhicharyavatara, " The Path of Light "*

281 'Tis **self** whereby we suffer *S. of B*

282 Bore wood in wood, there must be fire, the wind blows of its own free self in space; dig deep and you will come to water; this is the rule of **self-causation.** *F.S.H.T.K. 1214*

283 People grieve from **selfishness;** perpetual care kills them *S.N. 805*

284 To make an end of **self-seeking,** that is blessedness *Udanavarga ch. 30, 26*

285 **Shaving** the head is not shaving the heart. [As Buddhist monks do.] *Japanese P.*

286 Not in the sky, not in mid-ocean, nor in mountain cave can one find sanctuary from his **sin.** *Dham. 127*

287 That which is **sin** is also wisdom, the realm of becoming is also Nirvana. *Buddhist (Mahayana) Aphorism*

288 Not the perversities of others, not their **sins** of commission or omission, but his own misdeeds and negligences should a sage take notice of. *Dham. 50*

289 Not for **sleep** is the star-spangled night, but for work to him who is wise. *P. of S 192*

290 He who has **sons** has delight in sons,—he who has cows has delight likewise in cows, for substance is the delight of man, but he who has no substance has no delight. *S.N 32*

291 It is just **sorrow** and the ceasing of sorrow that I proclaim. *Samy 22, 86*

292 It is nature's rule, that as we **sow,** we shall reap, she recognizes no good intentions, and pardons no errors *Ta-chwang-Yan-King-Lun Sermon 57*

293 **Speech** must be bold as a lion, gentle and soft as a hare, impressive as a serpent, pointed as an arrow, and evenly balanced as a waist held by its middle. *Buddhist P.*

294 There is no **suffering** for him who has finished his journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters. *Dham. 90*

295 Old age is **suffering,** illness is suffering, death is suffering, being in contact with that which one dislikes is suffering, being separated from that which one likes is suffering, failure to realize one's desire is suffering. *Buddha's First Sermon—1st Truth. Vin. Mah. 1, 6, 19*

296 This is the noble truth of the origin of **suffering;** it is the thirst for being which leads from birth to birth, together with lust and desire, which finds gratification here and there: the thirst for pleasure, the thirst for being, the thirst for power. *Buddha's First Sermon—2nd Truth. Vin. Mah. 1, 6, 20*

297 This is the noble truth of the extinction of **suffering;** the extinction of this thirst by complete annihilation of desire, letting it go, expelling it, separating oneself from it, giving it no room. *Buddha's First Sermon—3rd Truth. Vin. Mah. 1, 6, 21*

298 An honourable **temple** may be known from its gate. *Japanese P.*

299 Even the rats of the **temple** wear vestments. *Japanese P.*

300 All that we are is the result of what we have **thought;** it is founded on our thoughts; it is made up of our thoughts If a man speaks or acts with an evil thought pain follows him as the wheel follows the foot of the ox that draws the carriage, [but] if a man speaks or acts with a pure thought happiness follows him like a shadow that never leaves him. *Dham. 1–2*

301 Be not thoughtless, watch your **thoughts.** Draw yourself out of the evil way, like an elephant sunk in mud. *Dham. 327*

302 Rouse **thyself** by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily. *Dham. 379*

303 Beware of the anger of the **tongue,** and control thy tongue! Leave the sins of the tongue, and practise virtue with thy tongue! *Dham. 232*

304 Whatever is **transient** is full of sorrow. *Samy. 2*

305 The [real] **treasure** is that laid up . . . through charity and piety, temperance and self-control . . the treasure thus hid is secure, and passes not away. Though he leave the fleeting riches of the world, thus a man carries with him a treasure that no wrong of others, and no thief can steal. *Nidhikanda-Sutta*

306 Words of **truth** are well hidden *Japanese P*

307 They who imagine **truth** in untruth, and see untruth in truth, never arrive at truth, but follow vain desires They who know truth in truth and untruth in untruth, arrive at truth, and follow true desires. *Dham. 11–12*

308 Let him speak the **truth;** let him not yield to anger: let him give when asked, even from the little he has! By these three things he will enter the presence of the gods. *Dham. 224*

309 There is, O monks, an **unborn,** unoriginated, uncreated, unformed.

Were there not, this unborn, unoriginated, uncreated, unformed, there would be no escape, from the world of the born, originated, created, formed *Udana, 8, 3*

310 **Victory** breeds hatred, for the conquered is ill at ease. The tranquil live well at ease, careless of victory and defeat. *Dham. 201*

311 Not even a god not Mara nor Brahma, could change into defeat the **victory** of a man over himself. *Dham. 105*

312 Yesterday his head was shaved—to-day he treads the path of **virtue.** *Japanese P.*

313 If ye, O monks, **wait** not one upon the other, who is there who will wait upon you? Whosoever would wait upon me he should wait upon the sick. *Vin Mah. 8, 26, 3*

314 Understand this from the **waters** in chasms and cracks; noisy go the small waters, silent goes the vast ocean. What is deficient that makes a noise, what is full that is calm, the fool is like a half filled water-pot, the wise is like a full pool. *S.N. 720–21*

315 The **way** is born of the heart; if the heart is upright, the way will be open. *Butsuhatsu-Hannehankyo Reischauer's "Studies in Japanese Buddhism"*

316 If you go on this **way,** you will make an end of pain! The way was preached by me, when I had understood the removal of the thorns. *Dham 275*

317 The best of **ways** is the Eightfold; the best of truths the Four Words; the best of virtues passionless; the best of men he who has eyes to see. *Dham. 273*

318 Faith is **wealth!** Obedience is wealth! Modesty also is wealth! Hearing is wealth, and so is Charity! Wisdom is sevenfold riches. *Beal's Dham. sec. 4, v. 2*

319 I consider the **welfare** of all people as something for which I must work. *As. Ed.*

320 **Wisdom** is as sandals on the feet to him who walks *Beal's Dham. sec. 4, v. 2*

321 A man is not **wise** by much speaking, the comforting, the kindly, the unafraid—such an one is called wise. *Dham 258*

322 As some massive rock stands unmoved by the storm-wind, so the **wise** stand unmoved by praise or blame. *Dham. 81*

323 Earnest among the thoughtless, awake among the sleepers, the **wise man** advances like a racer leaving behind the hack. *Dham. 29*

324 Well-makers lead the water; fletchers bend the arrow; carpenters bend a log of wood; **wise people** fashion themselves. *Dham. 80 and 145*

325 Better than a thousand empty **words** is one pregnant word, which brings the hearer peace. Better than a thousand idle songs is a single song, which brings the hearer peace Better it is to chant one verse of the Law, that brings the hearer peace, than to chant a hundred empty songs. *Dham. 100–102*

326 No **working,** no eating. *Motto of the Zen Buddhist Monasteries*

327 Stars, darkness, a lamp, a phantom, dew, a bubble, a dream, a flash of lightning and a cloud, thus should we look upon the **world.** *Vajracchedika Sutra*

328 The giving hand, the kindly speech, the life of service, impartiality to one as to another:—these be the things that make the **world.** *Digha, Sigalovada Sutta 3, 193*

329 Look upon the **world** as a bubble, look upon it as a mirage; the king of death does not see him who thus looks down upon the world. *Dham. 170*

330 This **world** is but an inn *Japanese P.*

331 Whether the **world** is eternal or not, whether it is limited or infinite, what is certain is that birth, old age, death and suffering exist. *Samy.*

332 The **world** is only a halting place. *Buddhist P.*

333 He who has no **wound** on his hand, may touch poison. There is no evil for one who does not commit evil. *Dham. 124*

CHRISTIANITY

God hath made of one blood all nations of men.
Bible, Acts 17, 26.

If because of meat thy brother is grieved, thou walkest no longer in love. If meat makes my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.
Bible, 1 Cor. 8, 13.

The measure of our sacrifice is the measure of our love.
English Proverb.

INTRODUCTION TO CHRISTIANITY

by the REV. L. E. ELLIOTT-BINNS, D.D., F.R.HIST.S.

(I) ORIGINS

CHRISTIANITY may be regarded under several different aspects. It may be considered, for example, as a system of doctrine and teaching. It may be considered as an organization of world-wide scope. In essence, however, it is neither of these, but a life; a supernatural life which works not only in individuals, but in the Body of Christ, which is His Church.

The name Christian itself was first given, so tradition tells us (Acts xi. 26), to the followers of Jesus Christ at the famous city of Antioch in Syria. It is derived from *Christos* (Christ) the Greek word for the Hebrew Messiah, or anointed one. The title itself gives important information as to the origins of the religion, for it discloses its connexion with Judaism, and also its dependence on the Founder. Both these circumstances are of the utmost importance. The former serves to remind us that if Christianity began a new epoch it was also the crown and fulfilment of what had gone before, the daughter and, in some sense, the supplanter of Judaism. The latter draws attention to the fact that Christianity is, as Bishop Gore once said, "faith in a certain person, Jesus Christ, and by faith in Him is meant such unreserved self-committal as is only possible because faith in Jesus is understood to be faith in God, and union with Jesus union with God." It will thus be seen that Christianity is above all else a historical religion. That is, it depends absolutely upon the truth of certain alleged events; if they are not true then Christianity "is a name and nothing more, a sentiment, an aspiration, the expression and not the satisfaction of human need." (Westcott.)

(II) THE FOUNDER

Christianity arose in very humble surroundings for Jesus lived His life in an obscure corner of the great Roman Empire and never attracted the attention of the world. Christian tradition relates that He was born of a virgin in a small village named Bethlehem not far from Jerusalem the Holy City of the Jewish people. His birth occurred towards the close of the reign of Augustus, the first of the Roman Emperors. The home in which Jesus was brought up lay to the north, at Nazareth in Galilee of the Gentiles. In this retired place He was content to pass the first thirty years or so of His life, for it was not until He had been baptized by John the Baptist that He Himself came forth as a religious teacher and leader. His methods were quiet and unemotional for the most part. He went about doing good and healing the sick, and when He found that the crowds were unwilling to give Him a favourable hearing He withdrew from them in order to train a small band of followers whom He picked out from the larger body; they are known as "the Twelve". The duration of His ministry was but brief; it may, indeed, have lasted only about a year; but more probably it extended to

rather more than two years, from the winter of A.D. 26 to the spring of A.D. 29 when He was " crucified under Pontius Pilate ".

In some quarters it has been asserted that Jesus was a myth and had no real existence. This assertion has never received the support of any leading scholar; but it is sufficiently current to make it worth while to quote the opinion of one whose name is at times adduced in its favour, the late Sir James Frazer, the famous anthropologist. (Frazer was not, it need scarcely be said, himself a Christian.)

> The doubts which have been cast on the historic reality of Jesus [he wrote] are in my judgement unworthy of serious attention. Quite apart from the positive evidence of history and tradition, the origin of a great religious and moral reform is inexplicable without the personal existence of the great reformer. To dissolve the founder of Christianity into a myth . . . is hardly less absurd than it would be to do the same for Mohammed, Luther, and Calvin. Such dissolving views are for the most part the dreams of students who know the world chiefly through its pale reflection in books (*The Golden Bough*, Part VI, " The Scapegoat ", p. 412).

Jesus began His ministry by taking up the message of John the Baptist, the call to repentance—that is to a change of outlook (for such is the meaning of the Greek word used in the Gospels). This change of outlook was a matter of urgency, for the " Kingdom of God " was at hand. Much of the teaching of Jesus was similar to ideas already in circulation among the people of His time; much of it, as one would naturally expect, was based on the Jewish Scriptures of the Old Testament. It has, in fact, been claimed that parallels can be found for almost all His utterances. This may, in part at least, be admitted; but such ideas when presented by Him gained a novel force and appeal and the prevailing impression which He made upon His hearers was of one who spoke with authority. He certainly claimed the right to set aside the teaching of the Old Testament (Matt. v. 21 f., 27 f., etc.), though at the same time He was careful to insist that His message was really a fulfilment or expansion of what had gone before. Under the old Dispensation men were being trained for something higher and more perfect (Mark x. 5 ff.). In the Divine providence a stage of preparation was now issuing in a stage of completion.

In His teaching Jesus laid great emphasis on the Fatherhood of God, an idea which is, of course, found in the Old Testament, and, indeed, in pagan religions. But He gave it a new and fuller meaning, and in the parable of the Prodigal Son (Luke xv.) set out the boundless love of God towards all His children, even the thankless and evil. The idea of God as Father was balanced by the thought of Him as King; and the phrase " the Kingdom of God " was ever on the lips of Jesus, especially in the series of parables which formed the backbone of His teaching as it has come down to us. The word rendered " kingdom ", it should be remembered, may equally well be translated " rule " or " sovereignty "; and it is this latter conception which probably best expresses its meaning. It is " the world of invisible laws by which God is ruling and blessing His creatures " (Hort). In this sense it can be regarded as both present and future, both inward and outward. The members of the Kingdom are those who, by a definite breaking with a sinful

past, enter into its privileges and obligations, and receive the assurance of the Divine forgiveness. The outward sign of entry was baptism. Those who become members of the Kingdom must behave in such a way as to show the sincerity of their profession; above all, their every thought and act is to be guided by love to God and love to their neighbour. It is worthy of note that the term Kingdom of God is hardly used in the Gospel of St. John, which is regarded by scholars as having been written at a later date than the first three, commonly spoken of as the Synoptic. It occurs only in John iii. 3 and 5 where baptism as the condition of entry is specified. In the other writings of the New Testament the phrase is found only in Rev. xii. 10 and in a few places in St. Paul's Epistles. It may well be that as the Gospel began to be preached among Gentiles the proclamation of a Kingdom might cause serious misunderstanding and arouse the suspicions of the Government. It is perhaps to guard against any such misconception that St. John records the saying of Jesus that His kingdom was not of this world (xviii. 36). Signs are not lacking that some at least of the early Christians regarded the movement as revolutionary and that disorderly and even anarchical elements were drawn into it (cf. Acts xvii. 7; 1 Thes. ii. 12, iv. 10 f., v. 14; 1 Cor. vi. 12, x. 23 f.). Sir William Ramsay has even suggested that the Church in its early days might have been described as " a political party advocating certain ideas which . . . would have resulted necessarily in social and political reform " and that it " proved unfaithful to its trust . . . and failed to carry out the reform, or rather revolution, which would have naturally resulted from them " (*The Church in the Roman Empire*, p. 10). As proclaimed by Jesus, however, the conception of the Kingdom seems not to have had any political content; it was an ethical idea, the doing of the will of God.

(III) The Apostolic Age

In the Christian Church the actual teaching of Jesus was always subordinate to teaching *about* Him. In other words, after His Death, Resurrection and Ascension, what was regarded as most important was not the message He came to deliver, but the work He came to do; the offering up of a life of perfect obedience ending with His death on Calvary. This " single consistent life-long, cross-completed act ", as Du Bose has called it, was held to be His supreme achievement; for it brought into the world the notion of triumph through suffering and submission; a thought that would prove a stumbling-block, and even an occasion for derision, to Jews and Greeks alike. Furthermore it was believed that by His sacrifice of Himself salvation had been made possible for all mankind; for though it was left to later generations to work out theories of the Atonement, the first disciples accepted the fact itself. The conception was a novel one, since the Jews, it would seem, had not thought of a suffering Messiah, and the well-known passage in Isaiah li., which seems to fit so nearly the culmination of the life of Jesus, had never been regarded as Messianic. Death by crucifixion, moreover, involved the victim in a curse; a great difficulty to the mind of Saul the Pharisee, until he saw that the curse had been borne for others (Gal. iii. 13).

Jesus, in His own teaching, had been very reticent about His claim to be

the Messiah. The only passage in which He appears to apply the term to Himself (John xvii. 3) may well be a comment of the evangelist. His reticence was doubtless due to the necessity of first purifying the whole conception of the office; for though there were undoubtedly a few devout souls who waited for the consolation of Israel (Luke ii. 25 ff.) the majority of the Jews held very crude ideas of the work of the Christ. So it was needful that there should be due preparation. At last Jesus drew from Peter the great confession (Matt. xvi. 16); but even then the secret was to be kept until after His resurrection. The title which Jesus habitually used Himself was the somewhat ambiguous expression, the "Son of Man," probably with reference to the vision of Daniel vii. 13, and various passages in the apocryphal Book of Enoch. To a thoughtful Jew the use of the term would hardly fail to be a challenge: but to the ordinary hearer, especially in the original Aramaic, it might seem to be merely the equivalent of "man". Whilst others frequently applied the term "Son of God" to Jesus, He Himself, apart from passages in the Fourth Gospel, is reported as having used it once only (Matt. xxvii. 43). None the less He quite clearly regarded His own relation to the Father as something entirely different from that of even His disciples (cf. Matt. xi. 27, John xx. 17).

One part of the teaching of Jesus which caused some misunderstanding among His earliest followers was that concerning the End of the World and all those notions which we group together under the title of Eschatology. Such teaching forms a considerable bulk in the Synoptists (it is significantly absent from John) and led the Early Church to expect an almost immediate return of the Lord in Judgement. The ideas behind it were taken over from current Judaism and it is impossible to discern how much was actually uttered by Jesus and how much was added by His disciples.

Before going on to consider the development of Christianity after the first ages of the Church it will be well to turn to the question of the emergence of the Church itself. The question is often debated whether Jesus founded any definite organization, or intended that such should ever come into being. The fact, however, that He deliberately selected from among His followers a small nucleus for special training (Mark iii. 14) suggests that He had this end in view. The actual beginning of the Church is usually located in the Upper Room at Jerusalem on the Day of Pentecost immediately after the Ascension, when the Holy Spirit came down upon His assembled followers. But as the Holy Spirit was, to the primitive Church, also the Spirit of Jesus, no distinction would have been drawn between His acts when present in bodily form or as carried out by His Spirit.

The first Christians were without exception Jews by birth and training, and for a time they continued to conform to the Jewish faith and to attend the Temple at Jerusalem. Their position was almost exactly that of the Methodists during the lifetime of John Wesley. The latter remained members of the Church of England and attended its services, especially the Holy Communion (Wesley never allowed his preachers to act as clergymen), but supplemented this by meetings of their own groups. So the Early Christians would meet from house to house for the "breaking of bread". As in the case of the Methodists, circumstances at length compelled them to break

with the parent body. The Primitive Christians, indeed, came to regard themselves as the only true Israel, the faithful Remnant, who alone could be called the People of God, when the rest had proved unworthy and had crucified the Messiah. But the new Israel, and this was the most significant thing about it, was not to consist of Jews only; all who accepted Jesus as Lord, without regard to race or language, were to be received. Before, however, this revolutionary teaching found complete acceptance a bitter struggle, which nearly wrecked the infant Church, had to be fought out. It centres round the name of the converted Pharisee, Saul of Tarsus, now known to all men as St. Paul, the Apostle of the Gentiles.

(IV) St. Paul

St. Paul looms very large in the history of early Christianity. The reason for this is that not only do we possess a number of his writings, but also that the narrative of his activities has been preserved in the Acts of the Apostles, a work which there are good reasons for supposing to have been written by his friend and disciple, St. Luke. So great, indeed, was the part which he played that there are those who consider that Christianity, as we now know it, was really the work of St. Paul rather than of Jesus; that he gave it a twist which transformed it into something quite different from the original Gospel. This theory has, however, little to commend it. It may be admitted that Christianity as conceived by him was a development and expansion; but it was along legitimate lines. There was no revolutionary change, but rather a genuine interpretation of the Mind of Christ. Otherwise there would have been protests from those who were disciples before him. Of this there is no trustworthy evidence. The earlier leaders might not see eye to eye with St. Paul on the subject of the admission of the Gentiles; but both parties preached the same Gospel.

In St. Paul we have the beginning of a process of synthesis of Hebrew, Greek, and Roman elements. For St. Paul, it need hardly be pointed out, came from a much wider world than the simple fisherfolk of Galilee who formed the first band of Apostles. He was a Roman citizen and had been educated under Greek influences. Thus whilst they could see little outside Palestine and were tempted to tarry at Jerusalem; he was capable of conceiving the vision of an imperial Church, the Ecclesiastical counter-part of the world-wide Roman Empire. To make such a Church actual and not a mere vision, he travelled about Asia Minor and the Eastern parts of Europe, until at length his life reached its end and crown at Rome. In his missionary journeys he found in the Jewish synagogue a natural starting-point at each several centre; but the journeys themselves were only possible because the Romans had unified the Mediterranean world and made roads along which he could travel. The share of the Greeks had been to create a language which could everywhere be understood by educated people, and also a philosophy which would provide a framework for the doctrines of the new faith. In fairness to the older Apostles it ought perhaps to be said that we know nothing certain of their movements, although many legends exist including that of the voyage of St. Thomas to South India. Even the tradition that St. Peter was ever in Rome has no early evidence; there are,

however, few scholars who are prepared to go so far as to deny that he was martyred there.

Thus St. Paul not only widened the scope of Christianity by carrying the Gospel message to distant shores, he also widened its intellectual horizons. In this he was by no means unique for the author of the Epistle to the Hebrews, on lines of his own, and the author of the Fourth Gospel had important contributions to make in this sphere. Already in the Pauline Epistles the raw materials of the Christian doctrine of the Trinity were present—one need cite only the blessing in 2 Cor. xiii. 14—but there is no attempt to work them out; St. Paul was a religious genius, not a systematic theologian. For him Jesus had the value of God, and if we say that his whole outlook was centred in Jesus, that is merely another way of saying that it was centred in God. This Christ-mysticism of his was of extraordinary value, for it raised men above the conservative Jewish-Christian attitude with its undue emphasis on eschatology and the speedy return of the Messiah. He himself had once occupied the same position (see 1 Thess. iv. 15 ff.); later he came to realize that the Return would not be in his lifetime, he would depart and be with Christ (Phil. i. 23).

(V) Early Developments

We saw above that Christians regarded themselves as the new People of God; that is as a definite society. In that society the Apostles had from the first occupied a position of unique authority; whilst St. James, the brother of Jesus, by a kind of oriental convention, became the head of the Community in Jerusalem and exercised authority even at Antioch (Gal. ii. 2). Although there is no evidence that his authority was recognized outside Palestine and Syria, no other seems, in New Testament times, to have occupied a position of parallel importance. In some Jewish Christian writings his power is represented as so great as almost to anticipate that of a medieval Pope. The New Testament itself gives but little information about the way in which the organization of the Church originated and developed. There seems to have been no regular process, for traces of different forms of organization can be found in different localities, whilst the offices of bishop and presbyter (priest) do not yet appear to have been differentiated. By the middle of the second century, however, the threefold ministry of bishops, priests, and deacons, is everywhere established. The transition period is one of obscurity which has been likened to a tunnel. In other ways this period, to judge from the writings which have survived from it, was one of much needed consolidation, with a supreme regard for tradition and an unwillingness to make novel ventures. And it was well that so it was. For the original Gospel had come into the world as a new power, vivid, creative, even, if the expression may be allowed, explosive. But the initial impulse could not possibly be maintained, and there was need for an age of consolidation and unification to follow one of expansion and diversity. The early gains must be made secure before the Church embarked upon a fresh advance.

The rapid spread of the Church among Gentile peoples was followed and accompanied by a considerable development of Christian thought. It happened that the centuries immediately succeeding the birth of Jesus

formed an era of great religious quickening, and there was a distinct danger that Christianity might be drawn too closely into the process and end up as one among a number of Oriental religions striving for the allegiance of the citizens of the Empire. There is no doubt that certain outside influences were allowed to creep in ; they came with converts from paganism who could not readily abandon ideas which had been theirs from childhood. But the insistence on the apostolic ministry and the apostolic teaching, and perhaps above all the high place reserved for the Scriptures of the Old Testament prevented Christianity from becoming merely another mystery religion. None the less its philosophical implications had to be worked out once it left Palestine and entered the sphere of Greek influence. It was in Asia Minor, the first home of Greek philosophy itself, that this process had its origins. The Latin West did not begin to take a hand in the development until the end of the second century, and as Rome even then was a Greek-speaking Church, the scene was North Africa.

So far nothing has been said of the attitude of the Roman Empire to the new faith which was growing up in its midst, or of the Persecutions which occupy perhaps an undue place in popular imagination. These were, until the middle of the third century, only sporadic and intermittent. The Roman Government and the officials who represented it were tolerant of ideas so long as they did not endanger public peace, and Christians were little molested unless they drew attention to themselves. But in the middle of the third century there was a definite attempt to suppress the illegal religion as undermining the true Roman spirit. It failed Only, however, to be renewed in the early years of the century following.

By this time Christians, although but a small percentage of the population, were strongly organized and had come to be regarded by their neighbours as worthy, even kindly folk, although perhaps a little eccentric. To harry and persecute them was not a popular procedure ; and so it failed once more, and, if we except the forlorn endeavour of Julian, was never to be renewed, for when Constantine emerged victorious from the contest for power in the Empire he became the patron of Christianity, and gave it a recognized place among the religions of the Empire. It did not, however, become the official faith until long after his days and he himself was not actually baptized until the end of his life.

The action of Constantine in taking Christianity under his protection was far from being an unmixed blessing for it meant that crowds of converts, seeing how matters were developing, poured into the Church. Their faith, was little more than nominal. Constantine, moreover, although he did not establish the Church, and remained the Pontifex Maximus of the official Roman Religion, as did his immediate successors, began to make use of it as a unifying force within the Empire. For this purpose it must itself be united and speak with one voice. Hence heresies and disagreements must be suppressed. So there followed an age of religious controversies and creed-making, in which the faith of the Church was more narrowly defined. Here differences of race and of outlook played a great part, and it was not for many centuries that controversy really died down, if it has ever done so. In particular there were grave diversities of outlook between East and West ;

whilst within the East itself there were two uneasy factors in the Egyptians and Syrians who in the end would largely pass over into Islam.

Although the gulf between East and West did not finally result in the breaking off of communion until 1054 it tended to grow wider from the fifth century onwards. The Eastern Church was under the shadow of the Emperor who now reigned at Constantinople and tended to become more and more stereotyped and dependent upon the State. In the West the entry of the German peoples and their conversion brought in a new element which was bound to increase the differences. These barbarian peoples for the most part came into the Church by what would now be called Mass Movements. The ruler would accept the new faith for himself and be baptized together with his whole people. This was a source of weakness, though it must be remembered that the Church had the opportunity of teaching the growing generation ; but often enough its resources, as in the present-day Mission Field, were far from adequate.

In the diffusion of Christianity in Northern Europe the British Isles for a time played a leading part. Celtic Christianity had remained vigorous in Ireland when Britain itself was submerged by the Anglo-Saxon invasions. It sent Columba to Iona, from whence Aidan carried the Gospel into the North of England. Meanwhile the South was receiving it for the second time from Rome. Many teachers went from Britain and Ireland of whom the most famous was Boniface who evangelized North-West Germany early in the eighth century. Later Charlemagne would employ the sword to spread its influences farther East, a policy which was continued for centuries along the Baltic Coast. The Eastern Church in the meantime had not been inactive. Nestorian Christians had spread over Asia as far as China and gained many converts. The Slavs nearer home had been converted by Cyril and Methodius towards the end of the ninth century, and at the close of that which followed Vladimir of Russia was baptized.

(VI) Later Ages

The advance of Islam involved a serious recession of the frontiers of Christianity. Egypt, North Africa, and even parts of Spain were lost, and worst of all, the Holy Land itself fell under the power of the Moslem. This state of things proved intolerable, especially when pilgrimages were interrupted. And so the attempt known as the Crusades was set on foot to recover the lost ground. The Crusades had their noble and romantic side and enlisted the services of some who were worthy of so great a cause ; but the majority of those who took the cross by their conduct brought discredit on the religion they professed to serve. They were, indeed, drawn from the worst elements of Europe, as St. Bernard himself confessed. More worthy attempts to approach non-Christians were made during the thirteenth century, when the Crusading Movement was nearing its end, by the Franciscans and by a devoted, if eccentric, " free-lance," Raymond Lull, who met his death in North Africa in 1315. But any hope of the wide diffusion of Christianity in Asia was frustrated by the emergence of the Mongols and Tartars who carried their raids far into Europe.

In the meantime the whole of the West had been drawn, by a process of

ever-increasing centralization, under the direct rule of the Bishop of Rome. In the realm of thought the Schoolmen had taken in hand the stupendous task of reducing all knowledge into a single system. Then came the revival of learning and the movement generally known as the Renaissance. This began as early as the fourteenth century, and its progress was quickened by the advance of the Turks into Europe. Their first invasion was in 1308, but it was not until fifty years later that they began to make permanent settlements. From then onwards, until the Fall of Constantinople in 1453, there was a continual stream of Greek scholars and Greek Manuscripts to Italy and other Western Countries. But though the coming of these Greek scholars had much to do with the revival its most important factor was the rebirth of the native culture of Italy itself. The new movement had a disintegrating effect upon the intellectual and religious life of Western Europe and eventually broke up that unity of thought and belief which had been evolved throughout its length and breadth. During the Middle Ages, in spite of much superstition, much ignorance and much inconsistency, there had been a single faith, and Christian standards of life and conduct had been accepted as binding, at least in theory. From the time of the Renaissance this ceased to be the case, and though Christianity and the Christian Church continued to play a very prominent part in affairs their influence no longer met with the same almost unchallenged acceptance. This was, no doubt, due in part to the breach in the visible unity of Western Christendom which coincided with the spread of liberal and humanist opinions.

The advocates of the Renaissance did not deliberately oppose the Church and its teaching ; but their interests were elsewhere, in art and beauty, and the old classical learning ; whilst their methods made them critical of all things, and they could not fail to apply them to Christianity. In any case Christianity was hardly respectable, when judged by the standard of antiquity, and not the equal of the old paganism. When the Movement crossed the Alps it took on a more serious tone and exhibited a deeper interest in religion. In fact it began to apply the New learning to the Old Faith. The great name in connexion with this Northern Renaissance is Erasmus. The application of the New Learning to the Church's faith and system was one cause of the Reformation. This event occurred almost suddenly although it had long been in process of preparation. The milder counsels of thinkers like Erasmus proved unacceptable at the crisis and were swept aside and Luther with his vigorous methods took control. Even then schism might have been avoided if the authorities at Rome had shown understanding and exercised caution ; but the long-standing dislike of the Teutons and Latins stood in the way and made it almost inevitable. The result was that the most vigorous and progressive nations of Europe definitely repudiated the authority of the Papacy, and set up systems of their own. The repudiation of Papal authority was accompanied by the denunciation of certain portions of the Roman system of worship and doctrine, and an attempt was made to restore a more primitive form of Christianity from which many admitted abuses should have been purged away and many pagan beliefs eliminated. The great cry was a return to the Scriptures which, with the invention of printing, were becoming increasingly available.

The Reformed religion took many different forms which were largely determined by the circumstances in the different countries in which it was set up. In England there was but a comparatively slight breach with the old order; a great part of the traditional teaching was retained, and the ecclesiastical organization was preserved unchanged with a due episcopal succession. In other lands more drastic reforms were carried through and there was a much more comprehensive repudiation of the old dogmatic system. On the whole, however, the extent to which that system was rejected was comparatively small, and affected non-essential beliefs for the most part. As to fundamentals both Catholics and Protestants, to use the popular but not very accurate designations, were in full agreement. Later even these fundamentals would be challenged by thinkers outside the Churches, as, indeed, they had already from time to time been challenged by isolated thinkers. Rome itself did not pass unaffected by the Reformation and many of the most serious abuses which had helped to bring it about were corrected. At the same time the opportunity was taken of defining the faith of the Roman Church more exactly during the protracted sittings of the Council of Trent. The same period which saw the mental expansion of the Revival of Learning also witnessed a territorial expansion, for it was at the end of the fifteenth century that the New World became known to Europe. The discoverers and those who followed them took their faith with them, and, as occasion offered, imparted it to the native peoples. Since South America was colonized by the Spaniards and Portuguese it was natural that the Roman Catholic faith should there become predominant. In the North those regions which were settled by the French also became Roman Catholic, whilst those occupied by the Dutch and British held the Protestant form of the Christian faith. It had to be confessed, however, that the colonists did but little in North America to share their religion with the natives, though Sir Walter Raleigh gave £100 to the Virginia Company for this purpose. Here as elsewhere the Roman Catholics seem to have been much more alive to their opportunities and responsibilities. The same age, it must not be forgotten, also saw a determined attempt, mainly through the new order of Jesuits, to carry Christianity once more to the Far East.

(VII) After the Reformation

During the seventeenth century Catholics and Protestants were finding their different levels—the boundary between them when finally settled followed, it may be remarked, much the line of the old Roman Empire. In the intellectual world, also, there was much struggle and readjustment, especially in the face of new discoveries in Astronomy. Liberal views continued to spread in the eighteenth century and the rise of the Deists in England, from whence they passed to the continent, had important effects. In Germany Deism gave birth to what Dorner has called "Christianity without Christ and Protestantism that was not Christian". In France the teaching of Voltaire had its influence, though the extent to which this was anti-religious has been exaggerated, for Voltaire was no atheist, far from it. But liberalizing movements not uncommonly promote reactions and in

Germany there grew up, in opposition to the prevailing Deism, a strong Pietism. Its chief exponents were the Moravians under Count Zinzendorf. The Moravians, in their turn, were to influence John Wesley, and so to have a hand in the rise of what was probably the most significant religious movement of modern times. There followed at the end of the eighteenth century the outbreak of the French Revolution with its varied and numerous repercussions in the world not only of politics but also of religion.

Revolutionary views had already spread across the Atlantic to be welcomed in the newly formed United States (whose independence dates from 1776) where they joined forces with a variety of religious strivings. North America had received within its ample borders numerous religious refugees flying to new lands where they hoped to be able to serve God in their own way without let or hindrance. The Pilgrim Fathers had sailed in 1620 and the " Friends " had established themselves in Pennsylvania some sixty years later. One characteristic of most of the Christian bodies which settled in North America was a strong attachment to the Old Testament. It followed on their belief that all parts of the Bible were equally inspired and had already taken shape before their arrival ; for Puritanism seems inevitably to be drawn in this direction. The nature of their struggles in a new country tended to emphasize this aspect of their faith and to produce a hard, unemotional type of Christianity. A more emotional type of religion began to arise shortly before the middle of the eighteenth century with the " Great Awakening " and the work of Jonathan Edwards. Then the wave of Methodism swept over the land, as it had already swept over Great Britain. One result of the Methodist Movement was a renewed consciousness on the part of Protestantism of the responsibility of preaching the gospel to all creatures. In spite of the foundation of the Society for the Propagation of the Gospel in 1701 little had been done. But as the eighteenth century passed into the nineteenth numerous societies were established with this object in view. The first of such bodies to be founded in North America was the American Board of Commissioners for Foreign Missions in 1811. America, it need scarcely be said, has played a very prominent part in the remarkable spread of Christianity, much greater than in any previous age, which followed. Even the outbreak of wars and conflicts has failed to check this amazing growth, and Christianity as it has come to the different peoples of the world has brought with it not only religious knowledge and freedom, but many so-called secular blessings in its train. Often enough the missionary has been, as in Japan, the pioneer of Western learning. In China the greatest leaders, Sun Yat Sen and Chiang Kai Shek himself, have been Christians. What Africa owes, by way of education and general uplift, to the preaching of the Gospel and the labours of its advocates is incalculable. Even where there has been no general tender of allegiance the teaching and example of Christ have been widely accepted as in educated India.

(VIII) Movements of Thought

But the nineteenth century not only saw the expansion of Christianity into new regions and among fresh races, it saw also the rise, especially in its second half, of influences, mainly intellectual, which were profoundly to

modify its outlook and position in the world. The beginning of the century had been marked by a considerable revival of Catholicism in France, a revival which was perhaps mainly literary and, so to speak, fashionable. There followed, possibly as part of the same process, the Oxford Movement in the Church of England, a movement which is still exercising a considerable influence among English speaking peoples both within and without the Anglican Communion. These movements were doubtless part of a wide-spread reaction against the barren Rationalism of the eighteenth century. It had come to be recognized that there were questions which the intellect alone could not answer and philosophy as a whole moved steadily in a more spiritual and idealistic direction. Then came revolutionary discoveries in two distinct fields—those of Natural Science and of Historical Criticism.

The new discoveries in Natural Science were obviously incompatible with certain statements in the Bible if taken literally. With the mechanical views of inspiration which prevailed in most quarters this led to bitter strife between scientists and theologians, a quarrel which has now been healed by the recognition of the separate spheres of the two forms of research and the growth of more liberal views on either side. The great majority of devout Christians now recognize the validity of the claims of scientific discovery and welcome its results as fresh revelations of the working of the Divine mind ; whilst Scientists for their part have come to see that their task is that of description rather than of theorizing over ultimate things. The outlook of scientists has also become much less material ; as the President of the British Association said in 1931 : " Materialism has practically disappeared. The ancient spiritual goods and heirlooms of our race need not ruthlessly be scrapped."

The application of the methods of Historical Criticism to the Bible in like manner led to much disputing, for their advocates claimed that the documents which composed it had their origin in exactly the same way as those of other books, that though the authority of the Bible in spiritual and moral questions was to be regarded as supreme, in historical or scientific matters its statements might require modification. The work of anthropologists and archæologists had also gone to show that Christianity was not so unique as believers had liked to think ; that there had been large borrowings from other religions and philosophies, and that it was merely one among a large number of other religions all of which contained a much greater residuum of truth than had often been allowed.

(IX) The Present Age

These movements and the challenge to the Christian outlook contained in them have led to much confusion and even dismay ; and not a few, in their despair of finding any solution by their own efforts, have turned to systems which claim to speak with authority. On the one hand there has been a distinct move towards the Roman Church, and, on the other, the revival of what are called " Fundamentalist " views. Amongst the latter, though with modifications, can be included the doctrines of the Swiss teachers, Barth and Brunner, who command a distinct following at the present day. The same tendency may also account for the sudden awakening of interest

in the writings of the Danish theologian, Kierkegaard, who died as long ago as 1855.

This state of confusion is an immense handicap to the growth of Christianity. But it is not the only handicap which it has overcome. There are many disadvantages and even threats, in the political field. There is, for example, the claim of the Totalitarian State to control the whole life of its subjects, intellectual and religious as well as political and economic. Its advocates claim to provide a substitute for the Gospel which is taught to the growing generation, whilst the teaching of Christianity itself is discouraged or even, until almost quite recently, entirely forbidden. This is perhaps the most disquieting circumstance of the present situation. Then the growth of Nationalism is proving in countries like Japan and Iran a definitely adverse factor since Christianity is to the peoples of these lands an alien intruder. There are also handicaps in the social and economic spheres. The rapid spread of a somewhat superficial education is no help to Christianity, nor is the increased demand for comfort, and even luxury, and the whole tendency to seek in material things the supreme satisfaction for man's longings. Materialism as a philosophy may be dead, except among the followers of Karl Marx, but as a practical way of life it is as flourishing as ever. Part of its appeal comes from the relentless increase in the ability of the machine to supply man's wants. It seems almost as if the whole of existence will soon be mechanized, and that mass production will be extended from machines to men. Another disadvantage from which Christianity is suffering is the persistence of wars, for it is claimed that they ought not to have been allowed to occur. This is, of course, a most unfair charge since Christianity has never been in control of affairs; and wars themselves are the sign of the weakness of a society which tries to live its life apart from God. The loss of prestige on the part of the Church is, indeed, one of the most serious aspects of the present situation. Statesmen and even the common people no longer look to the representatives of Christianity for guidance, even in moral questions. They regard the Church as too apt to repeat mere platitudes.

It has to be confessed that Orthodoxy frequently tends to be unattractive, and the " old, old story " is condemned in advance as out of date, especially by the young and ardent, and those in a hurry for immediate change. Many Christian bodies, especially in America, in their attempt to meet the " popular " demand have descended to methods and even to teaching which is really sub-Christian. One line of development, however, is distinctly hopeful and legitimate; the attempt to explore the social implications of the Christian Gospel. This is a really vital matter since the Christian Faith must find remedies not only for the sins of the individual, but also for the evils of society. That it has failed to do so hitherto is a distinct condemnation, as is the failure of the average Christian to rise to the heights of privilege and attainment which are his. " If the claim is made for the Christian Society that it embodies a new supernatural life, which would necessarily show itself in a type of conduct above that of ordinary men, the sins and errors and failures which mark the story of the Christian Church might seem to dispose of that claim once for all " (Edwyn Bevan, *Christianity*, p. 231 f.).

But it must not be forgotten that compared with the life of mankind and the existence of the earth Christianity has not been long at work, indeed, it may be said to be only at the beginning of its career.

Thus whilst there are many things which seem to stand in the way of the progress of Christianity in the world to-day, there are not lacking factors which bring encouragement. It may certainly be claimed that at no previous epoch has the Christian Faith had so wide an influence beyond what may be called its own frontiers. The thought and life of millions of non-Christians are affected by it; whilst even their religions make considerable borrowings, as every student of conditions in the Mission Field knows only too well. Above all there is the growing realization, particularly necessary among Reformed Churches, that Christianity knows nothing of national boundaries. In spite of wars and the quarrels of peoples the bond which comes from a common allegiance to Jesus Christ is more and more being gladly acknowledged. At the great gathering at Tambaram in 1938 Chinese and Japanese, Germans, French and British, were aware of this. There is also the amazing growth of ecumenical movements [1] among Christians and the realization of the need for greater unity if the Church is to carry out the task allotted to it. This, perhaps, is the most hopeful sign in contemporary affairs, for as Adolf Keller has said: "The Church is rising above the Churches, and the Christ is rising above the Church."

(X) Some Statistics

The total number of Christians in the world is usually given at approximately 500,000,000. But this figure is quite unreliable and is based, like other statistical figures in works of reference, on the assumption that all European countries are Christian and their populations members of some form or other of that faith. This has never been a reliable method of estimating the number of Christians and at present it is more than ever misleading. How, for example, can the population of Germany be included as Christian, and what of Russia and even France? In the latter country it may be pointed out there has recently been a considerable revival of Roman Catholicism, especially among students, organized workers, and in the towns. The severance of Church and State in 1905 seems to have had good effect on the whole.

In Eastern Europe and the Levant the Churches usually called Orthodox are constitutionally independent and follow national or racial lines. They are, however, linked together by the knowledge that they share in a common faith and value common traditions. There is in Eastern Christianity a very strong realization of the Church as a great family, and it is as members of a family that the various branches exist side by side without any defined unity or subordination.

In Non-Christian lands so-called, the number of adherents to the various Christian denominations is accurately known and the figures are therefore of interest and value. The following, arranged in order of Continent, are those which are of real importance.

[1] The reader is advised to consult *A Christian Year Book*, the new reference volume published by the Student Christian Movement for particulars of these movements.

ASIA.—China, 3,286,934 (four-fifths Roman Catholic); India, Burma, and Ceylon, 6,819,829 (rather more than half Roman Catholic); Japan, 617,389 (Roman Catholics less than half); Malaya, 124,704 (two-thirds Roman Catholic); Netherlands East Indies, 1,960,720 (about one-fifth Roman Catholic); Palestine and Transjordania about 130,000; Philippine Islands, 9,746,000 (Roman Catholic save for a few); Syria and Lebanon, 20,711 (two-thirds Roman Catholic); Thailand (Siam), 53,739 (rather less than three-quarters Roman Catholic); Turkey (including Turkey in Europe), 19,371 (all save about 1,000 Roman Catholic).

AFRICA.—Libya, 51,148 (Roman Catholic); French North Africa (figures uncertain—the European population is 1,190,457.) In the Protectorate of Morocco there are about 170,000 Christians); Egypt, 1,181,910 (nearly all Copts and Orthodox); Anglo-Egyptian Sudan, 21,597 (three-fifths Roman Catholic); British West Africa, 1,020,651 (less than a third Roman Catholic); French West Africa, 226,593 (more than two-thirds Roman Catholic); French Equatorial Africa (with Cameroun), 493,724 (more than two-thirds Roman Catholic); Belgian Congo, 1,358,311 (four-fifths Roman Catholic); Italian East Africa (including Abyssinia), figures uncertain (the population is 12,100,000; the majority of the Abyssinians are members of the Ethiopic Church, but there are many Moslems. Other Christians number about 26,000 with Roman Catholics rather more than half); British East Africa, 1,313,425 (nearly two-thirds Roman Catholic); Portuguese Africa, 406,087 (mainly Roman Catholic); South Africa (including Rhodesia) (the European population is over 2,000,000; native Christians number some 2,000,000 of whom rather more than a quarter are Roman Catholics); Madagascar, 728,707 (five-sevenths Roman Catholic).

AMERICA.—The peoples of both North and South America are predominantly of European origin and for the most part nominally Christian. The Central and South American States are Roman Catholic, but in North America there is a large Roman Catholic population amidst a Protestant majority. The United States is remarkable for the striking increase of those who profess some form of the Christian faith. At the beginning of its history, some century and a half ago, the proportion was about 5 per cent only; it is now over 50 per cent.

OCEANIA.—To give figures would be as misleading as in the case of Europe except in regard to the smaller islands where the population is only sparse and includes a number of native Christians.

(XI) THE CHRISTIAN SCRIPTURES

The Primitive Christians had but one sacred book, the Old Testament, which they inherited from their Jewish predecessors. This, as a rule, was read not in the original Hebrew, but in the Greek translation known as the Septuagint which had been made at Alexandria some two centuries before the coming of Christ. In this version certain writings are included, now known as the Apocrypha, which until the Reformation were regarded as Scripture, and are still so regarded by the Roman Catholic Church, and on a lower plane by the Church of England. Some generations were to elapse before other sacred books were accepted; and it was not until late in the

fourth century that our present New Testament was finally settled. It came into being as the result of a long process.

Accounts of the life and teaching of Jesus would be necessary from the first for the instruction of converts; but these do not seem at once to have been put into writing. In the course of time what we now call gospels were compiled. Quite a number of different gospels seem to have existed; but gradually four of them began to stand out above the rest, probably because they were the gospels in use in the more important Churches, such as Rome, Antioch, and perhaps Ephesus. By the middle of the second century they had left all rivals far behind, and these latter tended to disappear or to become the property of heretical sects who further transformed them in accordance with their own peculiar views of Christianity. The earliest Christian documents, however, of which we have record were not gospels, but letters, the Epistles of St. Paul. These, no doubt, were preserved in the several Churches to which they had been sent and read from time to time in the public services alongside the Old Testament Scriptures. Copies of such letters would be exchanged and circulated and so there would grow up a new series of sacred writings. Included among the books which were thus read were several compositions which the judgement of the Christian community eventually felt to be unworthy of inclusion (the final test was probably whether a particular writing could make good its claim to apostolic authorship). Such were the Epistle of Clement to the Corinthians, the Epistle of Barnabas, and a strange book called *The Shepherd* written by a certain Hermas. On the other hand, some writings which now form part of the New Testament were for long regarded with suspicion and not included among the Scriptures in every part of the Church. These were 2 Peter, James, 2 and 3 John, Jude, Hebrews (which was eventually accepted on the quite mistaken grounds that it was written by St. Paul), and the Revelation of St. John.

In addition to these Canonical or quasi-canonical writings as they may be called, and in addition to the writings of the Church Fathers, a vast literature came into existence in the second and following centuries, the product of authors of varying degrees of orthodoxy. Many of them were written to meet the curiosity of Christian people as to the early days and to supplement the traditional accounts. They were, in other words, religious romances. Many, however, were definitely sent out as propaganda, with the object of demonstrating that certain views or customs prevailed in the Apostolic Age. The contents of these writings have little intrinsic value, although here and there they may preserve genuine traditions. Their importance lies mainly in the fact that they throw light on the mentality of the Christian community, or certain sections of it, in the age when Christian doctrine was being formulated. Any unprejudiced reader will have as his chief impression the extraordinary difference between these writings, which are full of marvels and portents and many childish details, and the Canonical Scriptures with their admirable sanity and reticence.[1]

L. E. ELLIOTT-BINNS.
(*Late Hulsean Lecturer, Cambridge University.*)

NEWTON ST. CYRES,
EXETER.

[1] Many of these writings were collected by the late M. R James and published in an English translation under the title *The Apocryphal New Testament* (Oxford Press).

CHRISTIANITY

ABBREVIATIONS TO REFERENCES

A N T.	= Apocryphal New Testament	*P.*	= Proverb
Col	= Colossians	*Phile.*	= Philemon
Cor.	= Corinthians	*Phil.*	= Philippians
Eph	= Ephesians	*Rev*	= Revelation
Gal	= Galatians	*Rom.*	= Romans
Heb	= Hebrews	*Thes.*	= Thessalonians
Matt.	= St. Matthew	*Tim.*	= Timothy

1 I know both how to be **abased,** and I know how to abound; everywhere and in all things am I instructed both to be full and to be hungry, both to abound and to suffer need. *B Phil. 4. 12*

2 Set your **affection** on things above, not on things on the earth. *B. Col 3. 2*

3 **Afflictions** are the staves of the ladder that ascends to heaven. *Welsh P.*

4 He that is not **against** us is for us *B. Luke 9. 50*

5 He that preacheth giveth **alms.** *English P.*

6 No one ever became poor through giving **alms.** *Italian P.*

7 The little **alms** are the best alms. *French P.*

8 Take heed that ye do not your **alms** before men, to be seen of them: otherwise ye have no reward of your father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy father which seeth in secret himself shall reward thee openly. *B. Matt. 6. 1–4*

9 Great **alms** lessen no man's living. *English P.*

10 Rather give **alms** of such things as ye have. *B. Luke 11. 41*

11 Sell that ye have, and give **alms**; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. *B. Luke 12. 33*

12 Give **alms** so that your children need none. *German and Danish P.*

13 Put on the whole **armour of God** that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness: and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God. *B. Eph. 6. 11–17*

14 **Ask,** and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. *B. Luke 11. 9–10*

15 If ye shall **ask** anything in my name, I will do it. *B. John 14. 14 and 16. 23*

16 Yea; have ye never read, out of the mouth of **babes** and sucklings thou hast perfected praise. *B. Matt. 21. 16*

17 When one is **Basque** and a good christian, when one has two mules he needs no more. *Basque P.*

18 Burnished be thy **beads,** rusty thy weapons. *Welsh P.*

19 The origin of **bees** is from paradise, and it was because of man's sin they came, and God gave his blessing to them. *Welsh P*

20 **Beginning** and ending take each other by the hand. *Russian P.*

21 Lord, I **believe,** help thou mine unbelief. *B. Mark 9 24*

22 Verily, verily, I say unto you, he that **believeth** on me hath everlasting life. *B. John 6. 47*

23 A good example is like a **bell** that calls many to Church. *Danish P.*

24 **Bells** call others, but themselves enter not into the church. *English P.*

25 The **Benedictus:**
Blessed be the LORD GOD OF ISRAEL; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. *B. Luke 1. 68–79*

26 What the big bear is for navigators, the **Bible** is for Christians. *German P.*

27 The **Bible** is the book with golden letters. *Dutch P.*

28 You know not where a **blessing** may light. *Scottish P.*

29 Let them alone: they be **blind** leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. *B. Matt. 15. 14 and Luke 6. 39*

30 [God] hath made of one **blood** all nations of men. *B Acts 17. 26*

31 Ye are **bought** with a price, be not ye the servants of men. *B I Cor. 7. 23*

32 If the **brain** sows not corn it plants thistles. *English P*

33 As the **branch** cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit. for without me ye can do nothing. *B John 15. 4–5*

34 It is written, man shall not live by **bread** alone, but by every word that proceedeth out of the mouth of God. *B. Matt. 4. 4 and Luke 4. 4*

35 Throw **bread** and salt behind you, you get them before you *Russian P.*

36 What **bread** men break, is broken to them again. *English P.*

37 I am the **bread** of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst *B. John 6. 35*

38 He that eateth **bread** with me hath lifted up his heel against me. *B. John 13. 18*

39 Inasmuch as ye have done it unto one of the least of these my **brethren,** ye have done it unto me. *B. Matt. 25. 40*

40 Can the children of the bride-chamber mourn, as long as the **bridegroom** is with them? *B. Matt. 9. 15*

41 It is neither good to eat flesh, nor to drink wine, nor any thing whereby thy **brother** stumbleth, or is offended, or is made weak. *B. Rom. 14. 21*

42 If thy **brother** trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and

seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. *B. Luke 17. 3–4*

43 Let **brotherly love** continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares *B Heb. 13. 1–2*

44 One **building** and one pulling down! They gain nought but their labour. *A N.T. Oecumenius on James 16*

45 For every man shall bear his own **burden.** *B. Gal. 6. 5*

46 Bear ye one another's **burdens,** and so fulfil the law of Christ. *B. Gal 6. 2*

47 Render therefore unto **Caesar** the things which are Caesar's and unto God the things that are God's *B Matt 22 21*

48 Peace to his soul, and a stone to thy **cairn.** [Gaelic] [A cairn of stones was always raised where the coffin rested by the way] *Scottish P*

49 For many are **called,** but few are chosen. *B Matt 22 14*

50 Wheresoever the **carcass** is, there will the eagles be gathered together *B Matt 24. 28 and Luke 17 37*

51 For to be **carnally minded** is death; but to be spiritually minded is life and peace For if ye live after the flesh ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live *B. Rom 8 6 and 13*

52 In necessary things unity, in doubtful things liberty, but in everything **charity.** *German P*

53 And above all things have fervent **charity** among yourselves: for charity shall cover the multitude of sins Use hospitality one to another without grudging. *B. I Peter 4 8–9*

54 **Charity** begins at home, but should not end there. *Scottish P*

55 **Charity** gives itself rich, covetousness hoards itself poor *German P.*

56 Sincere **charity** goes through the door and comes through the window. *Italian P.*

57 Though I speak with the tongues of men and of angels, and have not **charity,** I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. *B. I Cor 13*

58 **Charity** is a stately plant, its very rare flower is gratitude. *German P.*

59. **Charity** looks at the need and not at the cause. *German P.*

60 Suffer little **children,** and forbid them not, to come unto me, for of such is the kingdom of heaven *B. Matt. 19. 14; Mark 10 14 and Luke 18. 16*

61 Verily I say unto you, except ye be converted, and become as little **children,** ye shall not enter into the kingdom of heaven Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea *B. Matt. 18. 3–6*

62 Peoples opinion has crucified **Christ.** *Russian P.*

63 In every village is the grave of **Christ.** *Bulgarian P.*

64 A **Christian** is a cross-bearer. *English P.*

65 In the visible church the true **Christians** are invisible. *German P.*

66 **Christians** forgive freely and forget freely. *Jamaican Negro P.*

67 **Christians** have no neighbours. *German P.*

68 Nothing lasts but the **church.** *English P.*

69 Who hasn't seen a **church** bows before a fireplace *Polish P.*

70 There is a **church** in every man's heart, but it is not always God who preaches the sermon. *Swedish P.*

71 Everyone has a **church** in his breast *German P.*

72 A **church** stone drops gold. *Spanish P.*

73 In the primitive **church** there were chalices of wood and priests of gold; in the modern church there are chalices of gold and priests of wood. *German P.*

74 [True] **circumcision** is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God. *B Rom 2. 29*

75 A **city** built upon the top of an high mountain and established can neither fall nor be hidden. *A N.T. Oxyrhynchus Papyrus 2. 12*

76 Hath not the potter power over the **clay,** of the same lump to make one vessel unto honour, and another unto dishonour? *B. Rom. 9 21*

77 No man putteth a piece of new **cloth** unto an old garment . . . neither do men put new wine into old bottles. *B. Matt 9. 16–17*

78 Him that **cometh** unto me I will in no wise cast out. *B. John 6. 37*

79 I will not leave you **comfortless**: I will come to you. *B. John 14. 18*

80 If ye love me keep my **commandments.** *B. John 14. 15*

81 Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbour as thyself. On these two **commandments** hang all the law and the prophets. *B. Matt. 22. 37–40*

82 Let your **communication** be yea, yea; nay, nay, for whatsoever is more than these cometh of evil. *B. Matt. 5 37*

83 Happy is he that **condemneth** not himself in that thing which he alloweth. *B. Rom. 14. 22*

84 **Conscience** is only another name for truth. *American P.*

85 For I have learned, in whatsoever state I am, therewith to be **content.** *B. Phil 4 11*

86 One reaps the same **corn** one sows. *Finnish P.*

87 For there is nothing **covered,** that shall not be revealed, and hid, that shall not be known. *B. Matt. 10 26 and Luke 12. 2*

88 Take heed and beware of **covetousness**: for a man's life consisteth not in the abundance of the things which he possesseth. *B. Luke 12. 15*

89 When **cow-tail** cut off, God Almighty brush flies *Jamaican Negro P*

90 What the **cradle** has rocked the spade will bury. *Slovakian P.*

91 The **cross** is the touchstone of faith *Latin P.*

92 With a **cry** you come into the world, but so live that you leave it with a laugh. *Estonian P.*

93 Cleanse first that which is within the **cup** and platter; that the outside of them may be clean also. *B. Matt 23 26*

94 When God sends the **dawn** he sends it for all. *Spanish P.*

95 Consider each **day** as your best day. *Slovakian P*

96 We have also a more sure word of prophecy. Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. Until the day dawn, and the **day star** arise in your hearts. *B. II Peter 1. 19*

97 But Jesus said unto him follow me, and let the **dead** bury their dead. *B. Matt. 9. 22 and Luke 9. 60*

98 The real **dead** one must not seek in graves *German P.*

99 Who did not escape birth cannot escape **death.** *Finnish P.*

100 **Death** is the harbinger of heaven *English P.*

101 Man is **death's** child. *Estonian P.*

102 God will render to every **man** according to his **deeds.** *B. Rom. 2. 6*

103 Not that which goeth into the **mouth defileth** a man; but that which cometh out of the mouth, this defileth a man. *B. Matt. 15 11 and Mark 7. 15*

104 If any man will come after me, let him **deny** himself, and take up his cross daily, and follow me. *B. Luke 9. 23*

105 Think not that I am come to **destroy** the law, or the prophets. I am not come to destroy, but to fulfil. *B. Matt. 5. 17*

106 He is damned who gives the flower of his youth to the **devil** and to God the dregs of his old age. *Polish P.*

107 If the **devil** breaks not the cradle, he will break the tomb. *Montenegrin P.*

108 What the **devil** brings the cross will take away. *Serbo-Croatian P.*

109 The worst **devil** is the one who prays. *Polish P.*

110 The **devil** was not long in finding man. *Albanian P.*

111 **Devils** take possession of an abandoned church *Grouzian P.*

112 Man's life is like a drop of **dew** on a leaf. *Slovenian P.*

113 Let us eat and drink, for to-morrow we **die.** *B. I Cor. 15. 32*

114 And as it is appointed unto men once to **die,** but after this the judgement. *B. Heb. 9. 27*

115 One cannot **die** hidden from God. *Italian P.*

116 For scarcely for a righteous man will one **die**; yet peradventure for a good man some would even dare to die. *B. Rom. 5. 7*

117 If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my **disciple.** *B. Luke 14. 26*

118 The **disciple** is not above his master, nor the servant above his lord. *B. Matt 10. 24*

119 The best way to see **divine light** is to put out your own candle. *English P.*

120 So long as people are still singing, **divine service** is not over. *German P.*

121 Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather **division.** *B. Luke 12. 51*

122 And whatsoever ye **do,** do it heartily, as to the Lord, and not unto men. *B. Col. 3. 23*

123 All things whatsoever ye would that men should **do** to you, do ye even so to them: for this is the law and the prophets. *B. Matt. 7. 12 and Luke 6. 31*

124 But ye be **doers** of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. *B. James 1. 22–3*

125 The **dog** is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. *B. II Peter 3. 22*

126 Give not that which is holy unto the **dogs,** neither cast ye your pearls before swine. *B. Matt. 7. 6*

127 It is not meet to take the children's bread, and to cast it to the **dogs** . . . yet the dogs eat of the crumbs which fall from their master's table. *B. Matt. 15. 27*

128 As you brew so must you **drink.** *Scottish P.*

129 **Ears** open to good. *English P.*

130 He that hath **ears** to hear, let him hear. *B. Matt. 11. 15*

131 Whether therefore ye **eat,** or drink, or whatsoever ye do, do all to the glory of God. *B. I Cor. 10. 31*

132 **Endure,** abstain, remember to die. *English P.*

133 If thine **enemy** hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. *B. Rom. 12. 20*

134 Never cardinal or legate brought good to **England.** *English P*

135 Be the day never so long at last comes **evensong.** *English P*

136 Be not overcome of **evil,** but overcome evil with good. *B. Rom. 12. 21*

137 Be not deceived: **evil** communications corrupt good manners *B I Cor. 15. 33*

138 One does **evil** enough when one does nothing good *German P.*

139 See that none render **evil** for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks . . . Prove all things; hold fast that which is good. Abstain from all appearance of evil, and the very God of Peace sanctify you wholly *B. I Thes 5 15–23*

140 Who never does **evil** never does good. *German P.*

141 **Evil** that does no harm is no worse than good that does not benefit. *German P.*

142 If the **evil** will not leave you, leave it. *Bosnian P.*

143 If you do not see **evil** you cannot appreciate good. *Bulgarian P.*

144 **Evil thoughts** should be met at the door-post. *Norwegian P.*

145 And whosoever shall **exalt** himself shall be abased; and he that shall humble himself shall be exalted. *B. Matt. 23. 12*

146 Words shake but **examples** attract *Serbo-Croatian P*

147 But **exhort** one another daily, while it is called to-day. *B. Heb. 3. 13*

148 First cast out the beam out of thine own **eye;** and then shalt thou see clearly to cast out the mote out of thy brother's eye. *B. Matt. 7. 3*

149 An **eye** for an eye, and a tooth for a tooth. *B Matt. 5. 38*

150 The light of the body is the **eye;** if therefore thine eye be single, thy whole body shall be full of light But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness. *B. Matt. 6. 22–3*

151 The just shall live by **faith.** *B. Rom. 1. 17*

152 What doth it profit my brethren, though a man say he hath **faith,** and have not works? Can faith save him? Faith without works is dead. *B. James 2. 26*

153 Who bows to both east and west is of no **faith** at all. *Serbian P.*

154 According to your **faith** be it unto you. *B. Matt. 9. 29*

155 Who dies for his **faith** gains a kingdom. *Ukrainian P.*

156 **Faith** has no eyes; he has no faith who wishes to see. *Portuguese P*

157 Whatsoever is not of **faith** is sin *B. Rom. 14. 23*

158 **Faith** is the substance of things hoped for, the evidence of things not seen *B. Heb. 11 1*

159 For we walk by **faith,** not by sight. *B. II Cor. 5. 7*

160 One **faith,** one tongue, one heart *French P*

161 Watch ye, stand fast in the **faith,** quit you like men, be strong Let all your things be done with charity *B. I Cor. 16. 13–14*

162 He that is **faithful** in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much *B. Luke 16 10*

163 Well done thou good and **faithful** servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. *B. Matt. 25. 21*

164 Be thou **faithful** unto death, and I will give thee a crown of life. *B. Rev 2 10*

165 Let him that thinketh he standeth take heed lest he **fall.** *B. I Cor. 10. 12*

166 If ye **fast** not from the world ye shall not find the kingdom of God, and if ye keep not sabbath for the whole week, ye shall not see the father. *A.N.T. Oxyrhynchus Papyrus 1 7*

167 There is no salvation through excessive **fasting.** *Ukrainian P.*

168 He that hath seen me hath seen the **Father.** *B. John 14. 9*

169 Believe me that I am in the **Father,** and the father in me: or else believe me for the very works' sake. *B. John 14. 11*

170 For whosoever shall do the will of my **Father** which is in heaven, the same is my brother, and sister, and mother. *B Matt. 12 50*

171 **Fear** came into the world before man. *Albanian P.*

172 **Fear** has created more gods than piety. *German P.*

173 **Fear** life but do not fear death. *Russian P.*

174 When thou makest a **feast** call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee. *B. Luke 14. 13–14*

175 **Fight** the good fight of faith, lay hold on eternal life. *B. I Tim. 6. 12*

176 He that is near me is near the **fire.** He that is far from me is far from the kingdom. *Origen on Jeremiah Hom. 3 3.—Latin*

177 Behold how great a matter a little **fire** kindleth *B James 3. 5*

178 I am come to send **fire** on the earth; and what will I if it be already kindled? *B. Luke 12. 49*

179 Who steals the **fire** steals the blessing. *Gaelic P. which has its origin in Druidical days. The "wee folk" [fairies] go off with the fire if it goes out.*

180 So the last shall be **first,** and the first last: for many be called, but few chosen. *B. Matt. 20. 16 and 19. 30*

181 For they that are after the **flesh** do mind the things of the flesh, but they that are after the spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. *B. Rom. 8. 5–6*

182 For all **flesh** is as grass and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away. But the Word of the Lord endureth for ever. *B. I Peter 1. 24–5*

183 The **flesh** lusteth against the spirit, and the spirit against the flesh. *B. Gal 5. 17*

184 For he that soweth to his **flesh** shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. *B. Gal. 6. 8*

185 For though we walk in the **flesh,** we do not war after the flesh: [for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds]. *B. II Cor. 10. 3–4*

186 A man's **foes** shall be they of his own household. *B. Matt 10. 36*

187 If God creates a **fool** he gives him also a trough. *Estonian P.*

188 For ye suffer **fools** gladly, seeing ye yourselves are wise. *B. II Cor. 11. 19*

189 But God hath chosen the **foolish** things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. *B. I Cor 1. 27*

190 And when ye stand praying, **forgive,** if ye have ought against any: that your father also which is in heaven may forgive you your trespasses. *B. Mark 11. 25*

191 **Forgive** others often, thyself never. *Slovakian, Estonian and Latin P.*

192 **Forgive** thyself nothing, others much. *German P.*

193 But to whom little is **forgiven,** the same loveth little. *B. Luke 7 47*

194 Let your conversation be without covetousness; and be content with such things as ye have, for he hath said, I will never leave thee, nor **forsake** thee. *B. Heb. 13. 5*

195 Behold the **fowls** of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? *B. Matt. 6. 26*

196 The **foxes** have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head. *B. Matt. 8. 20 and Luke 9. 58*

197 What matter what blossom it is if there is no **fruit** ? *Serbian P.*

198 Ye shall know them by their **fruits.** Do men gather grapes of thorns, or figs of thistles. *B. Matt. 7. 16*

199 Bring forth therefore **fruits** worthy of repentance. *B. Luke 3. 8*

200 Your last **garment** has no pockets. *German, Scottish and Italian P.*

201 Enter ye in at the straight **gate**: for wide is the gate, and broad is the way that leadeth to destruction: and many there be that go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. *B. Matt. 7. 13–14*

202 He that had **gathered** much had nothing over; and he that had gathered little had no lack. *B. II Cor. 8. 15*

203 For where two or three are **gathered** together in my name, there am I in the midst of them. *B Matt. 18. 20*

204 If ye then, being evil, know how to give good **gifts** unto your children, how much more shall your father which is in heaven give good things to them that ask him? *B. Matt. 7 11*

205 **Give,** and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. *B Luke 6. 38*

206 Every man according as he purposeth in his heart, so let him **give**; not grudgingly, or of necessity: for God loveth a cheerful giver. *B. II Cor. 9. 7*

207 It is more blessed to **give** than to receive. *B. Acts 20. 35*

208 **Give** to every man that asketh of thee, and of him that taketh away thy goods ask them not again. *B. Luke 6. 30*

209 **Give** to him that asketh thee, and from him that would borrow of thee turn not thou away. *B. Matt. 5. 42*

210 What thou **givest** away is thine, what thou keepest is lost. *Grouzian P.*

211 It is **giving** nothing to men not to give oneself. *French P.*

212 Ye blind guides, which strain at a **gnat,** and swallow a camel. *B. Matt. 23. 24*

213 God knows which **goat** has grown its horns *Croatian P.*

214 God doesn't let the **goat's tail** grow longer than he can use it. *German P.*

215 Where there is love there is **God.** *Bulgarian and Russian P.*

216 If you respect the aged you respect **God.** *Bulgarian P*

217 He that sows, trusts in **God.** *English P*

218 The nearer the church the farther from **God.** *English P.*

219 Move hand and foot so helps you **God.** *Danish P.*

220 May your lips speak into the ears of **God.** *Lettish P.*

221 It is better to be given up by the doctor than to be given up by **God.** *Danish P.*

222 He who helps the poor lends to **God.** *Estonian, Montenegrin and Slavonian P.*

223 To live is to serve **God.** *Estonian P.*

224 The nest of the blind bird is made by **God.** *English P.*

225 Think and thank **God.** *English P.*

226 Some have luck, most have summer, all have **God.** *Finnish P*

227 A little and peace with it is the gift of **God.** *French P*

228 He who has the grace of the world has the grace of **God.** *French P*

229 Nothing without **God.** *French and Latin P.*

230 What the world does not want is sacrificed to **God.** *German P.*

231 Men are the pack of cards of **God.** *German P.*

232 To believe against hope is a gift of **God.** *German P.*

233 All good has an end save the goodness of **God.** *Irish P.*

234 He sleeps as if he lay in the very ear of **God.** *Lettish P.*

235 He who does not speak is not heard by **God.** *Mexican P.*

236 No one makes contracts with **God.** *Montenegrin and Ukrainian P.*

237 Where there is concord there is **God.** *Montenegrin P.*

238 Who has never suffered is not dear to **God.** *Montenegrin P.*

239 Only the living can praise **God.** *Slovakian and Ukrainian P.*

240 Every day is a messenger of **God.** *Russian P.*

241 Who is pleased with little is not forgotten by **God.** *Russian P.*

242 The greater the need the nearer is **God.** *Swedish P.*

243 Every house is builded by some man But he who built all things is **God.** *B Heb. 3. 4*

244 He that commits a fault and mends, recommends himself to **God.** *Spanish and English P.*

245 I am alone, I go with **God.** *Spanish P*

246 Go with **God.** [Said on taking leave of another] *Spanish P*

247 Solitude is full of **God.** *Serbian P.*

248 He who keeps for another day has no trust in **God.** *Mexican P.*

249 It is not a host that conquers, but **God.** *Welsh P.*

250 When the more straightened it is with [for] man, the more open it is for **God.** *Welsh P.*

251 The man who worked for a demon was ruined by **God.** *Grouzian P.*

252 **God** aids him who changes. *Spanish P.*

253 With **God** all things are possible *B. Matt. 19. 26 and Mark 10. 27*

254 **God** Almighty never shut eye. *West Indian Negro P*

255 Without **God** and concord nothing can be done. *Bulgarian P.*

256 **God** and enough. *Ancient Druid Maxim—English P.*

257 There is one body, and one spirit . . . one Lord, one faith, one baptism, one **God** and father of all, who is above all, and through all, and in you all. *B. Eph. 4. 4–6*

258 Fear **God** and him who fears God. *Bulgarian P.*

259 I love **God** and love me. *English P.*

260 Praise **God** and love men. *Russian P.*

261 Fear **God** and next to God him that has no fear of God. *Polish P.*

262 **God** and poverty make us wise. *Serbian P.*

263 Prayers to **God** and service to the Tsar are not lost *From a speech of Peter the Great.—Russian P.*

264 Take the glass into your hand with caution, since **God** and the devil are inside. *German P.*

265 **God** and the doctor are acknowledged in need. *German P.*

266 The wisdom of **God** and the folly of man govern the world. *German P.*

267 It is good to lend to **God** and to the soil—they pay good interest. *Danish P.*

268 Wheresoever there are [two, they are not without] **God** : and where there is one alone I say I am with him. Lift up the stone and there shalt thou find me : cleave the wood, and I am there. *A.N.T. Oxyrhynchus Papyrus 2. 10*

269 **God** arms the harmless. *Welsh P.*

270 It is better to have **God** as one's friend than the host of the world. *Welsh P.*

271 You see **God** as soon as you know him. *Isaac of Nineveh*

272 I am going out on thy path—**God** be behind me, God be before me, God be in my footsteps. [Ancient frith to avert evil] [Gaelic]. *Scottish P.*

273 If **God** be for us, who can be against us ? *B. Rom. 8. 31*

274 With **God** before, the sea is solid ground. *Portuguese P.*

275 Man works and **God** blesses. *Icelandic P.*

276 **God** blesses the seeking, not the finding. *German P.*

277 Pray to **God** but continue to row to the shore. *Russian, Serbian and Montenegrin P.*

278 You can earn your reward from **God** but never from man. *Russian P.*

279 Not the praying at morn, at noon, and at night is the service of **God,** but the doing aright. *Welsh P.*

280 **God** can be held by ten fingers. *Bulgarian P*

281 **God** can , man talks *Welsh P.*

282 **God** can raise to Abraham children of stones *Motto of Saviour's Company —Greek P.*

283 Heaven has many cracks through which **God** can see *Russian P.*

284 Even **God** cannot please everybody. *Serbian P*

285 **God** closes one door and opens one hundred [or ten or a score]. *Montenegrin, Serbian and Slovenian P*

286 **God** comes everywhere on every eighth day [Probably a Jewish superstition and an allusion to the Biblical story of six days creation and one day's rest.] *Montenegrin P.*

287 **God** curses haste. *Irish P.*

288 When **God** deals out fortune he doesn't ask whose son you are. *Serbian P.*

289 **God** delays but doesn't forget. *Mexican P.*

290 When **God** denies a field rain he increases its dew *Russian P.*

291 **God** did not tell everything to his Mother. *Irish P.*

292 Man proposes, **God** disposes. *Hungarian P.*

293 That which **God** does man will judge *Welsh P*

294 The good **God** does not allow little trees to grow up to Heaven. *French and German P*

295 **God** does not give more beard than soap. *Russian P.*

296 **God** does not give to all alike , to one he gives the goose and to another the egg. *German P.*

297 If **God** does not give us what we want he gives us what we need. *German P*

298 Where **God** does not help, no saint avails. *German P.*

299 **God** does not hold you by the hand. *Estonian P.*

300 **God** does not let any shoe fit so well that it doesn't pinch somewhere. *German P.*

301 **God** does not look down upon him who does not look up to him *German P*

302 **God** does not love a man who never suffered *Serbian P*

303 Where **God** does not make the key the lock is not secure *Russian P*

304 **God** does not pay according to the hours but according to the heart-beats *German P*

305 **God** does not pay debts with money. *Irish P*

306 **God** does not pay every Saturday. *Dutch, Montenegrin, Italian, Serbian, Slovakian and Bulgarian P*

307 **God** does not strike with both hands *English P.*

308 **God** draws straight with crooked lines. *Spanish P*

309 Where **God** dwells, the devil also has his nest. *German P*

310 You cannot deceive **God** even by getting up early *Russian P.*

311 Everything comes from **God** except the fear of God. *Basque P.*

312 To him whom **God** favours, a bitch will bear a litter of pigs *Polish P*

313 He whom **God** favours becomes rich in his sleep. *Latin P.*

314 Who fears **God** fears nobody else *Bosnian P*

315 Pray to **God** for a good harvest, but continue to hoe *Slovenian P*

316 Who has **God** for his friend has all the saints in his pocket *Italian P.*

317 He who keeps **God** for his friend has the world for his enemy *German P*

318 **God** forgives sins, otherwise heaven would be empty *German P.*

319 **God** gathers the clouds and disperses them also *Slovenian P.*

320 **God** gave a herb for every ill. *Bulgarian P.*

321 **God** gave, God took. [Usually said when an infant dies.] *Bulgarian, Slovakian, Polish and Russian P.*

322 **God** gave the mouth—he will give bread also. *Slovakian and Ukrainian P.*

323 **God** gives a curst cow only short horns or none at all *Montenegrin P.*

324 When **God** gives a pebble to be masticated he first softens it. *Russian P.*

325 To whom **God** gives an office he likewise gives understanding. *Norwegian P.*

326 **God** gives, but does not lock the gate of the fold. *Bulgarian P.*

327 **God** gives, but leads not into the sheep-fold. *Bulgarian P*

328 **God** gives, but man must open his hand *German P.*

329 When **God** gives daily hunger he likewise gives daily bread. *German P.*

330 **God** gives every bird its food but does not throw it into the nest. *Dutch, Montenegrin, Swedish, Slovenian and Danish P.*

331 Where **God** gives hard bread he gives sharp teeth *German P.*

332 To him to whom **God** gives he gives with both hands; from him from whom he takes he takes with both hands likewise *Grouzian P.*

333 **God** gives his anger by weight, but his pity without measure. *English P.*

334 **God** gives man a cross according to his strength. *Russian P.*

335 **God** gives no linen, but flax to spin *German P.*

336 Where **God** gives nothing no candle can be lighted to him *German P*

337 **God** gives nuts to him who has no teeth. *Portuguese, Montenegrin and Spanish P.*

338 **God** gives potatoes, but with the peel. *Russian P.*

339 **God** gives the day and provides the food for it. *Russian P.*

340 **God** gives the drinker the vine but not the goblet. *German P.*

341 Man plants and waters, but **God** gives the increase. *Latin P.*

342 **God** gives the milk but not the pail. *German P*

343 **God** gives the rich cattle and the poor children. *German P.*

344 **God** gives the wideness of the mouth according to the bigness of the spoon. *Polish P.*

345 When **God** gives the wound he gives the medicine *Spanish P.*

346 Whatever **God** gives throw gratefully into your bag. *Ukrainian P*

347 **God** gives to each one that which he thinks is fitting. *Mexican P.*

348 **God** gives to the rich man biscuit without appetite, to the poor man bread with hunger. *Russian P.*

349 **God** gives us nuts but does not crack them. *German P.*

350 **God** goes to him who comes to him. *Russian P.*

351 With **God** go over the sea, without him do not go over the threshold. *Russian P.*

352 **God** greets all, but few return his greeting. *German P.*

353 **God** guards our hearts from the evils of them *English P*

354 Man shoots, but **God** guides the bullet. *Polish P*

355 In a little house **God** has a corner, but in a big house he has to stand in the hall *Swedish P.*

356 Even **God** has a mother *Serbian and Montenegrin P.*

357 When the apple falls, **God** has broken the stalk. *German P.*

358 **God** has days in plenty. *Lettish P*

359 **God** has feet [legs] of wool but hands of iron [lead] *Serbian, Latin, and Hungarian P.*

360 **God** has given all to all and not all to one *Polish P.*

361 **God** has given teeth, God will give bread. *Lithuanian P.*

362 **God** has many days. *Livonian P.*

363 Fish cooked by **God** has no bones. *Russian P.*

364 **God** has no sympathy with him who lets it rain through his roof *Swiss P.*

365 What **God** has not given, nobody can take. *Russian P.*

366 Where there is a belfry [campanile] **God** has planted his finger in the ground. *German P.*

367 If **God** has smitten everything, he has spared patience and kind words. *Montenegrin P.*

368 Man has the bow, **God** has the arrows. *Russian P.*

369 **God** has time; the farmer bread. *Estonian P.*

370 They are poor whom **God** hates. *English P.*

371 What **God** hath cleansed, that call not thou common. *B. Acts 10. 15*

372 **God** hath often a great share in a little house. *English and French P.*

373 Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which **God** hath prepared for them that love him. *B. I Cor. 2. 9*

374 Have **God,** have all. *Scottish P.*

375 It is best to do business with **God,** he has two hands and both of like warmth. *Finnish P.*

376 When it pleases **God,** he likewise gives behind the hearth. *Polish P.*

377 **God** heals and the physician hath the thanks. *English and Spanish P.*

378 **God** help us, but don't lie on your back. *Russian P.*

379 **God** helps him who is in possession *Italian P.*

380 **God** helps the careless man. *Armenian P.*

381 **God** helps the poor, the rich help themselves. *German P.*

382 **God** helps the rich man that the poor man may beg. *English P.*

383 **God** helps the seaman in time of need, but he must steer himself. *German P.*

384 That which is not to be worshipped **God** himself should bury. *German P.*

385 Where **God** holds the ladder there is luck in climbing. *German P.*

386 One is no nearer **God** in a bedroom than in a cellar. *German P.*

387 Where there is peace **God** is. *English P.*

388 **God** is a good worker, but he loves to be helped. *Basque P.*

389 **God** is a Spirit: and they that worship him must worship him in spirit and in truth. *B. John 4. 24*

390 The hand of **God** is always open and always full. *Hungarian and Spanish P.*

391 **God** is an old worker of miracles. *Russian P.*

392 **God** is better pleased with adverbs than with nouns. *English P*

393 **God** is bountiful, pauper do not despair. *Grouzian P*

394 The grace of **God** is gear enough. *English and Scottish P.*

395 **God** is in Heaven and grass is on the earth. *Icelandic P.*

396 **God** is light, and in him is no darkness at all. *B I John 1. 5*

397 The help of **God** is nearer than the door. *Irish P*

398 **God** is never exalted till man is layd lowe. *English P.*

399 Of a truth I perceive that **God** is no respecter of persons · but in every nation he that feareth him, and worketh righteousness, is accepted with him. *B. Acts 10 34–5*

400 **God** is not sinless, he created the world. *Bulgarian P*

401 **God** is not yet going on crutches. *Finnish P.*

402 The fear of **God** is the beginning of wisdom. *Livonian, and Russian P.*

403 In a severe illness **God** is the doctor. *Hungarian P.*

404 **God** is the judge of your crutches [i.e. man can be deceived but not God] *Russian P.*

405 **God** is treasurer to the charitable man. *Italian P.*

406 Cheer up! **God** is where he was. *Russian and English P.*

407 **God** is with the worker *Serbian P.*

408 Next to **God** 'tis better to rely on oneself. *Danish P.*

409 O **God,** keep myself from myself. *Spanish P.*

410 **God** knows who is the most pious pilgrim. *Danish P.*

411 **God** knows whose oil burned in the ikon lamp. *Serbian P.*

412 He that tills the earth and worships not **God** labours in vain *English P.*

413 When **God** lets it rain the poor man's nettles thrive even as the rich man's roses. *German P.*

414 **God** lets loose the good things without control *Greek P.*

415 **God** likes help when helping people. *Irish P.*

416 **God** listens to short prayers. *Italian P*

417 **God** lives with gods, man lives with men. *Bulgarian P.*

418 **God** looks to clean hands, not to full ones *English P.*

419 **God** loves one who gives with joy *Livonian P.*

420 **God** made a beard for himself first *Serbian P.*

421 **God** makes chaff for him who wants to make gold out of corn *German P.*

422 **God** makes no wreck without cause *Swedish P.*

423 For the weary, **God** makes of a stone a pillow *German P*

424 **God** may love a poor man, but not a dirty one. *Spanish P.*

425 Whom **God** means to punish, he first deprives of his reason *Bulgarian, Montenegrin and Polish P*

426 **God** never closed one gap that he did not open another. *Irish P.*

427 He who swims with **God** never goes to the bottom. *Polish P.*

428 **God** never lets both the ears and the straw turn out badly *Russian P*

429 **God** never measures men by inches. *Scottish P.*

430 **God** never sends a mouth but he sends meat for it. *Irish P*

431 **God** never smites with both ends of the stick. *Montenegrin P.*

432 **God** never wounds with both hands. *Spanish P.*

433 One **God** no more, but friends good store *English P.*

434 **God** often goes about in worn out shoes. *Swedish P.*

435 To **God** one limps, to the devil one jumps. *German P.*

436 To get near to **God** one need not climb the mountain. *Russian P.*

437 **God** opens the mouth of the grave to take the wretched in. *Irish P.*

438 **God,** our parents, and our master can never be requited. *French P.*

439 **God** promises a safe landing, but not a calm passage. *English P.*

440 **God** puts a good root in the little pig's way. *French P.*

441 The charitable give out at the door and **God** puts in at the window. *English P.*

442 **God** reigns in heaven and money on earth. *German P*

443 **God** remains debtor to no one. *Montenegrin and Slovakian P.*

444 **God** sells knowledge for labour, honour for risk. *Dutch P.*

445 **God** sells wisdom for labour and suffering *Ukranian P.*

446 Far off—**God** sends. *Irish P.*

447 To the washed hand **God** sends a good meal *French, Italian and Spanish P.*

448 When one can do no more **God** sends death. *Italian P.*

449 Where there is concord, there **God** sends his blessing. *Bulgarian P.*

450 That which **God** sends is better than that which man asks for *Italian and Serbian P.*

451 For a web begun **God** sends the thread. *French P.*

452 **God** shapes the back for the burden. *Scottish P.*

453 **God** shares the virtues about. *Irish P.*

454 **God** shuts a door and opens a balcony. *Genoese P.*

455 **God** shuts one door, but opens ten. *Bulgarian P.*

456 **God** sleeps not when he delivers, *Welsh P.*

457 When **God** so wills, the broom loses its handle. *Hungarian P.*

458 **God** sows the wheat and the devil the tares. *Russian P.*

459 **God** spreads the moss as a carpet for the poor. *Russian P.*

460 **God** strikes us with one hand and caresses us with the other. *Slovakian P.*

461 If **God** take away the meat he can take away the stomach also. *English P.*

462 From whom **God** takes the light, to him he gives deft fingers. *German P.*

463 He whom **God** takes by the forelock is easily dragged up to heaven *Finnish P.*

464 **God** tempers the wind to the shorn lamb. *English, French and Montenegrin P.*

465 When in fear we run to **God** ; the danger over, God forgotten. *Russian P.*

466 After **God,** then the white people. *West Indian Negro P.*

467 **God** turns the mill of the fool *Armenian P.*

468 Widows and orphans **God** visits thrice a day. *Grouzian P.*

469 **God** wets you with his rain, but he also dries you with his sun. *Swiss, Slovakian and Russian P.*

470 There is **God** when all is done *English P*

471 Leave it to **God** who is an old saint *Portuguese P.*

472 He is nearest to **God** who needs the least. *Danish and German P.*

473 **God** who sends the wound sends the medicine. *Spanish P*

474 **God** will afflict, God will console *Polish P.*

475 When **God** wills all winds bring rain. *English P.*

476 Pass sentence on thyself equitably and **God** will become thy surety. *Welsh P.*

477 **God** will cook the soup for him who has water, herbs and wood. *Russian P*

478 Do the likeliest and **God** will do the best. *Scottish P.*

479 If you are asleep **God** will feed you. *Russian P.*

480 **God** will help a ploughing man *Polish P*

481 Make a good beginning and **God** will help you. *Irish P*

482 Be faithful, then **God** will keep you *Estonian P.*

483 If we will not keep ourselves from the occupation **God** will not keep us from the sin. *English P.*

484 Spare and **God** will send. *English P.*

485 Spend and **God** will send ; spare and ever bare *Scottish P.*

486 Get thy spindle and thy distaff ready and **God** will send thee flax. *English and Scottish P.*

487 Make the spit ready **God** will send you meat. *Danish P.*

488 If **God** wills, even a cock will lay an egg *Polish P.*

489 When **God** wishes, even water can burn. *Ukrainian P.*

490 If **God** wishes to rejoice the heart of a poor man he makes him lose his donkey and find it. *Armenian P.*

491 Stand up to **God** with the truth, and to the judge with money. *Russian P*

492 **God** works in a little hour. *Spanish P.*

493 **God** works in moments. *French P*

494 Not easily would **God** wound a man without giving him an ointment at the same time. *Swiss P.*

495 **God** writes straight on crooked lines. *English and Brazilian P*

496 Before **God** you can say " I cannot ", but not before men. *Bulgarian P*

497 If you love **God** you cannot fear him ; if you fear him you cannot love him *Serbian P*

498 If you fear **God** you will not fear man. *Albanian P.*

499 Many meet the **Gods** but few salute them. *Latin and English P.*

500 The **Gods** have placed sweat in front of virtue. *Greek P.*

501 The **Gods** sell all things at a fair price *English P.*

502 The **Gods** sell all things to hard labour *Latin P*

503 One must worship the **Gods** under which one lives *German P.*

504 The design is in our own hands, the colouring of it is in **God's.** *German P*

505 What is only half **God's** is wholly the devil's *German P.*

506 Out of **God's blessing** into the warm sun. *Scottish P.*

507 A dish of **God's blessing** will never be empty, even if thousands eat from it *German P.*

508 Following **God's Commandments,** he was reduced to begging in his name *Croatian P.*

509 A good conscience is **God's eye.** *Russian P*

510 **God's eye** is on a pledge *Welsh P.*

511 **God's feet** are wool; his hands are iron *Bulgarian P*

512 The hour is in **God's hands;** hope is in the reach of all. *French P.*

513 Where **God's help** is, the spider's web becomes a wall; where it is not, the wall becomes a spider's web. *Italian P.*

514 **God's mill** goes slowly but it grinds well. *Montenegrin P.*

515 In **God's pen** there are all kinds of cattle. *Serbo-Croatian P.*

516 No pillow so soft as **God's promise.** *English P.*

517 With **God's protection** even a cobweb is a castle. *Hungarian P.*

518 There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of **God's sake** who shall not receive manifold more in his time, and in the world to come eternal life. *B. Luke 18. 29–30*

519 **God's service** hath sure walls. *Dutch P.*

520 The field is **God's table.** *Estonian P.*

521 At **God's table** all eat from one dish. *German P.*

522 A good conscience is **God's voice.** *Estonian P.*

523 Go **God's way,** remembering Satan. *Bulgarian P.*

524 **God's ways** are always shortest. *German P.*

525 Afflicted **Godliness** is better than delightful wickedness. *English P.*

526 But **Godliness** with contentment is great gain. *B. I Tim. 6. 6*

527 The **God-of-sand** has never received thanks. *Estonian P.*

528 Go **Godward:** thou wilt find a road. *Russian P.*

529 In **Golgotha** are skulls of all sizes. [i e. As there are none too old for eternity, so there are none too young for mortality.] *English P.*

530 Be constant in **good.** *English P.*

531 There is not the thickness of a sixpence between **good** and evil. *English and Spanish P.*

532 Do **good** and throw it on the road. *Roumanian P.*

533 **Good** comes to good and evil to him who has it. *Portuguese P.*

534 For **good** do not expect good. *Slovakian P.*

535 **Good** finds good. *English P.*

536 Give **good,** get good. *Estonian P.*

537 All **good** has an end save the goodness of God *Scottish P.*

538 **Good** is recognized when it goes, and evil when it comes. *Italian P.*

539 Do **good** or evil, you will always find it ahead [of you]. *Estonian P.*

540 Throw the **good** [or food] down the stream, and it will come back to you up the stream *Montenegrin and Serbian P.*

541 A little **good** shall one set high. *Danish P.*

542 The **good** teaches the better. *Estonian P.*

543 For the **good** that I would I do not: but the evil which I would not, that I do. *B. Rom. 7. 19*

544 The **good** that is done to-day constitutes the happiness of to-morrow. *Spanish P.*

545 In **good** the deed is more than the power [intention] and in evil the power [intention] is more than the deed. *Spanish P.*

546 He who is not **good** to himself, how can he be good to others? *Spanish P.*

547 And we know that all things work together for **good** to them that love God. *B. Rom. 8. 28*

548 And if ye do **good** to them which do good to you, what thank have ye? for sinners also do even the same *B. Luke 6. 33*

549 When doing **good** we never know all the good that we do *French P*

550 It is too much **good** which hath no evil. *English P.*

551 Let in the **good day,** the bad one enters without knocking. *German P.*

552 On **good days** mornings and evenings are close together. *German P.*

553 You will meet your **good deed** again *Estonian P.*

554 Do a **good deed** and throw it in the sea, it won't sink. *Serbian P.*

555 A **good deed** bears interest. *Estonian P*

556 Send a **good deed** down the stream and if the fish don't recognize it, God will. *Serbo-Croatian P.*

557 They will be hushed by a **good deed** who laugh at a wise speech. *French P.*

558 Carve **good deeds** in stone, bad ones in sand. *Estonian, German and Polish P.*

559 No tear should ever fall on the face of a **good man** dying. *Scottish P*

560 There is always plenty of room for a **good word.** *Estonian P.*

561 Go ye into all the world, and preach the **gospel** to every creature. *B. Mark 16. 15*

562 The spirit of the Lord is upon me, because he hath anointed me to preach the **gospel** to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. *B. Luke 4. 18–19*

563 My **grace** is sufficient for thee: for my strength is made perfect in weakness. *B. II Cor. 12. 9*

564 The **grace** of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. *B. II Cor. 13. 14*

565 Whosoever will be **great** among you, let him be your minister, and whosoever will be chief among you let him be your servant. *B. Matt. 20. 26–7*

566 Ask ye for the **greater things,** and the small shall be added unto you: and ask for the heavenly things, and the earthly shall be added unto you. *Origen—Clement of Alexandria (Strom 1, 24, 158)*

567 The **green** burns for the dry, and the righteous pay for sinners. *Spanish P.*

568 For if they do these things in a **green tree,** what shall be done in the dry? *B. Luke 23. 31*

569 How nearly a man may approach to **guilt** without being guilty. *Latin P*

570 **Habits** are at first cobwebs, at last cables. *English P.*

571 The **hand** which gives, gathers *Welsh P*

572 To fold your **hands** is well, to open them is better [i.e Prayer is good; alms is better.] *French P*

573 Lift up the **hands** which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way. *B Heb. 12 12*

574 The **harvest** truly is plenteous, but the labourers are few *B Matt 9 37*

575 And ye shall be **hated** of all men for my name's sake. But he that shall endure unto the end, the same shall be saved. *B. Mark 13. 13*

576 He that **hateth** his life in this world shall keep it unto life eternal. *B. John 12. 25*

577 For unto everyone that **hath** shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. *B Matt. 13 12, 25. 29 and Mark 4. 25*

578 If you can be well without **health** you may be happy without virtue. *English P.*

579 Let every man be swift to **hear;** slow to speak, slow to wrath. *B. Jar*

58(

he

581 Stronger even than stone is man's **heart.** *Bulgarian P.*

582 The greatest thoughts are from the **heart.** *French P.*

583 Heaven and hell is in your **heart.** *German P.*

584 Set your **heart** at rest. *English P.*

585 Let not your **heart** be troubled: ye believe in God, believe also in me. In my father's house are many mansions. *B. John 14. 1–2*

586 Much must a good **heart** bear *Scottish P.*

587 What does not come from the **heart** does not reach the heart *Slovenian P.*

588 A pure **heart** is a sacrifice to God *English P.*

589 The road from one's **heart** is more than long prayers from one's head *Estonian P*

590 Where a man's **heart** is, there is his God. *English P.*

591 It is our **heart** that carries us either to paradise or to hell. *Negro P*

592 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the **heart** the mouth speaketh. *B. Matt. 12. 34 and Luke 6. 45*

593 There's nobody can prevent you getting into **heaven,** but there's many a one ready to give you a shove into hell. *Scottish P.*

594 More people go to **heaven** from the gallows than from the cemetery *German P.*

595 The way to **heaven** is by weeping cross. *German P.*

596 Walking through doubts, the way to **heaven** is long. *Finnish P.*

597 **Heaven** is the poor man's money-box. *German P.*

598 Going to **heaven,** no child's play. *Negro P.*

599 He is nearest **heaven** who troubles the least about the earth. *German P.*

600 No devil will miss his **hell.** *Serbian P.*

601 Heaven is far, but we are only separated from **hell** by a hedge. *Roumanian P.*

602 He who has done one step towards **hell** has half the way behind him. *German P.*

603 The road to **hell** is everywhere alike. *Latin P.*

604 It is a greater toil to get to **hell** than to heaven. *German P.*

605 All that mortals undertake requires the **helping-hand.** *Norwegian P.*

606 There is no **heretic** who has not his belief. *Dutch P.*

607 For there is nothing **hid** which shall not be manifested; neither was anything kept secret, but that it should come abroad *B Mark 4. 22*

608 His **home** is savoury whom God loves. *Spanish P*

609 A man must be **honest** before he be religious. *English P*

610 No profit to **honour,** no honour to religion *English P.*

611 Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have **hope.** *B Rom. 15 4*

612 For our sakes, no doubt, this is written: that he that ploweth should plow in **hope;** and that he that thresheth in hope should be partaker of his hope. *B. I Cor. 9. 10*

613 Were it not for **hope** the heart would break. *Scottish P.*

614 Our **house** is the Lord's. *Serbian P.*

615 Yea, all of you be subject one to another, and be clothed with **humility,** for God resisteth the proud, and giveth grace to the humble. *B. I Peter 5 5*

616 For I was an **hungered,** and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. *B. Matt. 25. 35–6*

617 Who was never **ill** isn't dear to God *Serbian P.*

618 What therefore God hath **joined** together, let no man put asunder *B. Matt. 19. 6*

619 **Judge** not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. *B. Luke 6. 37 and Matt. 7. 1*

620 Wherein I find you, there will I **judge** you. *Quoted by Justin Martyr—dialogue with Trypho 47*

621 For with what **judgement** ye judge ye shall be judged: and with what measure ye mete it shall be measured to you again *B. Matt 7 2 and Mark 4. 24*

622 For wherein thou **judgest** another, thou condemnest thyself, for thou that judgest doest the same things. *B. Rom. 2. 1*

623 It is hard for thee to **kick** against the pricks. *B. Acts 26 14*

624 Fear not them which **kill** the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell *B Matt. 10. 28*

625 Every **kingdom** divided against itself is brought to desolation, and every city or house divided against itself shall not stand *B Matt 12 25*

626 If ye make not the left hand as the right and the right as the left, and the things that are above as those that are below, and the things that are before as those that are behind, ye shall not know the **Kingdom of God.** *Linus—Martyrdom of Peter 17*

627 Behold, the **Kingdom of God** is within you. *B Luke 17 21*

628 **Know** yourself: afterwards know your fellow-man *Estonian P*

629 Come unto me all ye that **labour** and are heavy laden, and I will give you rest. *B. Matt 11 28*

630 For the **labourer** is worthy of his hire. *B. Luke 10. 7 and I Tim 5 18*

631 The **law** is open *B Acts 19 38*

632 And it is easier for heaven and earth to pass, than one tittle of the **law** to fail. *B Luke 16. 17*

633 Know ye not that a little **leaven** leaveneth the whole lump? *B. I Cor. 5. 6 and Gal. 5. 9*

634 And if ye **lend** to them of whom ye hope to receive, what thanks have ye? For sinners also lend to sinners to receive as much again . lend, hoping for nothing again. *B Luke 6 34*

635 For the **letter** killeth but the spirit giveth life. *B II Cor 3. 6*

636 Fear **life,** but do not fear death *Russian P.*

637 Whereas ye know not what shall be on the morrow · for what is your **life ?** It is even a vapour that appeareth for a little while, and then vanisheth away *B. James 4 14*

638 God had made our **life** more miserable if he had made it longer. *English P*

639 For whosoever will save his **life** shall lose it: and whosoever will lose his life for my sake, the same shall save it For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? *B Matt 16 25–6 and Luke 9. 24*

640 Take no thoughts for your **life,** what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on Is not the life more than meat, and the body than raiment? *B Matt 6 25 and Luke 12 22*

641 Walk while ye have the **light,** lest darkness come upon you *B John 12 35*

642 In him was life, and the life was the **light** of men, and the light shineth in darkness, and the darkness comprehended it not *B John 1 5*

643 Ye are the **light** of the world A city that is set on a hill cannot be hid Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven *B Matt. 5 14–16*

644 I am the **light** of the world; he that followeth me shall not walk in darkness, but shall have the light of life. *B. John 8 12*

645 And why take ye thought for raiment? Consider the **lilies** of the field how they grow, they toil not neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these *B Matt. 6 28–9 and Luke 12 27*

646 Whosoever shall give to drink unto one of these **little ones** a cup of cold water only in the name of a disciple, verily I say unto you he shall in nowise lose his reward. *B. Matt. 10. 42*

647 Take heed that ye despise not one of these **little ones**; for I say unto you that in heaven their angels do always behold the face of my father which is in heaven. *B. Matt. 18. 10*

648 For in him [God] we **live,** and move, and have our being . . . for we are also his offspring. *B. Acts 17. 28*

649 For none of us **liveth** to himself, and no man dieth to himself *B. Rom. 14 7*

650 Let your **loins** be girded about, and your lights burning. *B. Luke 12 35*

651 "In the name of the **Lord**" begins all mischief. *English P*

652 Unless the **Lord** is with us, our efforts are vain. *Latin P.*

653 Those who love in the **Lord** never see each other for the last time. *German P.*

654 The **Lord's Prayer**: Our father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation but deliver us from evil, for thine is the kingdom, and the power and the glory for ever —Amen *B. Matt. 6. 9–13*

655 May the sun set for me where I keep my **love.** *Spanish P.*

656 God is **love**; and he that dwelleth in love dwelleth in God, and God in him *B. I John 4. 15*

657 Faith dares everything, and **love** bears everything. *Jamaican Negro P.*

658 There is no fear in **love**: but perfect love casteth out fear. *B. I John 4. 18*

659 Greater **love** hath no man than this, that a man lay down his life for his friends. *B. John 15. 13*

660 A piece of bread with **love** is better than a hen with suffering. *Spanish P.*

661 **Love** looks through spectacles which make copper gold, riches poverty, and weak eyes distil pearls. *Spanish P.*

662 If a man **love** me, he will keep my words: and my father will love him. . . . He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the father's which sent me. *B. John 14. 23–4*

663 If ye **love** me, keep my commandments; and I will pray the father and he shall give you another comforter, that he may abide with you for ever. *B. John 14. 15–16*

664 Who shall separate us from the **love** of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness or peril or sword? *B. Rom. 8. 35*

665 A new commandment I give unto you, that ye **love** one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another *B. John 13. 34–5*

666 Owe no man anything, but to **love** one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself. *B. Rom. 13. 8–9*

667 For if ye **love** them which love you, what reward have ye? Do not even the publicans the same? *B. Matt. 5. 46 and Luke 6. 32*

668 Where there is **love** there is no sin. *Montenegrin P.*

669 **Love** your enemies, do good to them that hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. *B. Luke 6. 27–9 and Matt. 5. 39–40*

670 For whom the Lord **loveth** he chasteneth. *B. Heb. 12. 6*

671 He that **loveth** not his brother whom he hath seen, how can he love

God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also. *B. I John 4. 20–1*

672 He that **loveth** not knoweth not God; for God is love. *B. I John 4. 8*

673 The **Magnificat**: And Mary said: my soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour. For he hath regarded the lowly estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done me great things; and holy is his name. And his mercy is on them that fear him, from generation to generation He hath shewed strength with his arm. He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed for ever. *B. Luke 1. 46–55*

674 Wherefore laying aside all **malice**, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. *I Peter 2. 1–2*

675 In **malice** be ye children, but in understanding be men. *B. I Cor. 14. 20*

676 For it is better to **marry** than to burn *B. I Cor. 7. 9*

677 No man can serve two **masters**: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. *B. Matt. 6. 24 and Luke 16. 13*

678 What **measure** you measure with, that measure you will be measured by. *Estonian P.*

679 If because of **meat** thy brother is grieved, thou walkest no longer in love. If meat makes my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble. *B. I Cor. 8. 13*

680 Blessed are the **meek**: for they shall inherit the earth. *B. Matt. 5. 5*

681 **Men** stand and wait, life brings and goes, death comes and takes. *Hungarian P.*

682 Blessed are the **merciful**: for they shall obtain mercy. *B. Matt. 5. 7*

683 I will have **mercy**, and not sacrifice: for I am not come to call the righteous, but sinners to repentance *B. Matt. 9. 13; Mark 2. 17 and Hosea 6. 6*

684 Better an ounce of **mercy** than a pound of gold to the church *Bulgarian P.*

685 Whosoever shall compel thee to go a **mile**, go with him twain. *B. Matt 5 41*

686 Let your **moderation** be known unto all men *B. Phil 4. 5*

687 For the love of **money** is the root of all evil. *B. I Tim. 6. 10*

688 Offend one **monk**, and the lappets of all cowls will flutter as far as Rome. *German P.*

689 Take therefore no thought for the **morrow**, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof *B. Matt. 6. 34*

690 Blessed are they that **mourn**: for they shall be comforted. *B. Matt. 5. 4*

691 Out of the same **mouth** proceedeth blessing and cursing. *B. James 4. 10*

692 Out of thine own **mouth** will I judge thee. *B. Luke 19. 22*

693 For unto whomsoever **much** is given, of him shall be much required: and to whom men have committed much, of him they will ask the more *B. Luke 12. 48*

694 Everyone should be allowed to keep his **natural colour**, his natural food, and his natural religion. *German P.*

695 Thou shalt love thy **neighbour** as thyself. *B. Matt. 19. 19; Gal. 5. 14; and James 2. 8*

696 I must work the works of him that sent me while it is day: the **night** cometh when no man can work. *B. John 9. 4*

697 The **night** is far spent, the day is at hand. *B. Rom. 13. 12*

698 The **Nunc Dimitis :** Lord, now lettest thou thy servant depart in peace, according to thy word . for mine eyes have seen thy salvation, which thou hast prepared before the face of all people , a light to lighten the Gentiles, and the glory of thy people Israel. *B. Luke 2. 29–32*

699 Woe unto the world because of **offences** ! for it must needs be that offences come ; but woe to that man by whom the offence cometh ! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. *B. Matt 18. 7–9*

700 He who feeds **orphans** is known to God. *Russian P.*

701 The road to the **other world** is the same from everywhere. *Russian P*

702 It is not enough to say " **Our Father** " ; one must also say " Amen ". *Bulgarian P.*

703 Thou shalt not muzzle the mouth of the **ox** that treadeth out the corn. *B I Cor 9. 9 , I Tim 5 18 , and Deut. 25. 4*

704 Therefore speak I to them in **parables :** because they seeing see not , and hearing they hear not ; neither do they understand *B Matt. 13 13 and Mark 4. 33–4*

705 The very best men stand in need of **pardon.** *English P.*

706 Take men by their **passions,** and you may carry them whither you please *French P*

707 In your **patience** possess ye your souls *B. Luke 21. 19*

708 And into whatsoever house ye enter, first say, **peace** be to this house *B Luke 10. 5*

709 **Peace** I leave with you, my peace I give unto you : not as the world giveth, give I unto you Let not your heart be troubled, neither let it be afraid *B John 14. 27*

710 The **peace of God,** which passeth all understanding, shall keep your hearts and minds *B. Phil. 4. 7*

711 If it be possible, as much as lieth in you, live **peaceably** with all men. *B. Rom. 12. 18*

712 Blessed are the **peacemakers ;** for they shall be called the children of God. *B. Matt. 5. 9*

713 Blessed are they which are **persecuted** for righteousness' sake : for theirs is the kingdom of heaven. *B. Matt. 5 10*

714 They that be whole need not a **physician,** but they that are sick *B. Matt. 9. 12 and Mark 2 17*

715 **Physician** heal thyself *B Luke 4 23*

716 Even a **pious man** sins seven times a day. *Hungarian P.*

717 Where wilt thou go that thou wilt not have to **plough ?** *Spanish P.*

718 No man having put his hand to the **plough,** and looking back, is fit for the kingdom of God. *B. Luke 9. 62*

719 For ye have the **poor** always with you . but me ye have not always. *B Matt 26. 11 ; Mark 14 7 and John 12 8*

720 Blessed are the **poor** in spirit ; for theirs is the kingdom of heaven. *B Matt 5 3*

721 Whatsoever is given to the **poor** is not lost. *Bulgarian P*

722 He who shews mercy to the **poor** lends to God. *Estonian P.*

723 The **poor** sit on the front benches in Paradise *German P.*

724 What is given to the **poor** will be paid on the day of doom. *Welsh P.*

725 Church-going does not waste time ; the **poor man's** gift does not make poor *Estonian P*

726 He who is master of **possessions** is the slave of passions. *Isaac of Ninevah*

727 **Pray** and work [Old maxim of Benedictine monks was " Laborare est orare " " To work is to pray ".] *Latin and English P.*

728 **Pray** as though no work could help, and work as though no prayer could help *German P.*

729 When ye **pray** use not vain repetitions as the heathens do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your father knoweth what things ye have need of, before ye ask him *B Matt 6. 7–8*

730 Rejoice evermore **Pray** without ceasing In everything give thanks *B I Thes. 5 16–18*

731 Good deeds are the best **prayer.** *Serbian P.*

732 **Prayer** and provender never hindered work *English P*

733 And all things, whatsoever ye shall ask in **prayer,** believing, ye shall receive *B Matt 21 22*

734 **Prayer** knocks 'till the door opens. *English P*

735 The effectual fervent **prayer** of a righteous man availeth much *B. James 5. 16*

736 The **prayer** "Our Father" is short but it saves *Russian P*

737 A short **prayer** reaches heaven *English P.*

738 The shorter the **prayer,** the dearer to God. *Montenegrin P*

739 When in **prayer** you clasp your hands, God opens his *German P.*

740 "Would to God" is the mother of all **prayers.** *Dutch P*

741 Thy **prayers** and thine alms are come up for a memorial before God. *B. Acts 10. 4*

742 With **prayers** one unlocks heaven. *German P.*

743 And when thou **prayest,** thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret, and thy father which seeth in secret shall reward thee openly. *B. Matt. 6. 5–6*

744 In **praying** to God you must use your hammer. *Spanish P.*

745 He **preaches** well that lives well. *English P.*

746 By **precepts** the way is long, but by examples we make a short cut. *English P.*

747 **Pride** robs me of God, envy of my neighbours, anger of myself. *English P*

748 Like **priest**—like people *Grouzian P.*

749 A **prophet** is not acceptable in his own country, nor doth a physician do cures upon them that know him. *A N.T. Oxyrhynchus Papyrus 2 11*

750 A **prophet** is not without honour, but in his own country, and among his own kin, and in his own house. *B Mark 6. 4 and Matt 13. 57*

751 **Prove** all things; hold fast that which is good Abstain from all appearance of evil. *B I Thes. 5 21*

752 A **proverb** is the voice of God *Spanish P*

753 These things have I [Jesus] spoken unto you in **proverbs:** but the time cometh, when I shall no more speak unto you in proverbs. *B. John 16. 25*

754 Unto the **pure** all things are pure. *B. Titus 1. 15*

755 Blessed are the **pure** in heart: for they shall see God. *B. Matt. 5 8*

756 Study to be **quiet.** *B. I Thes. 4. 11*

757 Where the carcass is, there will the **ravens** gather together. *Slovenian and Estonian P.*

758 **Reaping** where thou hast not sown, and gathering where thou hast not strawed *B. Matt. 25. 24*

759 He that **receiveth** you receiveth me, and he that receiveth me receiveth him that sent me. *B. Matt. 10. 40*

760 As sorrowful, yet always **rejoicing;** as poor, yet making many rich; as having nothing, and yet possessing all things. *B. II Cor. 6 10.*

761 Pure **religion** and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. *B James 1. 27*

762 We have just as much **religion** as we have government of our tongues. *English P.*

763 **Religion,** credit and the eye are not to be touched. *English P.*

764 **Religion** destroys evil, morality merely hides it. *Welsh P.*

765 No man's **religion** ever survived his morals. *English P.*

766 **Religion** has two children, love and hatred. *Russian P.*

767 Small is his **religion** who seeks daily for it. *Welsh P.*

768 **Repent** ye, for the Kingdom of Heaven is at hand. *B. Matt. 3. 2*

769 I am the **resurrection,** and the life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. *B. John 11. 25–6*

770 Blessed are ye when men shall **revile** you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *B. Matt. 5. 11–12*

771 How hardly shall they that have **riches** enter into the Kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God! *B. Luke 18. 24–5*

772 The **rich man** wonders how the poor man lives, but God helps him. *Russian P.*

773 There is no midway between **right** and wrong. *Slovenian P.*

774 The **righteous** pays for the sinner. *Portuguese P.*

775 Blessed are they which do hunger and thirst after **righteousness** for they shall be filled. *B. Matt. 5. 6*

776 God gives you the straight **road,** and the devil gives you the crooked one. *Russian P.*

777 Take rough **roads** and get to the stars. *Slovakian P.*

778 They which **run** in a race run all, but one receiveth the prize. So run, that ye may obtain. *B. I Cor. 9. 24*

779 The **sabbath** was made for man, and not man for the sabbath. *B. Mark 2. 27*

780 The measure of our **sacrifice** is the measure of our love. *English P.*

781 Everyone preaches for his **saint.** *French P.*

782 For love of the **saint** one kisses the relics. *French P.*

783 One does not know to what **saint** one should pray. *Russian P*

784 All **saints** help in the descents. *French P.*

785 Have **salt** in yourselves, and have peace one with another. *B. Mark 9 50*

786 **Salt** is good; but if the salt have lost his savour, wherewith shall it be seasoned? *B. Luke 14. 34 and Mark 19. 50*

787 Ye are the **salt** of the earth: but if the salt have lost his savour, wherewith shall it be salted? *B Matt. 5. 13*

788 For every one shall be **salted** with fire, and every sacrifice shall be salted with salt. *B. Mark 9. 49*

789 And if ye **salute** your brethren only, what do ye more than others? do not even the publicans so? *B. Matt. 5. 47*

790 The fragrance of **sanctity.** *English P.*

791 Great consolation may grow out of the smallest **saying.** *Swiss-German P.*

792 Every **scripture** inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness that the man of God may be complete, furnished completely into every good work. *B. II Tim. 3. 16–17*

793 The Rabbi is dead but the **scripture** remains. *Polish P.*

794 For nothing is **secret,** that shall not be made manifest: neither anything hid, that shall not be known and come abroad. *B. Luke 8. 17*

795 He that is greatest among you shall be your **servant.** *B. Matt. 23. 11*

796 Behold I send you forth as **sheep** in the midst of wolves: Be ye therefore wise as serpents, and harmless as doves. *B. Matt. 10. 16*

797 Many shall come in my name clad outwardly with **sheep skins,** but within they are ravening wolves. *Justin—dialogue with Trypho 35*

798 Heal the **sick,** cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. *B. Matt. 10. 8*

799 The **sickness** of the body may prove the health of the soul. *English P.*

800 **Silver** and gold have I none; but such as I have give I thee. *B. Acts 3. 6*

801 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where **sin** abounded, grace did much more abound. *B. Rom. 5. 19–20*

802 He that is without **sin** among you, let him first cast a stone. *B. John 8. 7*

803 One **sin** begets another. *Slovakian P.*

804 A **sin** even if committed by many remains a sin. *Hungarian P.*

805 **Sin** has no master. *Russian P.*

806 He reads his **sin** in his punishment. *Scottish P.*

807 The wages of **sin** is death, but the gift of God is eternal life. *B. Rom. 6. 23*

808 One **sin** is much, but a thousand good deeds are little. *Serbian P.*

809 The greatest **sin** is not to know sin. *Serbian P.*

810 Not to **sin** is the best penance. *German P.*

811 **Sin** no more. *B. John 5. 11*

812 No **sin**—no salvation. *Ukrainian P.*

813 If we say that we have no **sin,** we deceive ourselves, and the truth is not in us. *B. I John 1. 8*

814 Some men's **sins** are open beforehand, going before to judgement: and some men they follow after. *B. I Tim. 5. 24*

815 For all have **sinned,** and come short of the glory of God. *B. Rom. 3. 23*

816 A repentant **sinner** is more worthy than ten saints who never succumb to temptation. *Russian P.*

817 Joy shall be in heaven over one **sinner** that repenteth, more than over ninety and nine just persons which need no repentance. *B. Luke 15. 7*

818 **Solitude** belongs only to God. *Montenegrin and Bosnian P.*

819 The **Son of man** came not to be ministered unto, but to minister. *B. Matt. 20. 28*

820 For every **sore** the gods produce a salve. *English P.*

821 If thou hast a **sorrow,** tell it to thy saddle-bow, and ride thee singing forth. *English P.*

822 Cherish the body, harm the **soul.** *Polish P.*

823 A **soul** in trouble is near unto God. *A.N.T. Gregory of Nazianzus ep. 16*

824 Another man's **soul** is darkness. *Russian P.*

825 **Soul** knows soul. [The cult of the dead. Belief in the possibility of the surviving souls returning to carry away the living relations.] *Grouzian P.*

826 What you **sow** you reap. *Estonian P.*

827 Thou fool, that which thou **sowest** is not quickened, except it die. *B. I Cor. 15. 36*

828 One **soweth,** and another reapeth. *B. John 4. 37*

829 Be not deceived; God is not mocked: For whatsoever a man **soweth,** that shall he also reap. *B. Gal. 6. 7*

830 Are not two **sparrows** sold for a farthing? and one of them shall not fall on the ground without your father. But the very hairs of your head are all numbered. *B. Matt. 10., 29–30 and Luke 12. 6*

831 Let your **speech** be always with grace, seasoned with salt. *B. Col. 4. 6*

832 To a good **spender** God is the treasurer. *English P.*

833 Father into thy hands I commend my **spirit.** *B. Luke 23. 46*

834 And which of you with taking thought can add to his **stature** one cubit? *B. Luke 12. 25*

835 Or what man is there of you, whom if his son ask bread, will he give him a **stone**? *B. Matt. 7. 9*

836 The **stone** which the builders rejected is become the head of the corner. *B. Psalm 118. 22 and Mark 12 10*

837 If ye **suffer** for righteousness sake, happy are ye. *B I Peter 3 14*

838 Of **sufferance** cometh ease *English P*

839 For he maketh his **sun** to rise on the evil and on the good, and sendeth rain on the just and on the unjust *B. Matt. 5. 45*

840 That which is of my **superfluity** shall be for the whole people, and that which is for my forgiveness shall be for the Lord, for a propitiation unto me [In the histories of the twelve tribes of Israel it is written that there was one Ioacim, exceeding rich: and he offered his gifts twofold.] *A.N.T. Book of James or Protevangelium*

841 Think not that I am come to send peace on earth: I come not to send peace, but a **sword.** *B. Matt. 10. 34*

842 Put up again thy **sword** into his place: for all they that take the sword shall perish with the sword. *B Matt 27. 52*

843 The **tear** of the pious does not fall to the ground *Slovenian P.*

844 **Tears** of purity and innocence never dry; they evaporate to heaven *Slovenian P.*

845 Watch and pray that ye enter not into **temptation:** the spirit indeed is willing but the flesh is weak *B Matt 26 41 and Mark 14 38*

846 A man that is not **tempted** is not approved. *Didascalia 2 8*

847 No man that is not **tempted** shall obtain the kingdom of heaven *Tertullian on baptism 20*

848 Now is the accepted **time;** behold, now is the day of salvation *B. II Cor. 6. 2*

849 God gives "**to-day**", but the devil tempts with "to-morrow" *Spanish P.*

850 But the **tongue** can no man tame; it is an unruly evil, full of deadly poison. *B. James 3. 8*

851 **Touch** not; taste not, handle not, which all are to perish with the using *B. Col. 2. 21–2*

852 Lay not up for yourselves **treasures** upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also *B. Matt. 6. 19–21*

853 And now also the axe is laid unto the root of the **trees;** therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire *B. Matt 3. 10*

854 In the world ye shall have **tribulation:** but be of good cheer; I have overcome the world. *B. John 16. 33*

855 We glory in **tribulations** also. knowing that tribulation worketh patience; and patience experience, and experience, hope *B Rom. 5. 3–4*

856 Whatsoever things are **true,** whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things *B. Phil. 4. 8*

857 There is in the world one **truth,** but it seems as if there were a hundred. *Lithuanian P.*

858 Love **truth,** but pardon error. *French P.*

859 He who dies for the **truth** finds holy ground everywhere for his grave *German P.*

860 The **truth** is always green *Spanish P*

861 **Truth** is God's daughter *Spanish P*

862 **Truth** may be harsh, but pleasing to God. *Russian P.*

863 There is nothing **unclean** of itself; but to him that esteemeth anything to be unclean, to him it is unclean *B. Rom. 14 14*

864 Every **valley** shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth. And all flesh shall see the salvation of God. *B. Luke 3. 5–6*

865 I am the **vine,** ye are the branches: he that abideth in me, and I in him,

the same bringeth forth much fruit: for without me ye can do nothing. *B. John 15. 5*

866 There must always be room for **virtue.** *Latin P.*

867 **Virtue** increases under a burden *Latin P.*

868 **Virtue** is always green. *Latin P.*

869 **Virtue** is the only necessary thing *Latin P.*

870 Poverty does not destroy **virtue,** nor does wealth bestow it. *Spanish P.*

871 He that walketh with the **virtuous** is one of them. *English P.*

872 To-day if ye will hear his **voice,** harden not your hearts. *B. Heb. 4 7*

873 I am the **voice** of one crying in the wilderness; make straight the way of the Lord *B. John 1. 23 and Luke 3. 4*

874 The **voice** of the people is the voice of God *Grouzian, Latin, Montenegrin, Portuguese and Spanish P*

875 In **want** we learn to pray *Polish P*

876 We must all go one **way.** *Scottish P.*

877 Jesus saith . . I am the **way,** and the truth and the life No man cometh unto the father but by me. *B. John 14 6*

878 Blessed are ye that **weep** now, for ye shall laugh. *B Luke 6 21*

879 The cross-roads are wide, blessed is **well-doing.** *Danish P*

880 Let us not be weary in **well-doing:** for in due season we shall reap, if we faint not *B Gal. 6 9 and II Thes 3 13*

881 Except a corn of **wheat** fall into the ground and die, it abideth alone. but if it die, it bringeth forth much fruit. *B. John 12 24*

882 Everything for a time, but a **wife** till death, and God for ever *Slovakian P.*

883 The **wind** bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is everyone that is born of the spirit. *B John 3 8*

884 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, we have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, he hath a devil. The son of man came eating and drinking, and they say, behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners But **wisdom** is justified of her children *Matthew 11. 16–19*

885 God hath made the **wisdom** of this world foolishness. *English P.*

886 Be not **wise** in your own conceits. Recompense to no man evil for evil. *B Rom 12 16–17*

887 He that is not **with** me is against me, and he that gathereth not with me scattereth abroad. *B. Matt. 12. 30 and Luke 11. 23*

888 But **woe** unto you that are rich! for ye have received your consolation Woe unto you that are full! for ye shall hunger Woe unto you that laugh now! for ye shall mourn and weep Woe unto you, when all men shall speak well of you *B. Luke 6 24–6*

889 Whoever looketh on a **woman** to lust after her has committed adultery with her already in his heart. *B. Matt 5 28*

890 Heaven and earth shall pass away, but my **words** shall not pass away *B Matt 25 35*

891 **Work** as if thou art to live a hundred years, and pray to God as if thou art to die to-morrow *Serbian P*

892 We must **work** in the vineyard of the Lord, and endure the heat of the day *English P.*

893 If any would not **work,** neither should he eat *B. II Thes. 3. 10*

894 Each man's **work** shall be made manifest. for the day [of the consumation] shall declare it, because it shall be revealed by fire: and the fire shall try each man's work of what sort it is If any man's work abide which he hath built thereupon, he shall receive a reward *B. I Cor. 3. 13–14*

895 For the **workman** is worthy of his meat *B. Matt. 10. 10*

896 Every one is the son of his own **works.** *Spanish P.*

897 Greater is he that is in you, than he that is in the **world.** *B. I John 4. 4*

898 For we brought nothing into this **world,** and it is certain we can carry nothing out. *B. I Tim. 6. 7*

899 All things of this **world** are nothing unless they have reference to the next. *Spanish P.*

900 The friendship of the **world** is enmity with God. *B. James 4. 4*

901 The **world** stands on concord and love. *Russian P.*

902 If any man love the **world,** the love of the father is not in him. For all that is in the world the lust of the flesh, and the lust of the eyes, and the pride of life is not of the father, but is of the world. *B. John 2. 15–16*

903 Ye **worship** ye know not what: we know what we worship: for salvation is of the Jews. *B. John 4. 22*

904 Be ye angry, and sin not: let not the sun go down upon your **wrath.** *B Eph. 4. 26*

905 Let your **yea,** be yea, and your nay, nay, lest ye fall into condemnation. *B. James 5. 12 and Talmud*

906 **Yesterday,** to-day, and to-morrow are the three days of man. *French P.*

907 Take my **yoke** upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. *B. Matt. 11. 29–30*

CONFUCIANISM

The ways are two; love and want of love.
That is all.

Mencius 4, 1, 2.

There is no other way of serving the gods than by spending oneself for man.

Chinese Proverb.

INTRODUCTION TO CONFUCIANISM

by LIONEL GILES, M.A., D.LITT.

THAT Confucianism existed in China long before the time of Confucius is a paradox which, strangely enough, receives some support from Confucius himself. For in one of his recorded sayings he speaks of himself as " a transmitter, not an originator, one who regards antiquity with trust and affection ". In other words, it was no new religion or ethical code that he gave to the world, but simply a powerful restatement of the basic principles of human morality which he believed to have been practised and applied to the art of government with unexampled success by certain great rulers of the past. If in the dry light of modern research and scientific excavation the mirage of this Golden Age has tended to melt away and disappear, the importance of the man Confucius is thereby only increased. Though he may not have evolved any new or original system of philosophy, he nevertheless marks an epoch, and must be regarded in a very real sense as the Father of Chinese culture.

According to the generally accepted reckoning, Confucius lived from 551 to 479 B.C., and although these dates are not absolutely certain, they may be taken as approximately correct. During the whole of his lifetime China was in a very disturbed condition. Five hundred years earlier, when the Chou dynasty was founded, a ring of small feudal States had been created to protect the House of the King; but constant warfare and annexation reduced their numbers rapidly, the strong absorbing the weak; and in the time of Confucius there remained but a few that counted for much in the struggle for power. His own native State of Lu, forming part of the modern province of Shantung, was only of moderate size, and never seems to have risen to the first rank. The authority of the King had already sunk very low, and he had become little more than a figure-head, only saved from complete extinction by the mutual rivalry of his vassals and his own powerlessness to modify the course of events. Besides the ambitions and intrigues of the larger States, a further cause of disorder was the challenging of a feudal lord's position by great families within his own borders, or the lawless pretensions of other upstarts. Confucius was a firm upholder of the ancient system, and roundly condemned any infringement of the privileges of the rightful sovereign. But in this respect he was battling for a lost cause: after his death confusion rose to an even higher pitch, and wars became fiercer and more frequent, until feudalism finally collapsed when the so-called First Emperor succeeded in bringing the whole of the country under his sway.

The ancestry of Confucius is obscure, and although a fairly detailed account of his life can be built up from various sources, it is by no means easy to disentangle truth from legend. His descent has been traced from a ducal family in the Sung State as far back as the beginning of the Chou dynasty, but this hardly agrees with his own statement that he was of low condition as a boy, or the fact that the historian Ssŭ-ma Ch'ien speaks of

him as " a humble member of the cotton-clothed masses ". Tradition has it that he was the son of one K'ung Shu-liang Ho, a soldier remarkable for his gigantic stature and strength, who had married a second time and was already an old man when Confucius (K'ung Ch'iu) was born. Three years later the father died, and his family was reduced to poverty. Even the scanty notices we have as to the early life of Confucius must be dismissed as part of the legend which inevitably grows up around the figure of a great man. He married at the age of nineteen, but no reliable account of his wife has survived. A son, whom he outlived, and a daughter are mentioned in the compilation of his sayings known as the Analects. In another passage of the same work he speaks of himself at different stages of his life: " At fifteen, my mind was bent on learning, at thirty, I stood firm, at forty, I was free from delusions; at fifty, I understood the will of God; at sixty, my ears were receptive of the truth; at seventy, I could follow the promptings of my heart without overstepping the boundaries of right."

The political career of Confucius has been much embroidered by later tradition. He is said to have held the high offices of Minister of Works and Minister of Crime in his native State, which on many grounds is most improbable. The truth appears to be that he entered the service of one of the great families in Lu, and was eventually entrusted with the administration of a small town. Afterwards he received employment at the Prince's court, and was sent on a mission to the Ch'i State. In or about the year 496, for some reason which is not altogether clear, he was obliged to leave Lu, and became a wanderer from State to State, hoping in vain that one of the princes whom he visited would enable him to put his principles of government into practice. He was followed into exile by a few faithful friends, and it was no doubt during those lean years that he turned to teaching and gradually attracted a large number of disciples. As a would-be reformer he appears to have been regarded with distrust, and even treated with open hostility, by some of the petty rulers whom he approached.

At last, after an absence of twelve years, he obtained permission to return to Lu through the influence of one of his disciples, and settled down there for the rest of his life. During this closing period, in addition to regular teaching, he is said to have engaged in a number of literary tasks. Ssŭ-ma Ch'ien tells us that he wrote the Spring and Autumn Annals and an introduction to the Book of History, edited the Book of Songs, and compiled a treatise on Rites and Ceremonies. He is also supposed to have written the Appendices to the Book of Changes, an ancient work on divination. All this, however, is very doubtful. What we do know beyond dispute is that he gave a great impetus to education and learning in the widest sense, that is to say, the study of the rules of right conduct with a view to their practical application. His teaching was largely concerned with the problems of good government, the essential condition of which was that the ruler himself should be personally virtuous and upright. This was the secret of the Sage Kings of old. Their influence was able to permeate the whole people by sheer force of example; for " it is the nature of grass to bend when the wind blows upon it ". Law and punishment are only of secondary value: " People despotically governed and kept in order by punishments may avoid

infraction of the law, but they will lose their moral sense. People virtuously governed and kept in order by the inner law of self-control will retain their moral sense and moreover become good."

What then was Confucius's idea of virtue ? His word for it was *jên*, and it is on the implications of *jên* that the proper understanding of his ethical doctrine mainly depends. The Chinese character is composed of the elements " man " and " two ", which at once suggests the dealings between man and man, or what we might call " humanity ". It is the virtue of the human heart that springs from a feeling of sympathy with others, and its complement is *i*, the purely self-regarding virtue of righteousness or conscientiousness. There is no single English equivalent of *jên* in all its shades of meaning, but, " benevolence ", " charity ", " altruism ", and " loving-kindness ", or sometimes in a more general sense, simply " goodness " or " moral virtue ", are all suitable in different contexts. For practical purposes it is interchangeable with *shu*, the word used by the Master when asked if there was any one maxim which should be acted upon throughout one's whole life. He replied : " Surely the maxim of charity is such : do not unto others what you would not they should do unto you." Again, a leading disciple explained " the single principle that ran through all his " teaching " as loyalty to oneself and charity to one's neighbour.

Another important word, equally difficult to translate, which was frequently in Confucius's mouth is *li*, the original meaning of which was ritual vessel. Thence it was transferred to the rites themselves, and came to be applied to ceremonial observances in general, to the conduct befitting every occasion in human intercourse, and moreover to the state of mind of which such conduct is the outcome. This state of mind is a natural sense of proportion and harmony which checks the tendency to excess in any direction. Asked as to the meaning of true goodness, the Master replied : " The subdual of self, and reversion to one's natural sense of propriety—that is true goodness . . . Do not use your eyes, your ears, your power of speech or faculty of movement without obeying the inner law of self-control." In other places, of course, *li* stands for the time-honoured ceremonies which appealed so strongly to his conservative instinct. While realizing their full significance as symbols, it is also clear that he held them to be meaningless and without value if divorced from inward feelings. " A man without charity in his heart," he once exclaimed, " what has he to do with ceremonies ? "

The nature of man, in the opinion of Confucius, is fundamentally good, or at any rate inclined towards goodness. " All men," he says, " are born to be upright. He who loses his uprightness and yet lives is lucky to escape." The perfection of goodness is only to be found in saints or inspired sages, who appear but rarely on this earth ; but an approach to the ideal can be made by one who truly sets his mind on virtue, who " makes a sense of duty the groundwork of his character, blends with it in action a sense of harmonious proportion, manifests it in a spirit of unselfishness, and completes it by the addition of sincerity and truth ". Such a one is the *chün-tzŭ* or princely type of man, who is often contrasted with the mean or inferior type. Thus, " the princely man clings to virtue, the inferior man clings to material comfort."—" The princely man cherishes Justice, the inferior man cherishes

the hope of favours to be received."—" The princely man is dignified but not proud ; the inferior man is proud but not dignified."

None of Confucius's immediate disciples appears to have made any notable addition to his teaching. Mencius (a latinized form of Mêng Tzŭ), the greatest of his followers, was not born until about a century after his death. He was also a native of Lu, and in many respects his life resembled that of his Master. Having begun by opening a school of philosophy as a means of livelihood, he undertook at the age of forty or thereabouts a series of peregrinations from Court to Court with the object of introducing Confucian principles into the government. His failure was perhaps due as much to his own unbending temper as to the adverse conditions of the time. He lived to a great age, and his last twenty years were spent in retirement. Several heretical doctrines, such as the philosophical egoism of Yang Chu and the universal love preached by Mo Ti, were combated by Mencius with great vigour. He also developed the teaching of Confucius on several sides, stressing the essential goodness of man's nature, and explaining that the cardinal virtues of benevolence and righteousness were produced by cultivating the feelings of compassion and shame which are innate in all men. Like Confucius, and indeed most other Chinese philosophers, he refrained from entering into questions of religion and the after-life. Yet he had an undoubted belief in a single, omnipotent God who is the ultimate source of all worldly honours, who tests a man's capacity by means of suffering and affliction, and who can only be known and served in the right way by those who know their own nature and practise self-cultivation. But what we must admire most of all in Mencius is the inflexible honesty and courage with which he pursued the line of conduct that seemed to him right, regardless of his own interests. Constantly we find him championing the cause of the weak against the strong, and insisting that a ruler's first duty is to improve the lot of the common people.

The immediate effect of Mencius's teaching was not great. In the Han dynasty, when Confucianism first received official recognition, more emphasis was laid on the niceties of ritual and on filial piety of a rather exaggerated type than on the moral obligations of a sovereign. But from that time onward Confucianism in some form, however its interpretation might vary, and in spite of the growing rivalry of Taoism and Buddhism, continued to be the accepted State cult. It was ordained that there should be a temple of Confucius in every city throughout the Empire, where honours were to be paid to the Sage in the form of sacrifices, music, and ceremonial posturing. Such worship can hardly be called religious, for Confucius was never deified ; no prayers were offered to him, nor was his help or intervention besought on any occasion. It was not until the later years of the Han dynasty that his image was placed in the temple, and several centuries later still before images of his principal disciples and transmitters of the doctrine were added as associates. In the sixteenth century, inscribed wooden tablets were substituted for these images, offerings of fruit and vegetables were made on the first day of every month, and on the fifteenth day incense was burned. Twice a year, in spring and autumn, the Emperor himself would attend in state to take part in a ceremonial service and pronounce an invocation.

In the later Sung dynasty, the older Confucian teaching was developed and modified to some extent by a school of philosophical writers whose views were tinged by the study of Buddhism, and the celebrated scholar Chu Hsi produced a commentary on the Classics which was accepted as the standard interpretation for all public examinations until the end of the Manchu dynasty. These works may now be briefly examined. The so-called Five Classics are:

(1) *I Ching*, the Book of Changes, a work on divination containing a fanciful exposition of sixty-four hexagrams made up of different combinations of divided and undivided lines. King Wên of the twelfth century B.C. is named as the author, but it is doubtful whether any portion of the work existed in its present form even at the time of Confucius.

(2) *Shu Ching*, the Book of History (as it is usually called, though "Book of Documents" would be more correct), consists of fifty pieces, mostly quite short, covering a period of several centuries prior to Confucius, though many of them are now believed to be spurious. Most of these documents are speeches of one kind or another, placed in the mouths of ancient worthies and celebrating the achievements of the past. There is but little in them that can be accepted as authentic history.

(3) *Shih Ching*, the Book of Songs, is a remarkable collection of ballads and odes said to have been chosen by Confucius out of a great mass of material. Most of them are simple folk-songs dealing with a variety of subjects such as courtship, marriage, agriculture, dynastic legends and so forth, others are compositions of a more elaborate character. Moral lessons have been read into them by ingenious commentators, but these overstrained interpretations are now generally rejected.

(4) *Li Chi*, the Book of Rites, after having been much reduced in bulk by successive editors of the Han dynasty, now comprises forty-six distinct treatises. Besides a quantity of detailed information about ceremonial usages and regulations, they contain many historical incidents relating to Confucius and others, as well as expositions of Confucian philosophy and ethics, and a certain amount of miscellaneous matter. The work is known as a *chi* or record, not as a *ching*, the latter term being reserved for such books as are supposed to have reached us direct from the hands of Confucius.

(5) *Ch'un Ch'iu*, the Spring and Autumn Annals, is a series of very brief paragraphs constituting a chronological record of events in the State of Lu (also including much in the history of other States) from 722 to 479 B.C. Mencius attributes it to Confucius, but it is hard to believe that the work as we have it can be the one that he speaks of in such glowing terms. It is usually read in conjunction with the *Tso Chuan*, an historical work of first-rate importance which covers the same period and has been re-arranged to serve as a commentary.

It will be seen that none of the Five Classics has any claim to be regarded as a "sacred book" in the same sense as the Koran or the Buddhist sutras, which profess to hand down the actual teaching of Mahomet and Sakyamuni respectively. They are simply collections of ancient literature which have little or nothing to do with the doctrine enunciated by Confucius himself. On the other hand, the following Four Books, as they are called, are all

intimately concerned with the principles of Confucianism, and it is from them that we derive most of what we really know about the system as it was originally shaped.

(1) *Ta Hsüeh*, the Great Learning, or Learning for Adults, which probably dates from the fourth century B.C., was added as a chapter to the *Li Chi* (where it is rather out of place) in the second century A.D. It is a short politico-ethical treatise consisting of a few paragraphs attributed to Confucius, with commentary by an unknown author.

(2) *Chung Yung*, the Doctrine of the Mean, attributed to K'ung Chi, a grandson of Confucius, has also been taken from the *Li Chi*. It is the most purely philosophical of the Four Books, dealing as it does with some general principles relating to the nature of man and right conduct.

(3) *Lun Yü*, the Confucian Analects, in twenty books, contains isolated sayings as well as brief conversations, mostly between the Master and his disciples. It is our chief source of information about the Sage, and may have been compiled within a hundred years or so of his death. The books can be sorted into groups which seem to differ considerably in their origin and date. Book X, in particular, consists of details of personal behaviour which from time immemorial have been taken as referring to Confucius himself, but are now supposed to have been extracted from one or more ritualistic works. And some of the later books betray an influence which is definitely Taoist if not anti-Confucian The bulk of the Analects, however, can be accepted as a trustworthy guide, if not to the actual words of Confucius in every case, at any rate to the substance of his teaching.

(4) *Mêng Tzŭ*, the Philosophy of Mencius, in seven books, sets forth the opinions of an ardent Confucianist, who discusses various questions raised by his disciples, gives advice to rulers of feudal States, and triumphs over his opponents in argument. The sayings are generally much more discursive than those of the Analects, and an advance is shown in many directions, notably in psychology, political theory, and economics.

Other classical works which may be mentioned are the *Chou Li*, an elaborate account of the officials of the Chou dynasty and their functions, the *I Li*, rules for the guidance of individual conduct under all sorts of conditions, and the *Hsiao Ching*, a short treatise on filial piety of comparatively late date which has enjoyed great popularity but cannot be held to represent the Master's own teaching.

For the Chinese, Confucianism has been almost synonymous with what we call civilization. It is certainly not a religion in the ordinary sense, and has never created a priesthood or any monastic order such as we find among the Buddhists and Taoists. With these it has managed to co-exist for the most part on terms of mutual tolerance ; indeed, most Chinese find it possible to profess all three cults without any feeling of incongruity. The national practice of ancestor-worship was recognized and to some extent incorporated in it from the first, although Confucianism in its purest form does not necessarily imply any dealings with the world of spirits or belief in an afterlife. No serious attempt has been made to propagate its teaching in foreign countries, though it naturally accompanied the introduction of Chinese culture into Korea and other dependencies.

The number of its adherents has tended to dwindle, though not to any serious extent, under the impact of Western ideas and intercourse. Until the twentieth century, practically all Chinese might be counted as Confucianists, in theory at least. The disasters which then overtook the country convinced many of the younger generation that only by a clean sweep of all ancient institutions, which of course included Confucianism, could China hope to survive. But common sense gradually re-asserted itself, and it was realized that the noble ideals of Confucianism were not only compatible with a new order of things, but actually inseparable from it. In consequence it may be said that the literary class in general, and also (though in a much vaguer sense) the majority of China's four hundred millions are still Confucianist at heart.

LIONEL GILES.

ABBOTS LANGLEY, HERTS.

(*Late Keeper of Oriental Printed Books and Manuscripts, British Museum, London.*)

CONFUCIANISM

ABBREVIATIONS TO REFERENCES

An = Analects
D M. = Doctrine of the Mean
G L. = The Great Learning
Menc. = Mencius
P. = Proverb

1 The best kind of **acquaintance** is acquaintance with each others hearts. *Chinese P.*

2 Looking at small **advantages** prevents great affairs from being accomplished. *An. 13, 17*

3 When the bitters of **adversity** are exhausted, then come the sweets of happiness. *Chinese P*

4 **Adversity** is sometimes the rain of spring *Chinese P.*

5 **Affairs** may be ruined by a single sentence , . a kingdom may be settled by its One man. *Chinese P , G.L. 9, 3*

6 To plan **affairs** rests with man ; to complete affairs rests with heaven *Chinese P.*

7 **Alms** done openly will be repaid secretly *Chinese P.*

8 By controlling the **anger** of a moment you may avoid the remorse of a lifetime. *Chinese P.*

9 The little **ant** continually exercises the art of amassing [The importance of continuous study] *Chinese P , Li Chi, 16*

10 Man's **arithmetic** is small ; Heaven deals in large figures. *Chinese P.*

11 A great **army** may be robbed of its leader, but nothing can rob one poor man of his will. *An. 9, 25*

12 In **ascending** high you begin from where it is low, and in travelling far you begin from where it is near. *Shu Ching, 4, 5*

13 The man of noble mind holds three things in **awe**. He holds the divine will in awe ; he holds great men in awe ; and he holds the precepts of the sages in awe. *An. 16, 8*

14 In hewing an **axe-handle** the pattern is not far off. *Book of Songs I, 15, 5, 2*

15 If the upper **beams** lean to one side, the lower ones also will give way. *Chinese P.*

16 The **beginning** and the end reach out their hands to each other. *Chinese P.*

17 In giving heed to the **beginning** think of the end , the end will then be without distress. *Shu Ching, 5, 17*

18 When you go abroad, **behave** as though you were entertaining a distinguished guest , in ruling the people, behave as though you were officiating at a solemn sacrifice ; what you would not wish done to yourself, do not unto others. Then in public as in private life you will excite no ill will. *An. 12, 2*

19 To the **believer** it is a fact, to the unbeliever a fiction. *Chinese P*

20 By **bending** only one cubit, you make eight cubits straight. *Chinese P. —Menc 3, 2, 1*

21 Man can rest peacefully in the house of **benevolence.** *Chinese P.*

22 To be in one's inmost heart in kindly sympathy with all things ; to love all men , to allow no selfish thoughts ;—this is the nature of **benevolence** and righteousness. *Saying of Confucius—Chuang Tzŭ, 13*

23 **Benevolence** brings honour, without it comes disgrace. *Menc. 2, 1, 4*

24 **Benevolence** is akin to music, and righteousness to ceremonies. *Li Chi, 17, 1*

25 **Benevolence** is the distinguishing characteristic of man. As embodied in man's conduct, it is called the path of duty. *Menc. 7, 2, 16*

26 **Benevolence** is the tranquil habitation of man, and righteousness his straight path. *Menc. 4, 1, 10*

27 All men have some things which they cannot bear ,—extend that feeling to what they can bear, and **benevolence** will be the result. All men have some things which they will not do ;—extend that feeling to the things which they do, and righteousness will be the result. *Menc 7, 2, 31*

28 The **benevolent** has no enemy *Chinese P —Menc. 1, 1, 5*

29 Never has a man who has **bent** himself been able to make others straight *Menc 3, 2, 1*

30 To go **beyond** the mark is as bad as to come short of it *An 11, 15*

31 The **bird** chooses its tree , the tree does not choose the bird *Confucian P.*

32 Man brings nothing at **birth** and at death takes nothing away. *Chinese P.*

33 Without tasting the **bitterest** we never reach the highest. *Chinese P.*

34 Even **black** may become unclean. *Chinese P.*

35 **Blame** yourself as you would blame others; excuse others as you would excuse yourself. *Chinese P.*

36 If one **blind man** lead another, they will surely fall into a ditch. *Chinese P.*

37 Help thou thy brother's **boat** across and lo, thine own hath touched the shore. *Chinese P.*

38 Even a meatless **bone** should be tendered with both hands. *Chinese P.*

39 There is a day to be **born** and a time to die. *Chinese P.*

40 A hair's breadth at the **bow** is a mile beside the butt. *Chinese P.*

41 A **bow** never unbent is useless *Saying of Confucius*

42 Bear a **boy,** he is like a wolf; fear only he may become a lamb. Bear a **girl,** she is like a mouse; fear only she may become a tigress. *Chinese P.*

43 Holding by **brambles,** that in which trust is placed wounds. *Chinese P.*

44 To give without cause is to **bribe.** *Menc. 2, 2, 3*

45 All men are **brothers.** *Chinese P*

46 All within the four seas are **brothers,** how, then, can a fine man grieve that he is without a brother? *An 12, 5*

47 To **build** high begin on a hill-top, to dig deep begin in a river bottom. *Chinese P.—Menc. 4, 1, 1*

48 The **cabbage-grub** in the end dies in the cabbage. [i.e. the wicked die in their sins.] *Chinese P.*

49 Heaven-sent **calamities** you may stand up against, but you cannot survive those brought on by yourself. *Shu Ching, 4, 5*

50 A man without distant **care** must have near sorrow. *Chinese P.*

51 The **cautious** seldom err. *An. 4, 23*

52 Better an earth-lined **cave** from which the stars are visible than a golden pagoda roofed over with iniquity. *Chinese P.*

53 Can **ceremonies** be reduced to a mere matter of silken robes and jade ornaments? Can music be reduced to a mere matter of bells and drums? *An. 17, 11*

54 There are only the wise of the highest class, and the stupid of the lowest class, who cannot be **changed.** *An. 17, 3*

55 Would you understand the **character** of the prince, examine his ministers; would you know the disposition of any man, look at his companions; would you know that of a father, look at his son. *Chinese P.*

56 The man of honour thinks of his **character,** the inferior man of his position. The man of honour desires justice, the inferior man favour. *An. 4, 11*

57 A man without **charity** in his heart —what has he to do with ceremonies? A man without charity in his heart—what has he to do with music? *An. 3, 3*

58 The door of **charity** is hard to open and hard to shut. *Chinese P.*

59 Alas! There is no greater evil than not to be in **charity** with man. *Saying, of Confucius—Chuang Tzŭ, 31*

60 The man, who in the view of gain thinks of righteousness; who in view of danger is prepared to give up his life; and who does not forget an old agreement, however far back it extends;—such a man may be reckoned a **complete man.** *An. 14, 13*

61 Of all important things, the first is not to cheat **conscience.** *Chinese P.*

62 He who sacrifices his **conscience** to ambition burns a picture to obtain the ashes. *Chinese P.*

63 A man without **constancy** cannot be either a wizard or a doctor. *Chinese P—An. 13, 22*

64 When you enter a **country** enquire what is forbidden there. *Chinese P.*

65 To see what is right and not to do it is want of **courage.** *An. 2, 24*

66 Those whose **courses** are different cannot lay plans for one another. *An. 15, 39*

67 Call the wavering with **courtesy,** cherish the remote with kindness; when kindness and courtesy are shown there are none but will be won *Chinese P.*

68 Where there is **courtesy,** the errors are few; where there is truth, there can be good faith; where there is economy, the exercise of forbearance is easy. *Li Chi, 29*

69 Alas! There are sprouting **crops** which never come into ear. There are others which, having come into ear, never ripen into grain *An 9, 21*

70 He was clever and fond of learning, and he was not ashamed to seek knowledge from his inferiors;—that is why he has been styled "**cultured.**" *An. 5, 14*

71 Be kind to the living, deny the **dead.** [To deny the dead is not to refuse to mourn for them, but to give them no pearls or jade, not to dress them in embroidered silk gowns, not to offer them precious ware nor sacrifice beasts to them.] *Chinese P*

72 **Death** and life have their determined appointment; riches and honours depend upon heaven. *An. 12, 5*

73 The world's affairs are but a dream in spring; **death** is but a going home. *Chinese P.*

74 Never **deceive** and then you may boldly withstand. *An. 14, 23*

75 Wade the **deep places,** lift thy robe through the shallows. *Shih Ching, 1, 3, 9, 1*

76 **Desires** empty the heart and not to desire refills it. *Chinese P.*

77 When a bird is about to **die** its notes are mournful; when a man is about to die, his words are good. *An. 8, 4*

78 If we see things from the viewpoint of their **difference,** even liver and gall are as far from each other as Ch'u from Yüeh. If we see things from the viewpoint of their sameness, all things are one. *Saying of Confucius—Chuang Tzŭ, 5*

79 In **difficulties** men are easily tested and easily saved. *Chinese P.*

80 "At your ease;"—that is **dilatory.** *Menc. 4, 1, 1*

81 The **disease** of men is this: that they neglect their own fields and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light. *Menc. 7, 2, 32*

82 When a man at forty is the object of **dislike,** he will always continue what he is. *An. 17, 26*

83 What a man **dislikes** in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors. *G.L. 10, 2*

84 Should **dissatisfaction** be waited for till it appears? Before it is seen, it should be guarded against. *Shu Ching, 3, 3*

85 He who does not know the **Divine Law** cannot become a noble man. He who does not know the laws of right conduct cannot form his character. He who does not know the force of words, cannot know men. *An. 20, 3*

86 **Do** as you would be done by. *Chinese P.*

87 Every **doctrine** has its gate, every gate has its god. [i.e. There is a way to understand it. *Chinese P.*

88 The **doctrine** that enters only into the eye and ear is like the repast one takes in a dream. *Chinese P.*

89 It is not the knowing that is difficult, but the **doing.** *Shu Ching, 4, 8*

90 If something is **done** for you, it must always be reckoned as good [i e. Don't belittle the gift] *Chinese P*

91 There is always a way to the open **door.** *Chinese P.*

92 Who can go out by the **door ?** [The door of virtue] *An 6, 15*

93 The good **door** is hard to open [i e. It is difficult to begin doing good deeds] *Chinese P*

94 The hinge of a **door** is never crowded with insects. *Chinese P*

95 It is easy to close a **door** that none is holding open *Chinese P*

96 Before everyone's **door** is a part of Heaven. *Chinese P*

97 The enlightened are free from **doubt,** the virtuous from anxiety, and the brave from fear *An 9, 28*

98 No **dust** rises from an unstirred soil *Chinese P*

99 Let the will be set on the path of **duty.** *An 7, 6*

100 If a man put **duty** first and success after, will not that improve his character ? *An. 12, 21*

101 The path [of **duty**] lies in what is near, and men seek for it in what is remote The work of duty lies in what is easy, and men seek for it in what is difficult. *Menc. 4, 1, 11*

102 When the **ear** will not listen the heart escapes sorrow *Chinese P*

103 A clod of **earth** cannot lose its way *Chinese P.*

104 During the **earthquake** men speak the truth *Chinese P.*

105 Where there is **education,** there is no distinction of class. *An. 15, 38*

106 "The **empire,** the state, the family." The root of the empire is in the state, the root of the state is in the family The root of the family is in the person of its head. *Chinese P — Menc. 4, 1, 5*

107 **Encourage** them , lead them on ; rectify them ; straighten them ; help them , give them wings ,—Thus causing them to become possessors of themselves. *Menc. 3, 1, 4*

108 The **end** must be attended to even as the beginning *Chinese P.—Li, Chi, 22, 10*

109 Not to **enlighten** one who can be enlightened is to waste a man ; to enlighten one who cannot be enlightened is to waste words. The intelligent man neither wastes his man nor his words *An 15, 7*

110 If a man be not **enlightened** from within, what lamps shall he light ? If his intentions are not upright, what prayers shall he say ? *Chinese P*

111 **Enlightenment** and ignorance are but ten li apart. *Chinese P.*

112 Always leave some way of escape for the **erring.** *Chinese P*

113 The **error** of one moment becomes the sorrow of a whole life. *Chinese P*

114 Without **error** there can be no such thing as truth *Chinese P.*

115 Deal firmly yet tenderly with **evil** as if it were a disease in your own person, and the people will entirely put away their faults *Shu Ching, 5, 9*

116 The **evil** of men is that they like to be teachers of others *Menc 4, 1, 23*

117 I daily **examine** myself on three points—In planning for others have I failed in conscientiousness ? In intercourse with friends have I been insincere ? And have I failed to practise what I have been taught ? *An 1, 4*

118 Of all the parts of a man's body there is none more excellent than the pupil of the **eye.** The pupil cannot be used to hide a man's wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull Listen to a man's words and look at the pupil of his eye. How can a man conceal his character ? *Menc. 4, 1, 15*

119 Hold **faithfulness** and sincerity as first principles and be moving continually to what is right, this is the way to exalt one's virtue. *An. 1, 8 and 12, 10*

120 From the loving example of one **family** a whole state becomes loving, and from its courtesies, the whole state becomes courteous. *G.L. 9, 3*

121 In a **fast** there must necessarily be a change in food. [To manifest the sincere heart] *Chinese P.—An. 10, 7*

122 The real **fault** is to have faults and not to try to amend them. *An 15, 29*

123 Pardon small **faults.** *An 13, 2*

124 The inferior type of man always tries to gloss over his **faults.** *An. 19, 8*

125 I have not seen one who could perceive his **faults,** and inwardly accuse himself. *An. 5, 26*

126 Men's **faults** are characteristic It is by observing a man's faults that one may come to know his virtues. *An 4, 7*

127 Pardon inadvertent **faults,** however great; and punish purposed crimes, however small. *Shu Ching, 2, 2*

128 Deal with the **faults** of others as gently as with your own *Chinese P*

129 The first part of the night think of your own **faults ;** the latter think of the faults of others [When you are asleep] *Chinese P.*

130 To **fawn** and laugh is harder for the ribs and shoulders than working in the summer rice fields. *Menc. 3, 2, 7*

131 If for three years [a son] does not alter from the way of his father, he may be called **filial.** *An. 1, 11*

132 Bean soup, and water to drink, while the parents are made happy, may be pronounced **filial piety.** *Li Chi, 2, 2, 2*

133 **Filial piety** is the root of [all] virtue, and [the stem] out of which grows [all moral] teaching *Hsiao Ching, I*

134 **Filial piety** is the root of all virtues, as a single dish is the beginning of all flavours. *Chinese P.*

135 A house may be burned by smouldering **fire,** when a fierce flame would have shown itself and have been easily extinguished. *Inscription in the Hall of Light*

136 All that a **fish** wants is water. All that a man wants is Tao—the way. *Confucian P.*

137 There is no body but eats and drinks, but they are few who can distinguish **flavours.** *D.M. 4, 2*

138 A **flaw** in a mace of white jade may be ground away, but for a flaw in speech nothing can be done. *Shih Ching, 3, 2*

139 If the **flower** is good the fruit will be good. *Chinese P.*

140 There is a time to scatter **flowers** and a time to prepare the soil. *Chinese P.*

141 Even **flowers** turn their faces from the sun that sets. *Chinese P.*

142 A five inch **footrule** is the proper standard for the entire world. *Hsun Tzŭ*

143 The very word "**forbearance**" is precious in a house *Confucian P*

144 **Forbearance** is worth a hundred ounces of gold. *Chinese P.*

145 A moment's **forbearance** will preserve your person *Inscription on a weapon—T'ai-Kung-Shang-Fu*

146 **Forethought** is easy, repentance is hard *Chinese P.*

147 To **forgive** is considered man's duty, to win is considered man's ingenuity *Chinese P.*

148 To go **forwards** or backwards is alike impracticable *Chinese P.*

149 The Master was entirely free from **four things :** prejudice, foregone conclusions, obstinacy and egoism *An. 9, 4*

150 Why take a pole-axe to kill a **fowl** ? *An. 17, 4*

151 A **fox** when dying, turns its head in the direction of the mound [where it was whelped]. [Exemplifying gratitude] *Chinese P —Li Chi, 2, 1, 1*

152 Be conscientious in speaking to your **friend,** but tactful in your efforts to guide him aright. *An. 12, 23*

153 When the grass is old on the grave of a **friend,** we no longer wail for him. [i.e. After a year.] *Li Chi, 2, 1, 1*

154 Have no **friends** not equal to yourself, and when in the wrong do not hesitate to amend. *An. 1, 8 and 9, 24*

155 What is offered in **friendship** must not be weighed on a scale. *Chinese P.*

156 **Friendship** [with a man] is friendship with his virtue, and does not

admit of assumptions of superiority. *Menc. 5, 2, 3*

157 In a State, pecuniary **gain** is not to be considered to be prosperity, but its prosperity will be found in righteousness. *Chinese P.—G.L. 10, 22*

158 The chase of **gain** is rich in hate. *An. 4, 12*

159 A **gem** is not polished without rubbing, nor a man perfected without trials. *Inscription in the Temple of Everlasting Harmony*

160 A **gentleman** blames himself, while a common man blames others. *An. 15, 20*

161 A **gentleman** can do nothing greater than encourage men to do good *Menc. 2, 1, 8*

162 The true **gentleman** is friendly but not familiar, the inferior man is familiar but not friendly. *An. 13, 23*

163 For a **gentleman** there is no other name; he is always a gentleman *Confucian P*

164 Without **gentlemen** there is no one to rule the countrymen; without countrymen there is no one to feed the gentlemen. *Menc. 3, 1, 3*

165 Wheresoever you **go,** employ all your heart. *Shu Ching, 5, 9*

166 He who desires to know men must first know **God.** *Chinese P*

167 **God** leads men to tranquil security. *Chinese P.—Shu Ching, 5, 14*

168 If you are upright and without guile, what **God** need you pray to for pardon? *Chinese P.*

169 T'ien [**God**] responds to man as quickly as shadow to form or echo to voice. *Chinese P.*

170 Three feet over your head is **God** [T'ien]. *Chinese P.*

171 He who resolves to amend has **God** [T'ien] on his side. *Chinese P.*

172 Man is **God** upon a small scale. God is man upon a large scale. *Chinese P.*

173 T'ien [**God**] will never stint men of sorrow. *Chinese P.*

174 **Gods** and fairies also make blunders. *Chinese P.*

175 When the **Gods** depart devils enter. *Chinese P.*

176 The **Gods** investigate secretly. *Temple Inscription*

177 The **Gods** of the door are one good [pleasant] and one bad [severe]. *Chinese P.*

178 There is no other way of serving the **Gods** than by spending oneself for man. *Chinese P.*

179 What **goes** out from thee comes back to thee again *Menc 1, 2, 12*

180 An unbeaten **gong** gives no sound. *Chinese P.*

181 There is a reward for **good,** and a punishment for evil. *Chinese P.*

182 All are **good** at first, but few prove themselves to be so at the last *Shih Ching, 3, 1*

183 **Good** done to win men has never won them. *Menc. 4, 2, 16*

184 I have heard that the good man doing **good,** finds the day insufficient; and that the evil man, doing evil, also finds the day insufficient. *Shu Ching, 5, 1*

185 All men are born **good.** He who loses his goodness, and yet lives is lucky to escape. *An. 6, 17*

186 A man of noble mind seeks to perfect the **good** in others and not their evil. *Confucian P.*

187 The **good** in you I will not dare to keep concealed; and for the evil in me I will not dare to forgive myself. *Shu Ching, 4, 3*

188 The pleasure of doing **good** is the only one that will not wear out. *Chinese P.*

189 Indulging the consciousness of being **good** is the way to lose that goodness; being vain of one's ability is the way to lose the merit it might produce. *Shu Ching, 4, 8*

190 The **good** you do to be seen of men, is not true goodness; the evil that you are afraid to have men know is real evil. *Chinese P.*

191 To do one **good act** is better than building a nine-storied pagoda. *Chinese P.*

192 To see a man do a **good deed** is to forget all his other faults. *Chinese P.*

193 It is difficult to do **good deeds,** there are so many evil ones. *Chinese P.*

194 When you see a **good man** think of emulating him, when you see a bad man, examine your own heart. *An. 4, 17*

195 Be friends with a man's **goodness** and not with his wealth *Chinese P.*

196 The small man thinks that small acts of **goodness** are no benefit, and does not do them, and that small deeds of evil do no harm, and does not abstain from them. Hence his wickedness becomes great till it cannot be covered, and his guilt becomes great till it cannot be pardoned. *I Ching Appendix 3, 2, 5, 38*

197 True **goodness** is loving your fellow men. True wisdom is knowing your fellow men. *An. 12, 22*

198 In **good works** don't yield place to others *Chinese P.*

199 To **govern** is to keep straight. If you, sir, lead the people straight, which of your subjects will venture to fall out of line? *An. 12, 17*

200 Goodness alone is not enough to **govern**: laws alone cannot be carried out *Chinese P.—Menc. 4, 1, 1*

201 People despotically **governed** and kept in order by punishments may avoid infraction of the law, but they will lose their moral sense. People virtuously governed and kept in order by the inner law of self-control will retain their moral sense and moreover become good. *An. 2, 3*

202 **Government** is good when it makes happy those who live under it and attracts those who live far away. *An. 13, 16*

203 A **grave-yard** plot is not so good as a heart-plot; the house of the dead is not so good as concealed merit. *Chinese P.*

204 The **great man** is he who does not lose his child's-heart. *Menc. 4, 2, 12*

205 If you keep a **green hill** near, you need not be sad that you have no wood to burn. *Chinese P.*

206 The distant **grove** is sure to enclose either a house or a grave. *Chinese P.*

207 **Hair** by hair you may pluck even a tiger bald. *Chinese P.*

208 It is no further on than back again when the **half-way-house** is reached *Chinese P.*

209 It is not easy to find a man who after three years of self-cultivation has not reached **happiness.** *An. 8, 12*

210 **Happiness** and misery are not fated but self-sought *Chinese P*

211 With coarse food to eat, water to drink, and the bended arm as a pillow, **happiness** may still exist. *An 7, 15*

212 The three secrets of **happiness**: to see no evil, to hear no evil, to do no evil. *Chinese P.*

213 Is there not a saying: "The **hard** may be rubbed without losing its substance; the white may be steeped without losing its purity"? Am I then a bitter gourd—fit only to be hung up and not eaten? *An 17, 7*

214 A truly **hard substance** is not afraid of grinding, and a truly white substance is not afraid of dyes *Chinese P.*

215 Bend your **head** if the eaves are low. *Chinese P.*

216 There is nothing so pitiable as a dead **heart.** *Chinese P.*

217 The people's **heart** is Heaven's Will. *Chinese P.*

218 A merciful, tender **heart** is the seed of love; a heart for shame and hatred is the seed of right; a heart to give way and yield is the seed of courtesy; a heart for right and wrong is the seed of wisdom. Man has these four seeds in him as he has four limbs. And having these four seeds in him, if he says of himself "I cannot", he robs himself; and if he says of his lord "He cannot", he robs his lord. *Menc. 2, 1, 6*

219 The **heart** of a wise man should resemble a mirror, which reflects every object without being sullied by any *Confucian P.*

220 The **heart** of man is more dangerous than mountains and rivers, more difficult to understand than heaven itself. *Saying of Confucius—Chuang Tzŭ, 32*

221 If you use the **heart** with which you reprove others to reprove self, there will be fewer faults; if you use

the heart with which you forgive self to forgive others, there will be perfect friendship. *Chinese P.*

222 Noise is not in the market-place, nor quiet in the hills, but in the ever-changing **hearts** of men. *Chinese P.*

223 Each interprets in his own way the music of **heaven.** *Chinese P.*

224 **Heaven** and earth have no private interests to serve. *Temple Inscription —Shu Ching*

225 What **heaven** appoints is without error. *Shu Ching, 4, 3*

226 Since **heaven** causes the stumble, do not be so care-free. *Book of Songs, 3, 2, 10, 2*

227 **Heaven** does not grudge truth, nor earth its gems. *Chinese P.*

228 **Heaven** has a road, but no one travels it, Hell has no gate but men will bore through to get there. *Chinese P.*

229 He who offends against **heaven** has none to whom he can pray. *An. 3, 13*

230 **Heaven** is father and earth is mother. *Chinese P.*

231 **Heaven** is one great heaven; and man is a small heaven *Chinese P.*

232 To fear the power of **heaven** is protection everlasting. *Menc 1, 2, 3*

233 **Heaven** never cuts off a man's way. *Chinese P.*

234 **Heaven** nourishes the blind pheasant. *Chinese P.*

235 **Heaven** sees according as my people see; heaven hears according as my people hear. *Menc 5, 1, 5 and Shu Ching, 2, 3*

236 That which is done without man's doing it, is from **heaven.** That which happens without man's causing it to happen, is from the ordinance of heaven. *Menc. 5, 1, 6*

237 To mount to the **heavens** there is no road; to enter the earth no door. *Chinese P.*

238 **Hell** and heaven both have their quiet land. [i.e. A place of rest and peace.] *Chinese P.*

239 The **hen** does not announce the morning. [The crowing of a hen in the morning [indicates] the subversion of the family.] *Chinese P.—Shu Ching, 5, 2*

240 He who finds instructors for **himself,** comes to the supreme dominion; he who says that others are not equal to himself, comes to ruin. He who likes to put questions, becomes enlarged; he who uses only his own views becomes smaller. *Shu Ching, 4, 2*

241 Everywhere below heaven three things are **honoured:** Rank, age and mind. *Menc. 2, 2, 2*

242 To have no **hope** is to give up to-morrow as well as to-day. *Chinese P.*

243 What **horse** never stumbles? *Chinese P.*

244 The son of a good founder is sure to learn how to make a fur-robe. The son of a good maker of bows is sure to learn how to make a sieve. Those who first yoke a **horse** place it behind . . . the carriage. *Li Chi, 16*

245 Who can grasp a **hot thing,** if he do not wet his hand? *Menc. 4, 1, 7*

246 Each **house** has its long and its short; each door has its high and its low. *Chinese P.*

247 All **human affairs** are my affairs. *Chinese P.*

248 **Hunger** makes hard bones sweet beans. *Chinese P.*

249 A **hut** of reeds with mirth is better than a palace with grief. *Chinese P.*

250 A maker of **idols** is never an idolator. *Chinese P.*

251 Do not burn false **incense** before a true god. *Chinese P.*

252 The less **indulgence** one has for oneself, the more one may have for others. *Inscription in Examination Hall of Canton*

253 Act as if you were watching over an **infant.** *G.L. 9, 2*

254 Not to receive [as evils] the **inflictions** of Heaven is easy; not to receive [as benefits] the favours of men, is difficult. *Saying of Confucius—Chuang Tzu, 20*

255 Recompense **injury** with justice and recompense kindness with kindness. *An. 14, 36*

256 If man does not resent slight **injustices** he will soon be called upon to face giant wrongs. *Inscription in the Hall of Light*

257 A man must **insult** himself before others will. A family must begin to destroy itself before others do so. A state must smite itself before it is smitten from without. *Menc. 4, 1, 8*

258 One learns to **itch** where one can scratch. *Chinese P.*

259 Clever men pronounce **judgement** on themselves. *Chinese P*

260 Kindly words do not enter so deeply into men as a reputation for **kindness.** Good government does not lay hold of the people so much as good instructions *Menc. 7, 1, 14*

261 Better do a **kindness** near home than walk a thousand li to burn incense *Chinese P*

262 Better not to do a **kindness** than do it with the hope of reward *Chinese P.*

263 To ensure that the people may live their lives and bury their dead without undue worry and vexation is the first duty of a **king.** *Menc. 1, 1, 3*

264 Unfinished walls and ramparts and a lack of swords and mail are no misfortune to a **kingdom;** scanty fields and wilds and a want of goods and riches do not harm a kingdom. When those above want courtesy, those below want learning and robber folk thrive. *Menc. 4, 1, 1*

265 Sorrow not at being unknown, sorrow that ye **know** not men. *An. 1, 16*

266 Who **knows** himself knows others, for heart can be compared with heart. *Chinese P.*

267 When you know, to know that you know, and when you do not know, to know that you do not know—that is true **knowledge.** *An. 2, 17*

268 To keep old **knowledge** warm and get new, makes the teacher. *An. 2, 11*

269 Those who **labour** with their minds govern others; those who labour with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them. *Menc. 3, 1, 4*

270 It is better to put a **lamp** in a dark place than to light up a seven-storied pagoda *Chinese P.*

271 To carry a **lamp** to light another. *Chinese P*

272 For **land laws,** nothing is better than aids, nothing is worse than taxes. *Menc. 3, 1, 3*

273 If **language** is lucid, that is enough. *An. 15, 40*

274 At fifteen my mind was bent on **learning;** at thirty, I stood firm; at forty, I was free from delusions; at fifty, I understood the will of God, at sixty, my ears were receptive of the truth, at seventy, I could follow the promptings of my heart without overstepping the boundaries of right. [Confucius said of himself] *An 2, 4*

275 To be fond of **learning** is to be near to knowledge To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy. *D.M. 20, 10*

276 He who gives [only] the **learning** supplied by his memory in conversation is not fit to be a master. *Li Chi, 16*

277 Falling **leaves** always come back to the root again. *Chinese P*

278 Sorrow and trouble bring **life,** ease and pleasure bring death. *Menc. 6, 2, 15*

279 **Life** is a bridge and there is no time to build houses thereon. *Chinese P.*

280 A man's **life** or death may sometimes depend on a bamboo basket of rice and a bowl of soup. *Menc. 6, 1, 10*

281 While still unable to do your duty to the **living,** how can you do your duty to the dead? While you do not know life, how can you know death? *An. 11, 11*

282 If you have two **loaves** of bread sell one and buy a lily. *Chinese P.*

283 To urge your **Lord** to hard tasks is to honour him; to propound good and shut out evil is to respect him; to say "my lord cannot do it" is to rob him *Menc. 4, 1, 1*

284 Rule by **love.** *Menc. 1, 2, 12*

285 There are few men in the world who **love** and at the same time know

the bad qualities of the object of their love, or who hate and yet know the excellences of the object of their hatred. *G.L. 8, 1*

286 The ways are two : **love** and want of love. That is all. *Menc. 4, 1, 2*

287 **Love** cannot be outnumbered. *Menc 4, 1, 7*

288 **Love** makes a spot beautiful : who chooses not to dwell in love, has he got wisdom ? Love is the high nobility of Heaven, the peaceful home of man To lack love, when nothing hinders us, is to lack wisdom. Lack of love and wisdom lead to lack of courtesy and right, and without these man is a slave *Menc. 2, 1, 7*

289 If you **love** men, and they are unfriendly, look into your love ; if you rule men, and they are unruly, look into your wisdom , if you are courteous to them, and they do not respond, look into your respect If what you do is vain, always seek within. *Menc. 4, 1, 4*

290 The five grains are the best of all seeds ; but if they are not ripe, tares are better. With **love** too, ripeness is everything. *Menc. 6, 1, 19*

291 Can he **love** who never tasks thee ? Can he be faithful who never chides ? *An. 14, 8*

292 Is there any one maxim which ought to be acted upon throughout one's whole life ? Surely the maxim of **loving kindness** is such : Do not unto others what you would not they should do unto you. *An. 15, 23*

293 **Man** is Heaven and Earth in miniature *Chinese P.*

294 I am a **man**. Why should I stand in awe of them ? *Menc. 3, 1, 1*

295 From life to death is **man's reach.** *Chinese P.*

296 Those who cover themselves with **martial glory** appreciate a homespun robe at last. *Chinese P.*

297 Without ascending the mountain, we cannot judge of the height of heaven ; without descending into the valley we cannot judge of the depth of the earth ; without listening to the **maxims,** left by the ancient kings, we cannot know the excellence of learning. *Chinese P.*

298 If **medicine** do not raise a commotion in the patient, his disease will not be cured by it. *Menc. 3, 1, 1*

299 Day by day must **men** grow further and further apart or closer and closer together. *Chinese P.*

300 As to **men,** we only want them old. As to instruments, we do not want them old, but new. *Shu Ching, 4, 7*

301 The **men of old** were reserved in speech out of shame lest they should come short in deed *An. 4, 22*

302 Hold it [the **mind**] fast, and it remains with you. Let it go, and you lose it *Menc. 6, 1, 8*

303 The enlightened **mind** is its own heaven , the unenlightened mind its own hell. *Chinese P.*

304 For **mind-development** there is nothing better than restricting one's desires *Menc 7, 2, 35*

305 A **mistake** of a hair's breadth, will lead to an error of a thousand li. *Li Ki, 23*

306 Do not be ashamed of **mistakes,** and [go on to] make them crimes. *Shu Ching, 4, 8*

307 The great **mountain** must crumble ; the strong beam must break ; and the wise man wither away like a plant *Li Chi, 2, 1, 2*

308 A bitter **mouth** is good physic *Chinese P.*

309 He who requires **much** from himself, and little from others will be secure from hatred. *An. 15, 14*

310 **Musk** needs no wind to spread it. *Chinese P.*

311 Human **nature** is common to us all, but those that follow their higher nature are great men, and those that follow their lower nature are small men. *Menc. 6, 1, 15*

312 By **nature** men are nearly alike , by practice they get to be wide apart. *An. 17, 2*

313 **Nature** produces in spring, and kills in autumn. *Chinese P.*

314 The tendency of man's **nature** to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards. *Menc. 6, 1, 2*

315 **Obedience** is better than reverence. *Chinese P.*

316 The **ocean** is full, yet inflowing rivers do not overflow it *Inscription in the Hall of Light*

317 Preserve the **old** but know the new. *Chinese P.*

318 He who needs **others** is for ever shackled; he who is needed by others is for ever sad. *Chinese P.*

319 A hill-way used only for the least little while turns into a well-defined **path.** But if for a while it is not used, the brambles grow up and choke it. Now brambles have choked your heart *Menc. 7, 2, 21*

320 The **path** is not far from man. *D.M. 13. 1*

321 If a man himself do not walk in the right **path,** it will not be walked in even by his wife and children. *Menc. 7, 2, 9*

322 How great is the **path** proper to the sage! Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven. All-complete is its greatness! It embraces the three hundred rules of ceremony and the three thousand rules of demeanor. *D.M. 27, 1–3*

323 The **path** should not be left for an instant; if it could be left, it would not be the path. *Li Chi, 28, 1*

324 The two words **peace** and rest are worth a thousand taels of gold. *Chinese P.*

325 The sovereign without the **people** has none whom he can employ; and the people without the sovereign have none whom they can serve. Do not think yourself so large as to deem others small. *Shu Ching, 4, 6*

326 To lose **people** means to lose their hearts. There is a way to get the empire:—get the people, and the empire is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike. *Menc. 4, 1, 9*

327 In youth not humble as befits a junior; in manhood doing nothing worthy of being handed down; and living to an old age: this is to be a **pest.** *An 14, 46*

328 In mourning kinsmen . . . to serve them in good form throughout life, to bury them in good form when they die, and to worship them in good form, may be called **piety.** *Menc. 3, 1, 2*

329 It is only when the cold season comes that we know the **pine** and cyprus to be evergreens. [Men are known in times of adversity.] *An 9, 27*

330 When the **pitcher** is exhausted it is to the shame of the jar. *Chinese P.*

331 I am not concerned that I have no **place,** I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known. *An. 4, 14*

332 If the people have **plenty** how can the prince be in want? But if the people are in want, how can the prince alone have plenty? *An. 12, 9*

333 It is harder to be **poor** without murmuring than to be rich without arrogance. *An. 14, 11*

334 **Poor** yet merry; rich yet courteous. *An. 1, 15*

335 There are three things which are unfilial, and to have no **posterity** is the greatest of them. *Menc. 4, 1, 26*

336 Let the **prince** be prince, the minister minister, the father father, and the son son. *An. 12, 11*

337 To be a **prince** is difficult; to be a minister is not easy. *An. 13, 15*

338 The **princely man** clings to virtue, the inferior man clings to material comfort. *An. 4, 11*

339 The **princely man** cherishes justice, the inferior man cherished the hope of favours to be received. *An. 4, 11*

340 Is he not a **princely man**—he who is never vexed that others know him not? *An. 1, 1*

341 The **princely man** is dignified but not proud; the inferior man is proud but not dignified. *An. 13, 26*

342 Men who differ in their **principles** cannot help each other in their plans. *An. 15, 39*

343 Without an inward sense of **proportion,** courtesy becomes oppressive, prudence degenerates into timidity, valour into violence, and candour into rudeness. *An. 8, 2*

344 Let compassion rule in **punishment.** *Shu Ching, 2, 1*

345 The end of **punishment** is to make an end of punishing. *Shu Ching, 5, 21*

346 **Rain** first on our public fields, and then upon my own. *Menc. 3, 1, 3*

347 I hate a semblance which is not the **reality.** I hate the darnel, lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharp-tonguedness, lest it be confounded with sincerity. I hate the music of Ch'ing, lest it be confounded with the true music I hate the reddish blue, lest it be confounded with vermilion. I hate your good careful men of the villages, lest they be confounded with the truly virtuous. *Menc. 7, 2, 37*

348 He shall **reap** hemp who sows hemp, and beans who sows beans *Chinese P.*

349 **Rebuke** yourself as you rebuke others; love others as you love yourself. *Chinese P.*

350 You can **reflect** what is another's; you can radiate only what is your own. *Chinese P.*

351 Do not be over-anxious for **relaxation** or repose, he who is so will achieve neither. *Inscription in the Hall of Light*

352 The three **religions** are but one *Chinese P.*

353 If you can one day **renovate** yourself, do so from day to day. *Inscription on the bathing-tub of the Emperor T'ang—G.L. 2, 1*

354 **Repentance** is the loveliest of the virtues. *Chinese P.*

355 **Reprove** yourself as though seeking for something to blame, reprove your friends as though seeking to excuse their faults. *Chinese P.*

356 In **reproving** others there is no difficulty, but to receive reproof, and allow it to have free course, this is difficult. *Chinese P.—Shu Ching, 5, 30*

357 There is sure **requital** for both good and evil; if nothing happens it is only because the hour has not yet come. *Chinese P*

358 The summary of the rules of propriety says:—Always and in everything let there be **reverence.** *Li Chi, 1, 1, 1*

359 What ten eyes behold, what ten hands point to, is to be regarded with **reverence.** *G.L. 6, 3 and Li Chi 39*

360 To get **rich** is to be without love. to get love is to be without riches. *Menc. 3, 1, 3*

361 As **riches** adorn a house so virtue adorns the person. *Li Chi 39 and G L. 6, 4*

362 If the pursuit of **riches** were a commendable pursuit, I would join in it, even if I had to become a chariot-driver for the purpose. But seeing that it is not a commendable pursuit, I engage in those which are more to my taste. *An 7, 11*

363 He who would **ride** with ease must follow the road-maker *Chinese P*

364 Better than one who knows what is **right** is one who is fond of what is right; and better than one who is fond of what is right is one who delights in what is right. *An. 6, 18*

365 To manifest decision in the conduct of affairs is bravery; to give place to others in the prospect of gain is **righteousness.** *Li Chi, 17, 3*

366 When gain is in view think of **righteousness.** *An 14, 13*

367 I like fish and I also like bears-paws. If I cannot have the two together, I will let the fish go, and take the bears-paws. So, I like life, and I also like righteousness. If I cannot keep the two together I will let life go and choose **righteousness.** *Menc. 6, 1, 10*

368 Poor and not letting **righteousness** go; . . . prosperous and not leaving the proper path. *Menc. 7, 1, 9*

369 In all **rites,** simplicity is better than extravagance; in mourning for the dead, heartfelt sorrow is better than punctiliousness. *An. 3, 4*

370 When the **river** is full the well is full. *Chinese P.*

371 A **river** is the flux of many streams. *Inscription in the Hall of Light*

372 However much the **river** winds it finds the sea at last *Chinese P.*

373 He who hires the carriage picks the **road.** *Chinese P.*

374 Only he who has travelled the **road** knows where the holes are deep *Chinese P.*

375 All **roads** are easy if you do not disdain the mud. *Chinese P.*

376 Pay attention to the **root.** *Li Chi, 16*

377 A knowledge of the **sacred books** is the beginning of sorrow. *Chinese P*

378 The first and greatest teaching is to be found in **sacrifice.** *Chinese P — Li Chi, 22*

379 To **sacrifice** to a spirit with which you have nothing to do is mere servility [i e A man after death was only worshipped by his own descendants.] *An. 2, 24*

380 Without sorrow none become **saints.** *Chinese P.*

381 A **sapling** may be easily uprooted, with a tree an axe is needed *Inscription in the Hall of Light*

382 A boundless, bitter **sea,** turn your head and there is the shore *Chinese P*

383 The superior man does not wait till he sees things to be cautious, nor till he hears things to be apprehensive There is nothing more visible than what is **secret,** and nothing more manifest than what is minute Therefore the superior man is watchful over himself when he is alone. *D M 1, 2–3*

384 Every **sect** has its doctrine and every doctrine its sect *Chinese P*

385 He who sits in, and they who carry the **sedan,** are alike men. *Chinese P*

386 If what we **see** is doubtful, how can we believe what is spoken behind the back? *Inscription in the Celestial Influence Temple*

387 **Seek** and you will find, neglect and you will lose [Benevolence and righteousness] *Menc. 6, 1, 6*

388 The subdual of **self** and reversion to the natural laws governing conduct —this is true goodness If a man can for the space of one day subdue his selfishness and revert to natural laws, the whole world will call him good. *An. 12, 1*

389 Do not use your eyes, your ears, your power of speech or your faculty of movement without obeying the inner law of **self-control.** *An. 12, 1*

390 Putting aside virtuous deeds and not doing them may be styled **self-robbery.** *Chinese P.*

391 Girls and **servants** are the most difficult people to handle. If you treat them familiarly, they become disrespectful; if you keep them at a distance; they resent it. *An. 17, 25*

392 While you are not able to **serve** men, how can you serve their spirits? *An 11, 11*

393 There are many **services,** but the service of parents is the root of all others There are many charges, but the charge of oneself is the root of all others. *Menc 4, 1, 19*

394 The **shadow** falls as the sun directs *Chinese P*

395 A man may not be without shame. When one is ashamed of having been without **shame,** he will afterwards not have occasion for shame *Menc. 7, 1, 6*

396 The **silkworm** spins its cocoons, but the crab supplies the box for them; the bee has its cap, but the cicada supplies the strings for it *Li Chi, 2, 2, 3*

397 In passing over the day in the usual way there are four ounces of **sin.** *Chinese P*

398 How can a man without **sincerity** be good for anything? How can a cart or a carriage be made to go without a yoke or cross-bar? *An. 2, 22*

399 **Sincerity** is the end and beginning of things, without sincerity there would be nothing *D M. 25, 2*

400 **Sincerity** is the way of God: study it wisely, inquire into it searchingly, reflect upon it carefully, discriminate about it accurately, and practice it wisely. *Chinese P.*

401 **Sincerity** is the way of Heaven. The attainment of sincerity is the way of man . . . He who attains to sincerity is he who chooses what is good, and firmly holds it fast. *D.M. 20, 18*

402 **Sincerity** is the way of Heaven. To think how to be sincere is the way of man. Never has there been one possessed of complete sincerity who did not move others. Never has there been one without sincerity who was able to move others. *Menc. 4, 1, 12*

403 Fight thine own **sins,** not the sins of others; will not evil be mended? *An. 12, 21*

404 Merit and **sins,** the two are balanced *Chinese P.*

405 **Small men** never think they are small; great men never know they are great. *Chinese P*

406 If you do not know your **son,** look at his friends, if you do not know your ruler look at his confidants *Chinese P.*

407 A man does not know the wickedness of his **son** or the richness of his growing corn *Chinese P.*

408 He who soothes us is our **sovereign;** he who oppresses us is our enemy. *Chinese P.—Shu Ching, 5, 1*

409 He who **speaks** without modesty will perform with difficulty. *An. 14, 21*

410 The decline and fall of a **state** may arise from one man. The glory and tranquillity of a state may also arise from the goodness of one man. *Shu Ching, 5, 30*

411 By promoting the **straight** and degrading the crooked you can make even the crooked straight. *An 12, 22*

412 No **stream** is mighty at its source. *Chinese P.*

413 Do not glory in your **strength,** there is always a stronger. *Inscription in the Hall of Light*

414 If thy **strength** will serve, go forward in the ranks, if not, stand still. *An. 16, 1*

415 **Study** without thought is vain; thought without study is perilous. *An. 2, 15*

416 When the **sun** shines the shadow falls *Chinese P.*

417 There are not two **suns** in the sky, nor two sovereigns over the people. *Menc. 5, 1, 4*

418 The **superior man** cannot be known in little matters; but he may be entrusted with great concerns. The small man may not be entrusted with great concerns, but he may be known in little matters. *An. 15, 33*

419 The **superior man** is easy to serve and difficult to please . . . the mean man is difficult to serve, and easy to please *An. 13, 25*

420 What the **superior man** seeks, is in himself; what the mean man seeks, is in others. *An. 15, 20*

421 The relation between **superiors** and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it. *An 12, 19*

422 What is **sweet** may be tempered; what is white may be coloured. *Li Chi, 8, 2*

423 When the shield is bent the **sword** is also blunted. *Chinese P*

424 To pierce through the **target** does not score in shooting. *An. 3, 16*

425 Sour, sweet, bitter, pungent, all must be **tasted.** *Chinese P.*

426 If I am walking with two other men, each of them will serve as my **teacher.** I will pick out the good points of the one and imitate them, and the bad points of the other and correct them in myself *An 7, 21*

427 **Teaching** is the half of learning *Shu Ching, 4, 8*

428 A man can only do **things** when he knows what things he will not do. *Menc 4, 2, 8*

429 The union of many **threads** make an unbreakable cord. *Inscription in the Hall of Light*

430 To ride with the **tide** is better than to be wise or clever; to wait on the seasons is better than fields of loam. *Menc. 2, 1, 1*

431 An inch of **time** on the sundial is worth more than a foot of jade. *Chinese P.*

432 If you wish to know a thousand years, then consider **to-day.** *Hsun Tzu*

433 Four horses cannot overtake the **tongue.** *An. 12, 8*

434 All is **transient,** like a stream, unceasing day and night. *An. 9, 16*

435 The **tree** exists for its fruit, and man for righteousness and self-control. *Chinese P.*

436 When a **tree** falls utterly, while its branches and leaves are yet uninjured, it must first have been uprooted. *Chinese P.—Shih Ching, 3, 1*

437 Only from the **tree** which is sound cometh sound fruit. *Chinese P.*

438 Be tremblingly fearful, be careful night and day, men **trip** not on mountains, they trip on ant-hills. *Chinese Poem*

439 Those whose care extends not far ahead will find their **troubles** near at hand. *An. 15, 11*

440 Fix the mind on **truth**; cling to virtue; give play to loving-kindness; recreate yourself with the arts. *An. 7, 6*

441 At a distance of ten li **truth** disappears. *Chinese P.*

442 The masses and ordinary men have small prescience or power in dealing with the **unknown** and can only follow a leader. *Inscription in the Hall of Light*

443 Do not consider any **vice** trivial, and so practise it; do not consider any virtue trivial, and so neglect it. *Chinese P.*

444 Firmness and resolution, simplicity and slowness of speech are qualities that make for perfect **virtue.** *An. 13, 27*

445 What needs no display is **virtue.** *D.M. 33, 5*

446 Fine words and an insinuating appearance are seldom association with true **virtue.** *An. 1, 3, and 17, 17*

447 To rank the effort before the prize may be called moral **virtue.** *An. 6, 20 and 12, 21*

448 Your good careful people of the villages are the thieves of **virtue.** *An. 17, 13*

449 Is **virtue** a thing so remote? I wish to be virtuous, and lo! virtue is at hand. *An. 7, 29*

450 **Virtue** bought is always too dear. *Chinese P.*

451 Pursue the study of **virtue** as though you could never reach your goal, and were afraid of losing the ground already gained. *An. 8, 17*

452 Those who lack moral **virtue** cannot abide long in a state either of poverty or pleasure. Those who possess moral virtue find their comfort therein. Those who are wise know the profit of virtue. *An. 4, 2*

453 **Virtue** cannot live in solitude: neighbours are sure to grow up around it. [i.e. Virtue begets virtue.] *An. 4, 25*

454 To walk in the path of **virtue** for ten years is not enough; to do evil for a single day is too much. *Chinese P.*

455 Wherever the tree of **virtue** has its roots the ground cannot be too well watered *Chinese P.*

456 If the princely man put off his **virtue,** how shall he be worthy of his name? *An. 4, 5*

457 The gate of **virtue** is difficult to open, but not easily closed *Chinese P.*

458 **Virtue** is . . . light as a hair, yet few can bear the burden of its weight. *Li Chi, 29*

459 Following **virtue** is like ascending a steep; following vice is like rushing down a precipice. *Chinese P.*

460 **Virtue** is more to man than either water or fire. I have seen men die through walking into water or fire, but I have never seen a man die through walking the path of virtue. *An. 15, 34*

461 **Virtue** is the root, wealth is the result. *G.L. 10, 7*

462 To take example from others to practise **virtue,** is to help them in the same practise. *Menc. 2, 1, 8*

463 **Virtue** practised to be seen is not real virtue; vice which fears to be seen is real vice. *Chinese P.*

464 In planting [a man's] **virtue,** strive to make it great; in putting away [a man's] wickedness, strive to do it from the roots. *Chinese P.—Shu Ching, 5, 1*

465 Heaven produced the **virtue** that is in me. *An. 7, 22*

466 It is **virtue** that moves heaven. there is no distance to which it does not reach. Pride brings loss, and humility receives increase,—this is the way of heaven. *Shu Ching, 2, 2*

467 The ancients who wished to illustrate illustrious **virtue** throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge Such extension of knowledge lay in the investigation of things. *D M Text 4*

468 To proclaim on the road what you hear on the way is **virtue** thrown away *An. 17, 14*

469 A man of inward **virtue** will have virtuous words on his lips, but a man of virtuous words is not always a virtuous man. The man of perfect goodness is sure to possess courage, but the courageous man is not necessarily good. *An. 14, 5*

470 The man of moral **virtue,** wishing to stand firm himself, will lend firmness unto others; wishing himself to be enlightened he will enlighten others. To be able to do to others as we would be done by—this is the secret of moral virtue *An 6, 28*

471 If a truly royal ruler were to arise, it would still require a generation, and then **virtue** would prevail *An 13, 12*

472 Speak of men's **virtues** as though they were your own, and of their vices as if you were liable to their punishment. *Chinese P.*

473 First of **virtues,** filial piety and righteousness. *Chinese P.*

474 When a person does not transgress the boundary-line in the great **virtues,** he may pass and repass it in the small virtues. *An. 19, 11*

475 Men will no more be **virtuous** without exhortation than a bell will sound without being struck. *Chinese P.*

476 It is only the truly **virtuous man** who can love or who can hate, others *G.L. 10, 15 and An. 4, 3*

477 If a **white wall** is not to go black, you must go on painting it white. *Chinese P.*

478 We never **wander** so far as when we think we know the way. *Chinese P.*

479 To lead an untrained people to **war,** may be called throwing them away. *An. 13, 30*

480 **Water** is near to men, and yet it drowns them . . . the mouth is loquacious and troublesome; for words once uttered there is hardly a place of repentance. *Li Chi, 30*

481 Let not men look into **water;** let them look into the glass of other people. *Chinese P.—Shu Ching, 5, 10*

482 **Water** takes the shape of the vase that contains it. *Chinese P.*

483 It is hard for **waters** to be waters to men that have looked upon the sea, and it is hard for words to be the Word to those that have trodden the gates of the holy men. In looking at water the secret is to look at its waves . . . Running water is a thing that will not flow on before each hollow is filled. A gentleman's purpose is the Way: he will not pass on before each stage is mastered. *Menc. 7, 1, 24*

484 To learn the **way** at daybreak and die at eve were enough [i e. without regret] *An 4, 8*

485 The **weapon** that is too hard may be broken, the tree that has the hardest wood will be cut down. *Chinese P*

486 **White** may be stained without being made black. *Chinese P.*

487 There shall be handfuls left on the ground, and ears here and there left untouched,—for the benefit of the **widow.** *Li Chi, 27*

488 The chance-planted **willow-twig** grows into shade. *Chinese P.*

489 Having heard much, I sift out the good and practise it, having seen much, I retain it in my memory. This is the second order of **wisdom.** *An 7, 27*

490 **Wisdom** is oft-time nearer when we stoop than when we soar. *Chinese P.*

491 To learn and never be filled, is **wisdom;** to teach and never be weary is love. *Menc. 2, 1, 2*

492 The **wise** are free from perplexities; the virtuous from anxiety; and the bold from fear. *An. 9, 28*

493 The **wise** find delight in water; the virtuous find delight in hills. The wise are active, the virtuous are tranquil, the wise are joyful, the virtuous are long-lived *An. 6, 21*

494 The **wise,** through not thinking, become foolish, and the foolish, by thinking become wise. *Shu Ching, 5, 18*

495 The **wise man** doesn't tell what he does, but never does what cannot be told. *Chinese P.*

496 The **wise man** is informed in what is right, the inferior man is informed in what will pay. *An. 4, 16*

497 The **wise man** will be slow to speak, but quick to act. *An 4, 24*

498 What truly is **within** will be manifested without. *Chinese P —G.L 6, 2*

499 I have never yet seen a man whose love of virtue equalled his love of **woman.** *An 9, 17 and 15, 12*

500 Rotten **wood** cannot be carved; walls made of mud cannot be plastered. *An. 5, 9*

501 For one **word** a man is often deemed to be wise, and for one word he is often deemed to be foolish. *An. 19, 25*

502 One **word** may be made use of for a lifetime *Chinese P*

503 One kind **word** will warm three winter months *Chinese P.*

504 Heed **words** as well as acts; thoughts also, and remember even when alone that the Divine is everywhere. *Inscription in the Hall of Light*

505 Many **words** invite many defeats . . many businesses create many difficulties. *Inscription on statue in the ancestral temple of Lo*

506 Of three **words** that reach our ears two are evil. *Chinese P.*

507 To know what is hidden by one-sided **words,** to know the pitfalls of wanton words, know the error of false words, and know the poverty of shuffling words Born in our heart they hurt our conduct; coming out in our conduct they hurt our business. *Menc. 2, 1, 2*

508 He who will not **work** shall not eat. *Chinese P.*

509 The **world** is only a halting place. *Chinese P.*

510 In mourning and **worship** follow bygone fathers *Menc. 3, 1, 2*

511 The **worthy man** walks alone *Chinese P.*

512 The **year** fears the fall and the moon its waning time. *Chinese P.*

513 **You** are you, and I am I. *Chinese P.—Menc. 2, 1, 9*

514 Any traveller you meet on the road may turn out to be a **Yü.** [The Yu is a creature said to lie concealed in the sand at the bottom of a stream, and when the shadow of any person on the bank appears in the water, to spurt sand upon it, after which the person is sure to die.] *Chinese P.*

HEBRAISM

Loving-kindness is greater than law; and the charities of life are more than all ceremonies.

Talmud.

He that loves his neighbour has fulfilled the Law.

Hebrew Proverb.

INTRODUCTION TO HEBRAISM

by the REV. A. COHEN, M.A., PH.D.

THE *fons et origo* of all genuine Hebraic thought is Torah. This key-word in the life and literature of the Hebrews is usually, but incorrectly, translated "law". A more accurate equivalent in English would be 'direction", "instruction". But more important than an exact translation is a full understanding of this basic concept.

In its narrowest sense Torah denotes the Divine Revelation to Israel on Mount Sinai as embodied in the five Books of Moses That a spiritual treasury was committed to the keeping of the people after their release from Egyptian bondage has always been held as a primary dogma; and the supreme duty of the Hebrew was to make himself familiar with its contents, live in the light of its precepts and transmit them faithfully to the next generation. The command addressed to Joshua—"This book of the law (Torah) shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein" (Joshua I. 8)—was felt by every loyal Hebrew to be applicable to himself. As a corollary he paid earnest attention to the exhortation, "Thou shalt teach them (the words of Torah) diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6. 7).

Since the Torah was intended to be the guide of conduct for all generations in every phase of life, it could not remain static. Life changes; new conditions arise and old ones grow obsolete; there is constant development. There had accordingly to be a concurrent adaptation and development in the scope of Torah; otherwise it would have grown antiquated, unsuited to later times, and become a stagnant pool. It was in fact a flowing stream whose waters were always refreshing. And so the meaning of Torah received enlargement in course of the ages and embraced not only the doctrines of the Pentateuch, but also the modifications and additions made by subsequent generations of authoritative teachers.

These religious leaders, who secured the true progress of Hebraic thought by an evolutionary growth, fall into two main groups. The first category consists of the Prophets of Israel. Their writings supplemented the Pentateuch, and their teachings amplified the doctrines inculcated by Moses. The important tractate of the Talmudic literature, known as PIRKÉ ABOTH, "The Ethics of the Fathers", opens with this statement: "Moses received the Torah on Sinai, and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Synagogue". By the "Great Synagogue" is intended, according to tradition, a Synod of zealous men, created by Ezra the Scribe in the fifth century B.C., whose function it was to study and teach Torah. Again according to tradition, they were responsible for the creation of many of the

institutions of Hebrew religious life. They formulated the first canon of the Scriptures and a ritual of prayer distinct from the sacrificial system of the Temple. Through their activity the term Torah was widened in its scope to include all the writings which were declared to be inspired and holy.

It has just been stated that the men of the Great Synagogue formulated " the first canon of the Scriptures ". The question as to which books should be included in the Bible was not finally settled until early in the second century of the present era. There are records of controversy among the Rabbis over the canonicity of Ezekiel because it apparently contained passages which contradicted Leviticus ; of the Song of Songs because it was interpreted as a secular composition ; of Ecclesiastes because it seemingly taught heretical ideas. Their advocacy by eminent Rabbis like Hananiah ben Hezekiah and Akiba ben Joseph gained the decision in their favour. It was, however, generally agreed that " when Haggai, Zechariah and Malachi died, the Holy Spirit departed from Israel " (Talmud).

On the basis of this principle, all literature subsequent to the age of these Prophets could not have been written under the guidance of the Holy Spirit and therefore were not " inspired " in the special sense of the term. None of these writings, however edifying, were entitled to inclusion in the Torah. Yet some have survived, and the collection of them is called the Apocrypha. They are genuine products of Hebraic thought ; and one of them, Ecclesiasticus, is quoted several times in the Talmud. Passages from these books rightly claim a place in a Hebraic anthology.

The process of Torah-development did not end with the men of the Great Synagogue, but rather received a fresh impetus. They were the forerunners of the second group of authoritative teachers, known usually as the Rabbis, whose untiring labours in the field of Torah resulted eventually in the production of the massive Talmudic literature. It is widely held, especially by scholars who have no first-hand knowledge of the Talmud and nevertheless express dogmatic opinions about its contents, that a gulf exists between the Hebrew Prophets and the Rabbis, the representatives of Pharisaism, that their outlook on religion was diametrically opposite—the one being imbued by idealism and spirituality, the other being nothing more than casuistical legists. Truer to the facts is the judgement of a non-Jewish scholar who has made a life-long study of the Talmud : " Between the Prophets and the Pharisees there was no breach whatever. There was a change of method, but not of principle. The Pharisees and the Rabbis took note of the fact that the line of the Prophets had come to an end, and that they had been followed by the Wise, and they claimed that they were not merely *de facto*—but *de jure*, the successors and heirs of the Prophets. ' Prophecy was taken from the Prophets and given to the Wise ; and it has not been taken from these ' (Talmud). The Pharisees never dreamed of repudiating the prophetic teaching. On the contrary they desired to make it effective, to bring out, in the lives of those whom they could influence, the fruits of ' godly, righteous and sober life ' which the Prophets would have brought out if they could. Pharisaism is applied prophecy ; and to treat it as the negation or repudiation of the work of the Prophets is to make the largest error of which the case seems to admit . . . The Pharisees were precisely those who saved the work

of the Prophets from being wasted, by infusing the spirit of their teaching into the moral and religious character of the people" (Travers Herford, *The Pharisees*, pp. 137 f.).

No revolutionary break therefore occurred when the Rabbis took up the Torah where it was left in the Scriptural canon. Parallel with the written enactments contained therein, an unwritten body of doctrine and practice had grown up in the course of the centuries. From generation to generation an oral transmission of Torah had been carried on, the purpose of which was to make the general principles of the law as stated in the text conformable to new contingencies. The aim of the Rabbis was to synthetize the written Torah and the unwritten Torah, and demonstrate that they were two shoots from one tree.

Furthermore, the whole structure of the Community underwent a catastrophic change when the Temple and State fell in the year 70. The life prescribed by the Bible had now to be lived in alien lands and without a Sanctuary. If the Torah had remained fixed and rigid, as indeed the Sadducees conceived it to be, it would have broken down completely at the time of this overwhelming crisis. Upon the Rabbis devolved the task of demonstrating how the precepts of the Torah could still be the rule of living and a complete guide in daily conduct. This is the key-note of the vast compilations which receive the collective title of Talmud.

It is customary to classify the Rabbis in two groups. The first is denominated TANNAÏM "teachers", whose activity extended from the first century B.C. until about the year 200. A codification of the unwritten Torah, called the Mishnah, was then issued by Rabbi Judah the Prince and obtained general recognition as a work of authority. The Mishnah in turn became the text of minute study in the academies of Palestine and Babylon under the Rabbis, who now received the name of AMORAÏM "expounders". A huge mass of material, consisting of interpretations and dicta, was gradually accumulated, which grew so unwieldy that eminent Rabbis attempted to reduce it to order for the convenience of their disciples. In Palestine the task was begun by Jochanan ben Nappacha (199–279), the head of the famous academy in Tiberias and it became the nucleus of the Palestinian Talmud which appeared at the end of the fourth century. "Talmud" signifies "study", and is the technical term applied to the Mishnah plus the Rabbinical comments upon it. Independently, in Babylon, Rabbi Ashé (352–427) began to compile a Talmud and spent thirty years upon it. A successor, Rabina, brought the Babylonian Talmud to a close in the year 499.

A description or evaluation of the Talmud would be beyond the scope of this introduction, and the reader is referred to the Bibliography. It need only be said that this source is indispensable for a knowledge of Hebraic thought after the close of the Biblical era. Numerous extracts are quoted in the pages that follow, and they have a rightful place in a presentation of Hebraisms.

One branch of Hebrew literature has not been drawn upon in this work—the Apocalypses and Pseudepigrapha of the first century B.C. and the following century, and also the mystical commentary on the Pentateuch, the Zohar. The exclusion can be justified on the ground that these works circulated only

in a small esoteric circle and are outside the scope of Torah. Their contents are not, strictly speaking, Hebraic.

. . . . . .

Neither in the Bible nor the Talmud is there to be found anything resembling an authoritative formulation of the Hebrew religion. The precepts and practices which are distinctive of the Faith are ordained in no systematic presentation and have to be gleaned from the extensive field of the Torah—literature. Its main features, however, are readily discerned as follows: The *Unity of God* is a dogma jealously guarded as the cardinal principal of the religion of the Hebrews. Any suggestion of a plurality of deities was sternly rejected. The gods worshipped by other peoples were contemptuously referred to as *Elilim* " not-things, nonentities "—" Hear O Israel, the Lord our God is one Lord " (Deuteronomy 6. 4) has throughout the ages been the Hebraic profession of faith.

The *Incorporeality of God* is a doctrine of equal importance with that of His unity. " Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that the Lord spake unto you in Horeb out of the midst of the fire " (Deuteronomy 4. 16) was the exhortation impressed by Moses upon his people, re-inforcing the commandment against the manufacture of an image of anything in the universe as an object of worship. Divine incarnation is a concept which the Hebrews could never accept.

The *Holiness of God* is the third attribute which is emphasized because of its practical implications for man. He created the world as the habitation of the human race whose ideal must be " to walk in His ways ". This Biblical phrase, so often repeated, was defined in the Talmud as the imitation of God. " Ye shall be holy: for I the Lord your God am holy " (Leviticus 19. 2) was explained as the basic purpose of His revelation. His dealings with man, as recorded in the Scriptures, were the model upon which man was to pattern his own dealings with his fellows. The Rabbis developed this idea to its fullest extent: How, they ask, can the human being fulfil the command to " cleave unto God ", since He is described as " a devouring fire "? The answer they give is: Man cleaves unto God by imitating Him. As He is gracious, merciful and pure, so must man be. As He protects the weak, helps the distressed, and comforts the sorrowing, let men do likewise.

The essence of the Hebraic religion is, accordingly, summarized in the phrase " ethical monotheism ", and the adjective is profoundly important. The Scriptures refer to God's attributes in such sentences as: " All His ways are justice, a God of faithfulness and without iniquity " (Deuteronomy 32. 4); " He doth execute justice for the fatherless and widow, and loveth the stranger " (*ibid.* 10. 18); " His tender mercies are over all His works " (Psalm 145. 9); He is a God " exalted through justice and sanctified in righteousness " (Isaiah 5. 16); and what He desires of man above all else is " to do justly, to love mercy, and to walk humbly with God " (Micah 6. 8). This aspect of the Deity is stressed because He is to be the exemplar for the human being.

The Torah-literature is faithful to this principle. It concerns itself less with speculative discussions about the mysteries of the universe and more

with the practical guidance for right living in accordance with the will of God; not so much what man is to believe, rather what man is to do, is the chief theme of the disputations which are reported in the Talmud. While no religion is possible without an underlying creed, yet it would be true to speak of Torah as indicating a way of life rather than a form of belief.

One point more requires mention in this Introduction. It has become customary to characterize the religion of the Torah as tribal, narrow, exclusive, concerned only with the individuals who belong to the House of Israel. This view does not accord with the teachings of the Torah. The first verse of the Bible delineates God as the Creator of the entire universe, and therefore by implication as the Father of all His creatures. Abraham, the founder of the Hebrew race, had a universal conception of God as is proved by his question: "Shall not *the Judge of all the earth* do right?" (Genesis 18. 25). So far as the Rabbis are concerned, they remained faithful to this doctrine and their ethics override race and creed. "Be a lover of thy fellow-creatures" (not merely of thy fellow-Hebrews) was the maxim of Hillel, the contemporary of Jesus. Another declared: "He in whom the spirit of his *fellow-creatures* takes delight, in him the Spirit of God takes delight."

One of the first expressions of Rabbinic universalism is contained in No. 999: "The work of My hands is drowned in the sea, and you would offer Me a song?" The context is the overthrow of the Egyptians at the Red Sea. When Moses and the children of Israel broke into a paean on their deliverance, the Ministering Angels also wished to extol Him in a song of praise; but the Rabbis represented Him as having checked them with the words quoted. The Egyptians, cruel tyrants though they proved themselves, were His children and He grieved at the fate that befell them.

Such in brief outline is the background into which must be fitted the sayings collected in the pages that follow. For the benefit of the reader who desires to study Hebraic thought more fully a short list of books is added.

M. Joseph, *Judaism as Creed and Life* (Routledge 1920).

R. Travers Herford, *The Pharisees* (Allan and Unwin 1924).

Oesterly and Box, *Short Survey of the Literature of Rabbinical and Mediaeval Judaism* (S.P.C.K. 1920).

A. Cohen, *Everyman's Talmud* (Dent 1932).

C. G. Montefiore and H. Lowe, *A Rabbinic Anthology* (Macmillan 1938).

C. Roth, *A Short History of the Jewish People* (Macmillan 1936).

S. Singer, *Authorized Daily Prayer Book: Hebrew-and English* (Eyre and Spottiswoode).

A. COHEN.

BIRMINGHAM.

HEBRAISM

ABBREVIATIONS TO REFERENCES

A.	= Apocrypha
A.D P.B.	= Authorised Daily Prayer Book
B	= Bible
Chr.	= Chronicles
Dan	= Daniel
Deut	= Deuteronomy
Eccl	= Ecclesiastes and Ecclesiasticus
Esd	= Esdras
Ex	= Exodus
Ez.	= Ezekiel
Gen	= Genesis
Hab	= Habakkuk
Isa	= Isaiah
Jer	= Jeremiah
Jos	= Joshua
Ju.	= Judges
Lam	= Lamentations
Lev	= Leviticus
Mac.	= Maccabees
Mal	= Malachi
Neh	= Nehemiah
Num	= Numbers
Ob.	= Obadiah
P	= Proverb
Prov	= Proverbs of Solomon
Ps.	= Psalms of David
Sam.	= Samuel
S. of S.	= Songs of Solomon
T	= Talmud
W. of S	= Wisdom of Solomon
Zeph	= Zephaniah
Zec.	= Zechariah

1 He who performs a single good **action** gains for himself an advocate; he who commits a single sin, procures for himself an accuser *T.*

2 If thou faint in the day of **adversity,** thy strength is small. *B. Prov. 24. 10*

3 It is good for me that I have been **afflicted;** that I might learn thy statutes *B Ps. 119. 71*

4 Man must bless God in his **affliction** as well as in his joy *T*

5 The **affliction** of an hour maketh a man forget pleasure and in his end his deeds shall be discovered. *A. Eccl 11 27*

6 For who can tell a man what shall be **after him** under the sun? *B Eccl. 6. 12*

7 For honourable **age** is not that which standeth in length of time, nor that is measured by number of years *A. W. of S 4 8*

8 What **agreement** is there between the hyena and a dog? and what peace between the rich and the poor? *A Eccl. 13. 18*

9 **All things** come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner, and he that sweareth, as he that feareth an oath. *B. Eccl 9. 2*

10 If thou hast abundance, give **alms** accordingly: if thou have but a little, be not afraid to give according to that little . . . because that alms do deliver from death, and suffereth not to come into darkness *A. Tobit 4 8 and 10*

11 Give of thy bread to the hungry, and of thy garments to them that are naked, and according thine abundance give **alms;** and let not thine eye be envious, when thou givest alms *A Tobit 4 16*

12 Shut up **alms** in thy store-house: and it shall deliver thee from all affliction *A Eccl 29. 12*

13 **Alms** is given like a loan. *Midrash*

14 Water will quench a flaming fire, and **alms** maketh an atonement for sins *A. Eccl. 3. 30*

15 Give **alms** of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God

shall not be turned away from thee. *A. Tobit 4. 7*

16 Brethren and help are against time and trouble: but **alms** shall deliver more than them both. *A. Eccl. 40. 24*

17 Greater is the **almsgiver** than the bringer of sacrifices. *T.*

18 Loans are preferable to **almsgiving**. *T.*

19 A man is never impoverished by **almsgiving**. *T.*

20 It is not good that man should be **alone**. *B. Gen. 2. 18*

21 **Amend** your ways and your doings. *B. Jer. 26. 13*

22 For he shall give his **angels** charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. *B. Ps. 91. 11–12*

23 For his **anger** endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. *B. Ps. 30 5*

24 He that is slow to **anger** is better than the mighty; and he that ruleth his spirit than he that taketh a city. *B. Prov. 16. 32*

25 When the wise is **angry** he is wise no longer. *T.*

26 A soft **answer** turneth away wrath: but grievous words stir up anger. *B. Prov. 15. 1*

27 Go to the **ant**, thou sluggard; consider her ways and be wise. *B. Prov. 6. 6*

28 Let a man never ask for what he needs in **aramaic**. [The ministering angels do not understand the Aramaic language.] *T.*

29 May one turn again the **arrow** that is shot of a strong archer? *A. II Esd. 16. 7*

30 [Be **ashamed**] to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife. *A. Eccl. 41. 21*

31 Fodder, a wand, and burdens, are for the **ass**; and bread, correction and work for a servant. *A. Eccl. 33. 24*

32 Doth the wild **ass** bray when he hath grass? or loweth the ox over his fodder? Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? The things that my soul refused to touch are as my sorrowful meat. *B. Job 6. 5–7*

33 The day of **atonement** is the day which never ends. *T.*

34 Out of the mouth of **babes** and sucklings hast thou ordained strength. *B. Ps. 8. 2*

35 A false **balance** is abomination to the Lord: but a just weight is his delight. *B. Prov. 11. 1*

36 A righteous man regardeth the life of his **beast**. *B. Prov. 12. 10*

37 In three things I was **beautified** . . . the unity of brethren, the love of neighbours, a man and a wife that agree together. *A. Eccl. 25. 1*

38 The **bee** is little among such as fly; but her fruit is the chief of sweet things. *A. Eccl. 11. 3*

39 What does the **beetle** [or scorpion] beget? *Hebrew P.*

40 When a **beggar** stands at thy door, the Holy One stands at his right hand. *T.*

41 My son, lead not a **beggar's life**, it is better to die than to beg. A man that looketh unto the table of another, his life is not to be counted life. *A. Eccl. 40. 28*

42 The **beginning** bears witness to the end, and the end will at long **last** bear witness to the beginning. *T.*

43 Withold from thy **belly**, and put it on thy back. *T.*

44 My **beloved** spake, and said unto me, rise up my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise my love, my fair one, and come away. *B. S. of S. 2. 10–13*

45 A **beneficent soul** will be abundantly gratified. *T.*

46 Every pleasing attribute is filched from **benevolence**. *Acharizi*

47 The **birds** will resort unto their like; so will truth return unto them that practise in her. *A. Eccl. 27. 9*

48 Do not place a **blemish** on thine own flesh. *T.*

49 Mention not a **blemish** which is thine own, in detraction of thy neighbour. *T.*

50 We generally reproach others with **blemishes** similar to our own. *T.*

51 **Bless** the Lord, O my soul and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgives all thine iniquities; who heals all thy diseases; who redeems thy life from destruction; who crowns thee with love and compassion; who satisfies thy mouth with good things, so that thy youth is renewed like the eagle's. *B. Ps. 103. 1–5*

52 The Lord **bless** thee, and keep thee, the Lord make his face to shine upon thee, and be gracious to thee: the Lord lift up his countenance upon thee and give thee peace. *B. Num. 6. 24–6*

53 A **blessing** only alights upon the work of a man's hands. *T.*

54 The eyes of the **blind** shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert And the parched ground shall become a pool, and the thirsty land springs of water; in the habitations of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, the way of holiness; the unclean shall not pass over it, but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there And the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads they shall obtain joy and gladness, and sorrow and sighing shall flee away. *B. Isa. 35. 5–10*

55 The **blindness** of the heart is indeed blindness, and the loud voice of prayer is of no avail. *Abraham Ben Nathan Hayarchi*

56 **Blood** is the originating cause of all mens' diseases. *T.*

57 Whoso **boasteth** himself of a false gift is like clouds and wind, without rain. *B. Prov. 25. 14*

58 **Boldness** avails even with heaven. *Hebrew P.*

59 Gnaw the **bone** which is fallen to thy lot. *Hebrew P.*

60 I am poured out like water, and all my **bones** are out of joint: my heart is like wax; it is melted in the midst of my bowels My strength is dried up like a potsherd: and my tongue cleaveth to my jaws . . . but be not thou far from me, O Lord: O my strength, haste thee to help me. *B. Ps. 22. 14–15 and 19*

61 The **borrower** is servant to the lender. *B. Prov 22 7*

62 Be not made a beggar by banqueting upon **borrowing**, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on. *A. Eccl. 18 33*

63 **Breach** for breach, eye for eye, tooth for tooth *B. Lev. 24. 20*

64 He who has some **bread** in his basket and says "What shall I eat to-morrow?" belongs to those of little faith. *T.*

65 Scatter your **bread** in the land and in the end your hand will find it. *Hebrew P.*

66 He who can endure barley **bread** shall eat no wheaten bread. *T.*

67 Cast thy **bread** upon the waters; for thou shalt find it after many days. *B. Eccl. 11. 1*

68 And if thy **brother** be waxen poor, and fallen in decay with thee; then thou shalt relieve him. *B. Lev. 25. 35*

69 Thou shalt not hate thy **brother** in thine heart . . Thou shalt not avenge, nor bear any grudge . . . but thou shalt love thy neighbour as thyself. *B. Lev. 19. 17–18*

70 A **brother** offended is harder to be won than a strong city. *B. Prov. 18. 19*

71 Am I my **brother's keeper** ? *B. Gen. 4 9*

72 He is a **buckler** to all those that trust in him *B. Ps. 18. 30*

73 Except the Lord **build** the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. *B. Ps 127 1–2*

74 When one **buildeth** and another pulleth down, what profit have they then but labour? *A Eccl. 34 23*

75 The pulling down by the old is **building**; the building by youth is destruction *T*

76 Cast thy **burden** upon the Lord, and he shall sustain thee. *B. Ps 55 22*

77 The weakness of thy walls invites the **burglar.** *T.*

78 It is naught, it is naught, saith the **buyer**: but when he is gone his way then he boasteth. *B Prov 20. 14*

79 There is that **buyeth** much for a little, and repayeth it sevenfold *A. Eccl 20. 12*

80 The **camel** desired horns, and his ears were taken from him [Be contented] *T.*

81 There are many old **camels** that are laden with the hides of young camels. [i e Old people often survive young ones] *Hebrew P.*

82 Flay a **carcase** in the streets, and take thy wage, and say, not I am a great man, and the occupation is beneath me. *T.*

83 Should the **castle** totter, its name is still castle; should the dunghill be raised, its name is still dunghill *Hebrew P.*

84 What is the **chaff** to the wheat? *B. Jer. 23 28*

85 The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and **chance** happeneth to them all. *B. Eccl. 9. 11*

86 In three things a man's **character** is recognized; in the wine cup, in his purse, and in his anger. *T.*

87 **Charity** given in health, is gold; in sickness, silver, after death, lead. *Hebrew P.*

88 He who gives **charity** in secret is greater than Moses himself. *T.*

89 **Charity** is more than sacrifices *T.*

90 **Charity** is the salt of riches. *T.*

91 Pieces of money given in **charity** should not be counted over by twos, but one by one. *T.*

92 My son, reserve thy coin for **charity,** thy provision to feed the hungry, and thy knowledge of the law for the appointed day *Hebrew P.*

93 Precious are **chastisements.** *Akiba*

94 The **chastisements** of God are afflictions of love *T.*

95 Even a **child** is known by his doings, whether his work be pure, and whether it be right. *B. Prov. 20. 11*

96 Judge none blessed before his death: for a man shall be known in his **children.** *A Eccl 11. 28*

97 Ye are **children** of the Lord your God. *B. Deut. 14 1*

98 Take care of the **children** of the poor, for from them will knowledge arise. *T.*

99 Embrace thy **children** until I come and shew mercy unto them; for my wells run over and my grace shall not fail. *A. II Esd. 2. 32*

100 **Children's** children are the crown of old men and the glory of children are their fathers *B. Prov. 17. 6*

101 In the **city** [I am known] by my name, out of the city, my dress. *Hebrew P.*

102 **Cleanliness** is next to godliness. *T.*

103 Two pieces of **coin** in one bag make more noise than a hundred. *T.*

104 For all things **come** of thee, and of thine own have we given thee. *B. I Chr. 29. 14*

105 If I keep thy **command** I inherit a kingdom. *Hymn*

106 Whosoever keepeth the **commandment** shall know no evil thing. *B. Eccl. 8. 5*

107 The Ten **Commandments :**

1. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

2. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work ; but the seventh day is the sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath-day and hallowed it.

5. Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Hear, O Israel : the Lord our God is one Lord : and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. *B. Ex. 20. 3–17 and Deut. 5. 6*

108 My son, keep thy father's **commandments,** and forsake not the law of thy mother ; bind them continually upon thine heart, and tie them about thy neck. When thou goest it shall lead thee ; when thou sleepest it shall keep thee, and when thou awakest, it shall talk with thee. *B. Prov. 6. 20*

109 Keep my **commandments,** and live ; and my law as the apple of thine eye Bind them upon thy fingers, write them upon the table of thine heart. *B. Prov. 7. 2*

110 Whoever is **compassionate** toward his fellows [and forgives wrongs done to him] compassion is shown to him by God. *T*

111 An hasty **contention** kindleth a fire : and an hasty fighting sheddeth blood. *A. Eccl. 28. 11*

112 One loose **cord** loosens many. *T.*

113 Money for **corn** standing in the field is not found, for corn hanging up it is found *T.*

114 **Correction** is grievous unto him that forsaketh the way. *B. Prov. 15. 10*

115 Put the **costly** on thee, and the cheap in thee [Spend more on clothes than food.] *Jewish P*

116 Gold and silver make the foot stand sure · but **counsel** is esteemed above them both. *A. Eccl. 40. 25*

117 In multitude of **counsellors** there is safety. *B. Prov. 24 6*

118 **Courtesy** is half way to cleverness *Gebirol*

119 Thou renewest the **creation** of the world daily. *Hebrew Prayer*

120 No man is impatient with his **creditors.** *T*

121 That which is **crooked** cannot be made straight : and that which is wanting cannot be numbered *B. Eccl. 1. 15*

122 Many kings have sat down upon the ground ; and one that was never thought of hath worn the **crown.** *A. Eccl. 11 5*

123 There are three **crowns :** of the law, the priesthood, and the kingship ; but the crown of a good name is greater than them all. *T.*

124 As the bird by wandering, as the swallow by flying, so the **curse** causeless shall not come. *B. Prov. 26. 2*

125 **Curse** not the king, no not in thy thought; and curse not the rich in thy bedchamber, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter. *B. Eccl. 10 20*

126 **Custom** is law. *Hebrew P.*

127 Hast seen the **dawn,** thou hast not yet seen the dusk. *Hebrew P.*

128 Why doth one **day** excel another, when as all the light of every day in the year is of the sun? *A. Eccl. 33. 7*

129 **Day** unto day uttereth speech, and night unto night sheweth knowledge. *B. Ps. 19. 2*

130 Some of them hath he made high **days** and hallowed them, and some of them hath he made ordinary days. *A Eccl. 33. 9*

131 The **days** are prolonged, and every vision faileth. *B. Ez. 12. 22*

132 The **days** of our years are threescore years and ten, or even by reason of strength, fourscore years; yet is their pride but labour and sorrow. *B. Ps 90. 10*

133 For we are strangers and sojourners before thee like all our fathers, for our **days** on earth are as a shadow, and there is none abiding *B. I Chr. 29. 15*

134 As thy **days** so shall thy strength be. *B. Deut. 33. 25*

135 When the **dead** is at rest, let his remembrance rest, and be comforted for him, when his spirit is departed from him. *A. Eccl. 38. 23*

136 Thy **dead** men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. *B Isa. 26. 19*

137 A **dead body** does not make unclean, nor the water make clean. *T.*

138 Thou shalt not curse the **deaf,** nor put a stumbling block before the blind *B. Lev. 19. 14*

139 **Death** and life are in the power of the tongue, and they that love it shall eat the fruit thereof. *B. Prov. 18. 21*

140 They that are born are for **death,** and the dead are for life, and they that live [again] are to be judged. *T.*

141 If you have taken of a man his plow or his pillow for **debt,** return his plow in the morning and his pillow at night. *T.*

142 Everything **decays** but thou dost not decay *T*

143 For the Lord will not be slack, neither will the mighty be patient toward them . . . Till he have rendered to every man according to his **deeds,** and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy. *A. Eccl. 35. 18–19*

144 Greater is he who causes good **deeds** than he who does them *T.*

145 **Deep** calleth unto deep at the noise of thy waterspouts. *B Ps. 42 7*

146 He that is **despised,** and hath a servant is better than he that honoureth himself, and lacketh bread *B. Prov 12. 9*

147 Shall not the **dew** asswage the heat? so is a word better than a gift. *A. Eccl. 18 16*

148 The fathers shall not **die** for the children, neither shall the children die for the fathers, but every man shall die for his own sin. *B. II Chr. 25. 4*

149 No man **dies** and has the half of his wishes realized. *T.*

150 A man only **dies** to his wife, and a woman to her husband. *T.*

151 Seest thou a man **diligent** in his business? He shall stand before kings; he shall not stand before mean men. *B. Prov. 22. 29*

152 The hand of the **diligent** maketh rich. *B. Prov. 10. 4*

153 Whatever thou hast to thy **discredit** be the first to tell it. *Hebrew P.*

154 **Do** that to no man which thou hatest. *A. Tobit 4. 15*

155 When a man hath **done,** then he beginneth and when he leaveth off, then he shall be doubtful. *A. Eccl. 18. 7*

156 For a day in thy courts is better than a thousand; I had rather be a **doorkeeper** in the house of my God, than to dwell in the tents of wickedness. *B. Ps. 84. 10*

157 Take heed that the **doors** of thy house should not be locked when thou

reclinest at the table to eat and to drink; for the doors of thy house sometimes lead thee to poverty. *T.*

158 Give strong **drink** unto him that is ready to perish, and wine unto those that be of heavy hearts. *B. Prov. 31. 6*

159 **Drowsiness** shall clothe a man with rags. *B. Prov. 23. 21*

160 Open thy mouth for the **dumb** in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. *B. Prov. 31. 8–9*

161 In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for **dust** thou art, and unto dust shalt thou return *B. Gen. 3. 19*

162 Spring to fulfil the smallest **duty,** and flee from sin; for a duty draws another in its train, and a sin draws after it another sin *T.*

163 The path of **duty** in this world is the road to salvation in the next. *Hebrew P.*

164 The hearing **ear,** and the seeing eye, the Lord hath made even both of them *B. Prov. 20. 12*

165 For the **ear** trieth words, as the mouth tasteth meat. *B. Job 34. 3*

166 Speak to the **earth,** and it shall teach thee. *B. Job 12. 8*

167 Moreover the profit of the **earth** is for all: the king himself is served by the field. *B. Eccl. 5. 9*

168 The **earth** is the Lord's and the fullness thereof: the world, and they that dwell therein. *B. Ps. 24 1*

169 Rise early and **eat,** in the summer because of the heat, in winter on account of the cold. *Hebrew P.*

170 **Eat** when hungry, drink when thirsty, and enjoy life. *T.*

171 One **eats,** another says grace. *T.*

172 The **educator** deserves the name of father more than the parent. *T.*

173 **Eight things** are difficult to enjoy in abundance, but in moderation are good, labour, sleep, riches, journeyings, love, warm water, bleeding and wine. *T.*

174 For the **empty** are the empty things, and for the full are the full things. *A. II Esd. 7. 25*

175 Thou shalt not appear **empty** before the Lord. *A. Eccl. 35. 4*

176 An **empty-headed man** cannot be a sin-fearing man, nor can an ignorant man be pious. *T.*

177 Whatsoever thou takest in hand, remember the **end,** and thou shalt never do amiss. *A. Eccl. 7. 36*

178 The **end** does not justify the means. *T.*

179 He who can **endure** barley bread shall eat no wheaten bread. *T.*

180 He whose works exceed his wisdom, his wisdom shall **endure,** but he whose wisdom exceeds his works, his wisdom will not endure. *T.*

181 A man can conceal himself from his **enemies** rather than from his friends. *T.*

182 If thine **enemy** be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head. *B. Prov. 25. 21–2*

183 Rejoice not when thine **enemy** falleth, and let not thine heart be glad when he stumbleth . . . say not, I will do so to him as he hath done to me. I will render to the man according to his works. *B. Prov 24. 17 and 29*

184 Remember thy end and let **enmity** cease. *A. Eccl. 28 6*

185 We can win **eternity** by virtue of a single hour. *T.*

186 Can an **Ethiopian** change his skin, or the leopard his spots? *B. Jer 13. 23*

187 Keep thy tongue from **evil,** and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. *B. Ps. 34. 13–14*

188 Shall there be **evil** in a city, and the Lord hath not done it? *B. Amos. 3. 6*

189 Men reap the **evil** that they plough, the trouble that they sow. *B. Job 4. 8*

190 Fret not thyself because of **evil-doers,** neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass,

and wither as the green herb. *B. Ps. 37. 1–2*

191 Man sees the mote in his neighbour's **eye,** but knows not of the beam in his own. *T.*

192 Remember that a wicked **eye** is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion. *A. Eccl. 31. 13*

193 The **eyes** of man are never sated *B. Prov. 27. 20*

194 The **eyes** of the Lord are in every place, beholding the evil and the good *B Prov 15 3*

195 Better is the sight of the **eyes** than the wandering of the desire *B. Eccl 6 9*

196 Seek ye my **face.** *B Ps. 27. 8*

197 As in water, **face** answereth to face, so the heart of man to man *B. Prov 27. 19*

198 Ye shall not be afraid of the **face** of man, for the judgement is God's. *B. Deut. 1. 17*

199 He is great whose **failings** can be numbered *Hebrew P.*

200 **Faith** is the father of all. *Maimonides*

201 **Falsehood** begets and poverty taketh away. *Hebrew P.*

202 The **famine** lasted seven years, but it passed by the door of the worker *T.*

203 Go your way, eat the **fat,** and drink the sweet, and send portions unto them for whom nothing is prepared. *B. Neh. 8. 10 and A I Esd. 9. 51*

204 But Jeshurun waxed **fat,** and kicked . . . and lightly esteemed the rock of his salvation. *B. Deut. 32. 15*

205 Have we not all one **father** ? Hath not one God created us? *B. Mal. 2. 10*

206 Be strong as a leopard and swift as an eagle and fleet as a gazelle and brave as a lion to do the will of thy **father** who is in heaven. *T.*

207 One **father** willingly maintains ten sons, but ten sons are not willing to support one father. *Hebrew P.*

208 For **fear** is nothing else but a betraying of the succours which reason offereth. *A. W. of S. 17. 12*

209 The **fear** of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. *B. Prov. 9. 10*

210 Ponder the path of thy **feet,** and let all thy ways be established. *B. Prov 4. 26*

211 In every place where you find the imprint of men's **feet** there am I. *T.*

212 The way man wishes to go, thither his **feet** will carry him *T.*

213 Tradition is a **fence** for Torah. Tithes are a fence for riches, vows are a fence for saintliness. A fence for wisdom is silence. *T.*

214 Make a **fence** to thy words. *T.*

215 When thou comest nigh unto a city to **fight** against it, then proclaim peace unto it. *B. Deut. 20. 10*

216 Whoso keepeth the **fig-tree** shall eat the fruit thereof; so he that waiteth on his master shall be honoured. *B. Prov 27. 18*

217 They were **filled,** and their heart was exalted, therefore have they forgotten me. *B. Hosea 13. 6*

218 He hath set **fire** and water before thee · stretch forth thy hand unto whether thou wilt. *A. Eccl. 15. 16*

219 Where no wood is, there the **fire** goeth out: so where there is no talebearer, the strife ceaseth. *B. Prov. 26. 20*

220 As the matter of the **fire** is, so it burneth: and as man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed. *A. Eccl. 28. 10*

221 Go thy way, weigh me the weight of the **fire,** or measure me the blast of the wind, or call me again the day that is past. *A. II Esd. 4. 5*

222 Behold, all ye that kindle a **fire,** that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. *B. Isa. 50. 11*

223 Look not at the **flask** but at its contents. *T.*

224 All **flesh** is grass, and all the goodliness thereof is as the flower of the field . . the grass withereth, the flower fadeth : but the word of our God shall stand for ever. *B. Isa 40. 6–8*

225 More **flesh,** more worms , more wealth, more care , more women, more witchcraft , more maidservants, more lewdness , more menservants, more thieving , more Torah, more life ; more assiduity, more wisdom , more counsel, more understanding , more charity, more peace *T.*

226 As the crackling of thorns under a pot, so is the laughter of the **fool.** *B Eccl 7 6*

227 A reproof entereth more into a wise man than a hundred stripes into a **fool** *B. Prov 17 10*

228 As snow in summer, and as rain in harvest, so honour is not seemly for a **fool.** *B Prov 26 1*

229 Answer a **fool** according to his folly, lest he be wise in his own conceit *B. Prov. 26 5*

230 Answer not a **fool** according to his folly lest thou also be like unto him *B Prov. 26 4*

231 The **fool** hath said in his heart, there is no God *B. Ps. 14. 1 and 53 1*

232 Though thou shouldest bray a **fool** in a mortar among wheat with a pestle, yet will not his foolishness depart from him *B. Prov 27. 22*

233 Let a bear robbed of her whelps meet a man rather than a **fool** in his folly *B. Prov. 17. 12*

234 Whoso teacheth a **fool** is as one that glueth a potsherd together, and as he that waketh one from a sound sleep. *A. Eccl. 22 7*

235 As a dog returneth to his vomit, so a **fool** returneth to his folly. *B. Prov. 26 11*

236 Seest thou a man that is hasty in his words ? There is more hope of a **fool** than of him. *B. Prov. 29. 20*

237 Seest thou a man wise in his own conceit ? There is more hope of a **fool** than of him. *B. Prov. 26. 12*

238 Even a **fool** when he holdeth his peace, is counted wise : and he that shutteth his lips is esteemed a man of understanding. *B. Prov. 17. 28*

239 If thou hast done **foolishly** in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood ; so the forcing of wrath bringeth forth strife. *B. Prov 30. 32–3*

240 The legs of the lame are not equal ; so is a parable in the mouth of **fools.** *B Prov. 26. 7*

241 The heart of **fools** is in their mouth : but the mouth of the wise is in their heart *A Eccl. 21 26*

242 A whip for the horse, a bridle for the ass, and a rod for the **fool's back.** *B. Prov. 26. 3*

243 The most beautiful of all things man can do is to **forgive** wrong *Rokeach*

244 Endless would be the fire-offerings required for our sins and numberless the sweet savours for our trespasses , but thou knowest that our latter end is death, and therefore hast thou multiplied the measures of our **forgiveness.** [Hebrew ritual for the Day of Atonement, 16th Sept] *T*

245 Say not thou, what is the cause that the **former days** were better than these ? for thou dost not inquire wisely concerning this Wisdom is good with an inheritance , and by it there is profit to them that see the sun *B Eccl. 7 10–11*

246 Deal with those who are **fortunate.** *T*

247 Up to **forty,** eating is beneficial , after that age drinking is beneficial *T*

248 If the **foundations** be destroyed, what can the righteous do ? *B Ps 11 3*

249 **Four things** say not, It is enough , the grave ; and the barren womb , the earth that is not filled with water , and the fire that saith not, It is enough. *B. Prov 30 15*

250 There be **four things** which are little upon the earth, but they are exceeding wise : the ants are a people not strong, yet they prepare their meat in the summer ; the conies are

but a feeble folk, yet make they their houses in the rocks, the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands and is in kings palaces. *B. Prov. 30. 24–8*

251 There be **four things** which are too wonderful for me, which I know not—the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid *B. Prov 30. 18–19*

252 If the **fox** is king, bow before him. *T.*

253 Instead of a **friend** become not an enemy *A. Eccl. 6. 1*

254 Faithful are the wounds of a **friend**; but the kisses of an enemy are deceitful. *B. Prov. 27. 6*

255 A **friend** cannot be known in prosperity: and an enemy cannot be hidden in adversity. *A. Eccl. 12. 8*

256 Change not a **friend** for any good by no means; neither a faithful brother for the gold of ophir *A. Eccl 7. 18*

257 Thy **friend** has a friend and thy friend's friend has a friend, be discreet. *T.*

258 Yea, mine own familiar **friend,** in whom I trusted, which did eat of my bread, hath lifted up his heel against me. *B. Ps. 41. 9*

259 What is in thy heart concerning thy **friend** is in his heart concerning thee. *Hebrew P.*

260 A **friend** loveth at all times, and a brother is born for adversity. *B. Prov. 7 17*

261 I was wounded in the house of my **friends.** *B. Zec. 13. 6*

262 Wealth maketh many **friends**; but the poor is separated from his neighbour. *B. Prov. 19. 4*

263 A man that hath **friends** must shew himself friendly; and there is a friend that sticketh closer than a brother. *B. Prov. 18. 24*

264 Give me **friends** or death. *Hebrew P.*

265 The eye of a needle is not too narrow to hold two **friends** that agree; the breadth of the world is not sufficiently wide to contain in its fold two foes. *Shekel Ha-Kodesh*

266 A **friendship** that can grow old should never die. *Hebrew P.*

267 As he that taketh away a **garment** in cold weather, and as vinegar upon nitre, so is he that singeth songs to an empty heart. *B. Prov. 25. 20*

268 Let thy **garments** be always white, and let thy head lack no ointment. *B. Eccl. 9. 8*

269 There is a **generation** that curseth their father, and doth not bless their mother There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men. *B. Prov. 30. 11–14*

270 A **gift** hath grace in the sight of every man living; and for the dead detain it not. *A. Eccl. 7. 33*

271 A **gift** in secret pacifieth anger: and a reward in the bosom strong wrath. *B. Prov. 21. 14*

272 A man's **gift** maketh room for him, and bringeth him before great men *B. Prov. 18. 16*

273 He that is greedy of gain troubleth his own house; but he that hateth **gifts** shall live *B. Prov. 15 27*

274 **Give,** and take, and sanctify thy soul; for there is no seeking of dainties in the grave. *A. Eccl. 14 16*

275 Everything is **given** on security, and a net is spread for all living. The booth stands open, the merchant lends. The book lies outspread, the hand writes, whoever wishes to borrow let him come and borrow. *T.*

276 He **gives** little who gives much with a frown; he gives much who gives a little with a smile. *T.*

277 He that **gives** should never remember, he that receives should never forget. *T.*

278 At the first **glass**—a lamb, at the second glass—a lion; at the third glass—a swine *T.*

279 Man has been created on the last day, even the **gnat** is of a more ancient lineage. *T.*

280 The best trading is with **God.** *Yiddish P.*

281 He who is loved by man is loved by **God.** *T*

282 The voice of the people is as the voice of **God.** *T.*

283 He who has no shame before the world has no fear before **God.** *Yiddish P*

284 Before **God,** a good intention is as the deed. *T*

285 Fear **God,** and keep his commandments · for this is the whole duty of man. For God shall bring every work into judgement with every secret thing, whether it be good, or whether it be evil. *B. Eccl. 12. 13–14*

286 Man drives and **God** holds the bridle. *Yiddish P.*

287 A rich man carries his **God** in his pocket, a poor man in his heart *Yiddish P.*

288 **God** is more delighted in adverbs than in nouns. *Hebrew P.*

289 Every word of **God** is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. *B. Prov. 30. 5–6*

290 Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the **God** of my salvation *B. Hab 3. 17–18*

291 Whosoever walks towards **God** one cubit, God runs towards him twain. *Hebrew P.*

292 **God** receives nothing from his world save the fear of God. *T*

293 Everything lies in the hand of **God** save the fear of God. *T.*

294 **God** sends the remedy before the disease. *T.*

295 It is **God** that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. *B. Ps 18 32–6*

296 In the name of **God** we do all manner of wrong. *Hebrew P.*

297 Beat the **gods,** and the priests will tremble *T*

298 If thou hast taken up **God's trade,** put on his livery [charity] also. *T.*

299 For **gold** is tried in the fire, and acceptable men in the furnace of adversity. *A Eccl 2. 5*

300 There is none that doeth **good,** no not one. *B. Ps 14. 3*

301 Defraud not thyself of the **good day,** and let not the part of a good desire overpass thee. *A. Eccl 14. 14*

302 One hour of repentance and **good deeds** in this world is more than all the life of the world to come, an hour of bliss in the world to come is more than all the life of this world. *T*

303 A **good name** is better than precious ointment; and the day of death than the day of one's birth. It is better to go to the house of mourning, than to go to the house of feasting . . . Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. *B Eccl. 7. 1–3*

304 A **good name** is rather to be chosen than great riches, and loving favour rather than silver and gold *B Prov 22 1*

305 Most men will proclaim everyone his own **goodness;** but a faithful man who can find? Follow not thine own mind and thy strength to walk in the ways of thy heart. *B. Prov. 20. 6*

306 Set not thy heart upon thy **goods;** and say not, I have enough for my life. *A. Eccl 5. 1–2*

307 The fathers have eaten a sour **grape** and the children's teeth are set on edge [Proverb concerning the Children of Israel] *B Jer 31 29 and Ez. 18. 2*

308 Let the **grapes** pray for the welfare of the branches *T.*

309 **Grass** dreads the scythe. *T.*

310 When they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the **grasshopper** shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets *B. Eccl. 12 5*

311 For the **grave** cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth *B. Isa 38. 18*

312 Remember thy father and thy mother, when thou sittest among **great men.** Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity *A Eccl. 23 14*

313 Be first in **greeting** every man, and be a tail to lions and not a head to foxes *T*

314 Ye shall bring down my **grey hairs** with sorrow to the grave *B Gen 42. 38*

315 He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him He was despised and we esteemed him not Surely he hath borne our **griefs,** and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted *B Isa 53. 3–4*

316 He who has a **guardian angel** in heaven has also one on earth *Yiddish P.*

317 He who denies his **guilt** doubles his guilt. *T.*

318 **Habit** strips sin of its enormity *T.*

319 Let not thy **hand** be stretched out to receive, and shut when thou shouldest repay *A. Eccl 4. 31*

320 Whatsoever thy **hand** findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. *B. Eccl. 9. 10*

321 The Lord's **hand** is not shortened that it cannot save, neither his ear heavy, that it cannot hear *B Isa. 59. 1*

322 What thou hast beneath thy **hand** is thine *Hebrew P.*

323 Ever let the left **hand** repel and the right hand invite *T.*

324 Stretch not thine **hand** whithersoever it looketh, and thrust it not with him into the dish. *A. Eccl 31. 14*

325 Strengthen ye the weak **hands,** and confirm the feeble knees *B Isa 35. 3*

326 Be ye strong therefore, and let not your **hands** be weak, for your work shall be rewarded. *B. II Chr 15 3*

327 For he maketh sore, and bindeth up. he woundeth, and his **hands** make whole *B. Job 5. 18*

328 The **happiness** of the impious and the unhappiness of the righteous are incomprehensible things. *T.*

329 Let not him that girdeth on his **harness** boast himself as he that putteth it off. *B. I Kings 20. 11*

330 As the **hart** panteth after the water brooks, so panteth my soul after thee, O God. *B. Ps 42. 1*

331 And when ye reap the **harvest** of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard, thou shalt leave them for the poor and stranger I am the Lord your God [Six years gather the harvest, but leave the seventh year's crops to the poor.] *B Lev. 19 9–10*

332 He who **hates** is to be classed with those who shed blood. *T.*

333 **Hatred** stirreth up strifes. but love covereth all sins *B. Prov. 10 12*

334 The hoary **head** is a crown of glory, if it be found in the way of righteousness *B Prov. 16. 31*

335 For it was neither herb, nor mollifying plaister, that restored them to **health:** but thy word, O Lord, which healeth all things. *A. W of S. 16. 12*

336 Be swift to **hear;** and let thy life be sincere; and with patience give answer. *A. Ecc. 5. 11*

337 God demands the **heart.** *T.*

338 He healeth the broken in **heart,** and bindeth up their wounds. He telleth the number of the stars: he calleth them all by their names. *B. Ps. 147. 3–4*

339 Walk in the ways of thy **heart,** and in the sight of thine eyes. *B. Eccl. 11. 9*

340 The **heart** carries the feet *T.*

341 He who hath a narrow **heart** hath a broad tongue. *Hebrew P.*

342 The **heart** is deceitful above all things, and desperately wicked, who can know it? *B. Jer. 17. 9*

343 The **heart** knoweth its own bitterness; and a stranger doth not intermeddle with his joy. *B Prov 14 10*

344 Create in me a clean **heart,** O God, and renew a right spirit within me *B. Ps 51. 10*

345 The **heart** perceives that which the eye cannot see *Abraham Ben Nathan Hayarchi*

346 For, as he thinketh in his **heart,** so is he *B Prov 23. 7*

347 Add not more trouble to an **heart** that is vexed, and defer not to give to him that is in need. Reject not the supplication of the afflicted, neither turn away thy face from a poor man Turn not away thine eye from the needy, and give him none occasion to curse thee *A Eccl 4 3–5*

348 The **heart** that loves is always young *T*

349 The best preacher is the **heart;** the best teacher is time, the best book is the world, the best friend is God *T*

350 Keep thy **heart** with all diligence; for out of it are the issues of life *B Prov 4. 23*

351 Woe be to fearful **hearts,** and faint hands, and the sinner that goeth two ways! Woe unto him that is faint-hearted! for he believeth not; therefore shall he not be defended. Woe unto you that have lost patience! and what will ye do when the Lord shall visit you? *A. Eccl. 2. 12–14*

352 Conquer thy **heart's desire** before it conquers thee, and breaks thee. *T.*

353 Let not men prevail; let the **heathen** be judged in thy sight. Put them in fear, O Lord: that the nations may know themselves to be but men. *B. Ps. 9. 19–20*

354 A **heathen** who does right is equal to a high priest in Israel. *Hebrew P.*

355 Even when the gates of **heaven** are shut to prayer, they are open to those of tears *T*

356 Who hath ascended up into **heaven** or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name? and what his son's name, if thou canst tell? *B Prov 33 4*

357 If I ascend up into **heaven,** thou art there If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me *B Ps 139. 8–10*

358 I gathered you together, as a **hen** gathereth her chickens under her wings. *A. II Esd 1 30*

359 That man is a **hero** who can make a friend of a foe *T*

360 I will lift up mine eyes unto the **hills** from whence cometh my help. My help cometh from the Lord, which made heaven and earth He will not suffer thy foot to be moved: he that keepeth thee will not slumber Behold, He that keepeth Israel shall neither slumber nor sleep The Lord is thy keeper: the Lord is thy shade upon thy right hand The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. *B. Ps 121*

361 Thy people shall be willing in the day of thy power, in the beauties of **holiness** from the womb of the morning: thou hast the dew of thy youth. *B. Ps. 110. 3*

362 **Honest** for a Peruta [penny], **honest for a Dinar [pound].** *T.*

363 Hast thou been **honest** in thy transactions? [The first question put to the individual when tried after death.] *T.*

364 Hast thou found **honey**? Eat as much as is sufficient for thee. *B. Prov. 25. 16*

365 The full soul loatheth an **honeycomb**: but to the hungry soul every bitter thing is sweet. *B. Prov. 27. 7*

366 **Honour** is to honour man. *T.*

367 Let the **honour** of thine associate be dear to thee as thine own; and be not quick to anger; and repent a day before thy death [immediately]; and warm thyself at the fire of the wise, and beware of their glowing coal lest thou be scorched For . . all their words are like coals of fire *T*

368 **Hope** deferred maketh the heart sick: but when the desire cometh it is a tree of life *B. Prov 13. 12*

369 The **horse** fed too liberally with oats becomes unruly *T*

370 Who practices **hospitality** entertains God himself. *T*

371 **Hospitality** is an expression of divine worship *T*

372 Let thy **house** be a meeting-house for the wise; and powder thyself in the dust of their feet and drink their words with thirstiness. *T.*

373 Let thy **house** be opened wide; and let the needy be thy household; and prolong not converse with woman. *T.*

374 Let thy **house** be open wide, that thou mayest hot lack sustenance *T*

375 Let thy **house** be open wide towards the south, the east, the west, and the north. [As Job, who made four entrances to his house in order that the poor might find entrance without trouble.] *T.*

376 Through wisdom is an **house** builded; and by understanding is it established: and by knowledge shall the chambers be filled. *B. Prov. 24. 3-4*

377 Woe unto them that join **house** to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth. *B. Isa. 5. 8*

378 Every **human being** is equal in worth to the whole world. *T.*

379 The prayer of the **humble** pierceth the clouds. *A. Eccl. 35. 17*

380 Be very **humble**, the hope of man is the worm [he ends in the grave]. *T.*

381 Make not an **hungry** soul sorrowful; neither provoke a man in his distress. *A. Eccl. 4. 2*

382 Be the **husband** only as big as an ant, yet the wife seats herself among the great. *T.*

383 If **I** am here, then everyone is here. *T.*

384 For the worshipping of **idols** not to be named is the beginning, the cause, and the end, of all evil. *A W. of S. 14. 27*

385 Be not **ignorant** of anything in a great matter or a small. *A. Eccl. 5 15*

386 When the sun rises the **illness** decreases. *Hebrew P*

387 **Impurity** in the beginning like a spider's web, in the end like a cart rope. *Hebrew P.*

388 A wicked **inclination** is at first a guest If thou grant it hospitality it will soon make itself master of the house. *T.*

389 If thou be among the **indiscreet**, observe the time. *A. Eccl. 27. 12*

390 The greatest sin is **ingratitude.** *Hebrew P.*

391 A good man leaveth an **inheritance** to his children's children: and the wealth of the sinner is laid up for the just. *B. Prov. 13. 22*

392 His own **iniquities** shall take the wicked himself, and he shall be holden with the cords of his sins. *B. Prov. 5. 22*

393 He that soweth **iniquity** shall reap calamity: and the rod of his anger shall fail. *B. Prov. 22. 8*

394 My son, gather **instruction** from thy youth up: so shalt thou find wisdom till thine old age. *A. Eccl. 6. 18*

395 My son hear the **instruction** of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck. *B. Prov. 1. 8*

396 I opened my mouth, and said, buy her for yourselves without money, put your neck under the yoke and let your soul receive **instruction** : she is hard at hand to find. *A, Eccl. 51. 25–6*

397 Happy is he who hears [an **insult**] and ignores it, a hundred evils pass by him. *T.*

398 The doors of **interpretation** are not closed. *Maimonides*

399 **Iron** sharpeneth iron , so a man sharpeneth the countenance of his friend. *B. Prov. 27. 17*

400 Upon **Israel** and upon the Rabbis, and upon their disciples and upon all the disciples of their disciples, and upon all who engage in the study of the Torah in this place and in every place, unto them and unto you be abundant peace, grace, lovingkindness, mercy, long life, ample sustenance and salvation, from their father who is in heaven. And say ye Amen. *Hebrew Prayer*

401 All **Israelites** have a portion in the world to come. *T.*

402 For the ear of **jealousy** heareth all things : and the noise of murmuring is not hid. *A. W. of S. 1. 10*

403 If I forget thee O **Jerusalem,** let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth. *B. Ps 137 5–6*

404 Thou wilt show me the path of life : in thy presence is fulness of **joy** ; at thy right hand are pleasures for evermore *B. Ps. 16. 11*

405 Let us leave tokens of our **joyfulness** in every place. *A. W. of S. 2. 9*

406 **Judge** not alone, for there is none save one who judgeth alone. *T.*

407 Shall not the **judge** of all the world do justly ? *B. Gen. 18. 25*

408 A **judge** should feel as if a sharp sword is pointed at his heart. *T.*

409 You are **judged** every day. *T.*

410 Execute true **judgement,** and shew mercy and compassion every man to his brother : and oppress not the widow, nor the fatherless, the stranger, nor the poor : and let none of you imagine evil against your brother in your heart. *B. Zec. 7. 9–10*

411 Take counsel, execute **judgement** ; make thy shadow as the night in the midst of the noonday ; hide the outcasts ; bewray not him that wandereth. *B. Isa. 16. 3*

412 But let **judgement** run down as waters, and righteousness as a mighty stream. *B. Amos 5. 24*

413 But the path of the **just** is as the shining light, that shineth more and more unto the perfect day. *B. Prov. 4. 18*

414 That which is altogether **just** shalt thou follow that thou mayest live and inherit the land which the Lord thy God giveth thee. *B. Deut. 16. 20*

415 **Justice** is measured by the amount of love which it contains. *T.*

416 How then can man be **justified** with God ? or how can he be clean that is born of a woman ? *B. Job 25. 4*

417 Burden not thyself above thy power while thou livest , and have no fellowship with one that is mightier and richer than thyself For how agree the **kettle** and earthen pot together ? *A. Eccl 13. 2*

418 Weasel and cat feast on the fat of the luckless **kid.** *Hebrew P.*

419 Yea for thy sake we are **killed** all the day long ; we are counted as sheep for the slaughter. *B Ps. 44. 22*

420 The friendship of a **king** is like a garment which if too short exposes the body ; if too long it will cause a stumble. *Mishlei Shualim Fable 24*

421 There is none poor but in **knowledge.** *Palestine P.*

422 There is gold, and a multitude of rubies : but the lips of **knowledge** are a precious jewel. *B. Prov. 20 15*

423 He alone possesses **knowledge** who knows that he knows nothing. *T.*

424 Six days must thou **labour,** and do all thy work ; labour if poor, but find work to do even if rich. *T.*

425 And whatsoever mine eyes desired I kept not from them ; I withheld not my heart from any joy : for my heart rejoiced in all my **labour** : and this was my portion of all my labour. *B. Eccl. 2. 10*

426 Great is **labour** for it honours the labourer. *T.*

427 Love **labour,** hate lordship. *T.*

428 According to the **labour** is the reward. *T.*

429 All things are full of **labour ;** men cannot utter it : the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be, and that which is done is that which shall be done ; and there is no new thing under the sun . . There is no remembrance of former things ; neither shall there be any remembrance of things that are to come with those that shall come after *B. Eccl. 1 8, 9, 11*

430 He who derives his livelihood from the **labour** of his hands is as great as he who fears God. *T.*

431 Blessed is every one that feareth the Lord ; that walketh in his ways, for thou shalt eat the **labour** of thine hands, happy shalt thou be and it shall be well with thee *B. Ps 128 2*

432 In all **labour** there is profit : but the talk of the lips tendeth only to penury *B. Prov 14. 23*

433 Yea I hated my **labour** which I had taken under the sun : because I should leave it to the man that shall be after me. And who knoweth whether he shall be a wise man or a fool ? Yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. *B. Eccl. 2. 18–19*

434 There is one that **laboureth,** and taketh pains, and maketh haste, and so much the more behind *A. Eccl. 11. 11*

435 He that **laboureth** laboureth for himself, for his mouth craveth it of him. *B. Prov. 16. 26*

436 In the **ladle** which the carpenter fashioned will the mustard burn [his mouth]. *Hebrew P.*

437 The **lambs** are for thy clothing, and the goats are the price of the field. *B. Prov. 27. 26*

438 There is no occasion to light thy **lamp** at noontide. *T.*

439 Thy word is a **lamp** unto my feet, and a light unto my path. *B. Ps. 119. 105*

440 He who possesses no **land** is no man. *T.*

441 Remove not the old **landmark** and enter not into the fields of the fatherless. *B. Prov. 23. 10*

442 Remove not the ancient **landmark :** which thy fathers have set. *B. Prov. 22. 28*

443 Even in **laughter** the heart is sorrowful ; and the end of that mirth is heaviness *B. Prov. 14. 13*

444 The study of the **law** that does not go hand in hand with active industry is doomed to failure. *T.*

445 Wilt thou break a **leaf** driven to and fro ? and wilt thou pursue the dry stubble ? *B Job 13 25*

446 Be not ashamed to **learn** and to seek knowledge, be a tail to the wise, so that thou mayest become a head *Hai b Sherira Gaon*

447 **Learn** by teaching *T*

448 First **learn,** then form opinions. *T.*

449 **Learn** to do well, seek judgement, relieve the oppressed, judge the fatherless, plead for the widow *B. Isa 1. 17*

450 Much have I **learned** from my masters, more from my colleagues, most from my disciples. *T.*

451 He who adds not to his **learning** diminishes it. *T.*

452 Get **learning** with a great sum of money, and get much gold by her. *A. Eccl. 51. 28*

453 He who **learns** when a youth is like to ink written on new paper, and he who learns when old is like to ink written on erased paper. *T.*

454 Entreat me not to **leave** thee, or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge ; thy people shall be my people, and thy God my God ; where thou diest will I die, and there will I be buried. *B. Ruth 1. 16–17*

455 Say not when I am at **leisure** I will study—perchance thou wilt have no leisure. *T.*

456 Everyone who adds, **lessens.** [He who does too much detracts from the whole.] *Hebrew P.*

457 The penalty of the **liar** is that he is not believed even when he speaks the truth. *T.*

458 I said in my haste all men are **liars.** *B. Ps. 116. 11*

459 The **liberal soul** shall be made fat. *B. Prov. 11. 25*

460 A **lie** has no feet. *T.*

461 I have set before you life and death, blessing and cursing: therefore choose **life.** *B Deut. 30 19*

462 What man is he that desireth **life,** and loveth many days, that he may see good. *B. Ps. 34. 12*

463 May you find your world [your eternity] in your **life** and may your future be in the life of the world to come, and may your hope last from generation to generation *Hebrew Farewell Greeting*

464 For whoso findeth me findeth **life,** and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul —all they that hate me love death. *B. Prov. 8 35–6*

465 For all men have one entrance into **life,** and the like going out *A W of S 7 6*

466 They shall have the tree of **life** for an ointment of sweet savour; they shall neither labour, nor be weary. *A II Esd 2. 12*

467 And we pass away out of the world as grasshoppers, and our **life** is astonishment and fear. *A. II Esd. 4 24*

468 **Life** is but a loan to a man; death is the creditor who will one day claim it *T*

469 The chief thing for **life** is water, and bread, and clothing, and an house to cover shame *A Eccl. 29 21*

470 Truly the **light** is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all, yet let him remember the days of darkness, for they shall be many. All that cometh is vanity. *B. Eccl. 11 7–8*

471 The **lines** are fallen unto me in pleasant places; yea, I have a goodly heritage. *B. Ps 16. 6*

472 A **lion** growls not in a den full of straw but in a den full of meat. *Hebrew P.*

473 Loose not a **lion** that is bound by the chain, for if thou settest him free, he will devour thee. *Hai b. Sherira Gaon*

474 As the wild ass is the **lion's prey** in the wilderness: so the rich eat up the poor *A. Eccl. 13 19*

475 For to him that is joined to all the **living** there is hope: for a living dog is better than a dead lion *B Eccl. 9 4*

476 How little does he whom the **Lord** aideth need to grieve or worry *Hebrew P*

477 Rest in the **Lord** and wait patiently for him. fret not thyself because of him who prospereth in his way. *B. Ps 36 7*

478 Look at the generations of old and see, did ever any trust in the **Lord** and was confounded? or did any abide in his fear, and was forsaken? Whom did he ever despise, that called upon him? *A Eccl 2 10*

479 All the paths of the **Lord** are mercy and truth unto such as keep his covenant and his testimonies. *B Ps. 25. 10*

480 I form the light, and create darkness, I make peace, and create evil, I the **Lord** do all these things *B. Isa. 45 7*

481 The **Lord** is merciful and gracious, slow to anger, and plenteous in mercy He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us *B. Ps. 103 8–12*

482 The **Lord** is my strength and song, and he is become my salvation. *B. Ex. 15. 2*

483 The law of the **Lord** is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are

right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgements of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward. *B. Ps 19. 7–11*

484 The secret of the **Lord** is with them that fear him. *B. Ps 25. 14*

485 O come, let us sing unto the **Lord**: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand To-day, if ye will hear his voice, harden not your heart, as in the provocation and as in the day of temptation in the wilderness When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest *B. Ps. 95*

486 For whom the **Lord** loveth he correcteth; even as a father the son in whom he delighteth. *B. Prov. 3. 12*

487 And what doth the **Lord** require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *B. Micah 6. 8*

488 Trust in the **Lord** with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. *B. Prov 3. 5, 6*

489 To **love** a thing makes the eye blind, the ear deaf. *T.*

490 But I say unto you: deeds of **love** are worth as much as all the commandments of the Law. *T.*

491 **Love** him who reproves thee, that thou mayest add wisdom to thy wisdom; hate him who praises thee, that thy wisdom may not be diminished. *T.*

492 Set me as a seal upon thine heart, as a seal upon thine arm; for **love** is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned. *B. S. of S. 8. 6–7*

493 Better is a dinner of herbs where **love** is, than a stalled ox and hatred therewith. *B. Prov. 15. 17*

494 **Love** is the beginning and the end of the Torah. *T.*

495 Many waters cannot quench **love**, neither can the floods drown it. *B S. of S 8. 7*

496 **Love** the poor that thy children may not come to poverty. *T.*

497 Thy **love** to me was wonderful, passing the love of women. [David to Jonathan.] *B. II Sam. 1 26*

498 When our **love** was strong we slept on the breadth of a sword, but now that our love is not strong a bed measuring sixty cubits is not sufficient unto us. *Gebirol*

499 **Love** without rebuke is no love. *T.*

500 **Lovingkindness** is greater than law; and the charities of life are more than all ceremonies. *T.*

501 Thou sustainest the living with **lovingkindness**, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. *A.D.P.B. p. 45*

502 My **lowliness** is my exaltation and my exaltation is my lowliness. *T.*

503 All that the holy one created in the world he created in **man**. *T.*

504 As for **man** his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the

Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments. *B. Ps. 103. 15–18*

505 One **man** is equal to the whole of creation. *T.*

506 A **man** should always be soft as a reed and not hard like a cedar *T.*

507 In a place where there is no **man** strive to be a man. *T.*

508 **Man** that is born of a woman is of few days, and full of trouble. *B. Job 14. 1*

509 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is **man,** that thou art mindful of him? and the son of man that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honour *B Ps. 8. 3–5 and Heb 2. 6–7*

510 For what is **man** that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it? for in truth there is no man among them that be born, but he hath dealt wickedly: and among the faithful there is none which hath not done amiss *A II Esd. 8. 34–5*

511 The principal things for the whole use of **man's life** are water, fire, iron, and salt, flour of wheat, honey, milk and the blood of the grape, and oil, and clothing *A. Eccl 39 26*

512 To bear patiently with bad **manners** is the test of good ones *Gebirol*

513 Make thee a **master** and get thee a companion, and judge every man by the scale of merit. *T.*

514 The barrel of **meal** shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. *B. I Kings 17. 14*

515 In the **measure** in which a man measures is he measured. *Hebrew P.*

516 Make but one sale, and thou art called a **merchant.** *T.*

517 For I desired **mercy,** and not sacrifice; and the knowledge of God more than burnt offerings *B. Hosea 6. 6*

518 Let not **mercy** and truth forsake thee; bind them about thy neck; write them upon the table of thine heart *B. Prov. 3. 3*

519 Make way for every work of **mercy:** for every man shall find according to his works. *A. Eccl. 16. 14*

520 **Mercy** is seasonable in the time of affliction, as clouds of rain in the time of drought *A. Eccl. 35. 20*

521 There is even some **merit** in a resolution to repent *T.*

522 A **merry heart** doeth good like a medicine; but a broken spirit drieth the bones *B Prov. 17. 22*

523 A **merry heart** maketh a cheerful countenance; but by sorrow of the heart the spirit is broken. *B. Prov 15. 13*

524 How are the **mighty** fallen, and the weapons of war perished! *B. II Sam. 1 27*

525 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it. For a man's **mind** is sometime wont to tell him more than seven watchmen, that sit above in a high tower *A Eccl 37. 13–14*

526 I sink in deep **mire,** where there is no standing. I am come into deep waters, where the floods overflow me *B Ps 69. 2*

527 Then I commended **mirth,** because a man had no better thing under the sun, than to eat, and to drink, and be merry. *B Eccl. 8 15*

528 The birds of the air despise a **miser.** *T*

529 Each of our **miseries** is a piece of golden calf *Hebrew P.*

530 According to the cleverness is the **mistake.** *T.*

531 Attend no auctions if thou hast no **money.** *T.*

532 A feast is made for laughter, and wine maketh merry, but **money** answereth all things. *B. Eccl. 10. 19*

533 Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea,

come buy wine and milk without money and without price Wherefore do ye spend **money** for that which is not bread? and your labour for that which satisfieth not? *B. Isa. 55. 1–2*

534 Lose thy **money** for thy brother and thy friend, and let it not rust under a stone to be lost. *A. Eccl. 29. 10*

535 Salt thy **money** with charity. *Hebrew P.*

536 When the tale of bricks is doubled, **Moses** comes! *Hebrew P.*

537 He who learns from his **mother** is the best taught. *T.*

538 Seven days do men **mourn** for him that is dead; but for a fool and an ungodly man all the days of his life. *A. Eccl. 22. 12*

539 Whoso keepeth his **mouth** and his tongue keepeth his soul from troubles *B. Prov. 21. 23*

540 All the labour of man is for his **mouth,** and yet the appetite is not filled. For what hath the wise more than the fool? What hath the poor, that knoweth to walk before the living? Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit. *B. Eccl. 6. 7–9*

541 Trust ye not in a friend; put ye not confidence in a guide: keep the doors of thy **mouth** from her that lieth in thy bosom. *B. Micah 7. 5*

542 He was oppressed, and he was afflicted, yet he opened not his **mouth;** he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. *B. Isa. 53. 7*

543 Thou shalt not follow a **multitude** to do evil. *B. Ex. 23. 2*

544 As a signet of an emerald set in a work of gold, so is the melody of **musick** with pleasant wine. *A. Eccl. 32. 6*

545 A **myrtle** among nettles is still a myrtle. *T.*

546 If I am not for **myself** who is for me? and when I am for myself what am I? and if not now, when? *T.*

547 **Naked** came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord. *B. Job 1. 21*

548 As he came forth of his mother's womb, **naked** shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. *B. Eccl. 5. 15*

549 Whoso makes great his **name** loses his name, and whoso adds not makes to cease, and he who does not learn deserves killing, and one who makes a worldly use of the crown of the Torah will perish. *T*

550 If he went not through the **narrow** how could he come into the broad? *A. II Esd 7. 5*

551 And let none of you imagine evil in your hearts against his **neighbour.** *B. Zec. 8. 17*

552 As near as thou canst, guess at thy **neighbour** and consult with the wise. *A. Eccl. 9. 14*

553 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy **neighbour** as thyself: I am the Lord. *B. Lev. 19. 18*

554 Let the honour of your **neighbour** be as dear to you as your own. *T.*

555 Judge of thy **neighbour** by thyself. *A. Eccl. 31. 15*

556 He that loves his **neighbour** has fulfilled the Law. *Hebrew P.*

557 If thou hast understanding, answer thy **neighbour;** if not, lay thy hand upon thy mouth. Honour and shame is in talk: and the tongue of man is his fall. Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue. *A. Eccl. 5. 12–14*

558 Remember the commandments, and bear no malice to thy **neighbour:** [remember] the covenant of the highest, and wink at ignorance. *A. Eccl. 28. 7*

559 A man that flattereth his **neighbour** spreadeth a net for his feet. *B. Prov. 29. 5*

560 For better is a **neighbour** that is near than a brother far off. *B. Prov. 27. 10*

561 Forgive thy **neighbour** the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. *A. Eccl. 28. 2*

562 Judge not thy **neighbour** till thou art in his place. *T.*

563 He who prays for his **neighbour** will be heard for himself. *T*

564 What is intended for thy **neighbour** will never be thine. *T*

565 If you wish to fulfil the commandment, judge your **neighbour** with righteousness then judge every human being favourably. *T.*

566 Withdraw thy foot from thy **neighbour's house,** lest he be weary of thee, and so hate thee. *B Prov. 25. 17*

567 To him who is dependent on his **neighbour's table,** the world looks dark. *T.*

568 Surely in vain the **net** is spread in the sight of any bird *B. Prov 1 17*

569 **Night** has only been created for study. *T.*

570 There be **nine things** which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy: well is him that dwelleth with a wife of understanding, and hath not slipped with his tongue, and that hath not served a man more unworthy than himself; well is him that hath found prudence, and he that speaketh in the ears of them that will hear: O how great is he that findeth wisdom! yet is there none above him that feareth the Lord *A. Eccl. 25. 7–10*

571 Behold, to **obey** is better than sacrifice, and to hearken than the fat of rams. *B. I Sam. 15 22*

572 Who hath been tried thereby, and found perfect? then let him glory. Who might **offend** and hath not offended? or done evil, and hath not done it? *A. Eccl 31. 10*

573 Keep the **old** and young within thy walls. *A. II Esd. 2 22*

574 Observe the **opportunity.** *A. Eccl. 4. 20*

575 Be the **oppressed,** rather than the oppressor. *T.*

576 **Ornament** thyself first, then magnify others. *Hebrew P.*

577 When the **ox** is down many are the butchers. *T.*

578 The **ox** knoweth his owner, and the ass his master's crib. *B. Isa. 1. 3*

579 If thou meet thine enemy's **ox** or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden and wouldest forbear to help him, thou shalt surely help with him. *B. Ex. 23 4–5*

580 Thou shalt not muzzle the **ox** that treadeth out the corn. *B. Deut. 25. 5; I Cor 9 9 and I Tim 5. 18*

581 Do not stand in front of an **ox** when it comes up from the pool, because Satan dances between its horns. [i e. It is more liable to gore and kill a person] *T.*

582 Where no **oxen** are, the crib is clean. *B. Prov. 14. 4*

583 As the **pains** so the gains *T*

584 The heart of the prudent will understand a **parable** *A. Eccl 3 29*

585 The legs of the lame are not equal; so is a **parable** in the mouth of fools. *B. Prov. 26 7*

586 As a thorn goeth up into the hand of a drunkard, so is a **parable** in the mouth of fools. *B Prov 26. 9*

587 They that were of understanding in sayings became also wise themselves, and poured forth exquisite **parables.** *A Eccl. 18. 29*

588 Thou compassest my **path** and my lying down, and art acquainted with all my ways *B Ps. 139. 3*

589 How beautiful upon the mountains are the feet of him who bringeth good tidings, who publisheth **peace!** *B. Isa. 52. 7*

590 I will both lay me down in **peace,** and sleep: for thou, Lord, only makest me dwell in safety. *B. Ps. 4. 8*

591 No vessel but **peace** can hold blessing. *T.*

592 Thou wilt keep him in perfect **peace** whose mind is stayed on thee:

because he trusteth in thee. *B. Isa 26 3*

593 Better is one grain of **pepper** than a basketful of dates. *Hebrew P.*

594 Approach the **perfumer** and thou will be perfumed. *Hebrew P.*

595 Who ever **perished,** being innocent? or where were the righteous cut off? *B. Job 4. 7*

596 **Phylacteries,** fringes, and Mezuzah, these three preserve one from sin. [A threefold cord is not quickly broken.] Phylacteries: These consist of small cases with straps attached, in each of which is inserted parchment inscribed with four biblical passages and worn on the head and arm. i.e. fulfilling the Law: "Thou shalt bind them for a sign upon thine hand and they shall be for frontlets between thine eyes." *Deut. 6. 8* Fringes: The Jews were made to wear fringes on their garments to remind them of the Commandments, thus fulfilling the command of *Num. 15 38,* "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations" Mezuzah: A parchment inscribed with the decalogue and the name of the Deity, and then enclosed in a box and attached to the door-post. The Mezuzah is the literal fulfilment of the command · "Thou shalt write them upon the posts [Mezuzah] of thy house and on thy gates. *Deut 6. 9*

597 Whoever lays the **phylacteries** prolongs his life. *T*

598 The house that does not open to the poor shall open to the **physician.** *T*

599 He that sinneth before his maker —let him fall into the hands of the **physician.** *A. Eccl. 38. 15*

600 He that sinneth before his maker will behave himself proudly before a **physician.** *Hebrew P.*

601 Wait not to honour the **physician** until thou fallest sick. *T.*

602 A **physician** whose services are obtained gratis is worth nothing. *T.*

603 Honour a **physician** with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. *A. Eccl. 38. 1*

604 The best of **physicians** will go to hades. *T.*

605 The **pious** among all nations will have a share in the life to come. *T.*

606 Whosoever would be **pious** must fulfil the dicta of the fathers. *T.*

607 Whoso diggeth a **pit** shall fall therein: and he that rolleth a stone it will return upon him. *B. Prov. 26. 27*

608 Look not at the **pitcher** but at that which is in it. *T.*

609 Like as a father **pitieth** his children, so the Lord pitieth them that fear him, for he knoweth our frame; he remembereth that we are dust. *B. Ps 103. 13–14*

610 The **place** honours not the man, it is the man who gives honour to the place. *Hebrew P*

611 If there is a **plague** in a city, let not a person walk in the middle of a road, because the angel of death walks in the middle of roads. [Since permission has been granted him [to kill] he walks about openly.] *T.*

612 Canst thou bind the sweet influences of **Pleiades,** or loose the band of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? *B. Job 38 31–33*

613 Blessed art thou when thou comest in, and blessed art thou when thou goest out, if thou hast caused thy feet to hurry for the sake of the **poor.** *T.*

614 Let your house be open wide and let the **poor** be the members of your household. *T.*

615 'If I have withheld aught that the **poor** desired, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof—Nay, from my youth he grew up with me as with a father, and I have been her guide from my mother's womb. If I have seen any wanderer in want of clothing, or that the needy had no covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep, if I have lifted up my hand against the fatherless, because I saw my help in the gate; then let my shoulder

fall from the shoulder-blade, and mine arm be broken from the bone *B Job 31. 16–22*

616 Whoso stoppeth his ears at the cry of the **poor,** he also shall cry himself, but shall not be heard. *B. Prov. 21 13*

617 The **poor** is hated even of his own neighbour: but the rich hath many friends. *B. Prov. 14. 20*

618 The **poor** laboureth in his poor estate, and when he leaveth off, he is still needy *A. Eccl 31 4*

619 He that hath pity upon the **poor** lendeth unto the Lord; and that which he hath given will he pay him again. *B. Prov 19. 17*

620 My son, defraud not the **poor** of his living, and make not the needy eyes to wait long *A. Eccl. 4 1*

621 For the **poor** shall never cease out of the land: therefore thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land *B. Deut 15 11*

622 I delivered the **poor** that cried, and the fatherless also that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy I put on righteousness, and it clothed itself with me, my justice was a robe and a diadem I was eyes to the blind, and feet was I to the lame I was a father to the needy, and the cause of him that I knew not I searched out. *B Job 29 12–16*

623 He becometh **poor** that dealeth with a slack hand *B Prov 10. 4*

624 And stretch thine hand unto the **poor**, that thy blessing may be perfected. *A. Eccl 7. 32*

625 God allows the **poor** to be with us ever, that the opportunities for doing good may never fail *T.*

626 Hast given [the **poor**] to eat and drink, accompany them on their way. *Hebrew P.*

627 Incline thine ear to a **poor man** and answer him with peaceable words gently. Deliver him that is wronged from the hand of him that wronged him, and be not fainthearted when thou sittest in judgement *A. Eccl. 4. 8–9*

628 The **poor man** is hungry and does not know when he has eaten enough *Hebrew P.*

629 When a **poor man** stands at your door, the holy one stands at his right hand. *T.*

630 Look that thou hedge thy **possessions** about with thorns, and bind up thy silver and gold *A Eccl. 28. 24*

631 Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their **posterity** approve their sayings *B Ps. 49. 12–13*

632 **Poverty** befits a Jew, as a red leather trapping a white horse. *Hebrew P.*

633 He that is honoured in **poverty,** how much more in riches? and he that is dishonourable in riches, how much more in poverty? *A Eccl. 10 31*

634 Healthy **poverty** is opulence compared with ailing wealth *T.*

635 **Poverty** runs after the poor and riches after the rich *T*

636 Let us now **praise** famous men, and our fathers that begat us. The Lord hath wrought great glory by them through his great power from the beginning Such as did bear rule in their kingdom, men renowned for their power, giving counsel by their understanding, and declaring prophecies. leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions: such as found out musical tunes, and recited verses in writing: rich men furnished with ability, living peaceably in their habitations: all these were honoured in their generations, and were the glory of their times There be of them, that have left a name behind them, that their praises might be reported And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born, and their children after them But these were merciful men whose righteousness hath not been forgotten. With their seed shall continually remain a good inheritance, and their children are within the covenant. Their seed standeth fast, and their

children for their sakes. Their seed shall remain for ever, and their glory shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore. *A. Eccl. 44. 1–14*

637 Let another man **praise** thee, and not thine own mouth; a stranger, and not thine own lips. *B. Prov. 27. 2*

638 I will **praise** thee, for I am fearfully and wonderfully made · marvellous are thy works; and that my soul knoweth right well. *B. Ps 139 14*

639 **Praise** ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness Praise him with the sound of the trumpet praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals Let everything that hath breath praise the Lord Praise ye the Lord *B Ps. 150*

640 Be not faint hearted when thou maketh thy **prayer,** and neglect not to give alms Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth Devise not a lie against thy brother; neither do the like to thy friend *A. Eccl. 7. 10–12*

641 When the gates of **prayer** are closed, the gates of repentance are yet open. *T.*

642 The gates of **prayer** are sometimes open and sometimes closed, but the gates of repentance are always open *T*

643 The **prayer** goes up and the blessing comes down *Yiddish P*

644 **Prayer** is worship in the heart. *T.*

645 A **prayer** out of a poor man's mouth reacheth to the ears of God, and his judgement cometh speedily. *A Eccl 21. 5*

646 Desist from **prayer** rather than pray without devotion *T.*

647 Better is a little **prayer** with devotion than much without it. *T.*

648 The labourer is allowed to shorten his **prayers.** *T.*

649 Be swift towards a light **precept,** and flee from transgression; for precept leads to precept and transgression to transgression. For the reward of a precept is a precept and the reward of a transgression is a transgression. *T.*

650 For **precept** must be upon precept, precept upon precept, line upon line, line upon line; here a little and there a little. *B. Isa 28. 10*

651 **Precept** without example is no precept *T.*

652 **Pride** goeth before destruction, and a haughty spirit before a fall *B. Prov. 16 18*

653 **Pride** was not made for men, nor furious anger for them that are born of a woman *A. Eccl 10. 18*

654 He who **promises** runs in debt *T.*

655 Let the **property** [or honour] of another be as dear to you as your own. *T.*

656 The **proselyte** shall not lodge without; I will open my doors to the wayfarer *B Job 32. 31*

657 In the day of **prosperity** there is a forgetfulness of affliction · and in the day of affliction there is no more remembrance of prosperity *A Eccl 11 25*

658 And in thy majesty ride **prosperously** because of truth and meekness and righteousness, and thy right hand shall teach thee terrible things. *B. Ps. 45. 4*

659 A **proud man** thrusts aside the divine presence *T*

660 A man's life is often builded on a **proverb.** *Hebrew P*

661 This was he, whom we had sometimes in derision, and a **proverb** of reproach. *A. W. of S. 5 3*

662 And moreover because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many **proverbs.** *B. Eccl. 12. 9*

663 The countries marvelled at thee [Solomon] for thy songs and **proverbs,** and parables and interpretations *A. Eccl. 47. 17*

664 Despise not the discourses of the wise, but acquaint thyself with their

proverbs : for of them thou shalt learn instruction, and how to serve great men with ease. *A. Eccl. 8. 8*

665 Behold everyone that useth **proverbs** shall use this one against thee saying, as is the mother so is her daughter. *B Ez. 16. 44*

666 The wise in heart shall be called **prudent** ; and the sweetness of the lips increaseth learning. *B Prov 16 21*

667 My **punishment** is greater than I can bear. *B Gen 4. 13*

668 Who is first silent in a **quarrel** springs from a good family. *T.*

669 **Questioning** is half way to wisdom *Gebirol*

670 Better is a handful with **quietness** than two handfuls with labour and striving after wind. *B Eccl 4. 6 and T*

671 Better is a dry morsel, and **quietness** therewith, than a house full of sacrifices with strife *B Prov 17 1*

672 Open **rebuke** is better than secret love *B Prov 27 5*

673 According to the trouble will be the **recompense.** *T*

674 Behold I have **refined** thee, but not with silver , I have chosen thee in the furnace of affliction *B Isa 48 10*

675 God is our **refuge** and strength, a very present help in trouble Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea. *B. Ps. 46. 1–2*

676 The eternal God is thy **refuge,** and underneath are the everlasting arms. *B. Deut. 33. 27*

677 At the end of every seven years thou shalt make a **release.** And this is the manner of the release every creditor that lendeth ought unto his neighbour shall release it , he shall not exact it of his neighbour, or of his brother , because it is called the Lord's release *B Deut 15 1*

678 The beginning of all learning is the knowledge of **religion.** *T.*

679 Without **religion** there can be no true morality ; without morality there can be no true religion. *T.*

680 **Remorse** and good deeds are a shield from the wrath of heaven. *Hebrew P.*

681 **Repent** one day before your death. [Immediately, because of the uncertainty of life] *T.*

682 Better is one hour of **repentance** and good deeds in this world than the whole life of the world to come , and better is one hour of blissfulness of spirit in the world to come than the whole life of this world. *T.*

683 Where the **repentant** stand, there the perfectly righteous cannot stand *T.*

684 A **reproof** entereth more into a wise man than an hundred stripes into a fool. *B Prov. 17. 10*

685 What doth the Lord thy God **require** of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. *B Deut 10. 12*

686 The **rich** and the poor meet together, the Lord is the maker of them all. *B Prov 22 2*

687 Who is **rich ?** He who rejoiceth in his portion *T.*

688 The **rich** ruleth over the poor, and the borrower is servant to the lender *B Prov 22 7*

689 There is that maketh himself **rich,** yet hath nothing : there is that maketh himself poor, yet hath great riches. The ransom of a man's life are his riches but the poor heareth not rebuke. *B. Prov 13. 7–8*

690 There is no **riches** above a sound body, and no joy above the joy of the heart *A. Eccl 30. 16*

691 Surely every man walketh in a vain shew : surely they are disquieted in vain : he heapeth up **riches,** and knoweth not who shall gather them *B. Ps 39 6*

692 **Riches** are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly. *A. Eccl 13. 24*

693 **Riches** are not comely for a niggard : and what should an envious man do with money ? He that gathereth by miserliness gathereth for others *A. Eccl. 14. 3–4*

694 The **righteous** are greater than the ministering angels. *T.*

695 The lips of the **righteous** feed many: but fools die for want of wisdom. *B. Prov. 10. 21*

696 I have been young, and now am old, yet have I not seen the **righteous** forsaken, nor his seed begging bread. *B Ps 37. 25*

697 The fruit of the **righteous** is a tree of life *B. Prov 11 30*

698 Be not **righteous** over much, neither make thyself over wise *B. Eccl 7 16*

699 The **righteous** shall grow like the palm tree, he shall flourish like the cedar of Lebanon *B Ps 92 12*

700 A little that a **righteous man** hath is better than the riches of many wicked *B Ps 37 16*

701 A **righteous man** never dies *T.*

702 Treasures of wickedness profit nothing: but **righteousness** delivereth from death. *B Prov 10 2*

703 **Righteousness** exalteth a nation: but sin is a reproach to any people *B Prov 14 34*

704 A little with **righteousness** is better than much with unrighteousness It is better to give alms than to lay up gold for alms doth deliver from death, and shall purge away all sin. *A. Tobit 12 8–9*

705 For **righteousness** is immortal *A W. of S. 1. 15*

706 The **righteousness** of the righteous man will not save him in the day when he transgresses *B Ez. 33 12*

707 Sow to yourselves in **righteousness,** reap in mercy; break up your fallow ground *B Hosea 10. 12*

708 He cutteth out **rivers** among the rocks; and his eyes seeth every precious thing. *B. Job 28. 10*

709 All the **rivers** run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. *B. Eccl. 1. 7*

710 Let us crown ourselves with **rosebuds,** before they be withered *A W. of S. 2 8*

711 Can the **rush** grow up without mire? can the flag grow without water? *B Job 8 11*

712 For all **sacrifice** is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering. *A. Judith 16. 16*

713 The **sacrifices** of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise *B. Prov. 51 17*

714 The **salt** was wanting to the money [Salt is used to preserve meat —hence, charity is to money even as salt is to meat] *Hebrew P.*

715 In returning and rest shall ye be **saved;** in quietness and in confidence shall be your strength *B Isa 30 15*

716 He will keep the **sayings** of the renowned men: and where subtil parables are, he will be there also He will seek out the secrets of grave sentences, and be conversant in dark parables *A Ecc 39 2–3*

717 There is that **scattereth,** and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty *B Prov 11. 24*

718 For thou hast made a way in the **sea,** and a safe path in the waves. *A W of S 14. 3*

719 Thy **secret** is thy slave, if thou let it loose thou becomest its slave *T.*

720 If thy **secret** oppresses thine own heart, how canst thou expect the heart of another to endure it? *Jehudah Halevi*

721 If thou tellest thy **secret** to three persons, ten know of it *T.*

722 In the morning sow thy **seed,** and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good. *B Eccl 11 6*

723 **Seek** him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name. *B. Amos 5 8*

724 And if from thence thou shalt **seek**

the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. *B. Deut 4 29*

725 **Seek** ye me and ye shall live. *B Amos 5 4*

726 Who will pity a charmer that is bitten with a **serpent,** or any such as come nigh wild beasts? *A Eccl 12 13*

727 Hast spoiled thy work, take a needle and **sew.** *Hebrew P*

728 **Sheep** follow sheep *T.*

729 The Lord is my **shepherd;** I shall not want He maketh me to lie down in green pastures: he leadeth me beside the still waters He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me, thy rod and thy staff they comfort me Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. *B Ps 23*

730 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy **shield** and buckler Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. *B Ps 91 4–6*

731 Whoever visits the **sick** takes away a sixtyeth part of his illness *T.*

732 There is one that keepeth **silence,** and is found wise: and another by much babbling becometh hateful. Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time. *A. Eccl. 20. 5–6*

733 All my days I have grown up among the wise, and I have not found anything better for one than **silence;** and not study is the chief thing but action; and whoso multiplies words occasions sin. *T*

734 A word for a sela, [a coin] **silence** for two, *Hebrew P.*

735 If a word spoken in its time is worth one piece of money, **silence** in its time is worth two. *T.*

736 **Silence** is a fence round wisdom. *Hebrew P*

737 **Silence** is a healing for all ailments. *T*

738 **Silence** is good for the wise; how much more so for the foolish. *Hebrew P*

739 Words may occasion regret, but **silence** will avoid it *Gebirol*

740 The fining pot is for **silver,** and the furnace for gold, but the Lord trieth the hearts. *B. Prov. 17. 3*

741 Take away the dross from the **silver,** and there shall come forth a vessel for the finer *B Prov. 25. 3*

742 He that loveth **silver** shall not be satisfied with silver; nor he that loveth abundance with increase, this is also vanity *B. Eccl 5 10*

743 Or ever the **silver cord** be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it Vanity of vanities said the preacher, all is vanity. *B. Eccl 12 6–7*

744 Eye and heart are the brokers of **sin.** *Hebrew P.*

745 For there is no righteous man on earth whose deeds are good and who does not **sin.** *B Eccl 7. 20*

746 Where the **sin** began, there the retribution sets in. *Hebrew P.*

747 So long as a man does not **sin** he is feared, as soon as he sins he himself is in fear. *T.*

748 A **sin** may extinguish a commandment, but it cannot extinguish the Torah. *T.*

749 Stand in awe and **sin** not; commune with your own heart upon your bed, and be still. *B. Ps. 4. 4*

750 As a nail sticketh fast between the joining of the stones; so doth **sin** stick fast between buying and selling. *A. Eccl. 27. 2*

751 He who has committed a **sin** twice considers it no longer a sin. *T.*

752 May **sin** vanish from the earth, for then evil doers will be no more. *T.*

753 As the **sin offering** atones for Israel, so almsgiving atones for the gentiles *T*

754 Be not ashamed to confess thy **sins**; and force not the course of the river. *A Eccl 4. 26*

755 Come now, and let us reason together . though your **sins** be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool *B Isa. 1 18*

756 Redeem thy **sins** by almsgiving and thine iniquities by showing mercy to the poor. *B Dan 4 27*

757 Thou hast ravished my heart, my **sister,** my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! thy lips, O my spouse, drop as the honey-comb · honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed Thy plants are an orchard of pomegranates, with pleasant fruits, camphire with spikenard, spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices · a fountain of gardens, a well of living waters, and streams from Lebanon. *B S of S 4. 9–15*

758 **Skin** for skin, yea, all that a man hath will he give for his life. *B. Job 2. 4*

759 Yet a little **sleep,** a little slumber, a little folding of the hands to sleep so shall thy poverty come as one that travelleth: and thy want as an armed man. *B Prov 6 10*

760 Morning **sleep** and midday wine and children's talk, and sitting in the assemblies of the vulgar drive a man out of the world. *T.*

761 Love not **sleep,** lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread *B. Prov 20 13*

762 The **sluggard** is wiser in his own conceit than seven men that can render a reason. *B. Prov. 26 16*

763 For who hath despised the day of **small things?** *B Zec. 4. 10*

764 He that contemneth **small things** shall fall by little and little. *A Eccl 19. 1*

765 As the cold of **snow** in time of harvest, so is a faithful messenger to them that send him · for he refresheth the soul of his masters *B Prov 25 13*

766 Hast thou entered into the treasures of the **snow?** or hast thou seen the treasures of the hail? *B. Job 38 22*

767 Whosoever doth not teach his **son** a trade teacheth him to steal. *T.*

768 He that spareth his rod hateth his **son**: but he that loveth him chasteneth him betimes *B. Prov 13 24*

769 Whosoever does not leave a **son** to be heir, God will heap wrath upon him. *T*

770 Ten measures of **sorcery** descended into the world, Egypt received nine, the rest of the world one *T.*

771 Woe to him who goes supping **sorrows** with a long spoon. *Hebrew P.*

772 If you would have your fill of **sorrows,** ye need but read their tales of woe *Moses Ibn-Ezra*

773 The body is the scabbard of the **soul.** *T*

774 Oh my God, the **soul** which thou gavest me is pure, thou didst create it, thou didst form it, thou didst breathe it into me, thou preservest it within me, and thou wilt take it from me, but wilt restore it unto me hereafter *Hebrew Prayer*

775 He who does no good in his own **soul** will do no good to others *Hebrew P*

776 He that observeth the wind shall not **sow,** and he that regardeth the clouds shall not reap. *B. Eccl 11 4*

777 They that **sow** in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him *B. Ps. 126. 5–6*

778 If thou blow the **spark,** it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth *A. Eccl. 28. 12*

779 Learn before thou **speak,** and use physick or ever thou be sick. *A. Eccl 18 19*

780 There is one that slippeth in his **speech,** but not from his heart; and who is he that hath not offended with his tongue? *A Eccl. 19 16*

781 **Speech** is the messenger of the heart. *T.*

782 The **spirit** of a man will sustain his infirmity: but a wounded spirit who can bear? *B. Prov. 18. 14*

783 The **spirit** of man is the candle of the Lord, searching all inward parts of the belly. *B. Prov. 20. 27*

784 I will pour out my **spirit** upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. *B. Joel 2. 28*

785 He sendeth the **springs** into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches . . He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart . . . He appointeth the moon for seasons; the sun knoweth his going down Thou makest darkness, and it is night wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God . . . Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all. the earth is full of thy riches. *B. Ps. 104. 10–24*

786 It is better to have ten inches to **stand** upon than a hundred yards to fall. *T.*

787 Thy **statutes** have been my songs in the house of my pilgrimage. *B. Ps. 119. 54*

788 Be **still** and know that I am God. *B Ps 46 10*

789 **Stolen waters** are sweet, and bread eaten in secret is pleasant. *B Prov 9. 17*

790 He whose **stomach** is full increaseth deeds of evil. *Hebrew P*

791 Whoso casteth a **stone** on high casteth it on his own head. *A. Eccl 27. 25*

792 The **stone** which the builders refused is become the head stone of the corner. *B Ps. 118. 22 and Mark 12 10*

793 Thou shalt neither vex a **stranger,** nor oppress him: for ye were strangers *B. Ex 22. 21*

794 But the **stranger** that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt *B. Lev 19 34*

795 And as thy days, so shall thy **strength** be *B Deut 33 25*

796 He that passeth by, and meddleth with **strife** belonging not to him, is like one that taketh a dog by the ears. *B Prov. 26. 17*

797 It is an honour for a man to cease from **strife:** but every fool will be meddling. *B Prov 20. 3*

798 The best wish God gave to Israel he gave through **suffering.** *T*

799 **Sufferings** are a path of life *T*

800 **Sufferings** atone more than sacrifice. *T*

801 A very little is **sufficient** for a man well nurtured, and he fetcheth not his wind short upon his bed. *A. Eccl 31 19*

802 While the **sun,** or the light, or the moon, or the stars be not darkened, or the clouds return after the rain . . . and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low. *B. Eccl. 12. 2–4*

803 The **sun** will set without thy assistance. *T.*

804 He that is **surety** for a stranger shall smart for it: and he that hateth suretiship is sure *B Prov. 11. 15*

805 He who is **suspicious** should be suspected. *T.*

806 The strongest of men needs the **sword.** *Ben-Hamelech*

807 By thy **sword** shalt thou live *B. Gen. 27. 40*

808 Lord, who shall abide in thy **tabernacle ?** who shall dwell in thy holy hill ? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned ; but he honoureth them that fear the Lord He that sweareth to his own hurt, and changeth not He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. *B. Ps. 15. 1–6*

809 The **table** at which strangers eat becomes an altar. *T.*

810 Not everyone has the merit of two **tables.** [i.e. Happiness here and bliss in the hereafter.] *T.*

811 Be a **tail** to lions, and not a head to foxes. *T.*

812 A **tale** out of season [is as] musick in mourning : but stripes and correction of wisdom are never out of time *A. Eccl 22. 6*

813 On account of the pupil the **teacher** has eaten *Hebrew P*

814 Provide yourself with a **teacher** [of Torah] and get yourself a companion, and judge all men in the scale of merit. *T.*

815 Grind with the **teeth** and you will find it in the heels. *Hebrew P.*

816 For of **thee** cometh all, and of thine own have we given thee. *B. I Chr. 29. 14*

817 The associate of a **thief** is like a thief. *T.*

818 The **thief** who finds no opportunity to steal thinks himself an honest man. *T.*

819 A man's **thigh** becomes diseased through itself. *T.*

820 He who blows into the cup is not **thirsty.** *T.*

821 A **threefold cord** is not quickly broken *B Eccl 4 12*

822 Keep in view **three things** and thou wilt not come into the power of sin , know what is above thee—a seeing eye—a hearing ear and all thy deeds written in a book. *T*

823 For **three things** the earth is disquieted, and for four which it cannot bear For a servant when he reigneth, and a fool when he is filled with meat , for an odious woman when she is married, and an handmaid that is heir to her mistress. *B. Prov. 30. 21–23*

824 On **three things** the world is stayed , on the Torah [Law or Wisdom] and on the worship ; and on peace [" Peace " is a Talmudic name of God.] *T.*

825 **Thrift** is half way to wealth. *Gebirol*

826 Don't say, " I will do it when I have **time** ", for who tells you that you will have time ? *T.*

827 To everything there is a season, and a **time** to every purpose under the heaven. A time to be born, and a time to die ; a time to plant, and a time to pluck up that which is planted , a time to kill, and a time to heal , a time to mourn, and a time to dance ; a time to cast away stones, and a time to gather stones together , a time to embrace, and a time to refrain from embracing ; a time to get, and a time to lose , a time to keep, and a time to cast away ; a time to rend, and a time to sew , a time to keep silence, and a time to speak , a time to love, and a time to hate , a time of war, and a time of peace What profit hath he that worketh in that wherein he laboureth ? *B. Eccl. 3 1–9*

828 Our **times** are in his hand, who said " A whole I planned ". *Ben Ezra*

829 My **times** are in thy hand. *B. Ps. 31. 15*

830 Greater even than the God-fearing man is he who lives by his **toil.** *T.*

831 Boast not thyself of **to-morrow** ; for thou knowest not what a day may bring forth. *B. Prov. 27. 1*

832 Honey and milk are under thy tongue. *Hebrew P.*

833 Death and life are in the power of the **tongue.** *B. Prov. 18 21*

834 Many have fallen by the edge of the sword: but not so many as have fallen by the **tongue.** *A. Eccl. 28 18*

835 And a soft **tongue** breaketh the bone. *B Prov. 25. 15*

836 The wholesome **tongue** is a tree of life *B Prov. 15. 4*

837 Four manner of things appear: good and evil, life and death: but the **tongue** ruleth over them continually. *A. Eccl. 37. 18*

838 Teach thy **tongue** to say, " I do not know," lest thou make up something and be taken *T.*

839 Be deliberate in judging, and raise up many disciples and make a hedge for the **Torah.** *T.*

840 This is the way of **Torah:** a morsel with salt shalt thou eat and water by measure shalt thou drink, and thou shalt lie upon the earth, and thou shalt live a life of hardship and labour in the Torah. If thou doest thus happy shalt thou be and it shall be well with thee. Happy in this world, and well with thee in the world to come. *T.*

841 What is hurtful to yourself do not to your fellow man. That is the whole of the **Torah** and the remainder is but commentary. Go learn it. *T.*

842 Turn it [the **Torah**] and turn it over again, for everything is in it, and contemplate it, and wax grey and old over it; and stir not from it. You can have no better rule than this. *T.*

843 But three who have eaten at one table and have said over it words of **Torah** are as if they had eaten from the table of God. *T*

844 When thou walkest it [**Torah**] shall lead thee: when thou liest down it shall watch over thee; and when thou awakest it shall talk with thee; when thou walkest it shall lead thee in this world; when thou liest down it shall watch over thee in the grave, and when thou awakest it shall talk with thee in the world to come. *T.*

845 A **trade** is a kingdom. *Polish Jewish P.*

846 It is well to add a **trade** to your studies if you would be free from sin. *T.*

847 The **tradesman** at his work is the equal of the most learned doctor. *T.*

848 **Tradition** is a fence to the law. *T.*

849 He that covereth a **transgression** seeketh love: but he that repeateth a matter separateth very friends. *B. Prov. 17. 9*

850 But he was wounded for our **transgressions,** he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all *B. Isa. 53. 5–6*

851 Shalt thou not leave thy **travails** unto another? and thy labours to be divided by lot? *A. Eccl. 14. 15*

852 There is hope of a **tree** if it be cut down that it will sprout again, and that the tender branch thereof will not cease . . But man dieth and wasteth away. *B. Job 14. 7 and 10*

853 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born unto **trouble** as the sparks fly upward. *B. Job 5. 6–7*

854 And call upon me in the day of **trouble:** I will deliver thee *B. Ps. 50 15*

855 **Trust** not thyself until the day of thy death. *T.*

856 Buy the **truth,** and sell it not, also wisdom and instruction, and understanding. *B. Prov 23. 23*

857 For my mouth shall speak **truth,** and wickedness is an abomination to my lips *B Prov. 8. 7*

858 But above all things **truth** beareth away the victory. *A. I Esd. 3. 12*

859 **Truth** is heavy, therefore few care to carry it. *T*

860 **Truth** is the seal of God. *T*

861 **Two** are better than one; because they have a good reward for their labour For if they fall, the one will lift up his fellow: But woe to him that is alone when he falleth, for he hath not another to help him up . . . And

if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken *B. Eccl. 4. 9, 10, 12*

862 Be willing to hear every godly discourse, and let not the parables of **understanding** escape thee If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. *A. Eccl. 6. 35–6*

863 Come hither, and I shall light a candle of **understanding** in thine heart *A II Esd 14 25*

864 My son, sow not upon the furrows of **unrighteousness,** and thou shalt not reap them sevenfold. *A Eccl 7 3*

865 For the Lord God is a sun and shield. the Lord will give grace and glory, no good thing will he withhold from them that walk **uprightly.** *B Ps 84 11*

866 Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee, verily every man at his best state is altogether **vanity** *B. Ps 39 5*

867 Two things hath I required of thee, deny me them not before I die · Remove far from me **vanity** and lies give me neither poverty nor riches, feed me with food convenient for me; lest I be full, and deny thee, and say, who is the Lord ? or lest I be poor, and steal and take the name of my God in vain *B Prov 30 7–9*

868 And there is no new thing under the sun I have seen all the works that are done under the sun, and behold, all is **vanity** and vexation of spirit *B Eccl. 1 9 and 14*

869 As it happeneth to the fool, so it happeneth even to me, and why was I then more wise ? Then I said in my heart, that this also is **vanity.** For there is no remembrance of the wise more than of the fool for ever, seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man ? As the fool. Therefore I hated life, because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. *B. Eccl. 2 15–17*

870 **Vanity** of vanities, saith the preacher . . . all is vanity. What profit hath a man of all his labour which he taketh under the sun ? One generation passeth away, and another generation cometh: but the earth abideth for ever *B. Eccl. 1. 2–4*

871 For there is a man whose labour is in wisdom, and in knowledge, and in equity . . . for all his days are sorrows, and his travail grief—yea, his heart taketh not rest in the night This is also **vanity.** There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour. *B. Eccl. 2. 21, 23, 24*

872 Use the best **vase** to-day, for to-morrow it may perchance be broken *T*

873 For every man sat under his **vine** and his fig tree, and there was none to fray them. *A I Mac. 14. 12 and B Micah 4 4*

874 **Vinegar** the son of wine. Signifying the base descent of a noble family *T*

875 Who can find a **virtuous woman** ? for her price is far above rubies The heart of her husband doth safely trust in her, so that he shall have no need of spoil She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands She is like the merchant ships, she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens She considereth a field, and buyeth it, with the fruit of her hand she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hand to the spindle, and her hands hold the distaff She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the mer-

chant. Strength and honour are her clothing and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her the fruit of her hands; and let her own works praise her in the gates *B. Prov. 31. 10–31*

876 Where there is no **vision,** the people perish But he that keepeth the law, happy is he. *B Prov. 29. 18*

877 There are three **voices** in the world— that of running water, of the Jewish Law, and of money. *Hebrew P.*

878 In the hour of distress—a **vow**; in the hour of release—forgetfulness. *Hebrew P.*

879 In the way in which a man wishes to **walk** he is guided. *T.*

880 Can two **walk** together, except they be agreed? Will a lion roar in the forest, when he hath no prey? Will a young lion cry out of his den, if he have taken nothing? *B. Amos 3. 3–4*

881 He who **walks** over his estate daily, finds a coin daily. *T.*

882 Thou art weighed in the balances and art found **wanting.** *B. Dan. 5. 27*

883 And they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn **war** any more. *B. Isa. 2. 4*

884 The words of his mouth were smoother than butter, but **war** was in his heart. His words were softer than oil, yet were they drawn swords. *B. Ps. 55. 21*

885 **Wash** you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. *B. Isa. 1. 16–17*

886 The Lord **watch** between me and thee when we are absent one from another. [Mizpah] *B. Gen. 31. 49*

887 Drink **waters** out of thine own cistern and running water out of thine own well. Let thy fountains be dispersed abroad and rivers of waters in the streets. *B. Prov. 5. 15*

888 As cold **waters** to a thirsty soul, so is good news from a far country. *B. Prov. 25. 25*

889 The **waters** wear the stones *B Job 14. 19*

890 Be not confident in a plain **way,** and beware of thine own children. *A Eccl 32. 21–22*

891 Every **way** of a man is right in his own eyes: but the Lord pondereth the hearts To do justice and judgement is more acceptable to the Lord than sacrifice *B. Prov 21 2–3*

892 O Lord, I know that the **way** of man is not in himself: it is not in man that walketh to direct his steps. *B. Jer. 10 23*

893 There is a **way** that seemeth right unto a man, but the end thereof are the ways of death. *B Prov 16. 25*

894 Go not in a **way** wherein thou mayest fall, and stumble not among the stones. *A. Eccl. 32. 20*

895 Stand ye in the **ways,** and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. *B. Jer. 6. 16*

896 Fear not, my son, that we are made poor: for thou hast much **wealth** if thou fear God, and depart from all sin, and do that which is pleasing in his sight. *A. Tobit 4. 21*

897 The rich man's **wealth** is his strong city: the destruction of the poor is their poverty. *B. Prov. 10. 15*

898 My days are swifter than a **weaver's shuttle,** and are spent without hope. *B. Job 7. 6*

899 The **weed** growing upon every water and bank of a river shall be pulled up before all grass. *A. Eccl. 40. 16*

900 Fail not to be with them that **weep,** and mourn with them that mourn. *A. Eccl. 7. 34*

901 Into a **well** out of which one has drunk one should not cast a stone. *Hebrew P.*

902 Drain not the waters of thy **well,** while other people may desire them. *T.*

903 The stroke of the **whip** maketh marks in the flesh: but the stroke of the tongue breaketh the bones. *A. Eccl. 28. 17*

904 There is no peace . . unto the **wicked.** *B. Isa. 48. 22 and 57. 21*

905 Wickedness proceedeth from the **wicked.** *B. I Sam. 24. 13*

906 Woe to the **wicked** and woe to his neighbour Happy the pious, happy his neighbour. *T.*

907 There the **wicked** cease from troubling: and the weary be at rest. *B. Job 3. 17*

908 The **wicked** flee when no man pursueth, but the righteous are bold as a lion. *B. Prov. 28. 1*

909 The way of the **wicked** is as darkness, they know not at what they stumble. *B. Prov. 4. 19*

910 There is not in our hands either the security of the **wicked** or the chastisements of the righteous. *T.*

911 Do right to the **widow,** judge for the fatherless, give to the poor, defend the orphan, clothe the naked, heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness. *A. II Esd. 2. 20–21*

912. A man's home is his **wife.** *T.*

913 Jump when you want to buy a field, walk slowly when you want to take a **wife.** *T.*

914 Whoso findeth a **wife** findeth a good thing. *B. Prov. 18. 22*

915 As the climbing up a sandy way is to the feet of the aged, so is a **wife** full of words to a quiet man. *A. Eccl. 25. 20*

916 If your **wife** is small, stoop down and whisper in her ear. *Hebrew P.*

917 He who has no **wife** lives without happiness, without religion, and without blessing. *T.*

918 Thy **wife** shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. *B. Ps. 128. 3*

919 If the **wife** sins, the husband is not innocent. *Hebrew P*

920 Where no hedge is there the possession is spoiled, and he that hath no **wife** will wander up and down mourning. *A. Eccl. 36. 25*

921 The voice of him that crieth in the **wilderness,** prepare ye the way of the Lord, make straight in the desert a highway for our God Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. *B Isa 40. 3–5*

922 For they have sown the **wind,** and they shall reap the whirlwind *B Hosea 8. 7*

923 He that observeth the **wind** shall not sow, and he that regardeth the clouds shall not reap. *B. Eccl 11. 4*

924 Let us fill ourselves with costly **wine** and ointments and let no flower of the spring pass by us. *A W. of S. 2. 7*

925 **Wine** is as good as life to a man, if it be drunk moderately; what life is then to a man that is without wine? For it was made to make men glad *A. Eccl. 31. 27*

926 Who hath woe? Who hath sorrow? Who hath contention? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the **wine.** That go to seek out mixed wine. Look not thou upon the wine when it is red, when it sparkles in the cup, when it goeth down smoothly. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. *B. Prov. 23. 29–33*

927 Give strong drink unto him that is ready to perish, and **wine** unto those that be of heavy hearts. *B. Prov. 31. 6*

928 At the head of all medicines am I **wine;** when wine is lacking drugs are necessary. *T.*

929 I have trodden the **winepress** alone. *B. Isa. 63. 3*

930 Keep me as the apple of the eye, hide me under the shadow of thy **wings.** *B. Ps 17. 8*

931 The children of men put their trust under the shadow of thy **wings.** *B. Ps. 36. 7*

932 **Winnow** not with every wind, and go not into every way. *A. Eccl. 5. 9*

933 I loved her [**wisdom**] above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out. *A. W. of S. 7. 10*

934 Happy is the man that findeth **wisdom,** and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. *B. Prov 3. 13–17*

935 Behold, the fear of the Lord, that is **wisdom;** and to depart from evil is understanding. *B. Job 28. 28*

936 **Wisdom** crieth without; she uttereth her voice in the street. *B. Prov. 1. 20*

937 Doth not **wisdom** cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. *B. Prov. 8. 1–3*

938 Whoso seeketh [**wisdom**] early shall have no great travail: for he shall find her sitting at his doors. *A W. of S. 6. 14*

939 Seek **wisdom** even in the language of folly. *Hebrew P.*

940 **Wisdom** exalteth her children, and layeth hold of them that seek her. He that loveth her loveth life, and they that seek her early shall be filled with joy. He that holdeth her fast shall inherit glory. *A. Eccl. 4. 11–12*

941 Then I saw that **wisdom** excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. *B. Eccl. 2. 13–14*

942 **Wisdom** hath builded her house, she hath hewn out her seven pillars. She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city. Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him. Come, eat of my bread, and drink of the wine which I have mingled. *B Prov 9 1–5*

943 Whenever in any man his fear of sin comes before his **wisdom** his wisdom endures, but whensoever a man's wisdom comes before his fear of sin his wisdom doth not endure. *T.*

944 Hear, O my son, and receive my sayings, and the years of thy life shall be many I have taught thee in the way of **wisdom;** I have led thee in paths of uprightness. When thou goest, thy steps shall not be straightened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life. *B Prov. 4. 10–13*

945 **Wisdom** is . . . easily seen of them that love her, and found of such as seek her. *A. W. of S. 6. 12*

946 For in much **wisdom** is much grief: and he that increaseth knowledge increaseth sorrow. *B. Eccl. 1. 18*

947 But **wisdom** is the gray hair unto men, and an unspotted life is old age. *A. W. of S. 4. 9*

948 **Wisdom** is the principal thing; therefore get wisdom: and with all thy getting get understanding. *B. Prov. 4. 7*

949 The greatest **wisdom** is to know thyself. *Hebrew P*

950 A man's **wisdom** maketh his face to shine. *B. Eccl. 8. 1*

951 The first man knew her [**wisdom**] not perfectly: no more shall the last find her out. *A. Eccl. 24. 28*

952 They that eat me [**wisdom**] shall yet be hungry, and they that drink me shall yet be thirsty *A. Eccl. 24. 21*

953 Lackest thou **wisdom,** what hast thou acquired? Hast acquired wisdom, what lackest thou? *T.*

954 Come unto her [**wisdom**] with thy whole heart, and keep her ways with all thy power. Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go For at the last thou shalt find her rest, and that shall be turned to thy joy Then shall her fetters be a strong defence for thee, and her chains a robe of glory. *A. Eccl. 6. 26–29*

955 All my days I have grown up amongst the **wise,** and have not found ought good for man, not learning but doing is the groundwork, and whoso multiplies words occasions sin. *T*

956 It is better to hear the rebuke of the **wise,** than for a man to hear the song of fools. *B. Eccl 7 5*

957 He is not called **wise** who knows good and ill but he who can recognize of two ills the lesser. *Hebrew P.*

958 And the **wolf** shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his head on the cockatrice' den. *B. Isa. 11. 6–8*

959 A man should walk behind a lion rather than behind a **woman,** *Hebrew P.*

960 [Give me] any plague but the plague of the heart; and any wickedness, but the wickedness of a **woman.** *A. Eccl. 25. 13*

961 Stumble not at the beauty of a **woman,** and desire her not for pleasure. *A. Eccl. 25. 21*

962 It is better to dwell in the corner of a housetop than with a brawling **woman** and in a wide house. *B. Prov. 25. 24*

963 A continual dropping in a very rainy day and a contentious **woman** are alike. *B. Prov. 27. 15*

964 Of the **woman** came the beginning of sin, and through her we all die. *A. Eccl. 25. 24*

965 God did not make **woman** from man's head, that she should not rule over him; nor from his feet, that she should be his slave; but from his side that she should be near his heart. *T.*

966 **Woman** is an unfinished vessel. *Sanhedrin*

967 All the wickedness is but little to the wickedness of a **woman:** let the portion of a sinner fall upon her. *A. Eccl 25. 19*

968 God considered from what part of man he should form **woman:** not from the head, lest she should be proud, not from the eyes, lest she should wish to see everything, not from the mouth, lest she might be talkative; nor from the ear, lest she should wish to hear everything; nor from the heart, lest she should be jealous, nor from the hand, lest she should wish to find out everything; nor from the feet, in order that she might not be a wanderer, only from the most hidden place, that is covered even when a man is naked—namely, the rib *T.*

969 As a jewel of gold in a swine's snout, so is a fair **woman** which is without discretion *B Prov 11. 22*

970 I find more bitter than death the **woman** whose heart is snares and nets, and her hands as bands. *B Eccl. 7. 26*

971 God endowed **woman** with more intelligence than man *T.*

972 He who glances in his lust even at the corner of a **woman's heel,** is as if he had committed adultery with her. *T.*

973 Yea, many there be that have run out of their wits for **women,** and become servants for their sakes. Many also have perished, have erred, and sinned, for women . . . O ye men, how can it be but women should be strong, seeing they do this? *A. I Esd. 4. 26, 27, 32*

974 Give not thy strength unto **women,** nor thy ways to that which destroyeth kings. *B. Prov. 31. 3*

975 Men should be careful lest they cause **women** to weep, for God counts their tears. *T.*

976 Ten measures of speech descended to the world; **women** took nine and men one. *T*

977 For from garments cometh a moth, and from **women** wickedness. *A Eccl. 42. 13*

978 Carry **wood** after a man of treasures. *T.*

979 Where no **wood** is, there the fire goeth out. so where there is no tale-bearer, the strife ceaseth. *B. Prov. 26. 20*

980 Lo, is not a **word** better than a gift? but both are with a gracious man *A Eccl. 18 17*

981 A **word** fitly spoken is like apples of gold in pictures of silver. *B Prov 25. 11*

982 But the **word** is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. *B. Deut. 30 14*

983 If thou hast heard a **word,** let it die with thee; and be bold, it will not burst thee. *A Eccl. 19 10*

984 For every man's **word** shall be his burden *B. Jer 23. 36*

985 There is no **word** so secret, that shall go for nought. *A. W of S. 1. 11*

986 Who cannot hear one **word** will hear many. *Hebrew P.*

987 Pleasant **words** are as an honeycomb, sweet to the soul, and health to the bones *B. Prov. 16. 24*

988 Weigh thy **words** in a balance, and make a door and bar for thy mouth *A. Eccl. 28 25*

989 Use not many **words** in a multitude of elders, and make not much babbling when thou prayest *A. Eccl 7. 14*

990 All the **words** of my mouth are in righteousness. There is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. *B. Prov. 8. 8–9*

991 The value of **words** uttered with the lips, is determined by the devotion of the heart. *T.*

992 For thou renderest to every man according to his **work.** *B Ps. 62. 12*

993 Love thy **work.** *T.*

994 Love **work** and hate mastery, and make not thyself known to the government. *T.*

995 **Work** honours the workman. *T.*

996 All labour and all excelling in **work** is a man's rivalry with his neighbour. *B. Eccl. 4. 4*

997 The day is short, and the **work** is great, and the labourers are sluggish, and the reward is much, and the master of the house is urgent. *T.*

998 Hate not laborious **work,** neither husbandry, which God hath ordained. *A Eccl. 7. 15*

999 The **work** of my hands is drowned in the sea, and you would offer me a song! *T*

1000 Though it is not incumbent on thee to finish thy **work,** thou shalt not therefore, cease from it. *T*

1001 **Work** your work betimes, and in his time he will give you your reward *A Eccl. 51. 30*

1002 There is nothing better than that a man should rejoice in his own **works;** for that is his portion: for who shall bring him to see what shall be after him *B Eccl 3 22*

1003 Lord how manifold are thy **works!** in wisdom hast thou made them all, the earth is full of thy riches. *B Ps 104. 24*

1004 Commit thy **works** unto the Lord, and thy thoughts shall be established. *B. Prov. 16. 3*

1005 The **workers** of all trades will in the end come back to the soil *T*

1006 For the whole **world** before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth *A W. of S. 11. 22*

1007 The **world** is a wedding. *T.*

1008 This **world** is a world of work, the next, a world of recompense *T.*

1009 The **world** is like the wheel of the well, with its two buckets, the full one is ever emptied and the empty one is ever filled. *T.*

1010 Let your **yea,** be yea, and your nay, nay; lest ye fall into condemnation. *T. and B. James 5. 12*

1011 For a thousand **years** in thy sight are but as yesterday when it is past, and as a watch in the night . . . we spend our years as a tale that is told. *B. Ps. 90. 4 and 9*

1012 For we are but of **yesterday,** and know nothing, because our days upon earth are a shadow. *B. Job 8. 9*

1013 **Yesterday** for me, and to-day for thee *A. Eccl. 38. 22*

1014 Thy **yesterday** is thy past; thy to-day is thy future; but thy to-morrow is a secret. *T.*

1015 It is good for a man that he bear the **yoke** in his youth. *B. Lam. 3. 27*

1016 The glory of **young men** is their strength; and the beauty of old men is the gray head. *B. Prov. 20. 29*

1017 If thou has gathered nothing in thy **youth,** how canst thou find anything in thine age? *A. Eccl. 25. 3*

1018 **Youth** is a wreath of roses. *T.*

1019 Remember now thy creator in the days of thy **youth,** while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them. *B. Eccl. 12. 1*

HINDUISM

Kine are of divers colours, but all milk is alike ; the kinds of flowers vary, yet all worship is one ; systems of faith are different, but the Deity is one. (Flowers are commonly used as offerings in worship of the gods.)

Vemana's Padyamulu.

You may turn to the east to the Prophet but all the four winds are God's.

Sunı Proverb.

I met a hundred men on the road to Delhi and they were all my brothers

Indian Proverb.

INTRODUCTION TO HINDUISM

by BETTY HEIMANN, PH.D.

I

A Historical Survey

THE triangular peninsula of the southern part of Middle Asia, India, is a continent of its own. On two sides it is surrounded by dangerous rocky seas, on the third by an uninterrupted range of high mountains with but few practicable passes, through which no simultaneous invasion on a large scale could take place, but slow infiltration only: Thus it may well have been that the first batch of newcomers has been almost entirely assimilated, before the final group could enter.

The earliest invasion in India, or at any rate that after which followed a period of continuous historical tradition, is the Aryan one at about 2000–1500 B.C. Then a part of the inhabitants of Iran (hence the name " Aryan ") separated from their Persian brothers, drifted southwards through the north-western mountain-passes of India, expanded from there to the fertile plains stretching to the east and drove on to the centre of the continent of India. They pushed the Dravidians, then the main inhabitants and bearers of Indian civilization, farther to the south, which even to-day is still a more or less integrate Dravidian realm, where the Dravidian languages Tamil, Telugu, Malayalam and Kanarese are still spoken. The vital energy of the Aryan conquerors succeeded, not only in occupying externally the greater part of the country, but culturally, too, they pressed their stamp on the India of those days. Early Dravidian literature is lost, and all that we possess of scriptures of this second millennium before Christ is written in a language which the Aryans brought from their former home in Iran, but which can be traced back even to an earlier period, to a common source of Indo-European stock, for their language, Sanskrit, shows with regard to its word-formations, inflexions, etc., the very same characteristics which are familiar to us from its sister-languages in the West. The earliest Sanskrit texts known on India's soil are the Rigvedic hymns of the second millenium of pre-Christian times ; they are a mirror of the Aryan conquest, powerful man-like warriors in Heaven are introduced as ideal counterparts of their emotional devotees. The problem, however, remains, how far, in spite of the new linguistic garment and the specific fighting spirit of a conquering race, pre-Aryan elements have survived in the Rigveda. Even in the early Rigveda the special conditions of India's mainly tropical landscape find their expression. Rigvedic sacrificial hymns are offered to atmospheric gods of thunderstorm, wind, sun, moon and stars, i.e. to all uncontrollable forces of Nature. And even when a more all-embracing god like God Varuna is introduced, he is not conceived as ruler, but merely as guardian of the undisturbed working of all cosmic forces.

In the second Sanskrit period, the Brahmana-texts (from about 1200–1000 B.C.) have gained a still more specific Indian tinge. Magical rites and elaborate sacrificial practices are now taught. No longer does one attain desire in a round-about-way via gods; no more does Man feel humble and dependent on deities which are believed to gain strengthening power for their achievements by the sacrifices and oblations of their devotees; instead Man in his turn tries now to approach directly the cosmic forces to placate and influence them. But this is the fundamental belief: Man and everything on Earth are inseparably connected with the wider cosmic surroundings, and every action of Man, e.g. his sacrifice, has a wider macrocosmic reaction. But not any average man, only the Brahmin, the master of magical power (Brahman), is entitled and consciously able to use and to direct according to his needs this law of cosmic interconnection.

The third period, then, reveals a further development of human knowledge and thus of might. In the Upanishads (from about 800 B.C.) Man turns from Macrocosm to Microcosm. The essential human capacity of thinking is now accepted as the general driving force. But it is noteworthy that in India Man never gives up the starting-point of his investigation. The new psychological concept, the Atman, is once more seen in a cosmic connection. Thus the chief of the old Upanishads, the Brihadaranyaka-Upanishad (1, 3, 22) can strangely state: "The Atman in Man is the very same as the vital force in the elephant, the gnat, the ant, the four quarters of the world; in short, the Atman in Man is part and parcel of the whole Universe." Here in the period of the Upanishads we have already in a nutshell all the fundamental ideas which occupy the Hindu mind in its systematic period of the first millennium after Christ, and which hold sway even in Hinduistic thought to-day. These leading concepts can all be understood as a realization of the facts brought home from the imposing, ever constant conditions of India's landscape. Man cannot consider himself isolated and unchangeably established amidst his ever dynamic surroundings. Powerful beasts and prolific vegetation are no less vital manifestations of the hidden forces of Nature than Man, in such a predominant landscape. The specific human capacity of thinking is but one among other vital faculties seen in other beings. Moreover, the quick growth and decay of every single form observed in this tropical landscape is the vision underlying most of the later systematic thinkings, it is mirrored in the laws of the Indian theory of perception, ethics, yea, even formal logic—much in contrast with the views taken in the respective systems of the West.[1] There are two fundamental doctrines accepted from Vedic times and maintained in all learned and popular teachings till to-day, the one of them being readily acknowledged by everybody, the second, though in times fervently repudiated, yet still unbroken through the centuries. I mean firstly—the dogma of reincarnation and secondly the doctrine of caste. Reincarnation teaches that no form is undecayable and the quickness of continuous change nearly excludes the concept of a present. The static idea of a present has no room in a world where dynamic transition of growth and decay, past and future, is forced upon Man by simple observ-

[1] See my *Indian and Western Philosophy, a Study in Contrasts*, Allen and Unwin, London, 1937.

ation. And now comes in the most characteristic basic principle of India; even the highest microcosmic concept of Man does not venture to isolate him from his wider surroundings. As a seed is seen to ripen and to become a fruit which falls down in decay and serves in turn as the basis for yet another start of the process from seed to fruit, and as the Indian snake can be observed throwing off one slough and being already endowed with another one, similarly Man, too, is believed to throw off one shape of his embodiment and to take up yet another in a continuous process of development. And not merely the simile is taken from animal and vegetable kingdoms; not only in analogy to them is Man believed to be dependent on a similar natural law; the equation goes deeper. Man may not only be reborn in a human frame, but he is considered so indiscriminately interwoven with all other beings that his next form of reincarnation may be that of an animal or even of a plant. This fundamental concept never allowed the Hindu to jump easily to the conclusion which Man in the temperate zones, living in the surroundings of a less powerful and less predominant Nature ventured to make as early as 500 B.C. Man in India never has claimed to be the unrivalled and independent master of his surroundings. The Greek Sophists established as canon of all later Western thought the dogma of "Man as measure of everything"; in India, on the other hand, it still holds good that Man is but part and parcel of the Whole.

The second concept, never lost through the variant periods of Hindu life, is the idea of caste. Its foundation, too, can be found in a natural biological concept. As Nature has assigned to each single creature a specific function and capacity, so, too, the doctrine of caste puts forward the biological law of division of labour and also belief in the idea of development; inherited capacity and strict specialization increase the value of labour produced. It is true that this originally biological basis of the dogma of caste is later on tinged with some social order of values, but, at its outset, it is expressly stated in the early Vedic texts that the co-operation of each single caste is of equal importance for the whole social organism. Subsequently, however, it turned out in later usage, that the Brahmins, the head of the organism, are higher estimated than the warriors, the arms, and the agricultural and tradesmen-people, the trunk, and even more so than the servant-caste, the feet, of this social body. It is then but a further consequence that the lower classes, after social caste-distinction had developed to the full, opposed in self-defence the strictness of this social order; but no opposition succeeded in abolishing the fundamental law of caste.

The first traces of these anti-caste movements can be found in the anti-Brahmanic religions of Buddhism (about 500 B.C.) and of Jainism (which perhaps started some time earlier). Buddhism teaches the right and value of psychological and ethical perfection for every one regardless of his caste; enlightenment, the state of a Buddha, is theoretically open to all alike; Jainism proclaims that personal effort by purification and ascetic rites lead in itself to the highest perfection; everyone, without caste-distinction, can conquer (ji, jayate) the world of pleasure and pain, even if he may not be born in the caste of priests and thinkers. But here, too, the cosmic idea of all-interwovenness is never given up. The Buddhistic teachings of the

Jatakas, the tales of the pre-births of the future Buddha, assume that his way of perfection leads him equally through all kinds of human and animal-reincarnations, though always distinguishing himself from his surroundings by an outstanding ethical disposition. Jainism, on the other hand emphasizes that the physical and psychological mastery of Man can be revealed only through his attitude of indifference towards his own feelings and a deep concern for the welfare of all other beings alike. A significant external feature of these anti-Brahmanic movements is that neither Buddhism nor Jainism uses exclusively the classical Brahmanic language, Sanskrit (literally: the composed language) for their teachings; they prefer to preach in the popular vernaculars, in the different dialects of Prakrit, in order to appeal to the understanding of the masses. Brahmanism, for its part, learns from the opposition. Brahmanism, also, then, condescends to popularize its teachings in contents and linguistic form. Not only the Brahmins, but every Hindu shall now share the knowledge of the Divine, while Brahmana and Upanishadic times allowed only the initiated to take part in the way of perfection. Brahmanism turns thus into Hinduism. Vernaculars are used side by side with the still preferably patronized classical Sanskrit.

More far-reaching is the change in content which takes place in the teaching of the new Hinduism. No longer is only a lofty Summum sought for; beside the Brahman and Atman, personal deities are now taught. The cult turns back to its starting-point. Concepts of personal gods are re-introduced. A second period of Indian theism arises in the last pre-Christian and the first post-Christian centuries. It is not exactly that the specialized atmospheric gods of early Rigvedic times are revived, but that one or the other all-embracing God within the different Hinduistic sects is now made the favourite, though not the only deity. God Siva is the generator and the destroyer and at the same time the indifferent master-yogin, i.e. the detached spectator of his own functions of natural production and destruction. Beside him stands God Vishnu, who is believed to come periodically back from his heavenly abode in either a divine human or divine animal shape. Concrete symbols for these deities are now constructed accordingly in human, animal, or half-human half-animal form. Idols, elaborate or crude artefacts in stone, wood, ivory, etc., are erected for the religious needs of the Hindu masses.

In this wider capacity Hinduism could stretch over the seas to the Indian Archipelago and the Further India of the East, embracing the native deities there to be found as yet other forms of reincarnation of their own Gods Siva or Vishnu. In this new elastic frame Hinduism succeeded also in reabsorbing some of its former opponents on Indian soil. Jainism becomes again more nearly related in the course of time to its mother-religion, but accentuating more strongly than other Hinduistic sects the ascetic ideals. Buddhism, on the other hand, either in some way reconciled its form of cult with Hinduism, or retreated to the north-eastern corner of India and the island of Ceylon and the southern areas of Further India and the northern parts of the Far East.

In consequence of its adopted popularizing tendencies Hinduism started to patronize not only transcendental and general religious beliefs but also

scientific and profane literature, which came into the foreground. The great national epics were now collected in the last pre- and the first post-Christian centuries. The philosophical insertions in these national epics, it is true, were still the most favourite section for the orthodox Hindu. The Bhagavadgita especially, a philosophico-religious chapter in the grand epic Mahabharatam, became the most studied and venerated text; even to-day the Bhagavadgita holds a rank similar to that of the Bible in Christian communities. The Bhagavadgita is a kind of text of transition between the abstract and atheistic speculations of former Upanishadic times which were apt to the scholarly mind, and the later and more popular concepts of personal gods, the new theistic belief in Vishnu and his different mundane embodiments prevails in the Bhagavadgita; and the youngest group of the Upanishads introduces Siva together with Vishnu and a newly personified form of Brahman, God Brahma, into the impersonal world of genuine Upanishadic thought.

Profane poetry, too, is now flourishing: compendiums of short sayings like the Hitopadesa (the beneficent teaching) are composed side by side with the profane literature of lyrical dramas and poetical fairy-tales (for instance, in the middle of the first millennium after Christ, the works of the great Hindu poet Kalidasa). It is true that the ideals of the outstanding individual and those of the less developed masses sometimes clashed and were fervently opposed to each other. Single individuals or sects of a more abstract tendency soon reacted against an attempt at a too far-reaching adaptation to the understanding of the masses; most elaborate philosophical systems in logic and theory of perception were developed and again ontological speculation arose, once more only to be grasped by the upper classes of trained scholars.

And not only intellectual, but emotional sects also separated themselves from the simple and concrete teachings fit for the masses of the Hinduistic population. Here is the starting-point for a new exclusiveness. It is not the learning of the Brahmins and their social standing alone that tend to isolated heights, but ethical and emotional feelings, too, seek an expression remote from the world. Beyond a merely external approach to the Divine a new, and once more isolating, development is propagated, though no more based exclusively on class-distinction. A personal and select cult of the single individual is established. Bhakti, devotion to, and emotional contact with, one or the other god of Hinduism, is sought for. In lonely places of seclusion the Yogin teaches his chosen group of pupils his elaborate ways of bodily, and thereby spiritual, purification and liberation from attachment to worldly tendencies and their transient pleasures. But no caste-distinction and not even race-distinction is here the necessary presupposition, for in the meantime there have taken place decisive historical events. In India's consistent history the second invasion on a larger scale happened about A.D. 1000. Once more through the same few practicable passes of the northern mountains new masses of invaders entered India. Following once more the natural paths of geographical conditions the newcomers stretched eastwards to the fertile plains and southwards to the centre of the continent, but once more they were stopped in the mountainous plateau of the Deccan

without conquering for good the Dravidian southern realm. I speak of the Islamic invasions which resulted in powerful Moghul empires. And here can be traced a process similar to that sketched with reference to the Aryan invasion. Islamic language spread over the former Aryan vernaculars, and thus built up the mixture language, Hindosthani, the *lingua franca* of northern India of to-day.

In the content of ideas, also, an amalgamation of old and new forms was in some way effected: Islamic strictly monotheistic religious teachings are now intermixed with Hinduistic inherited concepts. Devotion to Allah, the unique God, is combined with veneration to all forms of incarnations of Vishnu and the former pantheistic aspects of the Divine. This intermixture, however, is not contrary to principles of Hindu thought. Every symbol is significant as one among the indefinite others, and each single one has no absolute value in itself exclusively. As such every new idea is readily adopted, for it takes nothing away from the appreciation of the old one, but only increases the range of possibilities and thus leads to a fuller approach of the hidden truth behind them all.

As a result of these different influxes from without, and these psychological variations of more personal or impersonal, more intellectual or more emotional aspects from within, emerges the India of to-day. An area of 1,581,410 square miles is occupied by a population of 388,997,955 inhabitants (according to the Abstracts from the last available census of India 1941). 254,931,000 Hindus (Aryan and Dravidians),[1] 92,058,000 Muslims and 5,691,447 Sikhs (a systematic amalgamation of both the above mentioned religions), 1,449,286 Jains and 232,003 Buddhists are living together more or less peacefully in the vast continent of India. In addition 6,316,549 Christians [2] of all creeds, 114,890 Parsees and 22,480 Jews are to be found in India of to-day.[3] Though speaking different tongues according to their countries of origin and to the various dialects of inter-mixture between these main groups, India is still a continent of its own with a specific cultural outlook.

Uniting all divergent shades of civilization, religion and languages in its vast melting-pot, it represents the most complete expression of a Nature-like cultural organism. As Nature admits of all different kinds and species of forms, ancient and recent ones, and lets them all grow and develop according to their innate law of productivity and survival of the fittest, just so India, the country of an imposing and mainly tropical landscape, can embrace all these different manifestations of thoughts, creeds and social activities without losing, but just so emphasizing, her immanent law taken from Nature itself. Each single shape is but one symbol among indefinite others of the ever productive vital forces behind them all.

[1] A further 16 millions, enumerated among "Tribes", can be added to the figures of the Hindus (cf. annotation sub verbo "Tribes" in the Abstracts)

[2] A further 1 million, enumerated among "Tribes", can be added to the figures of the Christians (cf the same annotation)

[3] The figures given by E. Haward in his pamphlet: "A Picture of India, 1943," are slightly different, though he, too, refers to the census of 1941.

II

Systematic Survey

Thus having roughly sketched the chief events of Indian history and culture which combined to build up the India of to-day, let us now start with a short systematic survey of the excerpts and proverbs given in this collection.

The peculiar outlook of Indian civilization responds preferably to such kind of treatment. As I said above, every single thing is in India taken as representative of the whole and therefore every little saying tends to reflect the greater truth in the shortest possible form. Poetically, too, India's specific conditions are especially suitable for being summarized in this way. More than 85 per cent of the Indian population is still living in rural surroundings, that means, in close contact with animal and vegetable life. Nothing brings home a truth better than striking similes which can easily be verified. India's natural richness of metaphors drawn from a lively environment adds a special picturesque charm and didactic pregnancy to each of these short aphorisms.

The fact that the following collection is selected by another scholar and therefore not prejudiced from the standpoint of the writer of this Introduction is a lucky methodical device. If one can fit the general trend of thought expressed in excerpts chosen from another angle, into the framework of the above-given initiatory information, both may supplement and confirm each other.

Surveying the collection with regard to its systematic contents we see a kind of shifting of interest from one discipline of thought to yet another from the time of early Vedic to recent modern literature. Ontological questions are more frequent in the early Vedic and Upanishadic texts, in accordance with the first attempts to establish a framework into which Man and all other beings of his wider and nearer surroundings are put into their assigned place. One of the earliest sayings of this collection is concerned with the function of the Sun, the Savitar, the nourishing and ripening force of all beings. On the sun depends primitive Man. Sun is the giver of light, and thereby of safety, of warmth, and thereby of the life-conditions for growth of Man, animal and plant, his food. Thus the Indian comes at first to a kind of materialistic aspect of all-interwovenness. A second and more theoretical consequence of this materialistic-biological view is mirrored also in the following sayings ; the dogma of emanation is taught. A productive original centre is assumed from which all life-force pours out and manifests itself in either human or animal or vegetable or any other form of known phenomena. The counter-pole of this idea of emanation is that of re-absorption, i.e. in the final end all poured-out energy flows back to this common receptacle. Everything is re-absorbed into the shapeless from which it re-appears in yet another remodelled form. For this ontological idea, too, we find support in the following collection. Views of all forms and conditions of life as ever changing transitory accidentals are copiously to be found in Indian literature and have been selected for this book. Another group of sayings is concerned

with yet a further consequence of this fundamental idea of the transitoriness of every single definite shape. Nothing is essentially of outstanding value, because everything is in the same manner bound to the law of decay. Hence the dogma is established and most frequently voiced that all objects and persons are fundamentally equal. This finds its expression not only from the ontological, but later on preferably from the ethical angle. Indian theology, too, is impregnated with this originally ontological concept. God is in early Vedic times never a unique and singular person. Furthermore, he does not stand above, but within, the laws of Nature. Even when he is later called the sarvam, the all, this is not a concept derived from the postulate of an almighty God, rather is God merely taken as representative of the ever impressive forces of the Universe, which were the starting-point of investigation. Besides, as we mentioned beforehand, not the unique personality of a God, but several deities are through all periods accepted, though one may be worshipped as the favourite. This true Hinduistic pantheism may not be rejected facilely as a crude and inconsiderate concept, for a carefully developed idea underlies it. Personality, even in its divine form, is visualized as still bound to limitation and as such hardly far-embracing enough to cover all aspects of the Universe. Every symbol of the Divine is believed to be fundamentally holy, because laden with the religious feeling of its devotee. Even an unhewn rock or a simple piece of stone can become an object of deep veneration. In the Indian Middle ages, then, when an urge towards one specific form of deity is prevalent, Indian Bhakti, participation with and veneration of one chosen divine shape, is still a kind of inherited pantheism. The God, too, is believed to follow the general law of the transitoriness of every single form; he, too, has to re-appear periodically in changing forms Furthermore, universal laws are standing independently beside him. He is not the master, but only the guardian, of the law of Karma. Karma-bija, karma-seed, inevitably results in its due Karma-phalam, its adequate fruit. The Grace of God can only stimulate his worshipper to develop certain tendencies, namely those which produce the right Karma-seed, the right inclination which will then mechanically grow and increase. The Yoga-Sutras 2, 13 (text and commentary) give a detailed account of this unbreakable law of biological development; the main tendency of our intellectual and ethical disposition must at any rate come to its full result; only the smallest urges can be overpowered and suppressed, either by our own will or by help from without. But even our moderate tendencies must find their due reaction, after the main trend of thought is satisfied and has thus come to its end; these latent middle ones must now find their outgrowth into their adequate fruit. This inevitable law of Karma finds sometimes, it is true, a slightly different expression tinged with later Hinduistic theistic doctrines or intermixed with strict Mohammedan monotheism. Then the innate Karma is called " predestined Fate ". As such it passes through the popular sayings of the average Indian in more recent proverbs.—" From the bow in the hand of to-morrow neither aged nor young shall escape ". In this it is sometimes forgotten that the very character of the last, or of former, incarnations has built up the resulting fate. Fate is self-incurred.

In this connexion we have to view once more the theistic concept of divine Grace. Since the empirical conditions of life are considered as self-inflicted, just so the final aim of salvation can only be attained by self-activity; God can merely serve as model and inspiring force. Therefore, so many ethical precepts in the following collection refer to the needs and results of altruistic action. But it cannot be denied that recent popular sayings manifest a mixture of theistic, atheistic, external and psychological views on liberation. On the whole, one can say that quotations taken from early Brahmanic texts reflect clearer than the later ones the ontologico-biological starting-point of Indian speculation. The Karma-theory is proclaimed accordingly either as a quasi scientific formula of action and reaction or, with a theistic and ethical tinge, as the law of punishment and reward of former deeds.

Other ethical teachings, too, can be traced back to the fundamental objective ontological standpoint. The concept of Dharma (literally the position in general) is in early Vedic texts the specific duty and right of every being. In later times when preferably the human psychological and ethical view is taken, Dharma designates consciousness and conscientiousness of duty, and in religious and social terms Dharma means then righteousness of conduct and function. It now prescribes the doing of good for goodness' sake or the giving up of personal attachment to the fruits and results of one's own action. It thus becomes an ethical appendix of the Karma-idea. One must avoid all passion and egoistic motives for one's activity, because the small seed of greed will dangerously and insatiably increase. The new social version of Dharma stresses the psychological aspect of qualities like charity, humanity, hospitality, etc., in short, altruistic help for fellow-beings. But this, too, is based on ancient cosmic concepts. The Rigvedic Rita, the cosmic order of all functions, sees to it that nothing in the cosmos trespasses into the sphere of any other function. " The wind has to blow, the rivers to flow and Man has to know." An all-embracing social contract of quasi-neutral partnership is here taught. Tolerance towards the rights of other beings, other people, other creeds and views is but a further consequence. The best known expression of this fundamental concept of tolerance is the precept of Ahimsa, the prohibition of doing any harm to any other being. The religio-political slogan of modern India is the command to use merely passive resistance instead of active fight. It is the outcome of the original idea of acknowledgement of one's own assigned place and its associated fights and duties together with respect for the rights of others.

Another ethical precept mirrored frequently in the following sayings is the warning to avoid evil, not only in deeds, but just as strictly in thought and speech. Here, too, we can trace pre-ethical layers. As early as in the Rigvedic hymns we hear of the magical substance which results from any kind of outpoured energy. Dhi, concentrated thought, and Uktha-Stoma- or Brahma-hymns are valued as concrete matter just as oblations of objects, and are equally apt to strengthen the force of the god, to whom they are devoted. In the same manner we find throughout the profane literature of epics and dramas the characteristic concept that every word, say a curse, consolidates into real matter and can never be annihilated, before it has

become true, though later on it may be counter-balanced by an equally effective second thought or word. This for instance is the presupposition for the plot of Kalidasa's drama Sakuntala. From this magical concept of thought results the later ethical precept, emphasized once and again in the following sayings, that wickedness in thought and speech must be as equally avoided as sin in deeds.

Psychologically, too, there is an outcome of this magical concept of materialization of thought. Not only external action of self-denial and ascetism, but internal readiness, is the *sine qua non* for right conduct. The inner predisposition, the santa-rasa, the content and pacified mind, is at the same time the final aim and also the medium for external achievements.

A further prescription, repeated in later texts of systematic philosophy, but also in many popular sayings, is the admonition not to cling to ego-centrism, egoism and sense of property. This, too, can be gathered from the basic cosmic idea. No isolation of a single personality (ego-centrism), no valuation of singleness (egoism), and no belief in any isolated goods (property), can be tolerated from this standpoint of the consistent Hindu thinker. Here ontological thought penetrates psychological, logical and ethical spheres. The giving-up of all these isolating factors leads to the transcendental ideal of voluntarily effacing personality , every single shape has to emerge into the undifferentiated All. Indifference is therefore the yogic aim. These high ideals are not always consciously aimed at with all their consequences, nor are they practically reached by any average man. Sometimes mere fear of the consequences dictates the so-called ethical teachings, " Don't do anything wrong, for the evil will return to you in increased form ". Or the same teaching when turned into a positive precept : " That which you have given in alms will be your safety at the last day." Not only do we find all these different shades and variations of one and the same idea reflected in the examples chosen, not only are the highest and lowest motives and consequences of one and the same thought manifest in the following collection, but every concept, with its opposite also, is laid down in the sayings through the centuries of Indian thought. An old Brahmanic method of furthering knowledge is the samvada, the discussion of the purva- and the uttara-paksha, the speaker and his opponent. The positive and the negative aspects of each branch of teaching are scrutinized. Thus we find in the collection passionate affirmation and equally fervent repudiation of certain religious and social institutions. Sacrificial rites and practices are praised as ways of pious devotion, but from yet another angle ridiculed as superficial external ransom from sin. The collection contains sayings pro and contra with regard to veneration of idols, sacrifice, monastic and ascetic orders, belief in, and contempt of, the authority of the Vedic texts. Humble fatalism towards the inevitable is taught but refuted by active opposition.

All different shades, variations and contradictions of one and the same idea are reflected in these sayings, which are the shortest condensation of Hindu thought. In this collection the fulness of divergent standpoints of different castes and of various stages of individual intellectual, ethical and

social development are combined. Thereby it provides a complete picture of the whole Hindu civilization. But there are a few basic ideas unchanged, though discussed from different viewpoints, which combine all these sayings. Here they are : manifoldness in unity, the all-interwovenness of all beings, all forms and all views ; the transitoriness of every single shape, condition and standard of life ; a polarity of viewpoints to approach the naturally vague and neutral concept lying between them all, and last but not least : the fundamental concept that nothing is lost, but every thought, word and action will have its fruit and will return in a new and increased form of manifestation.

India's wide frame of thought embraces all imaginable possibilities and even contradictions ; yet thereby it does not annihilate, but rather completes each of them.

BETTY HEIMANN.

(Lecturer in Sanskrit and Indian Philosophy, School of Oriental Studies, London University Former Professor of Indology, Halle University)

HINDUISM

ABBREVIATIONS TO REFERENCES

A	= Arnold, "Hitopadesa or Book of Good Counsel"
Ait Up	= Aitareya-Aranyaka-Upanishad
B G	= Bhagavadgita
Bh Nit	= Bhartrihari's Niti-Sataka
Bri. Up	= Brihadaranyaka-Upanishad
Chand Up	= Chandogya-Upanishad
D	= Dutt, "Mahabharata"
H	= Hopkins, "Religions of India"
Hitop	= Hitopadesa
H W.	= Hale-Wortham, "Hitopadesa or Book of Good Counsel"
Isa Up	= Isa-Upanishad
Ka Up	= Katha-Upanishad
Kaus. Up	= Kaushitaki-Upanishad
M	= Muir, "Mahabharata"
Mahabh	= Mahabharata
Mait Up	= Maitrayana-Upanishad
Mund Up	= Mundaka-Upanishad
M W	= Monier Williams, "Brahminism and Hinduism"; "Hinduism" or "Indian Wisdom"
N S	= Narada Smriti
P	= Proverb
Panchat	= Panchatantra
R	= Roy, "Mahabharata"
Ramay	= Ramayana
R V	= Rig-Veda
Sat Brah	= Satapatha-Brahmana
Sri Bhag	= Srimad-Bhagavatam
Svet Up	= Svetasvatara-Upanishad
Tait Up	= Taittiriyaka-Upanishad
V P	= Vemana's Padyamulu
W	= Wilkins, "Hitopadesa"
Yajn	= Yajnavalkya

1 Do thou prescribed **action.** Action is more excellent than non-action Even the maintenance of thy body would not be achieved if thou didst not act. *B.G. 3, 8*

2 Thou hast a right to **action,** but only to action, never to its fruits; let not the fruits of thy works be thy motive, neither let there be in thee any attachment to inactivity. *B.G. 2, 47*

3 When an **action,** good or bad, has been committed, its fruit must of necessity be eaten. *Indian P.*

4 By his own **actions** a man falls or rises. As the digger of a well or the builder of a wall. *Hitop. 2, 45—H. W.*

5 By good **acts** one attains to the state of gods; by "mixed" acts, to the state of man; by acts due to confusion of mind, to the state of animals and plants; by sinful acts one goes to hell. *Mahabh. 3, 209, 29-32—H.*

6 He who habitually salutes and constantly pays reverence to the **aged** obtains an increase of four [things]—length of life, knowledge, fame and strength. *Manu 2, 121*

7 **Alms** are food prepared for a journey. *Kanarese P.*

8 He who gives **alms** goes to the highest heaven, goes to the Gods *R V 1, 125*

9 He who gives away in **alms** what he has received in charity, conquers the three worlds. *Bihari P.*

10 What you give to another is **alms;** what you gain for yourself by that alms is bliss. *Tamil P.*

11 That which you have given in **alms** will be your safety at the last day. *Indian P.*

12 The **altar fire** is born of the rubbed stick. *Indian P.*

13 **Asceticism** is better than life's cares. *Marathi P.*

14 What are you the better for smearing your body with **ashes** ? Your thoughts should be set on God alone, for the rest, an ass can wallow in dirt as well as you. *V. P.*

15 As all waters have their meeting place in the sea, all touch in the skin, all tastes in the tongue, all odours in the nose, all colours in the eye, all sounds in the ear, all precepts in the mind, all knowledge in the heart, all actions in the hands . . . As a lump

of salt has no inside nor outside and is nothing but taste, so has this **atman** neither inside nor outside and is nothing but knowledge. *Bri Up 2, 4, 11*

16 The **atman** [the vital essence in man] is the same in the ant, the same in the gnat, the same in the elephant, the same in these three worlds the same in the whole universe. *Bri. Up 1, 3, 22*

17 It will not always be **August** with green fields. *Hindi P.*

18 Just study and teaching, for that is **austerity.** *Manu 2, 166, and Tait Up. 1, 9*

19 There is no **austerity** like forgiveness. *Marathi P*

20 Through **avarice** wrath gains the mastery: through avarice desire comes into being: through avarice is produced confusion and destruction. Avarice is the root of all evil *Hitop. 1, 26—H.W.*

21 Make grief and happiness, loss and gain, victory and defeat equal to thy soul and then turn to **battle**; so thou shalt not incur sin. *B G. 2, 38*

22 Man has one **beauty,** apparel a thousand, jewels a hundred thousand, and love a million. *Hindustani P.*

23 Let no man eat **beef.** [Whoever eats it would be reborn [on earth] as a man of ill-fame. *Sat. Brah. 3, 1, 2, 21*

24 In the **beginning** there arose the golden child; as soon as born, he alone was the lord of all that is He stablished the earth and this heaven. *R.V. 10, 121*

25 If you **believe** it is a deity, otherwise, a stone. *Bihari and Hindi P.*

26 A **believer** may receive pure knowledge even from a Sudra, and a lesson in the highest virtue even from a chandala, and a woman bright as a gem even from the basest family. Even from poison may nectar be taken; from a child gentleness of speech; even from a foe, prudent counsel; even from an impure substance, gold. *Manu 2, 238–9*

27 **Benevolence** has ruined none in the world. *Tamil P.*

28 The raft of the **benevolent** gets across. *Hindi P.*

29 **Blessings** give for curses *Manu 6, 48*

30 Be eyes to the **blind,** friend to the friendless, father and mother to all who do well *Panchat 1, 12*

31 How shall teaching help him who is without understanding? Can a mirror help the **blind** to see? *Hitop. 3, 117—A.*

32 Two people only are free from anxiety, and immersed in supreme **bliss**—the child that knows nothing and never works, and the man who has realized the being above the Gunas *Sri Bhag. 11, 9, 4*

33 Those who verily depart from this world—to the moon in truth they all go . this verily is the door of the heavenly world. Now if a man objects to the moon the moon sets him free But if a man does not object then the moon sends him down as rain upon this earth and according to his deeds and according to his knowledge he is **born** again here, either as a worm, or as a moth, or as a fish, or as a bird, or as a snake, or as a tiger, or as a person, or as some other in this or that condition. [Referring to the doctrine of Karma and Reincarnation] *Kaus Up 1, 2*

34 The **bountiful** suffer neither want nor pain *R.V. 10, 107*

35 The car of **bounty** rolls on easy wheels *R V. 10, 107*

36 Haunting solitude, eating little, with speech, body, and mind restrained, intent on the Yoga of meditation, and ever resorting to absence of passion Free from the thought of I, from violence, pride, desire, anger, possessions, thinking not of mine, and calmed, he is fit to become **Brahma.** *B G 18, 53–4*

37 As the threads from the spider, the tree from the seed, the fire from the coal, the stream from the fountain, the waves from the sea, so is the world produced out of **Brahma.** *Mund. Up. 1, 1, 7*

38 Desire to understand **Brahma** by austerity. Brahma is austerity. *Tait. Up. 3, 2*

39 **Brahma** exists truly, the world falsely, the soul is only Brahma and no other *A Vedantist's Creed Chand. Up. 6, 2*

40 Verily, this whole world is **Brahma.** Tranquil, let one worship it as that from which he came forth, as that into which he will be dissolved, as that in which he breathes *Chand Up 14, 1*

41 What is the cause? **Brahma**? Whence are we born? Whereby do we live? On what are we established? Overruled by whom, in pains and pleasures, do we live our various conditions, O ye theologians? *Svet Up. 1, 1*

42 Sages who live on air, who are ascetics and observe continence, who have passified their senses, renounce the world and are pure, reach thy status known as **Brahmin.** *Sri. Bhag 11, 6, 47*

43 Vishnu gets the barren prayers, while **brahmin** devours the offerings *Indian P*

44 A **brahmin** endowed with knowledge and discipline, a cow, an elephant, and even a dog and a cooker of dogs are looked upon by the learned as equal *B G. 5, 18*

45 He who knows the bliss of **Brahmin** fears not at any time at all. *Tait Up. 2, 4*

46 All the ritualistic observances are useless when **Brahmin** is attained, of what use is the palm-leaf when the blissful southern wind blows? *Kularnava-Tantra 9, 27–8*

47 Before the **brahmin** is in want the king's larder will be empty. *Indian P*

48 A known **brahmin** heeds no sacred thread [on his body for recognition]. *Bengali P*

49 Cast thy **bread** upon the waters, God will know of it if the fishes do not. *Indian P.*

50 I met a hundred men on the road to Delhi and they were all my **brothers.** *Indian P.*

51 Death is the black **camel** that kneels before every door. *Indian P.*

52 That which is left belongs to **charity.** *Tamil P.*

53 Nothing will be diminished by **charity.** *Tamil P.*

54 Only what one has given [in **charity**] or eaten is one's own. *Kaumani and Garhwali P.*

55 **Charity's** a plant whose roots are ever green *Hindustani P.*

56 A little while a **child**—then a little while a youthful gallant—a little while in need of substance—then a little while in wealthy estate—then with age-worn limbs at the end of his life's wanderings man, like a stage player, his body garbed in wrinkles, passes away behind the curtain of death. *Bhartrihari's Vairagya-Sataka 51*

57 Lift carefully the **cloth** which has fallen on the thorns *Indian P*

58 **Conquer** a man who never gives by gifts, subdue untruthful men by truthfulness, vanquish an angry man by gentleness, and overcome the evil man by goodness *Mahabh. 3, 13253—M W*

59 If **constancy** is to be obtained by inconstancy, purity by impurity, reputation by the body, then, what is there which may not be obtained? *Hitop. 1, 2—W.*

60 He has all good things whose soul is **content**: the whole earth is spread with leather, for him whose own feet are well shod *Hitop 1, 135—A*

61 **Contentment** is the root of happiness, and discontent the root of misery. *Manu 4, 12*

62 Fire consumes **corn-bearing** land, yet from the sterile ash makes seed the more productive. *Kalidasa's Raghuvamsa 11, 80*

63 **Cows** are auspicious purifiers, upon cows depend the world, cows alone make sacrificial oblations possible [by producing sacrificial butter] cows take away every sin. *Vishnu-Smriti 23, 58–9*

64 He is the **creator,** he the disposer. He himself is one, single, one only. *Atharva Veda 13, 4, 3, 12, 20*

65 It is still the first **day.** *Indian P.*

66 Length of **days** is in the hands of him who gave prosperity. *Tamil P.*

67 The **dead** is the pilot of the living. *Tamil P*

68 If a paisā [coin] be placed upon a **dead man** he will rise again. [i.e.

Money will bring people back from the dead. The Hindus place a paisā inside the mouth of the corpse wherewith to pay the ferry. A similar custom obtained in Grecian mythology when a small piece of money was placed in the mouth of the dead to pay the Stygian ferry man to row the corpse across the river Styx, Acheron or Cocytus.] *Kashmiri P.*

69 For certain is **death** for the born, and certain is birth for the dead, therefore what is inevitable ought not to be a cause of thy sorrow. *B G 2, 27*

70 After **death** some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge *Ka Up 2, 5, 7*

71 Live so as to be claimed after **death** to be burned by the Hindus and to be buried by the Moslems *Hindi P*

72 Verily, whom can any protect in the hour of **death** ? When the rope breaks who can hold the pitcher ? It is the same law for men and trees: now they grow, and anon they are cut down *Bhasa's Svapna-Vasavadatta 6, 10*

73 There is naught bitterer than **death**—yet it is sweet when one has naught to give *Tiruvalluvar*

74 One satisfies the **debt** to his fellowmen by doing good to them *Mahabh. 12, 293, 10—D.*

75 The beneficent **Deity** is everywhere beneficent *Tamil P*

76 Kine are of divers colours, but all milk is alike; the kinds of flowers vary, yet all worship is one [flowers are commonly used as offerings in worship of the gods], systems of faith are different, but the **Deity** is one. *V. P.*

77 Not by enjoyment is **desire** appeased. *Sankhya-Pravachana-Sutra 4, 26*

78 He whose mind is undisturbed in the midst of sorrow and amid pleasures is free from **desire,** from whom liking and fear and wrath have passed away, is the sage of settled understanding. *B.G 2, 56*

79 If a man meditates on the objects of sense, attachment to them arises; from attachment **desire** is born; from desire anger is produced. *B.G 2, 62*

80 The joy of earth and heaven obtained by the satisfaction of **desire** is not worth one sixteenth of the bliss of dead desire *Mahabh 12, 174, 46—H.*

81 **Desire** is the seed of mind and love [i e desire] was born first. *Indian P.*

82 By holy acts shall one become holy, by evil ones evil As his **desire,** so his resolve, as his resolve, so his work, as his work, so his reward *Bri. Up. 4, 4, 5*

83 As waters enter the ocean, which is filled yet immovably fixed, even so he, into whom all **desires** flow attains to peace, not he that desires desires The man who forsakes all desires, and moves without longing, without the thought of mine, or I, attains to peace. *B G 2, 70–1*

84 When a man abandoneth all the **desires** of the heart, and is satisfied in the self by the self, then is he called stable in intelligence. *B G. 2, 55*

85 When are liberated all the **desires** that lodge in one's heart, then a mortal becomes immortal! therein he reaches Brahma *Ka Up 2, 6, 14*

86 Whatever man attains, he **desires** to go beyond it; if he should reach heaven itself he would desire to go beyond it *Ait Up 2, 3, 3, 1*

87 **Destiny** of everyone is with everyone *Indian P*

88 **Deviation** from right is deviation from peace *Indian P*

89 Man is his own **devil.** *Hindi P.*

90 The **devotee** whose self is contented with knowledge and experience, who is unmoved, who has restrained his senses, and to whom a sod, a stone, and gold are alike, is said to be devoted. *B.G. 6, 8*

91 Someone **died;** someone cried. *Tamil P.*

92 When a man **dies,** his voice goes into the fire, his breath into the wind, his eye to the sun, his thought to the moon, his ear to the heavens, his body to the earth, his ego to the ether, the hair of his body and head to the plants and the trees; his blood and his seed flow into the waters. *Bri. Up. 3, 2, 13*

93 If you make a **dog** a king will he not still gnaw leather? *Hitop. 3, 58—A.*

94 The solitariness of a **dog**: the meditation of a crane? the chanting of an ass! the bathing of a frog! Ah, why will ye not try to know your own hearts? [Four important ceremonial duties of the brahmans are here derided.] *V. P.*

95 If you take a **dog's tail** and put it into a bamboo tube, it will remain straight only for a while; . a bad man will not lose his crooked disposition. *V. P.*

96 This is the sum of **duty**: do naught to others which if done to thee, would cause thee pain. *Mahabh. 5, 1517—M. W.*

97 **Duty** needs no reward, what can the world do for the rain-cloud? *Tiruvalluvar*

98 Non-injury, truthfulness, freedom from theft, lust, anger, and greed, and an effort to do what is agreeable and beneficial to all creatures—this is the common **duty** of all castes *Sri Bhag 11, 17, 21*

99 Better is one's own **duty** without merit than the duty of another well performed. By doing action prescribed by one's own nature one does not fall into sin. *B.G. 18, 47*

100 What will not the **dying** do? *Hindi P.*

101 **Earth** laughs at him who calls a place his own. *Hindustani and Marathi P.*

102 When knowledge, happiness and experience [as the fruit of action] harmonize, final **emancipation** ensues. *Tamil P.*

103 **Enjoyment** is the grace of God. *Indian P.*

104 Nothing that is **eternal** [not made] can be gained by what is not eternal [made]. *Mund. Up. 1, 2, 12*

105 Only when men shall roll up space as it were a piece of leather, will there be an end of **evil** apart from knowing God. *Svet. Up. 6, 20*

106 Where nothing else can be seen, nothing else can be heard, and nothing else can be known but this, that is the absolute **experience.** That which is limitless is also endless or destructionless; so, everything which has a limit is bound to destruction *Chand. Up. 7, 24–5*

107 He does not notice the hard swelling of the cornea [i e. "beam"] in his own **eye,** but he glares at the leucoma [i e a white opacity of the cornea—"mote"] in another's eye. *Bhojpuri P.*

108 There is no light like that of the **eyes**; there is no pilgrimage like that of the knees, there is no relation like one's pocket, there is no ease like that of the mendicant's cloak. *Kashmiri P*

109 Want of **faith** is the greatest sin, for faith is the highest austerity. Therefore the gods do not eat offerings given without faith *Baudhayana's Dharma-Sutra 1, 5, 10, 6*

110 Where **faith** is, there God is *Marathi P.*

111 **Faith** keeps the world going. *Hindustani P.*

112 The **faith** of everyone is in accordance with the individual. A person consists of faith, and according to what he has faith in so he is *B.G 17, 3*

113 A man already lying low on the ground can no more **fall.** *Sri Bhag. 11, 21, 17*

114 When the just **falls,** it is like a ball of feathers, but the wicked falls like a clod. *Panchat 2*

115 By **falsehood** a sacrifice becomes vain; by self-complacency the reward for austerities is lost, longevity by speaking evil of Brahmins, and [the reward of] a gift by boasting. *Manu 4, 237*

116 Is it the fault of the spring that no foliage stands on the karira-bush? [A leafless shrub.] Is the sun to be blamed if the owl has no vision in daylight? Is the cloud to be chided because its water-drops fall not down the throat of the chataka? [A bird which seeks to drink only from the falling raindrops.] Who can wipe out what **fate** has once written on the brow? *B H. Nit. 98*

117 A **fat man** has no religion. *Kashmiri P.*

118 Let not a little **fault** in him who does an act of kindness, diminish aught its value. *Bharavi's Kiratarjuniya 7, 15*

119 By remembering our own **faults** we forget another's. *Marathi P*

120 To serve the sacred **fire** means truth; he who speaks truth feeds the fire; he who speaks lies pours water on it. *Sat. Brah. 2, 2, 2, 19*

121 Can chill, darkness and fear triumph over one who has resorted to a **fire**? Who that is conscious of thy favour will forsake thy feet and seek another refuge? *Sri. Bhag 11, 29, 37–38*

122 He who has come through the **fire** will not fade in the sun *Indian P.*

123 The closed **fist** locks up heaven, and the open hand is the key of mercy. *Hindi P.*

124 A man should not reside in a place, wherein these **five things** are not to be found: wealthy inhabitants, Brahmins learned in the Vedas, a rajah, a river, and, in the fifth place, a physician *Hitop. 1, 4—W.*

125 If you cannot give a whole **flower**, give the petal. *Hindi P.*

126 **Flowers** beyond reach are sacred to God, but those within reach are for themselves. *Tamil P*

127 The humble **foe** who seeks thine aid, thou mayst not smite with steely blade, be cruelty with kindness paid. *King Sudraka's Mricchakatika 10, 54*

128 He who keeps his **food** to himself has his sin to himself also *R V 10, 117*

129 Perchance one may get oil in the sands by stoutly pressing them and perchance the thirsty may find a drink of water in the mirage; haply a traveller may discover even a horn on a hare, but nothing can win over the mind of the confirmed **fool**. *Bh. Nit. 5*

130 A **fool**, too, may shine in the assembly, dressed in fine garments, but the fool shineth no longer than he holdeth his tongue. *Hitop. Intro.—W*

131 **Fortunate** is the life of that man, by whom the door of the noble hath not been attended; by whom the pain of separation hath not been experienced; and by whom the voice of an eunuch hath not been heard *Hitop. 1, 7—W.*

132 Take good and ill as they come; for **fortune** turneth like a wheel. *Hitop 1, 164—A.*

133 Liberality with kindly words: knowledge without pride: bravery with forbearance: wealth with contempt of possessions: these are **four excellences** hard to find. *Hitop. 1, 173—H.W.*

134 A **friend** may be known in adversity, a hero in battle, an honest man in a loan, a wife when riches are spent, and a relation in trouble *Hitop. 1, 4—W.*

135 There is no one the **friend** of another; there is no one the enemy of another: friends, as well as enemies, are created through our transactions. *Hitop. 1, 4—W.*

136 He is a **friend** who attendeth one at a feast, in affliction, in famine, in disputing with an enemy, at the king's gate, figuratively, when in confinement and in the cemetery *Hitop. 4, 12—W*

137 All other **friends,** tainted with the lust of gain, are everywhere to be found in times of prosperity, and adversity is their touchstone *Hitop 1, 9—W*

138 Esteem that **gain** a loss which ends in harm; account that loss a gain which brings advantage *Mahabh 5, 1451—M W*

139 No place of pilgrimage is better than **Ganges**; no God is better than Vishnu, nothing is better than Brahma *Mahabh. 3, 85, 96—H*

140 He who bathes in **Ganges** purifies seven descendants. As long as the bones of a man touch Ganges water so long that man is magnified in heaven. *Mahabh. 3, 85, 95*

141 A **gem** may be trodden under foot, and glass be put on the head; yet the glass is only glass, and the gem is still a gem. *Hitop. 2, 67—A.*

142 Tulsi, in this world are five chief **gems**: communion with saints, worship of God, mercy, faith, and kindliness of heart. *Hindustani P.*

143 One child of **genius** is a blessing; not so even a hundred fools. A single moon dispelleth darkness better than a host of stars. *Hitop 1, 1—W*

144 I regard as king of men him who first presented a **gift**. *R V. 10, 107*

145 The **gift** of the Veda surpasses all other gifts, water, food, cows, land, clothes, sesamum, gold, and clarified butter. *Manu 4, 233*

146 A **gift** to one to whom one owes nothing, at the right time and place—a gift to the proper object · that gift makes for righteousness *Hitop 1, 15—H.W.*

147 Away with **gifts**; receiving gifts is sinful The silkworm dies of its wealth *Mahabh 12, 330, 29—H*

148 Let the householder give **gifts** to priests and he will be rewarded One that gives a garment gets a place in the moon, a giver of grain gets eternal happiness, a giver of the Veda gets union with Brahma *Manu 4, 231*

149 **Give** in this world, to get back in the next. *Hindi P*

150 Do thou **give** to me and I will give to thee; do thou bestow on me and I will bestow on thee [Brahmanic India knows no thank-offering, the gain is represented as a compensating gift from the divinity.] *Sat. Brah. 2, 5, 3, 19*

151 One should **give** with faith, with plenty, with modesty, with fear and with sympathy. *Tait. Up. 1, 11, 2*

152 What you have **given** will be a shield. *Hindi, Hindustani and Tamil P.*

153 The **giver** sails uphill in a ship. *Hindi P.*

154 At the ankled feet of the **Giver of all good** is found the refuge of the world *Tamil P.*

155 The voice of the people is the drum [or voice] of **God.** *Hindustani and Tamil P.*

156 Seek a friend thou canst not lose, and find him only in **God.** *Indian P.*

157 An assembly of people is **God.** *Marathi P.*

158 At the end of effort is **God.** *Marathi P.*

159 First endeavour, then **God.** *Marathi P.*

160 Eaters in fast-time rob **God.** *Hindi P*

161 No excuse will avail with **God.** *Tamil P.*

162 Let things take their course; there is a **God.** *Tamil P.*

163 He who knows himself will know **God.** *Tamil P.*

164 He by whom the world is not afflicted or troubled, who also is not afflicted or troubled by the world, who is freed from the troubled agitated lower nature, and from its waves of joy and fear and anxiety, and resentment, he is dear to Me [**God**]. *B.G. 12, 15*

165 He who neither desires the pleasant and rejoices at its touch, nor abhors the unpleasant and sorrows at its touch, who has abolished the distinction between fortunate and unfortunate happenings, he is dear to me [**God**]. *B.G. 12, 17*

166 Whate'er thou dost perform, whate'er thou eatest, whate'er thou givest to the poor, whate'er thou offerest in sacrifice, whate'er thou doest as an act of holy penance, do all as if to me [**God**]. *B.G 9, 27*

167 I [**God**] abide in the heart of everyone, from me are memory, knowledge, and their absence I am that which is to be known by all the Vedas; the maker of the Vedanta and the knower of the Vedas am I *B G 15, 15*

168 **God** always gives horns discreetly. *Sindi P*

169 I [**God**] am of even mind towards all beings; none is hateful to me nor dear; but they who worship me with devotion are in me and I also in them. *B.G. 9, 29*

170 I [**God**] am the fortune of the energetic, and the fraud of the deceitful. I am the fortitude of the painstaking, and the balance of mind of the steady. I am the sweet taste of water, and the sun among the resplendant. I am the lustre of the sun, moon and stars, and the subtle sound in ether. *Sri. Bhag. 11, 16, 31 and 34*

171 Call upon the name of **God** and ask for what is good for you. *Indian P.*

172 It is good to lend to **God** and to the land; they both give good interest *Hindi P.*

173 If **God** be merciful, he breaks the roof in giving *Hindi P.*

174 If **God** be our friend we have already succeeded *Hindustani and Tamil P.*

175 Become my-minded, my lover and adorer, a sacrificer to me [**God**], bow thyself to me, to me thou shalt come, this is my pledge and promise to thee, for dear art thou to me Abandon all Dharmas and take refuge in me alone I will deliver thee from all sin and evil, do not grieve. *B G 18, 65-6*

176 **God** builds the nest of the blind bird *Hindi P*

177 Call on **God,** but row away from the rocks. *Hindi P.*

178 Victory is from **God,** but strike with all your might *Indian P.*

179 We give to **God** by grains and take by bushels *Marathi P.*

180 **God** came to give, but we had no lap in which to receive. *Marathi P*

181 **God** dements him who is to be destroyed *Tamil P.*

182 **God** destroys nothing *Sanskrit P.*

183 While we meditate one thing, **God** determines another. *Hindi P.*

184 **God** does not kill everyone with a club, but takes away his understanding. *Indian P.*

185 **God** dwells in music *Hindustani P.*

186 He who has devoted himself to abstraction, by devotion, looking alike on everything, sees the self abiding in all beings, and all beings in the self. He who sees me [**God**] everywhere, and sees all in me, to him I do not get lost, nor does he get lost to me. *B.G. 6, 29-30*

187 **God** fills the full. *Hindustani P.*

188 The water of **God** for the pines of the wood. *Kashmiri P.*

189 Even **God** forgives three sins. *Hindi P.*

190 **God** gives food to every bird, but does not throw it into the nest. *Hindi P.*

191 When **God** gives, he gives through the roof *Kaumani and Garhwali P.*

192 They who are vowed to the gods go to the gods, those vowed to the fathers to the fathers, they who sacrifice to nature-spirits to the nature-spirits, but worshippers of me [**God**] go to me. If one with devotion offers me a leaf, a flower, a fruit, or water, that offering made with devotion I accept from the striving soul *B G 9, 25-6*

193 When **God** has given a mouth, to him will not he, the same God, give a little pot for his dinner? *Kashmiri P.*

194 He whom **God** has marked, the market-man cheats. *Hindi P.*

195 He who has no egoism, no I-ness and my-ness, who has friendship and pity for all beings and hate for no living thing, who has a tranquil equality to pleasure and pain, and is patient and forgiving, he who has a desireless content, the steadfast control of self and the firm unshakable will and resolution of the yogin and a love and devotion which gives up the whole mind and reason to me, [**God**] he is dear to me *B G 12, 13-14*

196 He is the one **God** hidden in all beings, all-pervading, the self within all beings, watching over all worlds, dwelling in all beings, the witness, the perceiver *Svet Up 6, 11*

197 Who does my action, who makes me [**God**] his aim, who is devoted to me, free from attachment, without hatred to any being, he comes to me O son of Pandu *B.G 11, 55*

198 If **God** intends to give, he will give at the door, but if God will not give, then what is the good of going a thousand kos [about two thousand English miles] for it? *Kashmiri P.*

199 **God** is a giver. *Kashmiri P.*

200 **God** is an enemy to excess *Indian P*

201 **God** is both the " pillar " and the " straw ". [Popular proverb expressing completeness, from the biggest to the smallest articles in the house.] *Tamil P.*

202 Let none trouble about caste and creed; who calleth on **God** is called of God *Hindustani P.*

203 If ten persons are gathered together, **God** is in the midst of them. [According to the early policy of the Anglo-Saxons each village was divided into ten wards or petty districts.] *Bengali P.*

204 **God** is in the mouths of five. *Marathi P*

205 When **God** is pleased he will again fill up *Hindi P*

206 **God** is the help of the helpless *Tamil P*

207 **God** looks out of the window of heaven and keeps accounts [God = guardian of the law of Karma] *Indian P.*

208 **God** loves good accounts. *Indian P.*

209 A little child cannot take God's name, but **God** loves him *Hindi P*

210 There are no two together but **God** makes a third *Indian P.*

211 **God** makes the egg to live. *Kashmiri P.*

212 There is nothing higher than I [**God**], O winner of wealth All this universe is strung upon me as rows of jewels upon a string I am the taste in water, the light in sun and moon, the A U M in the Vedas, manhood in man The might of the mighty and the heat of the fire, the wisdom of the wise, the splendour of the magnificent From me come the moods of goodness, fire and melancholy. I am not in them but they are in me And bewildered by these three moods the whole universe fails in understanding that I sit above them and am changeless. For my divine magic of moods is hard to see through, but they who cling to me transcend this magic. *B.G. 7, 6–14*

213 By knowing **God** one is released from all fetters. *Svet Up 1, 9*

214 If you accept it as such it is a **god,** otherwise it is only a lump of earth smeared over [The reference is to village godlings which are usually represented by small round mounds of earth] *Bhojpuri and Marathi P.*

215 We have not seen **God;** reason recognizes him *Hindi P.*

216 If **God** save, who can kill? [Also quoted reversely] *Marathi P.*

217 If **God** says, "Pull" he will give you a rope If he says, "Ride", he will furnish a horse *Hindi P*

218 There is a **God,** so why do you grieve? *Hindustani P.*

219 **God** takes all at once [Even one short fortnight of drought may spell calamity] *Indian P*

220 He who is the same to foe and friend, honour and dishonour, who is the same in cold and heat, pleasure and pain, and is without attachment, who holds blame and praise equal, silent, content with anything, without a home, of firm thought and full of devotion, to me [**God**] that man is dear *B G 12, 18–19*

221 **God,** who deprived him of sight, gave him a staff. *Tamil P.*

222 **God** who gives teeth gives bread too *Hindi P*

223 **God** who has soaked you, will dry you again *Hindi P*

224 As I can conceal nothing from **God,** why should I stand in awe of man? *Hindustani P*

225 Be up and doing and **God** will bless you *Kashmiri P*

226 Shut your eyes, your nose and your mouth, and then call on **God.** Your inner doors will open when your outer doors are shut. [Contemplation on Atheism leads to salvation.] *Hindustani P.*

227 You may turn to the east to the Prophet but all the four winds are **God's.** *Sunni P.*

228 Your **Gods** and my gods—do you or I know which are the stronger? *Indian P.*

229 One should neither praise nor blame the acts of **Gods** and seers *Mahabh. 12, 292, 17–18—H.*

230 All the **Gods** are parts of one soul Fire is the earth god, wind, or Indra is the god of the atmosphere and the sun is the god of the sky. *R.V. 5, 41*

231 When the cord of the higher **Gods** breaks, the lower gods howl. *Marathi P.*

232 The **Gods** defend not with a club or shield the man they wish to favour—but endow him with wisdom, and the man whom they intend to ruin, they deprive of understanding. *Mahabh. 5, 1122—M.W*

233 It is **God's doing**; sometimes sunshine, sometimes shadow. *Hindi P.*

234 Taste is **God's gift.** *Hindi P.*

235 Do **good** and cast it into the water. [i.e. Don't expect the fruit of your good deeds.] *Indian P.*

236 Do **good,** have good *Sindhi P*

237 What **good** thing have I done this day? The setting sun will carry with it a portion of my life. *Hindi P*

238 Live thou and do **good** to others. *Kashmiri P*

239 The **good** we do to-day becomes the happiness of to-morrow *Hindi P.*

240 There is a forty day's chance for a **good life.** *Tamil P*

241 **Good men** extend their pity, even unto the most despicable animals. The moon doth not withhold the light, even from the cottage of a Chandala [an outcast—one of the very lowest order in society]. *Hitop. 1, 4—W.*

242 Let one walk in the path of **good men,** the path in which his father walked, in which his grandfathers walked; walking in that path one does no wrong. *Manu 4, 178*

243 Some straw, a room, water, and in the fourth place, gentle words. These things are never to be refused in **good men's** houses. *Hitop. 1, 4—W.*

244 The study of the Vedas, austerity, [the pursuit of] knowledge, purity, control over the organs, the performance of meritorious acts and meditation on the soul, [are] the marks of the quality of **goodness.** *Manu 12, 31*

245 **Grief** leads to comfort; suffering to patience. *Singhalese P.*

246 A **guest** who departs from a house disappointed, leaves his own sins behind him, and carries away the virtue of its owner. *Hitop. 1, 56—A.*

247 He who entertains **guests** for one night obtains earthly happiness, a second night gains the middle air, a third, heavenly bliss, a fourth, the world of unsurpassable happiness. Many nights procure endless worlds. A guest who can repeat the whole Veda [together with supplementary books] is worthy to receive a cow. *Apastamba 2, 3, 7, 16, and 2, 4, 8, 11*

248 Fear **guilt.** *Tamil P.*

249 Balanced in pleasure and pain, self-reliant, to whom a lump of earth a rock and gold are alike; the same to loved and unloved, firm, the same in censure and praise, the same in honour and ignominy, the same to friend and foe, abandoning all undertakings—he is said to have crossed over the **Gunas.** *B G 14, 24–5*

250 If you bear trouble you will see **happiness.** *Marathi P.*

251 True **happiness** consists in making happy *Bharavi's Kiratarjuniya 7, 28*

252 He who is without hopes is **happy.** *Sankhya Pravachana—Sutra. 4, 11*

253 The instructor, the learner, the hearer and the enemy are always within the **heart.** *Anugita 11, 17*

254 The **heart** at rest sees a feast in everything *Hindustani P.*

255 The pure in **heart** has the Ganges in his kneading trough. *Bhojpuri and Hindi P.*

256 There is a way from **heart** to heart *Hindustani P*

257 If you don't vex your own **heart** you will never make another's happy. *Indian P.*

258 Those who have forsaken the killing of all, those who are helpmates to all; those who are a sanctuary to all; those men are in the way of **heaven.** *Hitop. 1, 4—W.*

259 To gain **heaven** or hell lies within our breast and heart *Siamese P.*

260 Loss of **heaven** will scarce effect whom pleasure least attracts. *Kalidasa's Raghuvamsa 11, 87*

261 If you want **heavenly-bliss** give up sensual pleasure. *Tamil P.*

262 Great **holiness,** great glory, penance, death in battle, these are each respectively productive of heaven; the last alone is a sure cause. *Mahabh. 2, 22, 18*

263 Be **hospitable** to thine enemy when he comes to thy door: the tree withdraws not its shade even from the wood-cutter. *Hitop. 1, 52—A.*

264 This holy mystery I declare unto you: there is nothing nobler than **humanity.** *Mahabh. 12, 300, 20—H.*

265 Become **humble** before you become dust. *Hindi P.*

266 **Hurry** is of the devil, but slow advancing comes from God. *Indian P.*

267 The **idol-carrier** worships not. *Hindustani P.*

268 So many **idols,** so much health *Marathi P.*

269 Into a blind darkness they enter who follow after **ignorance;** they, as if, into a greater darkness who devote themselves to knowledge alone, [and] by ignorance crosses beyond death and by knowledge enjoys immortality *Isa Up 5, 9 and 11*

270 He becomes **immortal** who seeks the general good of man, who does not grieve, and who can renounce the world. *Mahabh. 5, 46, 29—D*

271 From the unreal, lead me to the real, from darkness lead me to light, from death lead me to **immortality.** *Bri. Up. 1, 3, 28*

272 He who can behold **inaction** in action, and action in inaction, is wise amongst mankind *B G 4, 18*

273 **Independence** though of ill report is better far than the folded hands of servility. *Bhasa's Daritra-carudatta 3, 6*

274 He, without whose help men cannot come out victorious being engaged in the battle [of life] and whom alone they involve for their protection: and O mankind! He who is the architect of the [entire] universe and he who gives motion to all without himself being moved is **Indra** [the Lord of supreme power]. *R.V 2, 12*

275 To **injure** none by thought or word or deed to give to others and be kind to all. *Mahabh. 3, 16782—M. W.*

276 The body is an **inscription** on water. *Tamil P.*

277 The only friend who follows man even after death is **justice.** *Manu 8, 17*

278 Not to **kill** is a supreme duty. *Hitop. 1, 4—W*

279 He who is **kind** to those who are kind to him does nothing great. *Panchat. 4, 9*

280 **Knowledge**—know each other. Goodness—love thy brother. *Hindustani P.*

281 He who is without affection on all sides, whatever good or bad fortune is his lot, and who is neither glad nor hates—the **knowledge** of that man is fixed. *B G 2, 57*

282 Better indeed is **knowledge** than practice, than knowledge, meditation is better; than meditation, renunciation of the fruit of action; on renunciation follows peace *B G 12, 12*

283 If there be a **lamp** at home there will be one in the temple *Marathi P*

284 Light your **lamp** first at home and afterwards at the mosque *Hindustani P*

285 The **lamp** that burns most brightly owes its force to oil drawn upwards by a hidden wick *Magha's Sisupalavadha 85*

286 The wise man makes the giving of **largess** his breastplate. *R V 10, 107*

287 Better is one's own **law** of works, though in itself faulty, than an alien law well wrought out; death in one's own law of being is better, perilous is it to follow an alien law *B G. 3, 35*

288 There are three branches of the **law.** Sacrifice, study, and charity are the first Austerity the second . always mortifying the body in the house of a tutor, is the third. *Chand Up 2, 23, 1*

289 When **life** is misery, and hope is dumb, the world says "go", the grave says "come". *Hindustani P.*

290 The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he [Brahman] shines, everything shines after him; by his **light** all this is lighted *Ka. Up. 2, 5, 15*

291 He is the **light** of all lights and luminous beyond all the darkness of our ignorance. He is knowledge and the object of knowledge. He is seated in the hearts of all. *B G. 13, 17*

292 Meet all, and play with all, and love all, and chime in with all, if you would **live** [peacefully] in your own village. *Hindustani P.*

293 Thou art the cherished guest in every household—father, brother, son, friend, benefactor, guardian, all in one Deliver, mighty **Lord** thy worshippers, purge us from the taint of sin, and when we die, deal mercifully with us on the pyre. *Atharva Veda 4, 16*

294 As water does not cling to a **lotus** leaf, so no evil deed clings to one who knows it. *Chand. Up 4, 14, 3*

295 There's no taste where there's liking; there's no defilement where there's **love.** *Marathi P*

296 The world is a theatre of **love.** *Kashmiri P.*

297 Be it a grain of pea-seed, let it be given with **love.** *Indian P*

298 If given with **love,** a handful is sufficient *Telugu P*

299 **Love** alone will abide *Tamil P*

300 **Love** as the cotton does, which in life shields thee and goes with thee in death *Hindi P*

301 **Love** can't be hid by hiding *Indian P*

302 **Love** is all important, and is its own reward *Tamil P*

303 **Love** laughs at caste distinctions Let your love be as a Hindu wife, with you in life and with you in death *Indian P.*

304 **Love** of men leads to love of God *Hindustani P*

305 Who are **loved** in this world are loved in heaven *Hindi P.*

306 A **man** is perfect when he consists of three, his wife, himself, and his son. *Manu 9, 45*

307 He who plants **mangoes,** shall eat mangoes, whoso plants thorns, thorns shall wound his feet. *Hindi P.*

308 Beings are unmanifest in the beginning, **manifest** in the middle, unmanifest likewise are they in disintegration. What is there to be grieved at? *B.G. 2, 28*

309 The **meek** shall rule the earth. *Tamil P.*

310 **Merit** diminishes by happiness, sin by pain *Marathi P.*

311 If you catch a **monkey** and dress it in a new coat, the hill-apes will all worship it. *V P.*

312 The **neem** can ne'er distil a honeyed stream *Ramay. 2, 35*

313 Let the wise man give up his goods for the sake of his **neighbour,** for the sake of the good let him even give his life *Hitop. 1, 38—A.*

314 Wound not **others,** do no one injury by thought or deed, utter no word to pain thy fellow-creatures *Manu 2, 161*

315 Never do to **others** what would pain thyself. *Panchat. 3, 104*

316 Is the mouth of the **ox** that treads out the corn muzzled? *Tamil P*

317 If a **pariah** makes an offering, will not God accept it? *Tamil P*

318 A harvest of **peace** is produced from a seed of contentment *Kashmiri P*

319 **Philanthropy** is true religion. *Hindustani P*

320 Though he roam to the Konkan, no dog will turn into a lion; going to Benares will make no pig an elephant; and no **pilgrimage** will make a saint of one whose nature is untoward *V P.*

321 **Pleasure** when young, gain in middle-age, and virtue in the end of life. *Mahabh. 3, 33, 41—H*

322 Nourish the **poor;** make no presents to the rich: medicine is for the sick man, what have the healthy to do with medicine *Hitop. 1, 14—H W*

323 He who, provided with food, hardens his heart against the **poor,** meets with none to cheer him . . . his house in no home. *R.V. 10, 117*

324 That is not **possible** which is impossible That which is possible is ever possible. A cart moveth not upon the waters, nor a boat upon dry ground. *Hitop. 1, 4—W.*

325 If you are content with a girdle no **poverty** will distress you. *Telugu P.*

326 An offering, consisting of muttered **prayers,** is ten times more

efficacious than a sacrifice performed according to the rules [of the Veda] *Manu 2, 85*

327 If **prayers** were not in vain, the world would be undone *Hindustani P*

328 Hast thou mounted the pulpit, thou art not therefore a **preacher.** *Indian P.*

329 There is no limit to **purity** nor any beginning to impurity. *Telugu P*

330 **Reconcile** the offended, sew up the torn *Hindi P.*

331 The **red garment,** the vow of silence, the three-fold staff, the water-pot—these only lead astray, they do not make for salvation *Mahabh 12, 321, 47—H*

332 Honour thy father and mother Forget not the favours thou hast received Seek the society of the good Live in harmony with others Remain in thy own place Speak ill of none The sweetest bread is that earned by labour Knowledge is riches, what one learns in youth is engraven on stone The wise is he who knows himself There is no tranquil sleep without a good conscience, nor any virtue without **religion.** *Avaiyar*

333 What is **religion?** Compassion for all things which have life What is happiness. To animals in this world, health What is kindness? A principle in the good What is philosophy? An entire separation from the world. *Hitop 1, 6—W*

334 Our lives are for the purposes of **religion,** labour, love, and salvation If these are destroyed, what is not lost? If these are preserved, what is not preserved? *Hitop 1, 2—W.*

335 Compassion is the root of **religion** pride the root of sin. *Tulsi Das*

336 There is one friend, even **religion** who attendeth even in death; whilst all things else go to decay with the body *Hitop 1, 4—W*

337 Giving up thy love for thy kinsmen and friends, and **renouncing** everything, roam thou over the world, with evenness of vision, fixing thy mind wholly in me *Sri Bhag 11, 7, 6*

338 If we are **rich** with the riches of which we neither give nor enjoy, we are rich with the riches which are buried in the caverns of the earth. *Hitop 1, 6—W.*

339 Who, having obtained **riches,** is not proud? From whose misfortune do the luxurious become so? Whose heart hath not been tormented by women? Or who is dear to a king? Who is there not within the arms of time? What beggar ever arriveth at consequence? Or what man who hath fallen into the snares of the wicked hath escaped in peace? *Hitop 2, 10—W*

340 Do what is **right** and lawful, and do it a thousand times a day. *Hindi P.*

341 The **righteous** shall flourish like the palm *Tamil P*

342 Sacrifice, study of the sacred scriptures, almsgiving and penance, truth, fortitude, patience, and freedom from covetousness This is the eight-fold road leading to **righteousness.** The first four may be practised out of ostentation, but the second four exist only in the single-minded *Hitop 1, 7—H W*

343 This is the sum of true **righteousness**—treat others as thou would'st thyself be treated—Do nothing to thy neighbour which hereafter thou would'st not have thy neighbour do to thee, in causing pleasure or in giving pain, in doing good, or injury to others *Mahabh 13, 5571—M W*

344 Men of good or evil birth may be possessed of good qualities, but, falling into bad company, they become vicious **Rivers** flow with sweet waters, but, having joined the ocean, they become undrinkable *Hitop Intro—W*

345 The **rivulet** reaches the ocean by the river's aid *Magha's Sisupalavadha 2, 100*

346 There are many **rosaries,** the beads of which are not told in devotion *Assamese P*

347 Plant **roses** for him who plants thorns for you For you they are roses, for him a trident *Hindi P*

348 When men are ripe for **ruin,** even a straw has power to crush them, like a thunderbolt *Mahabh 7, 429—M W*

349 Charity done in secret, eager courtesy to the visitor of his house, silence after doing kindness and public mention after receiving it, modesty in fortune, conversation without spice of insolence, who taught good men this **rule of life,** hard as a sword's edge to tread? *Bh. Nit 28*

350 In this world, there are eight **sacred objects** : a Brahmin, a cow, fire, gold, clarified butter, the sun, the waters, and a king as the eighth *Narada-Smriti 18, 54*

351 The good who eat the leavings of a **sacrifice,** are released from all sins, but the unrighteous who prepare food for themselves only, incur sin. From food are born [all] creatures, from rain is the production of food. Rain is produced by sacrifices; sacrifices are the result of action, know that action has its source in the Vedas; the Vedas come from the indestructible. *B.G. 3, 13–15*

352 It is better to follow no **saint** than six. *Kashmiri P.*

353 It is not hard to win **salvation,** for it may readily be found in the bundle on our back *Tukram*

354 The **sandal tree** sheds perfume on the axe that cuts it down. *Indian P.*

355 He who is **satisfied with** whatever gain comes to him, who has passed beyond the dualities, is jealous of none, is equal in failure and success, he is not bound even when he **acts.** *B.G. 4, 22*

356 Wood will never **satisfy** a fire: rivers will never fill the ocean: death is never satiated with living creatures: nor will handsome women ever be tired of the attentions of men. *Hitop. 2, 113—H.W.*

357 What thou **sayest** I will say; where thou dwellest I will remain enrapt; my thoughts shall be like to thine; and when thou smilest, I will also smile. *V. P.*

358 Keep these **sayings** in thy heart, having listened to the truths laid down in the scriptures, follow them duly. *Mahabh. 12, 103, 50–51—R.*

359 The **seer** sees not death, nor sickness, nor any distress. The seer sees only the All, obtains the All entirely. *Chand. Up. 7, 26, 2*

360 Those who depart from hence without having discovered the **self,** and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the self and those true desires, for them there is freedom in all the worlds. *Chand. Up. 8, 1–6*

361 Let one [not bathe in pools but] be without wrath, truthful, firm in his vows, seeing his **self** in all beings. *Mahabh. 3, 82, 9—H.*

362 This **self** is the footstep of everything, for through it one knows everything. And as one can find again by footsteps what was lost, thus he who knows this finds glory and praise. *Bri. Up. 1, 4, 7*

363 Verily the **self** is to be seen, to be heard, to be perceived, to be marked. When we see, hear, perceive, and know the self, then all this is known. *Bri. Up. 2, 4, 5*

364 By meditation in the **self** some discern the self by the self. *B.G. 13, 24*

365 By the **self** thou should'st deliver the self, thou should'st not depress and cast down the self [whether by self-indulgence or suppression]; for the self is the friend of the self and the self is the enemy. *B.G. 6, 5*

366 Depend not on another, rather lean upon thyself, trust to thine own exertions . . . true happiness consists in **self-reliance.** *Manu 4, 160*

367 **Sesamum** holds oil in plenty; but it yieldeth none unpressed *Hitop. Intro 29, 31—A.*

368 The moon darkened by day, the mistress whose youth has fled, the pool that has lost its lilies, the speechless mouth in a comely form, the prince caring only for wealth, the good man ever in distress, the base in the king's court—these are **seven stabs** in my heart. *B.H. Nit. 56*

369 Better be **silent** than speak ill; better give up life than love harsh words; better beggar's fare than luxury at another's board *Hitop. 1, 129—A.*

370 When confessed the **sin** becomes less, since it becomes truth. *Sat. Brah. 2, 5, 2, 20*

371 Every **sin** committed since birth by man or woman is absolved by bathing in holy Pushkara. *Mahabh 3, 82, 33—H.*

372 He who does not give place to **sin** will conquer it. *Tamil P.*

373 **Sin** will not conquer virtue *Tamil P.*

374 When thou hast **sinned,** think not to hide thy guilt under a cloak of penance and austerity *Manu 4, 198*

375 Even though thou art the chief **sinner** of all sinners, it is by the raft of knowledge that thou shalt cross over all wickedness *B G 4, 36*

376 The **sinner's boat** must necessarily sink. *Indian P*

377 Who **sins** finds a master *Hindi P.*

378 Absolve us from the **sins** of our fathers, and from those which we have committed with our own bodies . All this sin is not wilfully committed by us, error or wine, anger or dice, or even thoughtlessness, has begotten sin. Even an elder brother leads his younger astray. Sin is begotten even in our dreams *R V. 7, 89*

379 One's **sins** will be expiated by giving cloth to the destitute. *Tamil P*

380 He who has no **son** has no place in the world , in the person of a son a man is reborn, a second self is begotten. *Aitareya Brahmana 7, 13*

381 As oil in sesame seeds, as butter in cream, as water in river-beds and as fire in the friction-sticks, so is the **soul** [Atman] apprehended in one's own soul, if one looks for him with true austerity *Svet Up 1, 15*

382 The embodied **soul** casts away old and takes up new bodies as a man changes worn-out raiment for new Weapons cannot cleave it, nor the fire burn, nor do the waters drench it, nor the wind dry It is uncleavable, it is incombustible, it can neither be drenched nor dried Eternally stable, immobile, all-pervading, it is for ever and for ever ... therefore knowing it as such thou should'st not grieve *B.G. 2, 22–5*

383 The **soul** itself is the witness of the soul and the soul is the refuge of the soul , despise not thy own soul, the supreme witness of men. *Manu 8, 84*

384 As the web issues from the spider, as little sparks proceed from fire, so from the one **soul** proceed all breathing animals, all worlds, all the gods, and all beings *Bri Up. 2, 1, 20*

385 That which is the finest essence—this whole world has that as its **soul.** That is reality That is Atman [soul] That art thou *Chand Up. 6, 9, 4*

386 Crossing this bridge, [the supreme **soul**] the blind cease to be blind, the wounded to be wounded, the afflicted to be afflicted, and on crossing this bridge nights become days , for ever refulgent in the region of the universal spirit *Chand Up. 8, 4, 2*

387 O self luminous **soul !** thou becomest the off-spring of the plants, thou becomest the offspring of the trees and thou becomest the off-spring of all the living creatures and thou becomest the child of the waters *Yajur Veda 12, 37*

388 The **soul** within me ; it is lighter than a corn, a barley, a mustard seed, or the substance within it The soul within me is greater than this earth and the sky and the heaven and all these united That which performs and wills all, to which belong all sweet juices and fragrant odours, which envelops the world and is silent and is no respector of persons, that is the soul within me It is Brahm *Chand Up. 3, 14, 3*

389 Thou canst not gather what thou dost not **sow ;** as thou dost plant the tree so will it grow *Manu 9, 40*

390 O good man if thou shouldest **speak** falsely, all thy pure deeds would go for nought. *Manu 8, 90*

391 Let no man try to find out what **speech** is, let him know the speaker , let no man try to find out what seeing thing is, let him know the seer , what doing is, let him know the doer . what pleasure and pain are, let him know the experiencer . . what going is, let him know the goer , what mind is, let him know the knower, thinker. *Kaus Up 3, 8*

392 He who misappropriates, misapplies, and mismanages **speech,** mismanages everything. *Manu 4, 256*

393 He who is the giver of physical vigor and **spiritual force,** he whose

order is carried out by all the luminous objects and by the enlightened persons whose shadow [of grace] is immortality and whose [disfavour] is death, to that all blissful divinity we offer our humble worship. *R.V. 10, 121*

394 Let him never turn away [a **stranger**] from his house, that is the rule *Tait. Up 3, 10, 2*

395 Fire[1] is the superior of the Brahmins, the Brahmin is the superior of the tribes,[2] and the husband is the only superior of women, but the **stranger** is the superior of all.

[1] Fire was universally deified The Hindoos were enjoined to light up a fire which must be produced by the friction of two pieces of wood and to keep it up as long as they lived With this fire all their sacrifices were burnt, their nuptial altar flames and the funeral pile was kindled

[2] The tribes were originally only four, the Brahman [divines], Kshetrees [nobles and military], Visyas [cultivators of the land, herdsmen, merchants, and mechanics], and Soodras [menial servants].

Hitop 1, 4—W

396 The **stranger,** who turneth away from a house with disappointed hopes, leaveth there his own offences, and departeth, taking with him all the good actions of the owner. [A beggar is never turned away in India with disappointed hopes] *Hitop 1, 4—W*

397 A muddy **stream** cannot send forth pure water. *Sanskrit P*

398 Two only sources of **success** are known—wisdom and effort, make them both thine own if thou would'st rise and haply gain a throne *Magha's Sisupalavadha 2, 76*

399 Is there any whom **success** has not paralysed? Who has effectually discarded vanity and pride, whom the fever of youth has not overcome, whose glory has not been ruined by self-conceit, whom envy has not besmirched; whom the blast of sorrow has not shaken, whom the serpent of care has not bitten, or whom delusion has not effected? Is there any so well seasoned of frame that he has not been attacked by desire as a plank by the weevil? *Tulsi Das*

400 **Truth,** self-control, asceticism, generosity, non-injury, constancy in virtue,—these are the means of **success,** not caste nor family *Mahabh. 3, 181, 42—H.*

401 What matters it to the **sun** if clouds gather together or are scattered? *Sri Bhag. 11, 28, 25*

402 The **sun** rises out of life and sets into life, this is the sacred law, it sways to-day and will sway to-morrow. *Bri Up 1, 5, 23*

403 He by whom the **swans** were formed white—by whom the parrots were made green—by whom the varied hues were given to the peacocks, he will give thee thy subsistence *Hitop. 1, 189—H W*

404 I have many **teachers** . the earth, air sky, water, fire, the moon, sun, the pigeon, the python. the sea, the moth, the bee, the elephant, the honey-gatherer, the deer, the fish, the courtesan pingala, the osprey, the child, the maiden, the arrow-maker, the snake, the spider, and a particular insect known as bhramara-kita These . . . are the twenty-four teachers, from which I have gathered all my lessons. *Sri Bhag. 11, 7, 32–35*

405 The unavenged shed **tears,** which are wiped away by the avenger *Mahabh 3, 11, 66—H.*

406 All that is seen is **temporary.** *Tamil P.*

407 Blessed is he that **thirsteth** for nothing, for he shall be at peace *Indian P.*

408 **Thou** art woman, thou art man; thou art youth; thou art maiden; thou, as an old man totterest along on thy staff, thou art born with thy face turned everywhere. Thou art the dark-blue bee, thou art the green parrot with the red eyes. Thou art the thundercloud, the seasons, the seas Thou art without beginning, because thou art infinite, thou, from whom all worlds are born. *Svet. Up. 4, 3, 4*

409 Erstwhile we twain deemed that **thou** was I and I was thou; how comes it now that thou art thou and I am I. *Bhartrihari's Vairagyasataka, Samkirnaslokas 7*

410 The divine voice of **thunder** repeats the same, Da Da Da, that is,

be subdued, give, be merciful. Therefore let that triad be taught, subduing, giving and mercy. *Bri. Up. 5, 2, 3*

411 Know [see] **thyself** by thyself. *Hindu Maxim*

412 So many dear **ties** as man may form, so many thorns of sorrow are planted in his heart. Foolish is he who would lay up riches in a world that is like a bubble. *Hitop 4, 69—A.*

413 Give God **time.** *Indian P.*

414 **Time** is awake while mortals are asleep. *Mahabh. 1, 243—M.W.*

415 From the bow in the hand of **tomorrow,** neither aged nor young shall escape. *Hindi P.*

416 The enjoyment born of the **touches** of things are causes of sorrow, they have a beginning and an end. Therefore the sage . . . does not place his delight in these. *B G. 5, 22*

417 The stream of grace is the source of all **treasures.** *Tamil P.*

418 Against a friend, companion, or a brother, fellow-tribesman, or against a stranger, whatever **trespass** we have perpetrated, do thou, O Varuna, from that release us. *R.V. 5, 85*

419 One law the gods observe, **truth.** *Sat. Brah 3, 4, 2, 8*

420 **Truth** alone conquers, not falsehood *Mund Up 3, 1, 6*

421 **Truth** all religion comprehends, in truth alone is justice placed, in truth the words of God are based. *Ramay. 2, 14*

422 Twofold, verily, is this, there is no third, viz. **truth** and untruth. And verily the gods are the truth, and man is the untruth Therefore in saying "I now enter from untruth into truth" he passes from the men to the gods *Sat Brah. 1, 1, 1, 4*

423 A tank is better than a hundred wells, an offering better than a hundred tanks, a son better than a hundred offerings, and **truth** better than a hundred sons. *N.S. 1, 212*

424 **Truth** is equal to a thousand horse-sacrifices; truth is highest Brahma. *N.S. 1, 211*

425 **Truth** is said to be the one unequalled means of purification of the soul Truth is the ladder by which man ascends to heaven, as a ferry [plies] from one bank of a river to the other. *N S. 1, 210*

426 **Truth** is the greatest gift, truth is the most efficacious kind of austerity, truth is the highest duty in the world. *N.S 1, 214*

427 **Truth** is the self of man. Everything depends on truth *N S. 1, 223*

428 The gods are **truth** simply, the human race is falsehood *N S 1, 215*

429 It is **truth** which makes the earth bear all beings, truth which makes the sun rise It is through truth that winds blow, and that the waters flow *N S. 1, 213*

430 Where are these old kindnesses of ours, when we walked together without hate, when O glorious **Varuna,** I entered thy great and holy house with its thousand doors? I was thy close kinsman, Varuna, dear to thee, thy friend; but I have done evil against thee: I have sinned against thee; let me not suffer, O avenging God, defend me, for I call upon thee O Varuna, loose my bonds from me, and bring me to dwell in that abiding city: send me help from inner heaven—and do you gods always protect me with your blessing *Hymn to Varuna—R.V 7, 88*

431 He who knows the place of the birds that fly through the sky, who on the waters knows the ships,—He, the upholder of order, who knows the twelve months, with the offspring of each, and knows the month that is engendered afterwards, he who knows the track of the wind, of the wide, the bright, and mighty, and knows those who reside on high, he the upholder of order, **Varuna** sits down among his people; he, the wise, sits there to govern. From thence perceiving all wondorous things, he sees what has been and will be done. May he, the wise son of time, make our paths straight all our days, may he prolong our lives! *Hymn to Varuna—R.V. 1, 25*

432 A man is not therefore [considered] **venerable** because his head is gray; him who though young, has learned the Veda, the gods consider to be venerable. *Manu 2, 156*

433 There is no higher virtue than **veracity** nor heavier crime than falsehood. *N.S. 1, 226*

434 When mighty gods make men their delegates in martial enterprise, to them belongs the palm of **victory**; and not to mortals. *Kalidasa's Sakuntala 7, 190*

435 It is not our professed religion, still less the colour of our skin, that produces **virtue.** *Indian P.*

436 Single is every living creature born, single he passes to another world, single he eats the fruit of evil deeds, single, the fruit of good; and when he leaves his body like a log or heap of clay upon the ground, his kinsmen walk away, **virtue** alone stays by him at the tomb, and bears him through the dreary trackless gloom *Manu 4, 240–2*

437 The wise man should practise **virtue** as if death had seized him by the hair of his head. *Hitop. Intro.—H W.*

438 The sweet scent of flowers is lost on the breeze, but the fragrance of **virtue** endures for ever *Ramay.*

439 **Virtue** in the morning, gain at noon, pleasure at night. *Hindi P.*

440 **Virtue** is better than immortality and life. Kingdom, sons, glory, wealth, all this does not equal one sixteenth part of the value of truth. *Mahabh. 3, 34, 22—H.*

441 **Virtue** is spotlessness of mind; all else is mere noise. *Tiruvalluvar*

442 The victory of **virtue** is the decline of vice. *Chittagong P.*

443 Daily perform thy own appointed work unweariedly, and to obtain a friend—a sure companion to the future world—collect a store of **virtue** like the ants who garner up their treasures into heaps; for neither father, mother, wife, nor son, nor kinsman, will remain beside thee then, when thou art passing to that other home—thy virtue will be thy only comrade. *Manu 4, 238–9*

444 The sun protects and devours all, and **Vishnu** protects and devours. *Mahabh. 3, 33, 71—H.*

445 Brahmin **vows:**

1. Not to injure living beings.
2. Not to lie.
3. Not to steal.
4. To be continent.
5. To be liberal.

446 By drops of **water** falling one by one, little by little, may a jar be filled. Such is the law of all accumulations of money, knowledge, and religious merit. *Hitop. 2, 10—M.W*

447 Where there is **water** there is a god. [Rivers and springs are invested with a sacred character by the Hindus and they have a great number of water gods] *Indian P.*

448 A man may give—he may enjoy—he may lose: these are the three ends for which **wealth** is destined. The third awaits the man who neither gives nor enjoys. *Hitop. 1, 172—H.W.*

449 The **wealth** of sinners goes in expiation *Indian P.*

450 The **wealth** that the Creator has assigned to him in the writing on his forehead, be it small or great, a man will assuredly find even in a desert, and not more than this will he find on Meru [a fabulous mountain supposed to form the centre of the world]. Then be brave, and live not a life of vanity and misery among the wealthy; see, the pitcher draws the same quantity of water in the well and in the ocean. *Bh. Nit. 49*

451 When **wheat** is cheap, then worship is performed in every house. *Bhojpuri P.*

452 What **will** be—will be *Indian P.*

453 He who knows that the **wind** is the child of the regions never weeps for his sons. *Chand. Up. 3, 15, 2*

454 Will the application of white ashes do away with the smell of a **wine-pot?** Will a cord cast over your neck make you twice-born? [The cord is an emblem of the Brahmanic caste.] *V.P.*

455 **Wisdom** grows by spending and it cannot pass away. *Bhartrihari's Srngarasataka 13*

456 He who regards another's wife as his mother, his wealth as vain, and all creatures as himself is **wise.** *Hitop. 1, 13—A.*

457 The **wise** make failures equal to success. *Bharavi's Kiratarjuniya 2, 34*

458 He who says " I know nothing " is the shrewdest of all. He who says " I am learning " is a mere talker. He who holds his peace is the **wisest** and best. *V.P.*

459 The **wise man** finds his God in himself. *Hindu Saying*

460 A **wise man** moveth with one foot, and standeth fast with the other. A man should not quit one place until he hath fixed upon another. *Hitop. 1, 4—W.*

461 The **wise man's** course of life is two-fold, like that of the flower-cluster; [garland of flowers worn on the head] either he stands at the head of all, or he fades in the forest. *Bh. Nit. 33*

462 Where a **woman** is not honoured, vain is sacrificial rite. *Indian P.*

463 Where **women** are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards. *Manu 3, 56*

464 Moist **wood** is burnt from being mixed with the dry. Therefore do not ally thyself with the wicked. *Mahabh 5, 34, 70—M*

465 **Words** are the daughters of earth, and things are the sons of heaven *Indian P*

466 A **work** prospers through endeavours, not through vows; the fawn runs not into the mouth of the sleeping lion. *Hitop. Intro. 35—A.*

467 A man is born into the **world** he has made. *Hindu Maxim*

468 The Lord neither creates the works of the **world** nor the state of the doer nor the joining of the works to the fruit, nature works out these things. *B G 5, 14*

469 Looking upon all beings as myself, in thought, word and deed is the best of all methods of **worship.** *Sri. Bhag. 11, 29, 19*

470 Four kinds of people **worship** me, they who act well, the afflicted one, the one eager to know, the one who wants the useful and the man of knowledge *B.G 7, 16*

471 That which is in the fire, that which is in the heart, and that which is in the sun is one. Verily to the oneness of the one he goes who knows this The method of practising it is thus: restraining of breath, withdrawal [of the senses from their objects], meditation, fixing [of thought], reflection, concentration These six parts are called **Yoga.** *Mait Up 6, 17–18*

472 This they call **Yoga** which is the firm keeping-down of the senses *Ka. Up 2, 6, 11*

INTRODUCTION TO SUFISM

by ARTHUR J. ARBERRY, M.A., LITT.D.

THE origins of Sufism as a distinct movement within Islam are difficult to trace, and in our present state of knowledge it is not desirable to propose any categorical solution of the problem. Two main hypotheses hold the field: one, naturally canvassed by Muslims themselves, that Sufism is indigenous in Islam, and rests on no less solid basis than the Prophet's own life; the other, that it represents the result of the impact on Islam of its non-Islamic religious background, in particular the background of late Neoplatonic and oriental Christian mysticism. Certain scholars have attempted to prove an Indian origin of the movement, but this view is not generally accepted, though undoubtedly Indian influences have materially affected the later developments of Sufism, particularly of course in India: while certain theosophical ideas may have been derived from Manicheeism, in its Iranian setting.

Those who maintain that Sufism is purely Islamic in origin do not tire of quoting certain "mystical" passages in *Qur'an* and Hadith, such as "We are nearer to man than his own jugular vein" (S. 1, 15), and "Everything is passing away save His face" (S. lv, 26), "Whoso knows himself, knows His Lord" (hadith), and "I was a hidden treasure, and desired to be known" (hadith). Since asceticism is an essential part of all mysticism, it figures importantly in the Sufi practice: and the habits of the Prophet and of his first converts are referred to as setting the norm for the pious to follow The Prophetic practice (*sunna*) is of course an ideal for all Muslims to aim at, but for the Sufi its more devotional and ascetic aspects are strongly stressed.

The term Sufi itself appears to have first obtained currency during the latter half of the eighth century at Kufa. Various etymologies, some quite fantastic, have been suggested in explanation of the word but it is tolerably certain that it is merely an adjective formed from the noun suf = wool, and that in the first place it was used as a nickname referring to the coarse robes which ascetics affected, to mark their disapproval of the ostentatious wardrobes of their more worldly-minded co-religionists. The verbal form *tasawwuf*, which is translated by the English, Sufism, connotes the act of becoming a Sufi.

From asceticism, by a natural process of evolution, the movement developed into quietism. Self-surrender is, indeed, implicit in the very name Islam; but the Sufi carried the doctrine much further, and subjected all his acts, mental and spiritual as well as physical, to the will of God. So, through the withdrawal into self, and the restitution to the individual will of the initiative to worship which the communal basis of Islam as an institutional religion had tended to obliterate, the Sufi passed to the complete annihilation of self (fana), and thereafter to the survival of personality (baqa) only in the transmutation of the finite human qualities (nasut) into the infinite qualities of God (lahut). This mystical system, which was doubtless initially grounded in the actual experience of devout Sufis, after the characteristic schematizing

manner of the Arabs (in which Aristotelianism may have played some part) became reduced to rigid rules of conduct and spiritual progress. The great Sufis of the ninth century, such as Dhu 'l-Nun al-Misri of Egypt, al-Muhasibi and al-Junaid of Baghdad, Abu Yazid al-Bistami and Abu 'Abdallah al-Tirmidhi of Persia, by their verbal or written instruction, no less than by their lives, set this great mystical system on firm foundations. Individual schools sprang up in various centres, in which the peculiar doctrines of the several masters were transmitted to their followers; and by the end of the tenth century Sufism had penetrated every corner of the Islamic world. This was not accomplished without a struggle. The more conservative elements within Islam, reacting violently against this drift away from traditional authority towards individualism, whether out of sincere conviction or on pretext, accused the Sufis of the heinous heresy of *hulul*, the doctrine of incarnation; and the great mystic al-Hallaj in the year 922 paid for his enthusiasms on the gibbet. Between 950 and 1050 many books were written attempting to prove that Sufism, so far from being heretical, was actually the true and authentic Islamic religion as practised by its founder and earliest adherents; and finally Abu Hamid al-Ghazzali (died 1111), perhaps the greatest scholastic theologian which Islam ever produced, having been converted to Sufi mysticism wrote a classical defence, the *Ihya 'ulum al-din* ("Revivification of Religion"), which finally bridged over the gulf dividing orthodox theology from Sufism.

We have seen how various schools sprang up in different centres: from this it was but a natural consequence that "orders" of Sufis should come into existence, corresponding only very roughly with the monastic orders of Christianity. These "orders" or *silsilas* rapidly became more numerous: main bodies, called after their founders, or the great mystics whose teachings were therein perpetuated, split up into minor affiliations. Each subdivision was characterized by its own routine of spiritual exercise, the most celebrated of which are the rotatory movements of the Mevlevi or "whirling" dervishes: these exercises were, and still are, practised as a physical means to inducing spiritual ecstasy, and are in some orders performed to the accompaniment of music. The orders are open for all Muslims to join: there are no rules of celibacy, and residence in a Khanqah or "monastery" is quite voluntary, though full membership of an order requires at least a period of such incarceration. In practically every Muslim country, from Morocco to China, branches of these orders are to be found, and their adherents must amount to many millions, though even a tentative estimate of their numbers is unobtainable. Grave scandals have from time to time been provoked by the unbridled conduct of certain devotees: a primary doctrine of Sufism, contempt for the judgement of one's fellow-men, which in strong minds only augments spiritual purity, has often deluded weaker wills into making highly objectionable displays of antinomianism, especially in the form of reckless indulgences in the prohibited pleasures of wine, and unwise delight, leading even to immorality, in the contemplation of human beauty. Orthodoxy has always regarded these orders with some suspicion; and at the present day intellectual circles treat them with contempt; though there are signs that reform from within may some day lead to their rehabilitation.

The Sufi movement exercised a profound influence over the spiritual and artistic evolution of Islam Muslim theology, with its innumerable prescriptions of ritual and law, was already wellnigh sterile, when the spiritual reaction set in. Islam as a faith to live, as well as to practise—this was the fundamental meaning of Sufism. The Sufi, in his contemplation of the divine attributes, discovered beauty anew, and this discovery, as vitalizing as Platonic idealism itself, acted as a powerful stimulus to literary and artistic achievement. A vast proportion of Persian and Turkish literature, and especially poetry, is mystical, while the very romances of the epic writers are treated from a spiritual angle : in Arabic, too, much fine mystical poetry has been written, while the very numerous treatises by such authors as al-Ghazzali, al-Suhrawardi, and above all Muhyi al-Dın Ibn 'Arabi, bear witness to the fertility and profundity of mystical thought in Islam Ibn 'Arabi's writings, indeed, are held by some authorities to have had an influence even on mediaeval Christian mysticism, and his eschatological scheme may have been a source of Dante's imaginative system. Music, as a means to ecstasy, played as we have seen an important part in Sufi religious exercise : while the Sufi worship of beauty may have been an important factor in lifting, so far as Persia was concerned, the orthodox ban on the artistic representation of the human figure ; and certainly artists drew on mystical subjects for many of their finest productions.

The apothegm is characteristic of mystical expression as a whole, and most especially of Islamic mysticism. The Arab loves brevity and felicity of language, and proverbs form an important branch of Islamic literature : it is only natural, therefore, that the Sufis in their mystical teaching make great use of the " sayings " of their celebrated saints and thinkers. Anecdote also plays its own role in underlining ethical and spiritual instruction, and in recounting the stories of the saints, the Muslim, a born romantic, is thoroughly at home. In poetry an elaborate system of metaphor and allusion was built up ; human and carnal terms are freely applied to spiritual sensations ; the Divine Beloved is described in language which to the uninitiated seems dangerously like anthropomorphism ; while wine, as a symbol of spiritual intoxication, figures prominently in the vocabulary of the poets. It is supremely important that these facts should be thoroughly realized, if a true understanding of the subtle and passionate beauty of Islamic mystical poetry is to be attained.

Looking to the future, it is permissable to conjecture, and to hope, that in the revival of religion which is now due to take place the world over, Sufism will have its own peculiar contribution to make within Islam. There is nothing in Sufi theosophy which need necessarily be found incompatible with modern scientific thought, since Sufism is essentially a personal, a psychological, not a theologically dogmatic movement. The great reformation in Islam is yet to come, its advent may already be at hand : over that reformation Sufism, in its pure and original form, can, and probably will, exercise a paramount influence.

ARTHUR J. ARBERRY.

(Assistant Librarian, India Office, London.)

ISLAM

ABBREVIATIONS TO REFERENCES

B.	= Bahai	*P.*	= Proverb
B S	= Bahai Saying	*Qur*	= Qur'an
Gul	= Gulshan-i-Raz	*S.*	= Sufism
Mas	= Masnavi	*S S*	= Sufi Saying
Mis	= Mishkat-el-Masabih	*T.*	= Traditions

1 **Ablution** is the half of faith and the key of prayer. *Mis*

2 Be constant in **ablution,** that thy two guardian angels may love thee. *T.*

3 The cause of **abundance** in the world is pity and mercy and good faith. *Moorish P.*

4 The value of **acts** is according to the intentions. *Bokhari*

5 An **adulteress** was forgiven, who passed by a dog at a well, and the dog was holding out his tongue from thirst, which was near killing him. The woman drew off her boot and tied it to the end of her veil, and drew water for the dog, and gave him to drink, and for this she was forgiven. *Mis*

6 No **affliction** befalls a servant of God, but on account of the sins which he commits *T*

7 Were there no **affliction,** there were no way to God. *S.S.*

8 By the **afternoon,** verily man is in danger of loss ; except those who have believed and wrought the works of righteousness, and counselled each other to truth, and counselled each other to endurance. *Qur 103*

9 There are three **aids** necessary to conduct the traveller on his path. Attraction, devotion, elevation. *S.S.*

10 He that hath seen me hath seen **Allah.** *T.*

11 Beware of the discernment of the true believer, for he sees by the light of **Allah.** *T.*

12 The truly contented man comes from **Allah.** *Hausa P*

13 We pray not because we must drink the water of ablution ; we give no alms, because we have to ask them ; we fast not the Ramadan month, because we starve throughout the year ; and we do no pilgrimage, because the world is the house of **Allah.** *Bedouin P.*

14 There is no not-getting-a-thing if you ask it from **Allah.** *Hausa P.*

15 To **Allah** belongs the East and the West he guideth whom he willeth to a straight path. *Qur. 2, 136*

16 To **Allah** belongs the kingdom of the heavens and the earth ; he giveth life and he causeth to die ; apart from Allah ye have neither friend nor helper *Qur 9, 117*

17 Intercession belongs to **Allah** entirely , to him belongs the sovereignty of the heavens and the earth, and afterwards to him are ye caused to return. *Qur. 39, 45*

18 When **Allah** gives, he does not ask " whose son art thou ? " *Turkish P.*

19 The rod of **Allah** makes no noise ; but if it once strikes there is no remedy against it *Persian P.*

20 **Allah** never creates a river without its crocodile *Sudanese P.*

21 If **Allah** touch thee with harm, no one can lift it away but me, and if he intends [to give] thee good, no one can turn his bounty , he causeth it to fall upon whomsoever of his servants he willeth. *Qur. 10, 107*

22 **Allah** was, and there was nought beside him. *S.S.*

23 **Allah** you have no evil, you make the rain to fall even on the wizard's garden. *Hausa P.*

24 God teacheth by an **Allegory.** *Arabic P.*

25 Everything has its **alms,** and the alms of a house is the guest room *T.*

26 Your exhorting mankind to virtuous deeds is **alms ;** and your prohibiting the forbidden is alms ; and your showing men the road when they lose it it is alms ; and your assisting the blind is alms ; and your removing stones, thorns, and bones, which are inconvenient to man is alms , and you pouring water from your bucket into that of your brother is alms for you *Mis.*

27 **Alms** are only for the poor, and needy, and those who work for them, and those whose hearts are reconciled, and those in captivity, and those in debt, and those who are on God's path, and for the wayfarer. *Qur 9, 60*

28 The best of **alms** are those given by a man of small means who gives of that which he has earned by labour, and gives as much as he is able *Mis*

29 Whatever ye put out at usury to increase it with the substance of others shall have no increase from God · but whatever ye shall give in **alms,** as seeking the face of God, shall be doubled to you *Qur. 30, 38*

30 Doing justice between two people **is alms ;** assisting a man on his beast is alms ; good words are alms. A camel lent out for milk is alms ; a cup of milk every morning and evening is alms Your smiling in your brother's face is alms , assisting the blind is alms God says, be thou liberal thou child of Adam, that I may be liberal to thee *Mis*

31 **Alms** fall first into God's hands, before reaching the hands of the poor. *T*

32 Knowledge is necessary in taking **alms,** no less than in giving alms. *S —Al-Hujwiri*

33 O ye who believe ! Expend in **alms** of what we have bestowed upon you, before the day comes in which is no barter, and no friendship, and no intercession. *Qur. 2, 255*

34 Ye cannot attain to righteousness until ye expend in **alms** of what ye love *Qur. 3, 86*

35 A man's giving in **alms** one piece of silver in his lifetime is better for him than giving one hundred when about to die *Mis.*

36 Giving **alms** prevents misfortune *Persian P.*

37 They will ask thee what they shall expend in **alms.** Say " The surplus ". *Qur. 2, 216*

38 Who gives **alms,** sows one and reaps one thousand *Turkish P*

39 He who has no **alms** to give on Friday should give water in charity to his back [Ablutions on Friday, are according to Mohammedan tradition, obligatory on all persons who have attained the age of puberty] *Moorish P*

40 Begin by giving **alms** to your own relatives *Mis*

41 If ye display your **almsgiving,** then well is it , but if ye hide it and bring it to the poor, then is it better for you, and will expiate for you your evil deeds , for God of what ye do is well aware *Qur 2, 273*

42 A man is safe when **alone.** *Arabic P.*

43 Every **ambitious man** is a captive and every covetous one a pauper. *Arabic P.*

44 There is not one amongst you but has an **angel** and a devil appointed over him. *Mis*

45 Fear God in respect of **animals :** ride them when they are fit to be ridden, and get off when they are tired *Mis*

46 When you have the **ass,** the pack-saddle will assuredly come to you ; bread will not be wanting when you have life *S.—Mas. 390*

47 The best **atonement** you can make for backbiting is to say, " O God pardon me and him [whom I have injured]." *Mis*

48 Expel **avidity** from thy heart , the fetters will be loosened from thy feet *Egyptian-Arabic P.*

49 The **babe** is wise that weepeth, being born. *Persian P*

50 From all **back-biting,** carping, slander, and falsehood, whether heard or spoken, let him hold it essential to keep clear ; nay, even from any

partnership with those addicted to such practises. Let him listen more than he speaks . . . because, God has given him two ears and only one tongue. *Akhlaq-i-Jalali*

51 The **balance** may make the balance true: the balance too may make the balance false *S—Mas* 8

52 Do the opposite of the polytheists and let your **beard** grow long. *Mis.*

53 The **beard** is the light of God. *Arabic P*

54 No kind of **beast** is there on earth nor fowl that flieth with its wings, but is a folk like you nothing have we passed over in the book. then unto their Lord shall they be gathered *Qur 6, 38*

55 Rememberest thou when thy **bed-covering** was a sheepskin and thy sandals made of camelskin? *T*

56 Thy Lord inspired the **bee.** "Take to houses in the mountains, and in the trees, and in the hives they build Then eat from every fruit and walk in the beaten paths of thy Lord" There cometh forth from her body a draught varying in hue, in which is a cure for men. Verily, in that are signs unto a people who reflect *Qur 16, 70*

57 It is better for a man to take a rope and bring in a bundle of sticks to sell than to **beg.** *Mis*

58 Allah pity him who must **beg** of a beggar *Arabic P*

59 Acts of **begging** are scratches and wounds with which a man wounds his own face. *Mis*

60 As to those who **believe,** and the Jews, and the Sabeites, and the Christians, and the Magians, and those who join other gods with gods, of a truth, God shall decide between them on the day of the resurrection · for God is witness of all things *Qur 22, 18*

61 We **believe** in what hath been sent down to us and hath been sent down to you Our God and your God is one, and to him are we self surrendered [Muslims]. *Qur 29, 45*

62 Verily, whether it be of those who **believe,** or those who are Jews or Christians or Sabaeons, whosoever believe in God, and the last day and act aright, they have their reward at their Lord's hand, and there is no fear for them nor shall they grieve *Qur. 2, 59, and 5, 73*

63 Blessed be he who hath seen me. And blessed be he who hath not seen me and yet hath **believed.** *Mis.*

64 The true **believer** begins with himself. *Moorish and Algerian P*

65 Since the **believer** is the mirror of the believer, his face is safe from stain *S—Mas. 39*

66 The wrath of the **believer** lasts no longer than to arrange his turban *Mohammedan P.*

67 No one of you is a **believer** until he loves for his brother what he loves for himself *T*

68 All **believers** are brothers *Qur. 49, 10*

69 Happy now the **believers,** who humble them in their prayer, and who keep aloof from vain words, and who are doers of alms-deeds, and who restrain their appetites, [save with their wives, or the slaves whom their right hands possess, for in that case they shall be free from blame but they whose desires reach further than this are transgressors:] and who tend well their trusts and their covenants, and who keep them strictly to their prayers · these shall be the heritors, who shall inherit the paradise, to abide therein for ever *Qur 23, 1–11*

70 Whoever **believeth** not on God, and his angels, and his Books, and his apostles, and in the last day, he verily hath erred with far gone error *Qur. 4, 135*

71 Man is the slave of **beneficence.** *Arabic P*

72 The **bird** in the sky says "livelihood is secured [by God] and why the toil?" *Moorish P*

73 Shall the **birds** sing God's praise and I keep silent? *Persian P.*

74 **Birth** is the messenger of death. *Syrian P*

75 **Bismillah** to an onion [Mohammedans use the word "Bismillah" [In the Name of God] as e.g. before a

meal or before killing an animal.] *Arabic P.*

76 A person sat demanding from God the rise of morn—when morn rose he became **blind.** *Arabic P.*

77 But he who is **blind** in this life will be blind in the hereafter and far astray from the way. *Qur 17, 74*

78 Help thou thy brother's **boat** across, and lo, thine own has touched the shore. *Persian P*

79 Dost thou think thy **body** a small thing, while in thee is enfolded the universe? *B.—Abdul Baha*

80 All things in heaven and earth supplicate him, every day is he at work. Then which of the **bounties** of your lord will ye twain deny? *Qur. 55, 29*

81 He who sows the seeds of thorny **brambles** in the world—see you seek him not in a rose-garden *S.—Mas. 34*

82 A **branch** tells of what stock it comes. *Arabic P.*

83 Earth without water cannot become a **brick,** and when the water is over-abundant the earth again cannot become a brick. *S.—Mas.*

84 By the noon-day **brightness,** and by the night when it darkeneth! Thy Lord hath not forsaken thee, neither hath he been displeased. And surely the future shall be better for thee than the past, and in the end shall thy Lord be bounteous to thee and thou be satisfied Did he not find thee an orphan and gave thee a home? And found thee erring and guided thee, and found thee needy and enriched thee As to the orphan therefore wrong him not, and as to him that asketh of thee chide him not away; and as for the favours of thy Lord tell them abroad *Qur.* 93

85 Yet he who is pardoned at all by his **brother,** must be prosecuted in reason, and made to pay with kindness. *Qur 2, 173*

86 No burdened soul shall bear the **burdens** of another, and nothing shall be reckoned to a man but that for which he hath made efforts *Qur 53, 39–40*

87 Tie up the knee of thy **camel** with thy trust in Allah. *Mohammedan P.*

88 He who sows **charity** reaps friendship. *Arabic P.*

89 **Children** are a bridge to heaven. *Persian P.*

90 Recite in the name of thy Lord who created, created man from **clotted blood.** Recite, for thy Lord is the most generous, who taught by the pen, taught man what he did not know *Qur. 96, 1–5*

91 The ten **Commandments:** [which in every dispensation are incumbent on mankind]

Come, I will rehearse what your Lord hath made binding on you

1. That ye assign not aught to him as partner,

2. And that ye be good to your parents,

3 And that ye slay not your children, because of poverty; for them and for you will we provide

4. And that ye come not near to pollutions, outward or inward

5 And that ye slay not anyone whom God hath forbidden you, unless for a just cause. This hath he enjoined on you, to the intent that ye may understand

6 And come not nigh to the substance of the orphan but to improve it, until he come of age,

7. And use a full measure, and a just balance, we will not task a soul beyond its ability

8 And when ye give judgement observe justice, even though it be the affair of a kinsman,

9. And fulfil the covenant of God This hath God enjoined you for your monition—And, "this is my right way" Follow it then:

10. And follow not other paths lest ye be scattered from his path. This hath he enjoined you, that ye may fear him *Qur 6, 152–54*

92 My **companions** are like stars by which roads are found, for which every companion you follow you will find the right road *Mis.*

93 The punishment of the God of **compassion** is a reward too *S.—Inayat Khan*

94 Verily my **compassion** overcometh my wrath. *Mis.*

95 **Contemplation** treads the narrow path from wrong to right *S.—Gul.*

96 Until **copper** becomes gold it does not know that it was copper · until the heart becomes king it does not know that it was a bankrupt *S —Mas. 2439*

97 Only **copper** returns and silver does not return [i e He who dies during the pilgrimage to Mecca is particularly blessed] *Moorish P.*

98 Art thou a **corpse-washer,** and dost thou give security for paradise ? *Egyptian-Arabic P*

99 Let him not glory who loves his own **country,** but let him glory who loves the whole world. *B —Baha Ullah*

100 As the **country** so is the speech ; as is the prince so is the people , as is the mother so is the daughter , as is the seed so is the shoot. *Persian P*

101 **Courtesy** is the lord of all the virtues. *B.—Baha Ullah*

102 Be ye glad then in the **covenant** which ye have made with him, for that is the mighty happiness ! Those who repent, those who worship, those who praise, those who fast, those who bow down, those who adore, those who bid what is right and forbid what is wrong, and those who keep the bounds of God. *Qur. 9, 112–13*

103 Whosoever desires to be living in his life, let him not admit **covetousness** to dwell in his heart. *S. Ibn Khubayq*

104 Verily we **created** man : and we know what his soul whispereth to him, and we are closer to him than his neck vein. *Qur. 50, 15*

105 Now of fine clay have we **created** man : then we placed him, a moist germ, in a safe abode ; then made we the moist germ a clot of blood : then made the clotted blood into a piece of flesh ; then made the piece of flesh into bones : and we clothed the bones with flesh : then brought forth man of yet another make, blessed therefore be God, the most excellent of makers *Qur. 23, 12–14*

106 And we **created** the heavens, and the earth, and what is between them, in six days, and no weariness touched us *Qur. 50, 37*

107 Verily, in the **creation** of the heavens and the earth, and in the alternation of night and day, and in the ship that runneth in the sea, with that which profits man, and in what water God sends down from heaven, and quickens therewith the earth after its death, and spreads abroad therein all kinds of cattle, and in the shifting of the winds, and in the clouds that are pressed into service, betwixt heaven and earth, are signs to people who can understand ! *Qur. 2, 159*

108 I have not been sent to **curse,** but to be a mercy to mankind. *T.*

109 **Custom** is from Allah *Arabic P.*

110 The **dawn** does not come twice to awaken a man. *Arabic P.*

111 And him whose **days** we lengthen we cause to retrograde. *S.—Mas. 377*

112 Count not those who are killed in the way of God as **dead,** but living with their Lord. *Qur. 3, 163*

113 Every soul shall taste of **death ;** and for trial will we prove you with evil and with good *Qur. 21, 36*

114 Every soul shall taste of **death :** and ye shall only receive your recompenses on the day of resurrection . . . and the life of this world is but a cheating fruition. *Qur. 3, 182*

115 Thou must daily die a thousand **deaths** and come to life again, that thou mayest win the life immortal. *S.—Abu 'l-Hasan Khurqani*

116 A **debt** [if left unpaid] demolishes religion. *Moorish P.*

117 **Deliberation** in undertaking is pleasing to God, and haste is pleasing to the devil. *Mis.*

118 The **desert** is the garden of Allah. *Arabian P.*

119 How passion tires, and how with time begins the folding of the carpet of **desire.** *S.—Salaman and Absal by Jami*

120 The **devil** sticks close to the sons of Adam, and an angel also. *Mis.*

121 The life of man is a **diary** in which he should only write down the good actions *Arabic P.*

122 Verily with **difficulty** is ease ! and when thou art at leisure, then toil, and

for thy Lord do thou yearn. *Qur. 94, 5–8*

123 **Drowning men** snatch at the foam *Persian P.*

124 A **drunkard** is better than the self-righteous. *S.—Gul.*

125 Nothing but a handful of **dust** will fill the eye of man. *Arabic P.*

126 Take the cotton out of thine **ear** and distribute justice to mankind. *Persian P.*

127 **Earn** and dine or else fast. *Mohammedan P*

128 Man wants but seven feet of **earth.** *Mohammedan P.*

129 Who appointed for you the **earth** as a bed and made passages therein for you as paths and sent down from the sky water, whereby we brought forth kinds of plants various. Eat and pasture your flocks; verily in that are signs for those who have sagacity. From it did we create you, into it do we bring you again, and from it do we bring you forth another time. *Qur 20, 55–7*

130 My **earth** and my heavens cannot contain me; but the heart of my slave, the pious, pure, and god-fearing true believer, can contain me. *T.*

131 Have we not made the **earth** a bed? and the mountains as tent-pegs? And created you in pairs, and made your sleep for rest, and made the night for a mantle and made the day for breadwinning, and built above you seven firmaments, and put therein a burning lamp, and sent down water pouring from the squeezed clouds to bring forth grain and herb withal, and gardens thick with trees? *Qur. 78, 6–16*

132 **Earth** is a blessing to those upon her. *Egyptian-Arabic P.*

133 Are you less than a piece of **earth?** When a piece of earth finds a friend, that is the spring, it gains a hundred thousand flowers. *S.—Mas. 43*

134 God's is the **east** and the west and wherever ye turn there is God's face *Qur. 2, 109*

135 The **eminent** have eminence until they see it, and the saints have saintship until they see it. *S.—Shah Shuja' al-Kirmani*

136 Verily they ask, saying, what is the **end,** and the answer is the return to the beginning. *S —Gul.*

137 Verily, in your wives and your children, ye have an **enemy:** wherefore beware of them . your wealth and your children are only a source of trial! but God! with him is the great recompense *Qur. 64, 13–15*

138 If I **err** I only err against myself, and if I am guided it is all what my Lord inspires me *Qur 34, 49*

139 The reign of **error** endureth but a moment *Ali*

140 **Escape** from self is better than escape from a lion. *Syrian P*

141 He who discourses of **eternity,** must have within him the lamp of eternity *S —Abu Yazid al-Bistami*

142 An **Ethiopian** is not made white by washing *Persian P*

143 Man prayeth for **evil** as he prayeth for good, for man is hasty *Qur 17, 12*

144 Repel **evil** with what is better, and lo, he between whom and thee there is enmity, will be as if he were a warm friend *Qur. 41, 34*

145 The dust that is in thine **eye** thou seest it not, but thou canst see the straw that is in the eye of another *Arabic P*

146 Whatever is from the **eyes** [i e. tears] and whatever is from the heart [i e. sorrow], are from God, but what is from the hands and tongue is from the devil. *Mis.*

147 If my **eyes** are asleep, still my heart is not asleep. *T.*

148 He who wears two **faces** in this world shall have two tongues of fire in the day of the resurrection. *Mis.*

149 Every man is justified in his own **faith.** *Arabic P.*

150 The six articles of **faith:**

1. God.
2. The angels of God.
3. The books of God.
4. The prophets of God.
5. The day of judgement
6. Predestination.

151 Remember that everywhere you will find some sort of **faith** and righteousness. *B.S.*

152 The principle of **faith** is to lessen words and to increase deeds. *B.S.*

153 **Faith** is verification by the heart; confession by the tongue; action by the limbs. *S.S.*

154 The **faith** of the commonalty is infidelity in the chosen of God. *Mohammedan P.*

155 The date of **faithfulness** grows only on the palm of confidence. *Arabic P.*

156 A hair's breadth divides **false** from true *S —Omar Khayyám*

157 I will go a thousand leagues in **falsehood,** that one step of the journey may be true. *S.S*

158 Ye worship **fancy,** and call it a fact; ye are gazing at a thorn, and call it a flower. *B.S.*

159 Every good act that a man does shall receive from ten to seven hundred rewards, but the rewards of **fasting** are beyond bounds, for fasting is for God alone, and he will give its rewards *Mis*

160 **Fasting** is a shield *Mis.*

161 And every man's **fate** have we [God] fastened about his neck; and on the day of resurrection will we bring forth to him a book, which shall be proferred to him wide open: "Read thy book: there needeth none but thyself to make out an account against thee this day" *Qur. 17, 14–15*

162 When God wishes a man well, he gives him insight into his **faults.** *Mohammedan P.*

163 Who spreads his table has a hundred **faults;** who spreads it not hath only one. *Mohammedan P.*

164 When we bestow **favour** upon man, he turns and moves away, but when evil touches him he makes long prayers. *Qur. 41, 51*

165 And bestow not **favours** that thou mayest receive again with increase. *Qur. 74, 6*

166 For crooked **feet** crooked shoes are best, the proper station of the beggar is at the door. *S.—Mas. 470*

167 **Fight** in God's way with those who fight with you, but transgress not; verily, God loves not those who do transgress. Kill them wherever ye find them and drive them out from whence they drive you out; for sedition is worse than slaughter: but fight them not by the sacred mosque until they fight you there; then kill them, for such is the recompense of those that misbelieve. But if they desist, then, verily, God is forgiving and merciful. But fight them that there be no sedition and that the religion may be God's; but, if they desist, then let there be no hostility save against the unjust. *Qur 2, 186–89*

168 **Fight** then in God's way, and know that God both hears and knows. *Qur. 2, 245*

169 The best **fighting** is against yourself. *Arabic P*

170 A **fig-tree** looking upon another fig-tree, becometh fruitful *Arabic P.*

171 He who is in **the fire** should resign himself to the will of God; but he who is not yet in the fire need not throw himself into it. *Khalif Omar*

172 When the sun shall be **folded up,** and when the stars shall fall, and when the mountains shall be set in motion, and when the she-camels shall be abandoned, and when the wild beasts shall be gathered together, and when the seas shall boil, and when souls shall be paired with their bodies, and when the female child that had been buried alive shall be asked for what crime she was put to death, and when the leaves of the book shall be unrolled, and when the heaven shall be stripped away, and when hell shall be made to blaze, and when paradise shall be brought near, every soul shall know what it hath produced *Qur. 81, 1–14*

173 **Forgive** thy servant seventy times a day. *Mis.*

174 **Forgiveness** is perfect when the sin is not remembered. *Arabic P.*

175 The loss of sight entails **forgiveness** of sins, and the loss of hearing entails forgiveness, and there is forgiveness in proportion to the deficiency which the body has suffered. [The **tradition** also says "The deficient in knowledge is accursed".] *T.*

176 He who **forgiveth** others, God forgiveth him *Arabic P.*

177 Until your [good] **fortune** gives birth to a new child, blood does not become sweet milk. *S.—Mas. 3*

178 Be the **friend** of all; like an idol-carver carve out a friend from stone. *S.—Mas. 1445*

179 **Friendship** with him is estrangement from self. *S —Gul*

180 Green trees, sweet water, and a kind face make the **garden.** *Egyptian-Arabic P.*

181 The **garment** in which you clothe another will last longer than that in which you clothe yourself *Arabic P.*

182 The **garment** of salvation never grows old. *Arabic P.*

183 **Generosity** consists in doing justice and in not demanding justice *S —Abu Hafs al-Nishapuri*

184 **Generosity** covers all shame *Egyptian-Arabic P*

185 **Generosity** is to do a kindness before it is asked *Arabic P*

186 There are three signs of **generosity**—to keep faith without resistance, to praise without being incited thereto by liberality, and to give without being asked. *S —Al-Karkhi*

187 A **generous man** is nigh unto God, nigh unto men, nigh unto paradise, far from hell *Mis*

188 Those who **give** [alms] with their right hand and conceal from their left, overcome all *Mis.*

189 **Give** to him who is present, cover him who sleeps, and forget [or speak no ill of] him who is absent *Mohammedan P*

190 He who **gives** little gives from his heart, he who gives much gives from his fortune *Persian and Turkish P*

191 When the **gnostics** spiritual eye is open, his bodily eye is shut: he sees nothing but God *S S*

192 There is no house possessing a **goat** but a blessing abides therein *Mohammedan P.*

193 Verily, my prayers, and my devotion, and my life, and my death, belong to **God.** *Qur 6, 163*

194 Men depend on men, and all on **God.** *Egyptian-Arabic P*

195 When the knife is over a man's head, he remembers **God.** *Pashto P.*

196 Search yourself and you will find **God.** *Kurdish P*

197 He who has no friend has **God.** *Egyptian-Arabic P*

198 All is mortal save the face of **God.** *B —Baha Ullah*

199 He who knows himself knows his **God.** *Arabic P.*

200 What can your enemies do if you enjoy the favour of **God.** *Persian P*

201 He who does not know is excused by **God.** *Moorish P*

202 Every knot has an unraveller in **God.** *Egyptian-Arabic P*

203 The nest of the blind bird [or partridge] is made by **God.** *Kurdish and Turkish P.*

204 The liberal man is the friend of **God.** *Persian P*

205 Know thyself and thou wilt know **God.** *S —Hazrat Ali*

206 An hour for thy heart and an hour for thy **God.** *Egyptian-Arabic P*

207 Form yourselves on the moral nature of **God.** *S S*

208 He is **God** alone: God the eternal! He begetteth not, and he is not begotten; and there is none like unto him *Qur 112, 1-4*

209 You can't have both **God** and dates *Persian P*

210 Nothing sees **God** and dies, even as nothing sees God and lives *S S*

211 Give it for the sake of **God,** and give it [even] to him who does not believe in God *Moorish P.*

212 No one but **God** and I knows what is in my heart *Arabic P*

213 There is no deity but **God;** and Mohammed is the apostle of God *Kalimah or Creed*

214 Slowness comes from **God** and quickness from the devil. *Moorish P*

215 Repose trust [in **God**] and sleep with a snake. *Moorish P.*

216 Verily the best word is the word of **God,** and the best rule of life is that delivered by Mohammed *Mis*

217 I have left you two things, and you will not stray as long as you hold them fast. The one is the book of **God,** and the other the law of his Prophets *Mis.*

218 Serve ye none but **God,** and to your two parents show kindness, and to your kindred and the orphans and the poor, and speak to men kindly, and be steadfast in prayer, and give alms; and then ye turn back, save a few of you and swerved aside *Qur. 2, 77*

219 The ways unto **God** are as the number of the breaths of the sons of man *S.S*

220 Take **God** as thy companion and leave mankind alone *S —Ibrahim B. Adham*

221 He is the first and the last; the seen and the hidden; and he knoweth all things! it is he who in six days created the heavens and the earth, then ascended his throne. He knoweth that which entereth the earth, and that which goeth forth from it, and what cometh down from heaven, and what mounteth up to it, and wherever ye are, he is with you, and **God** beholdeth all your actions! *Qur 57, 3–4*

222 Manage with bread and butter till **God** brings the jam *Moorish P*

223 **God** brings to all wheat its measurer [i e It is natural to marry a person of one's own class or position.] *Moorish P.*

224 I know **God** by God, and I know that which is not God by the light of God *Ali*

225 Verily **God** causeth the grain and the date-stone to put forth: he bringeth forth the living from the dead, the dead from the living! This is God why then are ye turned aside from him? He causeth the dawn to appear, and hath ordained the night for rest, and the sun and the moon for computing time *Qur 6, 95–6*

226 **God** could not be everywhere so he sent mother. *Egyptian-Arabic P*

227 When **God** denies the cultivated date, he gives the wild one *Arabic P.*

228 **God** does what he wills, he can raise a remedy out of pain itself. *S.—Mas. 1055*

229 I have not found the true knowledge of **God** except in a hungry stomach and a naked body *S —Abu Yazid al-Bistami*

230 Only **God** exists, he is in all things, and all things are in him *B.S.*

231 If anyone shuts his eye to **God** for a single moment, he will never be rightly guided all his life long *S — Abdallah of Tustar*

232 Even **God** forgives three sins *Mohammedan P.*

233 **God** gives beans only to him who has no teeth [Said by a man who has money but no children to one who has children but no money.] *Moorish P*

234 **God** gives every man his day of sainthood, and every woman her day of devilry. *Malayan P*

235 **God** gives much cold to the well clad, but little to those who lack clothing *Persian P*

236 If **God** gives you and pays you, [even] the wind will cut wood for you. *Moorish P*

237 Thou poor art rich, thy wealth consigned to **God.** Go, gain thy life; thy body leave to fate *S —Gul*

238 And if **God** had pleased he had surely made you all one people, but he would test you by what he hath given to each Be emulous, then, in good deeds *Qur 5, 53*

239 **God** has always chosen a prophet from the sheep-fold *Mohammedan P.*

240 If **God** has given you, what can a servant [of God] do [to you]? *Moorish P*

241 **God** has in store many hidden mercies. *Persian P.*

242 **God** has never spoken except to an Arab *Arabic P*

243 An innocent person's invocation to **God** has no curtains. [It will be heard at once] *Moorish P*

244 Since **God** has not bent the top of the palm-tree, he has given a long neck to the giraffe. *Arabic P*

245 **God** helps everyone in his own religion. *Arabic P*

246 Your saviour is your deeds and **God** himself. *Persian P.*

247 And if ye fear then afoot, or on horseback,* but when ye are in safety remember **God,** how he taught you

while yet ye did not know [*That is, if ye are in danger say your prayers, as best you can, on foot or horseback.] *Qur 2, 240*

248 In the market, in the cloister—only **God** I saw In the valley and on the mountain—only God I saw Him I have seen beside me oft in tribulation, in favour and in fortune—Only God I saw *S—Baba Kuhi of Shiraz*

249 There was a time when I was with **God** in such wise that neither angel nor prophet can attain thereto *T*

250 One can go without **God** into the desert but not return into the valley of the Nile *Egyptian-Arabic P*

251 To be poor in all save **God** is a great blessing, make it not small, for-in the end, it will make thee rich in God. *B S*

252 **God** is a tray of plunder *Persian P.*

253 **God** is alone without companions *T*

254 [To commit] ten sins against **God** is better than [to commit] one against a servant [of God] *Moorish P.*

255 Every matter of importance which is begun without mention of **God** is maimed *Moorish P*

256 **God** is odd, he loves the odd [Musalmans pay the greatest respect to an odd number. It is considered unlucky to begin any work, or to commence a journey on a day the date of which is an even number The number of lines in a page of a book is nearly always an odd number] *Salatu 'l-Witr*

257 Your **God** is one God there is no God but he, the merciful, the compassionate *Qur 2, 158*

258 Union with **God** is separation from all else, and separation from all is union with him *S—Abu 'l-Hasan al-Nuri*

259 **God** is that which does not pass away *Arabic P*

260 **God** is the enemy of the proud *Turkish P*

261 **God** is the light of the heavens and the earth, his light is as a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star, it is lit from a blessed tree, an olive neither of the east nor of the west, the oil of which would well-nigh give light though no fire touched it,—light upon light God guides to his light whom he pleases, and God strikes out parables for men, and God all things doth know *Qur 24, 35*

262 **God** is the patron of them who believe, he brings them forth from darkness into light *Qur 2, 258*

263 **God** is with the patient *Turkish P*

264 **God** is witness enough between me and you, verily, he is ever of his servants well aware, and sees *Qur 17, 98*

265 **God** it is who has made for you the night to repose therein, and the day to see by, verily, God is Lord of grace to men, but most men give no thanks *Qur 40, 63*

266 **God** it is who hath created the heavens and the earth and all that is between them in six days, then ascended his throne Save him ye have no patron, and none to plead for you, will ye not then reflect? *Qur 32, 3*

267 Dost thou not see that **God** knoweth all that is in the heavens and all that is in the earth? Three persons speak not privately together, but he is their fourth, nor five, but he is their sixth, nor fewer nor more, but wherever they be he is with them. Then on the day of resurrection he will tell them of their deeds: for God knoweth all things *Qur 58, 8*

268 **God** lets the cocoanut fall when there is no one under the palm tree *Arabic P.*

269 May **God** make us awake to our fault. *Moorish P*

270 When **God** makes a man poor, he [the poor man] cooks twice in the day time *Pashto P.*

271 There are no two together, but **God** makes a third. *Egyptian-Arabic P*

272 **God** may work much mercy before the morning *Arabic P*

273 **God** misleadeth whom he will, and whom he will doth he guide aright *Qur 74, 34*

274 **God,** most high, says: he who approaches near to me one span, I will approach near to him one cubit; and he who approaches near to me one cubit, I will approach near to him one fathom; and whoever approaches me walking, I will come to him running; and he who meets me with sins equivalent to the whole world, I will greet him with forgiveness equal to it. *Mis.*

275 Since I have known **God,** neither truth nor falsehood has entered my heart. *S.—Abu Hafs Haddad*

276 **God** only gives man as much as his heart craves. *Turkish P.*

277 **God** provides for the insect between two stones *Egyptian-Arabic P*

278 **God** provides the Dervish's kitchen *Persian P*

279 He that beholdeth mankind waneth, but he that returneth unto **God** reigneth *S S*

280 What **God** reserves for one no one else profits by. *Turkish P*

281 **God** rights him that keeps silence. *Persian P*

282 No one sees **God** save God *S.S.*

283 If you want to disobey **God,** seek a place where he cannot see you. *Arabic P.*

284 **God** sells knowledge for labour, honour for risk *Arabic P.*

285 To every field of wheat **God** sends its reaper. *Moorish P.*

286 For **God** sufficeth for a guardian *Qur 4, 83*

287 It is more right and worthy to dwell beside **God** than to dwell beside God's creatures. *S.—'Attar*

288 A hand for the sake of **God** that the load may be lifted [on to the pack-animal]. [i.e. If a young bachelor is too poor to marry and he has no relations to assist him, some one in the village may suggest to others that each should give something to help him to get married.] *Moorish P*

289 In the name of **God,** the compassionate, the merciful. ["Bismallah" an ejaculation used at the commencement of any undertaking also used at the head of every chapter in the Qur'an, except chapter nine.] *Qur.*

290 **God,** there is no god but he, the living, the self-subsistent. Slumber takes him not, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with him save by his permission? He knows what is before them and what behind them, and they comprehend not aught of his knowledge but of what he pleases. His throne extends over the heavens and the earth, and it tires him not to guard them both, for he is high and grand. *Qur. 2, 256.* [The Throne Verse frequently inscribed in mosques.]

291 I never saw anything without seeing **God** therein. *S.—Muhammad ibn Wasi*

292 When thou givest to **God** thy nothingness, he gives to thee his all. *S.—Abu 'l-Hasan Khurqani*

293 Those who regard things as determined by **God** turn to God in everything. *S.—Abu 'l-Hasan l-Nuri*

294 Whoever knows **God** turns his back on all else *S.—Ja'far B. Muhammad al-Sadiq*

295 When **God** wants to please a poor man he first makes him lose his ass and then find it again *Turkish P*

296 **God** was, and there was nought beside him *S S*

297 Give what there is in your pocket, **God** will bring you what is absent *Moorish P*

298 For a neck which is lifted in the love of **God** will certainly be severed by a sword; a head which is raised in love will assuredly be blown by the winds; and the heart which is linked to the commemoration of the beloved will certainly be full of grief. *B S.*

299 Be patient of little, **God** will give you much. *Moorish P.*

300 Give occasion and **God** will help you *Moorish P*

301 **God** will not burden any soul beyond its power. It shall enjoy the good which it hath acquired and shall bear the evil for the acquirement of which it laboured. *Qur. 2, 286*

302 **God** will not seek thy race nor will he ask thy birth; alone he will demand of thee what hast thou done on earth? *Persian P.*

303 **God** will remain—friends will not. *Pashto P.*

304 Verily **God** will say in the day of resurrection, O ye sons of men! I was sick and ye did not visit me. And the sons of men will say, O thou defender, how could we visit thee, for thou art the Lord of the universe, and art free from sickness? and God will say, O ye sons of men, did you not know that such a one of my servants was sick and ye did not visit him. *Mis*

305 When **God** wills the destruction of an ant he supplies it with wings *Pashto P.*

306 Open-handed, **God-befriended.** *Pashto P.*

307 If any one of those who join **Gods** with God ask an asylum of thee, grant him an asylum, that he may hear the Word of God, and then let him reach his place of safety This, for that they are people devoid of knowledge. *Qur. 9, 6*

308 Verily we are **God's** and verily to him do we return [This formula is always used by Mohammedans in any danger or sudden calamity, especially in the presence of death] *Qur 2, 150*

309 **God's** is what is in Heaven and in the earth, and if ye show what is in your souls or hide it, God will call you to account. *Qur. 2, 284*

310 The legs of those who require proofs of **God's existence** are made of wood *Persian P*

311 In everything offered there is **good.** *Moorish P*

312 Do **good,** and throw it into the sea *Arabic P.*

313 Man ceaseth not to pray for **good:** but if evil betide him he despondeth, despairing *Qur. 41, 49*

314 The heaviest thing which will be put in the scales of a Muslim in the day of judgement is a **good** disposition *Mis*

315 Do **good,** for God loveth those who do good. *Qur 2, 191*

316 To choose **good** is to avoid evil *Arabic P.*

317 If thou dost derive pleasure from the **good** that thou hast done, and art grieved for the evil which thou has committed, then thou art a true believer. *Mis.*

318 And the **good** that ye shall give in alms shall redound unto yourselves; and ye shall not give but as seeking the face of God; and whatever good thing ye shall have given in alms, shall be repaid you, and ye shall not be wronged. There are among you the poor, who being shut up for fighting for the cause of God, have not in their power to strike out into the earth for riches. Those who know them not, think them rich because of their modesty By this their token thou shalt know them—they ask not of men with importunity: and of whatever good thing ye shall give them in alms, of a truth God will take knowledge. *Qur. 2, 273–4*

319 Do no **good**—thou shalt not find evil. *Egyptian-Arabic P.*

320 Say not, if people do **good** to us, we will do good to them, and if people oppress us, we will oppress them: but resolve that if people do good to you, ye will do good to them, and if they oppress you, oppress them not again. *Mis.*

321 Whatsoever **good** ye expend it should be for parents, and kinsmen, and the orphan, and the poor, and the son of the road; and whatsoever good ye do, verily, of it God knows. *Qur 2, 211*

322 Conceal the **good** you do, take example from the Nile which hides its source. *Egyptian-Arabic P.*

323 Do **good,** you will find good. *Moorish P.*

324 Think not that any **good act** is contemptible, though it be but your brother's coming to you with an open countenance and good humour. *Mis.*

325 He who is certain of the reward is generous of **good deeds.** *T.*

326 Is the reward of **goodness** aught but goodness? Then which of your Lord's bounties will ye twain deny. *Qur. 55, 60*

327 Wealth and children are an adornment of the life of this world; but enduring **good works** are better with thy Lord, as a recompense, and better as a hope. *Qur. 18, 44*

328 Only the **grave clothes** change the physical nature *Arabic P*

329 If there is food in the house, a **guest** is no worry If a man is religious, death is no worry *Pashto P*

330 Peace be unto those who follow **guidance.** *B —Sheik Abdur Rahman*

331 He who accepts **guidance** accepts it only for his own soul . and he who errs, errs only against it , nor shall one burdened soul bear the burden of another Nor would we punish until we had sent an apostle *Qur 17, 16*

332 They who sell **guidance** for error, and pardon for torment, how patient must they be of fire ! *Qur 2, 170*

333 God will increase the **guidance** of the already guided *Qur 19, 78*

334 A **hair** separates the false from the true *Persian P*

335 Let not thy **hand** be tied up to thy neck nor yet open it with all openness, lest thou sit thee down in rebuke in beggary *Qur 17, 31*

336 The upper **hand** is better than the lower one [The upper hand is the giver of alms and the lower hand is the poor beggar] *Mis*

337 Consider **hardship** as ease if the matter be important *Persian P*

338 How many are the roads that lead not to the **heart ?** *Egyptian-Arabic P*

339 An hour for your **heart** and an hour for your God *Egyptian-Arabic P*

340 Look in your own **heart** for the kingdom of God is within you *S S.*

341 If I disobey my **heart,** I disobey God *S S.*

342 The **heart** in sleep becomes a window *S —Mas 1508*

343 When his **heart** is empty of phenomena he is poor *S —Abu l-Qasim Junayd*

344 There is a window from **heart** to heart *Persian P*

345 When the **heart** weeps because it has lost, the spirit laughs because it has found *S —Abu Sulayman*

346 If you do not vex your own **heart,** you will not make another's happy. *Pashto P.*

347 A closed fist is the lock of **heaven ;** an open hand is the key of mercy. *Persian P.*

348 **Heav'n** but the vision of fulfilled desire, and hell the shadow of a soul on fire *S —Omar Khayyám*

349 That which comes from **heaven** is received by the earth *Persian P*

350 Honour dwells in the manes of **horses.** [This is taken from the saying of Mohammed, and is often quoted to show the superior distinction which a horseman claims above him who rides upon an ass.] *Arabic P.*

351 **Hospitality** is for three days. *Arabic P.*

352 **Hunger** is a cloud which rains naught but wisdom. *Mohammedan P.*

353 Make your bellies **hungry** and your livers thirsty, and your bodies naked that perchance your hearts may see God in this world. *T*

354 Feed the **hungry,** visit the sick, and free the captive if he be unjustly bound *Mis*

355 Beware of using the word **" if "** for verily it is of the words of the hypocrites *T.*

356 I avow **ignorance ;** that is my knowledge. *S S*

357 Seek not with captious eyes to find blemishes, for then the roses will turn to thorns in your sight. **Ingratitude** is a mark of ignorance, but knowledge of truth lies in gratitude. *S —Gul.*

358 Whosoever craves other than **Islam** for his religion, it shall surely not be accepted from him, and he shall, in the next world, be of those who lose. *Qur. 3, 79*

359 **Islam** is built on five points :— the witness of there being no deity except Allah, and of Mohammed being the apostle of Allah ; the performing of prayer , the giving of alms ; the pilgrimage to the house and the fast of Ramadan *T.*

360 The **jewel's price,** who shall tell save the jeweller ? *S.S.*

361 O believers ! Take not the **Jews** or Christians as friends. They are but one another's friends. If anyone of you taketh them for his friends, he

surely is one of them! God will not guide the evil-doers. *Qur. 5, 56*

362 What is **joy,** what is woe but scented ash that used to glow? A sandal-wood of long ago, a camphor of the past *S —Abdullah Ansari*

363 **Judge** not, in order that ye be not judged *Arabic P*

364 **Judgement** is only God's; he bids you worship only him *Qur. 12, 40*

365 The first **judgement** that God will pass on man at the day of resurrection will be for murder. *Mis.*

366 There are men who are **keys** to good and locks to evil. *Egyptian-Arabic P.*

367 His head is towards the **Kibleh,** but his heels are among the weeds [Said of those who make a show of devotion but refuse to help the needy] *Arabic P.*

368 Do thou a **kind act** and throw it in the Tigris, and Allah will return it to thee in the desert *Persian P*

369 To your parents show **kindness** and to kindred, and orphans, and the poor, and the neighbour who is akin and the neighbour who is a stranger, and the companion who is strange and the son of the road *Qur 4, 40*

370 **Kind speech** and pardon are better than almsgiving followed by annoyance, for God is rich and clement. *Qur. 2, 265*

371 Shall they have a share in the **kingdom** who would not bestow on their fellow men even the speck in a date-stone! *Qur. 4, 56*

372 Verily, **kings,** when they enter a city, despoil it, and make the mighty ones of its people the meanest. *Qur 27, 34*

373 And give thy **kinsman** his due and the poor and the son of the road, and waste not wastefully, for the wasteful were ever the devil's brothers, and the devil is ever ungrateful to his Lord *Qur. 17, 29*

374 Submit to be **kneaded,** in order that you may become paste. *S — Mas 2422*

375 Seek **knowledge,** even unto China *T.*

376 Seek **knowledge** from the cradle to the grave *T*

377 **Knowledge** is a prey, and writing is a fetter [for it] *S S*

378 **Knowledge** is as a father, practice a mother. *S —Gul*

379 **Knowledge** is never coupled with lust of the world, if you desire the angel, cast out the dog *S —Gul*

380 To seek **knowledge** is obligatory on every Moslem man and woman. *Mis*

381 The first condition of **knowledge** was doubt *Arabic P*

382 Give the **labourer** his wage before his perspiration be dry. *Mis*

383 A **lamp** is of no use when the dawn rises *S S.*

384 The **law** without the truth, is ostentation, and the truth without the law is hypocrisy. *S —Hujwiri*

385 The **law of life** requires . sincerity to God, severity to self, justice to all people, service to elders Kindness to the young, generosity to the poor Good counsel to friends Forbearance with enemies Indifference to fools. Respect to the learned *S —Abdullah Ansari*

386 No **leaf** falleth but he knoweth it; neither is there a grain in the darkness of the earth, nor a thing green or sere, but it is noted in a distinct writing. *Qur. 6, 59*

387 The **leavings** of the believer are health. *T*

388 We have prescribed for thee therein "A **life** for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for wounds retaliation" *Qur. 5, 49*

389 The **life** has its fixed limit, and why the fear? *Moorish P*

390 **Life** is a quarantine for paradise. *Arabic P*

391 For **life** is but a tale by watch-fire told, haste thee! the fire burns low—the night grows cold *S —Omar Khayyám*

392 Tarry for us, that we may kindle our **light** at yours *Qur 57, 13*

393 **Light** comes from light, and both lights come from God *Arabic P*

394 The ideal of human action is freedom from the taint of darkness; and the freedom of **light** from darkness means the self-consciousness of light as light. *S.S.*

395 Ye are **like** unto us, come to us *Egyptian-Arabic P.*

396 Do well the **little things** now, so shall great things come to thee bye and bye, asking to be done. *Persian P*

397 Lend God a liberal **loan** I will surely put away from you your evil deeds, and I will bring you into gardens 'neath which the rivers flow. *Qur 5, 15*

398 Verily, those who give in charity . who have lent to God a goodly **loan,**—it shall be doubled for them *Qur 57, 18*

399 If a man hath two **loaves** let him sell one and buy some flowers of narcissus *Mohammedan P.*

400 Whoso knows himself knows his **Lord** *T*

401 My **Lord!** bestow on me wisdom and join me to the just, and give me a good name among posterity, and make me one of the heirs of the garden of delight, and forgive my father, for he was one of the erring, and put me not to shame on the day when mankind shall be raised up, the day when neither wealth nor children shall avail, save to him who shall come to God with a sound heart. *Qur 26, 83-9*

402 O our **Lord!** In thee do we trust, to thee do we turn. To thee we shall come back at the last. *Qur 60, 4*

403 Verily, a day with thy **Lord** is as a thousand years. *Qur. 22, 46*

404 The **Lord** of the worlds—who hath created me, and guideth me, who giveth me food and drink, and when I am sick, he healeth me, and who will cause me to die and again quicken me, and who, I hope, will forgive me my sins in the day of reckoning. *Qur 26, 77-82*

405 All on the earth shall pass away. But the face of thy **Lord** shall abide, resplendent with majesty and glory. Then which of your Lord's bounties will ye twain deny? *Qur. 55, 26-8*

406 O ye folk! Serve your **Lord** who created you and those before you, haply ye may fear! Who made the earth for you a bed and the heaven a dome, and sent down from heaven water, and brought forth therewith fruits as a sustenance for you, so make no peers for God, the while ye know! *Qur. 2, 19-20*

407 Those who are patient, craving their **Lord's face** and are steadfast in prayer, and expend in alms of what we have bestowed upon them, secretly and openly, and ward off evil with good—these shall have the recompense of the abode, gardens of Eden, into which they shall enter with the righteous amongst their fathers and their wives and their seed, and the angels shall enter in unto them from every gate. *Qur. 13, 20*

408 The foot treads where you **love.** *Egyptian-Arabic P*

409 When **love** becometh true dropped are love's conditions *S.S*

410 Bitter things become sweet through **love;** copper things become golden through love Dregs become clear and bright through love, pains become salutary through love, through love a dead person is made living, through love a king is made a slave *S—Mas 977*

411 All beside **love** is but words *B—Abbas Effendi*

412 Live on free [from love], for the very repose of **love** is distress, its beginning is pain, and its end is death *B S.*

413 Real **love** is neither diminished by unkindness, nor increased by kindness. *S—Yahya b Mu'adh al-Razi*

414 **Love** is not to be learned from men: it is one of God's gifts and comes of his grace. *S.S*

415 **Love** is the remedy of our pride and self-conceit, the physician of all our infirmities Only he whose garment is rent by love becomes entirely unselfish *S—Jal Rumi*

416 **Love** is this—that thou should'st account thyself very little and God very great. *S—Abu Yazid Bistami*

417 O Son of humanity! If thou **lovest** me, turn away from thyself; if

my will thou seekest, regard not thine own ; that thou mayest die in me and I live in thee. *B.S*

418 Whoever **loveth** God will assuredly hate self *S S.*

419 O God, make me live **lowly,** and die lowly, and rise from the dead amongst the lowly *T.*

420 Has there come upon **man** a period of time when he was nothing worth mentioning ? [When in the womb] *Qur. 76, 1*

421 The true one hath become **manifest,** like unto the shining sun, pity that he hath come in the city of the blind. *B S.*

422 When a servant of God **marries** verily he perfects half his religion [Marriage is enjoined as a religious duty incumbent on all who possess the ability *Moorish P*

423 My earth and my heaven contain me not, but the heart of my faithful servant containeth **me** *T.*

424 All things are contained in **me,** but there is no room for myself in me. *S.—Abu 'l-Hasan Khurqani*

425 If thou desirest **me,** desire no other than me If thou seekest my beauty, withdraw thy glance from the people of the world. *B S*

426 And when my servants ask thee concerning **me** [God], then will I be nigh unto them I will answer the cry of him that crieth, when he crieth unto me : but let them hearken unto me, and believe in me, that they may proceed aright *Qur 2, 182*

427 **Meditation** is a mirror which reveals to you your virtues and your vices *S —Hasan*

428 **Men** grow eager for that which is withheld *Arabic P.*

429 If thou wilt make **merit,** grow more recompenses *Persian P*

430 A world dwells in the heart of a **millet-seed.** In the wing of a gnat is the ocean of life, in the pupil of the eye, heaven *S.—Gul*

431 The greatest **miracle** is the substitution of a good quality for a bad one *S.—Sahl ibn Abdallah*

432 **Modesty** is a branch of faith. *Mis.*

433 The holder of a **monopoly** is a sinner and offender *Mis*

434 Others fear what the **morrow** may bring, I am afraid for yesterday *S —Abdullah Ansari*

435 The **morrow** that may never come, the yesterday that fled *S —Omar Khayyám*

436 A **Moslem ruler** though he oppress me, and not a Kafir [unbeliever or Christian] though he work me weal. *Moslem P.*

437 **Mother's arms** receive me when I come to the earth , father's arms lift me up at the moment when I depart thence *S —Inayat Khan*

438 If thou hearest that a **mountain** has moved, believe it : but if thou hearest that a man has changed his character, believe it not *Mohammedan P*

439 **Movement** is a benediction *Moorish P*

440 A **Muslim** is like unto standing green corn, which sometimes stands erect, but is sometimes cast down by the wind. *Mis.*

441 A **Muslim** is not bitten twice at the same hole *Mis*

442 Ye people ! Hearken unto my speech and comprehend it. Know that every **Muslim** is the brother of every other Muslim. All of you are on the same equality : ye are one brotherhood [From Mohammed's Last Speech] *T*

443 When a **Muslim** visits a sick brother, he gathers the fruits of paradise from the time he leaves his home until he returns. *Mis*

444 He is not a perfect **Muslim** who eats to his full and leaves his neighbour hungry *T*

445 If two **Muslims** meet and join hands, their sins will be forgiven before they separate *Mis*

446 O God ! Protect me from **myself.** *B S*

447 **Mystery** cannot be compressed into letters. The Red Sea is not contained in a jug *S.—Gul.*

448 The **neighbour** first and then the house. *S.—Rab'ai.*

449 The **night** gives birth to nothing but that with which it is pregnant; devices and wiles are [but] wind, [but empty] wind. *S.—Mas. 636*

450 By the **night** when she spreadeth her veil; by the day when it appeareth in glory; by him who made male and female; verily your aims are indeed different! As then for him who giveth alms and feareth God, and yieldeth assent to the good, to him will we therefore make easy the path to happiness But as to him who is covetous and bent on riches, and calleth the good a lie, to him will we make easy the path to distress; and what shall his wealth avail him when he goeth down headlong [into hell]? *Qur 92, 1–11*

451 The heart of the **old** is always young in two things, in love for the world and length of hope. *Mis.*

452 See but **One,** say but One, know but One *S.S*

453 And come not nigh to the substance of the **orphan,** but to improve it, until he come of age: and use a full measure, and a just balance we will not task a soul beyond its ability And when ye give judgement, observe justice, even though it be the affair of a kinsman, and fulfil the covenant of God. *Qur 6, 153*

454 **Orthodoxy** to the orthodox, and heresy to the heretic, but the dust of the rose petal belongs to the heart of the perfume seller *S—Abul Fazl*

455 Treat **others** as thou wouldst be treated. What thou likest not for thyself dispense not to others *S—Abdullah Ansari*

456 Do unto all men as you would they should do unto you, and reject for **others** what you would reject for yourself. *Mis.*

457 Take care you be not deluded by those plaintive words. The load is on the **ox** and the waggon moans. *S—Mas 247*

458 The **ox** that ploughs is not to be muzzled. [This was a precept of the Jewish Law. See Deuteronomy 25, 4. We must necessarily trust those we employ in any business. Oxen, camels, and other cattle were muzzled to prevent their grazing in the fields of strangers in passing along the road; for there are not in Egypt any enclosures.] *Egyptian-Arabic P.*

459 These **parables** do we strike out for men; haply they may reflect. *Qur. 59, 21*

460 Verily I say unto you that to eat barley bread and to sleep on the refuse-heaps with the dogs is a little thing to do in the search for **paradise** *T.*

461 Three people will not enter **paradise:** a deceiver, a miser, and one who reproaches others with obligation after giving *T.*

462 Build a house for my servant in **paradise** and call it a house of praise. [Said when a soul of a child is taken.] *Mis.*

463 **Paradise** is under the shadow of swords. *Moslem Battle Cry.*

464 **Paradise** lies under the feet of mothers. *Arabic P.*

465 And they [unbelievers] shall not enter into **paradise** until a camel shall pass into a needle's eye *Qur 7, 38*

466 Extend thy **pardon** to him who wronged thee and thy charity to him who has withheld it from thee. *Arabic P*

467 In everything there is **partnership** with the exception of marriage and the blessed prayer *Moorish P*

468 The **path** of seven stages of Sufism:

1 Repentance
2 Abstinence
3. Renunciation
4 Poverty
5 Patience
6 Trust in God
7 Satisfaction.

S.—Kitab al-Luma'

469 Put on the garment of **patience.** *Arabic P.*

470 O ye who have believed, seek help in **patience** and the prayer, verily Allah is with those who patiently endure. Say not of those who may be killed in the way of Allah "dead"; nay, they are alive, only ye are not aware. *Qur. 2, 148–9*

471 He who has no **patience** has no faith. *T.*

472 **Patience** is half the faith *T*

473 The garment of **peace** never fades. *Syrian P*

474 Better to have bread and an onion with **peace** than stuffed fowl with strife *Arabic P*

475 And every **people** hath had its apostle . . every people hath its time *Qur 10, 48 and 50*

476 Whoever makes himself like unto a **people** is one of them *T.*

477 That man is **perfect** who through his perfection, though he be master, serveth as a slave. *S.—Gul*

478 He is no **perfect man** who has not fallen into trouble, for there is no skilful physician but experience *Mis.*

479 Everything is **perishable,** except his face *Qur. 28, 88*

480 The acts of **piety** of the commonalty are sins in the select. *T*

481 He who dies without performing it [**pilgrimage**] may as well die a Jew or a Christian. *T*

482 The five **pillars** [or foundations] upon which Islam is commonly said to rest ·

1 The recital of the Kalima, or confession · there is but one God and Mohammed is the Prophet.
2 Observance of the five daily periods of prayer
3 The giving of alms.
4 The fast of Ramadan
5. Pilgrimage to Mecca.

483 God hath made the **pious** living in their death, and hath made the wicked dead during their lives. *S Abu 'Ali Shaqiq*

484 There is no place for **pleasure** between the earth and the heaven, how can a grain escape from between two millstones? *Persian P*

485 He who gives to the **poor** lends to God. *Turkish P.*

486 The **poor man** does not rest content with anything except God *S.—Shibli*

487 The **poor man** is not he whose hand is empty of provisions, but he whose nature is empty of desires *S.S.*

488 What you put into the **pot** you will take out in the ladle. *Arabic P*

489 Wherever there is any **poverty** affluence goes there *S S*

490 **Poverty** consists in never being independent of poverty *S.—Shibli*

491 **Poverty** hath a name, a custom and a truth. *S S*

492 **Poverty** is a sea of trouble, and all troubles for his sake are glorious *S.—Shibli*

493 When **poverty** is complete it is God *S S*

494 **Poverty** is my peace *S.—Gul.*

495 My **poverty** is my pride *T*

496 **Poverty** is near to unbelief. *T*

497 **Poverty** is wealth in God *S.—Shaykh Abu Sa'id*

498 The seven heavens and the earth celebrate his **praises,** and all who therein are, nor is there aught but what celebrates his praise *Qur 17, 46*

499 Be ye steadfast in **prayer** and give alms, and whatsoever good ye send before for your own souls, ye shall find it with God, for God in all ye do doth see. *Qur 2, 104*

500 Observe **prayer** at early morning, at the close of the day, and at the approach of night; for the good deeds drive away the evil deeds *Qur 11, 116*

501 **Prayer** at its [proper] time is better than the world and what is in it. *Moorish P*

502 Observe **prayer** at sunset, till the first darkening of the night, and the daybreak reading. For the daybreak reading hath its witnesses; and watch unto it in the night: this shall be an excess in service *Qur 17, 80*

503 **Prayer** carries us half-way to Allah, fasting brings us to the door of his palace, alms gains us admission *T.*

504 Be steadfast in **prayer** give the alms, and bow down with those who bow Will ye order men to do piety and forget yourselves? *Qur. 2, 40–1*

505 **Prayer** is better than sleep. [Part of the announcement summoning to prayer added in the early morning] *Azan Prayer*

506 God accepts not the **prayer** of an adult woman unless she cover her head *Mis.*

507 Observe the **prayers** and pay the legal alms, and lend God a liberal loan; for whatever good works ye send on before for your own behoof, ye shall find with God. This will be best and richest in the recompense. *Qur 73, 20*

508 God is great! I bear witness that there is no god but God! I bear witness that Mohammed is the Apostle of God! Come to **prayers!** Come to salvation! There is no other god but God. [The azan, or "call to prayer", by the mu-azzin or crier from the minaret of the mosque at the time of public prayer.]

509 Say your **prayers** in a congregation, for a wolf does not eat a sheep except one has strayed from the flock *Mis.*

510 God accepts not the **prayers** of those who pray in long robes. *Mis.*

511 He that **prays** much by night his face is fair by day *T.*

512 In thy **presence** "I" and "thou" have ceased to exist, they have become one: the quest and the way and the seeker are one. *S.—Gul.*

513 And walk not on the earth **proudly**, verily, thou canst not cleave the earth, and thou shalt not reach the mountains in height. *Qur. 17, 39*

514 Seek not from him the **provender** of to-morrow, maybe ye will not live so long. *S.—Shaqiq*

515 Who giveth away his substance that he may become **pure**; and who offereth not favours to anyone for the sake of recompense, but only as seeking the face of his Lord the most high. And assuredly in the end he shall be well content. *Qur. 92, 18–21*

516 And of a truth we have set out to men every kind of similitude in this **Qur'an,** but most men have refused everything except unbelief. *Qur. 17, 91*

517 Not to sadden thee have we sent down this **Qur'an** to thee, but as a warning for him who feareth. *Qur. 20, 1*

518 See that ye wear woollen **raiment,** that ye may feel the sweetness of faith. [Sufis were known as "Wool wearers", a hair cloth was used by penitants] *S S*

519 O believers! A fast is prescribed to you as it was prescribed to those before you, that ye may fear God . . . As to the month **Ramadan** in which the *Qur'an* was sent down to be man's guidance, and an explanation of that guidance, and of that illumination, as soon as any one of you observeth the moon, let him set about the fast; but he who is sick, or upon a journey, shall fast a like number of other days God wisheth you ease, but wisheth not your discomfort, and that you fulfil the number of days, and that you glorify God for his guidance, and that you be thankful *Qur 2, 179 and 181*

520 Let there be no compulsion in **religion.** *Qur 2, 257*

521 Verily, [the true] **religion** in God's sight is Islam *Qur 3, 17*

522 Verily **religion** is easy, therefore hold it firm *Mis*

523 The foundation of all **religion** is one *B.S*

524 **Religion** is the divinity within us reaching up to the divinity above *B S.*

525 Punish not with God's punishment [i.e. fire], but whosoever changes his **religion,** kill him with the sword *T.*

526 And who hath a better **religion** than he who resigneth himself to God, who doth what is good and followeth the faith of Abraham, in all sincerity? And God took Abraham for his friend *Qur. 4, 124*

527 To exalt the beloved is to practise **religion;** to exalt the self is to practise paganism *S.—Abdullah Ansari*

528 Say: O ye unbelievers! I worship not that which ye worship, and ye do not worship that which I worship I shall never worship that which ye worship, neither will ye worship that which I worship.—To you be your **religion;** to me my religion. *Qur. 109, 1–6*

529 No **religion** without courage. *Arabic P.*

530 Two **religions** cannot exist in the country of Arabia. *Hidaya, Bk. 9, Ch. 8*

531 Man has no part in **repentance,** because repentance is from God to man, not from man to God. *S —Abu Hafs Haddad*

532 The best part of **repentance** is little sinning. *Arabic P.*

533 **Repentance** is of three kinds: from what is wrong to what is right, from what is right to what is more right, from self-hood to God *S.S*

534 The door of **repentance** is open. *Mohammedan P*

535 A man must cut out his own garments of **reputation.** *Persian P.*

536 When this day of **resurrection ?** But when the eye shall be dazzled, and when the moon shall be darkened, and the sun and the moon shall be together, on that day man shall cry "Where is there a place to flee to ?" *Qur. 75, 6–10*

537 Verily, amongst the things which reach the believer with **reward,** after his death from his works and good actions, are knowledge which he acquired and dispensed to others, a good son which he left behind, a mosque which he built, a resting-house for the travellers which he constructed, a canal which he caused to flow or alms which he bestowed out of his goods whilst in health and during his lifetime *Mis.*

538 O ye who disbelieve ! Excuse not yourselves to-day; ye shall only be **rewarded** for that which ye have done. *Qur 66, 7*

539 If you possess great **riches,** give of your goods—if you possess little, give of your heart. *Algerian P*

540 The **rich man** is he who is enriched by God *S —al-Hujwiri*

541 Do the **right** and lawful and do it a hundred times a day. *Mohammedan P*

542 My **right** to thee is great and cannot be denied. My mercy for thee is ample and cannot be ignored. My love in thee exists and cannot be concealed. My light to thee is manifest and cannot be obscured. *B.S.*

543 **Righteousness** is not that ye turn your faces towards the east or the west; but righteousness is, one who believes in God, and the last day, and the angels, and the Book, and the prophets, and who gives wealth for his love to kindred, and orphans, and the poor, and the son of the road, and beggars, and those in captivity; and who is steadfast in prayer, and gives alms; and those who are sure of their covenant when they make a covenant, and the patient in poverty, and distress, and in time of violence, these are they who are true, and these are those who fear. *Qur 2, 172*

544 Take the **road** to salvation even though it goes a roundabout way *Arabic P.*

545 He needs no other **rosary** whose thread of life is strung with beads of love and thought *Persian P*

546 The faded **rose** may never hope to bloom. *S.—Omar Khayyám*

547 The ink of **sages** is more precious than the blood of martyrs. *T.*

548 And when ye are saluted with a **salutation,** salute with a better than it, or return it, Verily, God of all things takes account. *Qur. 4, 88*

549 Walk with **sandals** till God procures you shoes *Arabic P*

550 To do things quickly is of **Satan** because God works slowly. *Persian P*

551 **Satan** flows in man through the veins; narrow them therefore by hunger and thirst *T*

552 **Satan** is with the solitary but he is farther away from two who are together *T*

553 Take what you **see,** and leave that which you only hear, when the sun rises, you have no need of Saturn *S —Al-Ghazali*

554 If ere 'tis ripe, thou break the almond's shell, the **seed** is surely to corruption doomed Yet when 'tis ripe, stripped of the husk, 'tis good. If thou would'st win the fruit, thou break'st the shell *S —Gul*

555 Do not **seek** until thou art sought, for when thou findest that which thou seekest, it will resemble thee *S.—Abu 'l-Hasan Khurqani*

556 He who **seeks** and uses earnest endeavour finds, and he who knocks at the door and is persistent enters *T.*

557 All **self** abandon ye who enter here. *S.—Gate of Repentance, Inscription*

558 If thou art bound in chains by care for **self,** at once the world is as a veil to thee *S.—Gul*

559 Any object of adoration is better than **self-worship.** *S.—Hafiz*

560 Anyone who is ignorant of the nature of **servantship** is yet more ignorant of the nature of Lordship *S.—Abu Al-Tirmidhi*

561 There are **seven people** whom God will draw under his own shadow, on that day when there will be no other shadow, one a just king, another, who hath employed himself in devotion from his youth, the third, who fixeth his heart on the Mosque till he return to it, the fourth, two men whose friendship is to please God, whether together or separate, the fifth, a man who remembereth God when he is alone, and weepeth, the sixth, a man who is tempted by a rich and beautiful woman, and saith, Verily I fear God! the seventh, a man who hath given alms and concealed it, so that his left hand knoweth not what his right hand doeth. *Mis*

562 To gain the fruit, man needs must break the **shell;** yet without shell the fruit will come to naught. *S.—Gul*

563 I had no **shoes,** and I murmured, till I met the man who had no feet *Arabic P.*

564 Go on with the old **shoes** until God brings new ones *Moorish P*

565 The visiting of **shrines** of the saints is an atonement for sins *Arabic P*

566 From the desert of nothingness to the bazaar of being: a naked mortal has arrived in search of a **shroud.** *Persian P*

567 Our **sickness** is the same, and the one who cures is God *Moorish P.*

568 To be a cause of healing for every **sick one;** a comforter for every sorrowful one; a pleasant water for every thirsty one, a heavenly table for every hungry one, a guide for every seeker, rain for cultivation, a star to every horizon; a light for every lamp; a herald to every yearning one for the kingdom of God *B.S.*

569 Turn thy **sight** unto thyself, that thou mayest find me standing within thee *B.S.*

570 Verily **signs** are in the power of God alone, and I [Mohammed] am no more than a plain spoken warner. *Qur 29, 49*

571 And in the earth are **signs** to those who are sure, and in yourselves, —what! Do ye not then see? And in the heaven is your provision and that which ye are promised *Qur. 51, 20*

572 No **sin** in which one persists is venial and no fault for which one asks pardon is mortal *Arabic P.*

573 When you feel no delight in remembering a **sin,** that is repentance *S.—Abu 'l-Hasan Bushanji*

574 Even God forgives three **sins.** *Mohammedan P.*

575 The deficient in sense, is called **sister,** the envious is named brother, your own enemy is called your son, and a stranger your kinsman. *S.—Gul*

576 A man who behaveth ill to his **slave** will not enter into paradise. *Mis*

577 And your **slaves,** see that ye feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear, and if they commit a fault which ye are not willing to forgive, then sell them, for they are the servants of the Lord and are not to be tormented *T.*

578 He who **slayeth** anyone . . . shall be as though he had slain all mankind; but that he who saveth a life shall be as though he had saved all mankind alive *Qur. 5, 35*

579 **Sleep** is the brother of death. *T.*

580 Take care the **sleep** of non-existence will overtake you at the last, for the coming and going of the breath is but the rocking of the cradle. *Persian P.*

581 Safety lies in **solitude.** *S.—Uways*

582 I have seen nothing more conducive to righteousness than **solitude,** for he who is alone sees nought but

God, and if he sees nought but God, nothing moves him but the will of God *S —Dhu al-Nun*

583 He who educates his own **son** or the son of another, it is as though he educated the Son of God *B.—Baha Ullah*

584 Every **soul** shall be paid what it hath merited *Qur 3, 155*

585 When the heaven shall be rent, when the stars shall be scattered, when the seas shall be made to boil up, when the grave shall be ransacked, a **soul** shall know what it has sent forward, and what kept back. *Qur 82, 1–6*

586 Thy worst enemy is thy **soul** which is between thy two sides *T*

587 As you **sow** you will reap. *Moorish P.*

588 Whatsoever a man **soweth** that shall he also reap *Turkish P*

589 It is he who **soweth** you in the earth, and to him shall ye be gathered *Qur. 67, 24*

590 The likeness for those who take to themselves guardians instead of God is the likeness of the **spider** who buildeth her a house: but verily frailest of all houses surely is the house of the spider Did they but know this! *Qur 29, 40*

591 The ten "**states**" of Sufism:
1. Meditation.
2. Nearness to God
3. Love
4. Fear.
5 Hope.
6 Longing
7 Intimacy.
8. Tranquility
9. Contemplation
10 Certainty

S —Kitab al-Luma'

592 The **steep** is freeing captives, or feeding on the day of famine, an orphan who is akin, or a poor man who lies in the dust; and again [it is] to be of these who believe and encourage each other to patience, and encourage each other to mercy *Qur. 90, 12–17*

593 If a **stranger** bring you curds and whey, two measures are whey and one spoonful curds. *Sa'di's Gulistan I*

594 Dwell not upon thy weariness, thy **strength** shall be according to the measure of thy desire. *Arabic P.*

595 The **Sufi** is he that has nothing in his possession, nor is himself possessed by anything. *S.—Abu 'l-Hasan Nuri*

596 The **Sufi** is he that sees nothing except God in the two worlds *S.—Shibli*

597 The true **Sufi** should be indifferent to this world and the next *S — Al-Qushayri*

598 **Sufism** is enmity to the world and love to the Lord *S.—Al-Nuri*

599 **Sufism** is the renunciation of all selfish pleasures. *S —Abu 'l-Hasan Nuri*

600 **Sufism** means that God makes thee to die to thyself, and makes thee alive in him. *S —Al-Nuri*

601 It is **Sufism** to put away what thou hast in thy head, to give what thou hast in thy hand, and not to recoil from whatsoever befals thee *S S*

602 And [even] if I become despairing, my despair, is the essence of the work of the **sun.** *S —Mas. 671*

603 **Swear** not by God except it be to the truth *T.*

604 **Tablet** and pen are in thy hand, and so are heaven and hell *S —Omar Khayyám*

605 **Taste** ye your own doings *Qur 29, 55*

606 He who has not **tasted** does not know. *S.—Mas*

607 Know that your wealth and your children are but a **temptation.** *Qur. 8, 28*

608 Verily, God is Lord of grace to men, but most men give no **thanks.** *Qur 2, 244*

609 If ye give **thanks,** I will surely give you increase. *Qur. 14, 7*

610 When anything touches **thee,** it touches me, lo, in every case thou art I *S —Hallaj*

611 If a man **think well** of you, make his thought true. *Arabic P.*

612 Why may the **thought** be sin to-day that yesterday was pure? *S.—Gul.*

613 If your **thought** is a rose, you are a rose-garden, and if it is a thorn, you are fuel for the furnace *S.—Mas. 113*

614 There are **three persons** whose actions are not written: one, a person asleep until he awakes; the second, a boy not arrived at puberty, the third, a madman until he recovers his reason. *Mis*

615 Who has seen **to-morrow?** *Persian P.*

616 Man is hidden behind his **tongue.** *Ali.*

617 Speaking **tongues** are the destruction of silent hearts. *S.—al-Hallaj*

618 They speak with their **tongues** what is not in their hearts, Say: "who then will avail anything with Allah on your behalf if he intends to do you hurt, or if he intends to benefit you? Nay! Allah of what ye do hath become aware." *Qur. 48, 11*

619 Aye, but ye love the **transitory,** and ye neglect the life to come. *Qur. 75, 20–1*

620 I was a hidden **treasure** and I wished to be known, so I created the world. *T.*

621 Since you have not eyes which can read the hidden, think there is a **treasure** in every person *S.—Mas. 1442*

622 Ye are all the fruits of one **tree** and the leaves of one branch Walk, then, with perfect charity, concord, affection and agreement *B.—Baha Ullah*

623 Whoso hath seen me hath seen the **truth.** *S.—Gul.*

624 **Truth** is born of falsehood as light cometh from darkness. *S.—Inayat Khan*

625 **Truth** is come, and falsehood has vanished! Verily falsehood is transient. *Qur. 17, 83*

626 **Truth** is the porter of God. *Egyptian-Arabic P.*

627 **Truth** may walk through the world unarmed. *Bedouin P.*

628 A liberal **unbeliever** may sooner hope for paradise than an avaricious Mohammedan. *Ali*

629 Thou thinkest thou art but a small thing whereas in thee is involved the whole **universe.** *S.—Gul.*

630 Who is more **unjust** than he who is reminded of the signs of his Lord, and then turns away from them? *Qur 32, 22*

631 Know that everything is **vanity** but God. *Mis*

632 Your existence is the greatest **veil** between you and God. *S.—Junayd*

633 The contemplation of **vice** is a vice. *Arabic P.*

634 Taxes and tithes are not extracted from a ruined **village.** *Indian P.*

635 Thy **virtues** are in the palm of thy hand, thy vices under thy armpit. *Persian P.*

636 **Visit** seldom and you will get more love. *Arabic P.*

637 Make **war** upon such of those to whom the scriptures have been given as believe not in God, or in the last day, and who forbid not that which God and his apostle have forbidden, and who profess not the profession of the truth, until they pay tribute out of hand and they be humbled. *Qur. 9, 29*

638 Give **water** even though you are close to water. [The best of all alms is water.] *Moorish P.*

639 The **water** takes its colour from the vessel containing it. *S.—Junayd*

640 Purge thyself from the dross of **wealth,** and, with perfect peace, step into the paradise of poverty. *B.S.*

641 Those who expend their **wealth** by night and by day, secretly and openly, they shall have their hire with their Lord. No fear shall come on them nor shall they grieve. *Qur. 2, 275*

642 The likeness of those who expend their **wealth** in God's way is as the likeness of a grain that grows to seven ears. *Qur. 2, 263*

643 If ye do **well,** ye will do well to your own souls; and if ye do ill, it is against them! *Qur. 17, 7*

644 The most **wicked** of men is he who accepts no apology, covers no sin, and forgives no fault. *Arabic P.*

645 Association with the **wicked** produces suspicion of the good. *S.—Hasan of Basra*

646 But a **wine-cup** tempered at the camphor fountain the just shall quaff.

Fount whence the servants of God shall drink; and guide by channels from place to place. *Qur. 76, 5–6*

647 If the first of the **wine-jar** is dregs what will its last be? *S.—Abu 'l-Hasan Al-Husri*

648 O fool, the body of a gnat enshrines **wisdom.** *S.—Gul.*

649 **Wisdom** is a stray, and wheresoever he [the believer] finds it, he is most rightfully entitled to it. *T.*

650 Enjoy thyself, that is **wisdom**; make enjoyment, that is virtue. *Persian P.*

651 The **wise** aspire to know, the foolish to relate. *Anas b. Malik*

652 Enmity from the **wise man** is better than the love which comes from the ignorant. *S.—Mas. 1267*

653 Admonish your **wives** with kindness, because women were created from a crooked bone of the side; therefore, if you wish to straighten it, you will break it, and if you let it alone, it will always be crooked *Mis.*

654 The world and all things in it are valuable, but more valuable than all is a virtuous **woman.** *Mis*

655 A bad omen is found in a **woman,** a house, or a horse *T.*

656 Obedience to **woman** makes one enter hell. *Moorish P.*

657 I have not left any calamity more hurtful to man than **woman** . . O! assembly of women, give alms though it be of your gold and silver ornaments, for verily you are mostly of hell on the day of resurrection. *Mis*

658 God will reward the Muslim who, having beheld the beauties of a **woman,** shuts his eyes. *T.*

659 Do not follow up one look at a **woman** with another; for verily the first look is excusable, but the next is unlawful. *T.*

660 **Women** are defective in understanding and religion. *Mohammedan P.*

661 **Women** are of three kinds in the world: two of these are affliction, and one is the treasure of the soul. *S.—Mas. 1651*

662 The best **women** are those that ride on camels. *T.*

663 Verily the best of **women** are those who are content with little. *Mis.*

664 **Women** have been omitted by God from his mercy. *Moorish P.*

665 And were the trees that are in the earth pens, and the sea [ink] with seven more seas to swell its tide, the **words of God** would not be spent. *Qur. 31, 26*

666 **Working** is half religion. *Turkish P.*

667 On that day shall men come in companies to behold their **works,** and whosoever hath wrought an ant's weight of good shall behold it, and whosoever hath wrought an ant's weight of evil shall behold it *Qur 99, 6*

668 Quit the **world** and be a world for yourself. *S.—Gul*

669 Act towards this **world** as if it were not, and towards the world to come as if it would never cease to be. *S.—Al-Jahiz 3, 71*

670 Shun the **world** as you shun a beast of prey *S.—Ibrahim*

671 Seemly unto men is a life of lusts, of women, and children, and hoarded talents of gold and silver, and of horses well bred, and cattle, and tilth:—that is the provision for the life of this **world:** but God, with him is the best resort Say, but shall we tell you of a better thing than this? For those who fear are gardens with their Lord, beneath which rivers flow, they shall dwell therein for aye, and pure wives and grace from God; the Lord looks on his servants, who say, "Lord, we believe, pardon thou our sins and keep us from the torment of the fire"—upon the patient, the truthful, the devout, and those who ask for pardon at the dawn. *Qur 3, 12–15*

672 Small the fruition of this **world.** But the next life is the true good for him who feareth God And ye shall not be wronged so much as the skin of a date-stone. *Qur. 4, 79*

673 A man is free when he gives up this **world,** even before he has left it. *S.—Ibrahim*

674 In the **world** everything draws something to itself: the warm attracts the warm, the cold, the cold. *S.—Mas. 95*

675 I never saw anyone more just than the **world** : if you serve her she will serve you, and if you leave her she will leave you. *S.—Abu Abdallah al-Maghribi*

676 The **world** is a bridge ; pass over it, but build no house there He who hopeth for an hour may hope for eternity The world is but an hour ; spend it in devotion ; the rest is unseen . thy best traffic is selling this world for the next [Carving by Akbar over the gate of the Mosque of his capital at Fatehpur Sikri]

677 The **world** is a man, and man is a world *S —Gul*

678 The **world** is but a single day in which we are fasting *S —Abu 'l-Fadl Al-Khuttali*

679 The **world** is sweet in the heart and green in the eye *Mis*

680 The **world** is the infidel's paradise *T.*

681 Sell this present **world** of yours, for the next world, and you shall gain both in entirety, and do not sell the next world for this world, so shall you lose the two together. *S.—Al Jahiz 3, 68*

682 Beat the **world**, the other world will caper *Mohammedan P. on almsgiving*

683 Purchase the next **world** with this ; so shalt thou win both *Arabic P.*

684 **World** without beginning is world without end *S.—Gul.*

685 How long will you **worship** at the tombs of holy men ? Busy yourself with the works of holy men, and you are saved ! *S —Attar*

686 None can **worship** rightly so he be not hungry. *T*

687 **Wrong** not and ye shall not be wronged. *Qur. 2, 279*

688 **Yesterday** is dead , to-morrow is not born , to-day is in the agonies of death *S S.*

JAINISM

Harmlessness is the only religion
Jain Maxim.

INTRODUCTION TO JAINISM

by HERBERT WARREN

MAY the gratitude of the reader be some compensation to Dr Champion for the great amount of research work required and undertaken in order to place before the public the present compilation.

In introducing the following extracts from Jain books it is desirable to point out that they are translations of original works, and that the author's English, had that been his language, would probably have expressed his meaning more clearly than does the English of the translations. Also it must be remembered that the doctrines were delivered orally and were not reduced to writing until some centuries after.

The oral delivery of the doctrines was during the sixth century B.C. by the Jain Tirthankara, Mahavira " Maha " means great, and " vira " means a hero. " Tirtha " literally means a ford, a means of crossing over, metaphorically it denotes a spiritual guide or philosophy which " enables one to cross over the ocean of recurring births in this world " (page 4 of Purush-artha Siddhyupaya, a Jain scripture); " kara " means one who makes. The whole word means a Jain sanctified teacher.

Mahavira is not correctly called the founder of the doctrines; he revived them, was more a reformer than the founder of the faith. In the Jain metaphysics " time " is divided into cycles. It is claimed that in each half-cycle twenty-four Tirthankaras, at long intervals, preach anew the doctrines. Mahavira was the twenty-fourth and, like the others, is claimed to have been omniscient.

It is the belief of the Jains that only the omniscient are able to give a right code of rules of life. These teachers are human beings living among their brothers and sisters; they are not creators or rulers of the universe. On leaving their human life they are pure souls and never again have an embodied existence.

The word Jain, more properly written Jaina, comes from the word Jina, which means a conqueror; and Jina is a noun from the Sanskrit root " ji ", " to conquer ". It means in this connexion conquering the passions, and does not mean conquering nations. The passions are regarded as enemies of the soul, vitiating its natural qualities, obscuring right belief, causing false knowledge and wrong conduct. Anger, pride, deceitfulness and greed are regarded as the major passions; worry, fear, disgust and the sex passion are also called passions.

The Jain doctrines are summed up in the maxim

Ahimsa Paramo Dharmah

which means that non-injury to living beings is the highest religion. In one of the Jain books (Nirgrantha Pravachana page 100) there is a verse which reads: " The essence of the conduct of the Knower is that he does not injure anyone. One should know only this much, namely, that non-injury is

religion." And it is said that the greatest gift which one being can make to another is the gift of safety, that as far as the one is concerned all others are safe; he will not hurt them.

The Jain ethics are not very different from the main rules of other religions; one should not kill, tell lies, steal, be unchaste, or over-greedy for possession of property.

By reason of their maxim the Jains are vegetarians. They do not take fish, flesh, or fowl, nor eggs, honey, beer, wine, or spirits, but confine their diet to one-sensed life, nuts, fruit, vegetables; they take milk, and clarified butter. The more strict followers of the teaching avoid vegetables which grow underground, such as potatoes; these are said to be the home of infinite minute life of a low form.

One of the ways of classifying living beings is according to the number of sense-organs possessed. There are those with only the sense of touch, vegetation; there are those with touch and taste, those having touch, taste and smell, those with the addition of eyesight, and lastly those with the addition of hearing. The order thus given is the order in which the senses are developed. There is no living being without the sense of touch. Further, there are those who, in addition to these five senses, have mind; there are said to be certain living beings who have the five senses but no mind. The word "mind" in Jainism is different from what is generally understood. In English the word is used as a synonym for soul, in order to avoid what some consider the undesirable theological associations connected with the word soul. The Jain word which is translated as "mind", is "manas"—the "a" being pronounced like our "u" in "us", "munus". "In Jainism it is an organ which is made of subtle matter called manovargana. Its form is like a lotus with eight petals near the heart" (*Tattvartha-sutra*, p. 35). It is the instrument by means of which we think and imagine. Consciousness is an attribute of the soul, not of the mind, in Jainism.

There are degrees of injury. In killing and eating things having the five senses and mind, such as oxen, sheep, pigs, fowls, and fish (which have the five senses and mind according to the Jain teaching), there is greater injury than in a diet of fruit and vegetables (one-sensed life).

While the ethics are in many respects similar to those of other religions, the theory upon which they are based is different from any other philosophy. Why should we not steal, tell lies, and kill? The reason is not because of any laws or commands, but because it is not the nature of the soul to do these things; they are unnatural activities; and by holding this belief and refraining from doing these things, the natural behaviour of the soul comes out. And, of course, another reason is that these things bring pain and misery to ourselves and to others.

A very rough outline of the theory about living beings is, that those on earth, in the heavens and in the hells are a combination, very subtle, of soul and matter (self and that which is not self), and that by removing the matter the soul becomes pure, a condition in which there is no pain, misery, disease, old age, or death, a condition of immortality, unlimited knowledge, no fatigue, everlasting uninterrupted bliss, no boredom or other form of discomfort.

The Jain theory of the universe is neither that of creation nor evolution;

it is that there are six real substances which constitute the universe and are the causes of the events which take place. These six are space, time, matter, souls, and two for which there is no English equivalent, *dharmastikaya* and *adharmastikaya* which serve respectively as the means by which things which move are able to move, and things which are at rest in the sense of not moving are able to remain stationary. These two substances may be called " fulcrums ", they have been called " ethers ". They do not cause or bring about either the movement or the coming to rest. There is no other philosophy which gives these two realities. They have their boundary in space, thus confining the movements of things and living beings to one part of space.

Space is that which acts as a receptacle of the other substances and—which is important—does not itself need to be contained, it has not the nature of needing to be contained It is infinite, and beyond the inhabited part, is empty.

Time is said to be real, without beginning or end.

Of matter, the ultimate unit is the atom, not made up of other units ; it is finer than the atom of chemistry. Material things, both gross and subtle, consist of this ultimate unit.

Souls are infinite. Each soul is an individual ; one soul does not fuse with another, nor is it part of one great big universal soul. Each one retains its individuality during the whole of its beginningless and endless existence. That which differentiates it from all other substances in consciousness (" chetana " is the Sanskrit word).

In the Jain metaphysics there is no extra-cosmic creator or ruler of the universe , the universe is without beginning and without end ; matter and souls are neither created nor destroyed. If there is any difficulty in conceiving this, it can be removed by starting with the present state of things and going backwards in time, considering every given state to have been preceded by a previous one, instead of thinking of a beginning in the past and coming forward to the present.

Living beings are in another way classified under two headings ; (1) embodied, (2) liberated. The embodied state precedes the liberated state. To ask how did the soul come to be embodied is to assume that the pure state preceded the impure. The pure state is reached by the efforts of the individual, by which he liberates all his latent qualities, qualities always present but obscured by foreign elements (karmas).

The life history of living beings may be divided into three periods ; (1) before the individual begins to develop its latent qualities, (2) while development is progressing, and (3) after it is completed.

Of (1) there is, was, and always will be an infinity, of (2) an innumerable but not infinite quantity, of (3) an infinity—there never was a first ; the universe with its activities has no beginning, and the procession from undeveloped to developed has ever been going on. This is the teaching.

It is only from the human life that the state of purity is attained ; once attained it is never lost. The means by which it is attained are three, viz., right belief, right knowledge, and right conduct. These are called jewels.

" Belief in things ascertained as they are is right belief " (*Tattvartha-sutra*, p. 4).

The doctrines teach reincarnation—rebirth is a better word. The beginning of one life is the end of a previous, born here after dying there. Embodied beings, i.e. birds, beasts, reptiles, insects, fish, vegetation, man, hell and heaven beings, have three material bodies one of which is left behind at death and two, which, being very subtly combined with the soul, go away with it to its next place of birth. This is important; at death, whether natural or violent, the soul does not go away pure, otherwise to kill or to commit suicide would be a blessing to the victim.

There are four conditions of embodied life, viz., human, animal (including all sub-human life), hells and heavens. The transition from one life to the next takes place before four samayas at the most, a samaya is the smallest division of time (*Tattvartha-sutra*, p. 69).

The doctrines recognize points of view, distinct ways of regarding things. When we say " water " it is generally understood to mean pure water which will quench thirst. In speaking of gold one would naturally be understood to mean pure gold, and when reading or hearing the word soul, one may be inclined to have in mind a pure one. That is one way of regarding things. But the sea is called " water ", a wedding-ring is called " gold ", and men are called " souls " (in shipwreck, so many souls on board) That is another way of regarding things, calling them one thing though consisting of other things than the one named, and this is the point of view taken in saying that the soul at death goes to its next place of birth; it is not a pure soul.

To repeat: the theory is that we are souls combined in a very subtle way with matter, gross and fine; that by ridding ourselves of all this foreign element we reach a condition of knowledge, blissfulness, and immortality It is only by mental and moral disciplines that this condition can be attained

If to injure is not the nature of the soul, then why is it done? It is done by reason of the passions, especially anger, pride, deceitfulness, and greed; also by worry, fear and the sex passion (a case in the news, two men in love with one girl; the girl in love with only one, these plan to murder the other man!). Acting under the influence of these passions people kill, tell lies, and steal, thus acting in ways unnatural to the soul, or real self

The rules of life consist of those for monks and those for laymen. The layman takes and carries out vows not to do gross forms of injury; the monk carries them out in their strict sense, steals nothing, speaks no untruth, and does no killing.

The present-day Jains are a wealthy and influential people. Their number is small, 1,450,000 (1941 Indian Census). They are scattered all over India but are found in large numbers chiefly in Bombay, Gujarat, Kathiawar, Sind, Marwar, Rajputana, Punjab, United Provinces, Bengal, Central India, and in the South of India; also there are a few in Burma. Brought up as vegetarians they do not follow businesses which involve killing, such as butcher, fishmonger, gun-maker, brewer (in fermentation there is the destruction of infinite minute one-sensed life). The few Jains whom the writer has had the pleasure of meeting in London have been intelligent, well-bred and kind people.

There are three classes of ascetics, of whom the highest, Acharyas, are

regarded as spiritual teachers, able to teach spiritual truth in the absence of the omniscient Tirthankara. It is the belief of the Jains that unless a person has the following qualifications he is not the right kind of person to teach spiritual truth. He does not destroy any form of life either intentionally or through carelessness of body, mind, or speech. His speech is actually truth in fact spoken in a pleasant way and only when he thinks it will be beneficial to the person. He does not take anything which is not given to him by its owner. He has entirely given up the sex passion, and he does not own any property.

The qualifications of the omniscient teacher, the Tirthankara, the ideal human being, the Jain deity, are, among others, that he must be omniscient, that he has entirely overcome anger, pride, deceitfulness, and greed; he never gets angry, fear is entirely lost, sex-passion entirely gone, he has no attachment or aversion to persons or things, there must be no weakness, he never goes into the state of sleep, if there is any hitch in his omniscience then he is not the Tirthankara; sleep is a knowledge-obscuring condition. The writer of this Introduction was told by the Jain from whom he first received the doctrines, Virchand R. Gandhi, in A.D. 1900 and 1901, in London, that the Jains are very very strict in testing anyone claiming to be omniscient. Mr. Gandhi was sent by his Guru, Atma Ramji, in A.D. 1893 to represent Jainism at the Parliament of Religions held in Chicago, where he gave lectures.

The latest Tirthankara was Mahavira already mentioned. He was born 599 B.C. He became an ascetic at the age of thirty, acquired omniscience at forty-two, and preached for thirty years. The ordinarily received date of his leaving for ever embodied existence is given as 527 B.C. at the age of seventy-two. The anniversary of this event is celebrated by the Jains at the October–November new moon which, in this year A.D. 1939, is the 11th of our November. They also celebrate the anniversary of the birth of Mahavira in the month Chaitra which is the second spring month.

Mahavira is said to have been preceded by twenty-three Tirthankaras in the present half-cycle of time, Parasvanath being the twenty-third. It is the opinion of Western scholars that Parasvanath and Mahavira were historical persons, and that their lives can be established by historic records. The first of these twenty-four was named Rishabha Deva, a prehistoric character, but accepted by the Jains as having existed and founded the doctrines. If it be asked how it is possible to know, the answer is that, Mahavira, being omniscient, was able to give the information.

One of the earliest treatises of Jain thought, the Panchastikaya-samayasara, by Kunda Kunda Acharya, was written in the first century B.C. (page xx of the Introduction to the English translation). The work deals with the six substances and with the combination and separation of soul and matter.

It will now be useful to refer to the following extracts from Jain Scriptures.

No. 5. "Mundane soul is killed alone, is born alone, dies alone, and alone becomes perfect after being liberated from karmas."

This does not mean that man lives alone. All the rules of ethics are

based on the fact that man is a social being. The verse means that while alive we should not forget that friends and property have to be left behind at death, and that we go alone to our next company.

No. 20. " A man should wander about treating all creatures as he himself would be treated."

In every case where the word creature occurs, " living-beings " should be read. In the Jain theory of life and the universe there is no creation ; living beings are not created.

No. 24. " There is no coming-into-existence without destruction ; there is no destruction devoid of origination ; neither origination nor destruction can truly be without stability."

This is important, but it wants explaining. In the Jain metaphysics that which is real is called *dravya*, which is generally translated " substance ". One of the definitions of *dravya* is : Substance is that in which there are origination, destruction, and permanence. With the origination of a new mode of existence there is the destruction of the old mode of existence, while the substance has remained permanent. The substance is neither originated nor destroyed, only the mode of existence. When snow melts, water is originated and snow is destroyed ; but the substance is still there. When the egg is hatched, the chicken is originated and the egg is destroyed, when the youth grows up the adult is originated and the youth destroyed, but the individual remains ; when the banquet is over the dance begins ; dance originated, banquet destroyed, gone out of existence ; but the people remain.

Here again we get two points of view, from one of which things have no beginning, while from the other they have a beginning. The water, the chicken, the adult can be thought of either as having a beginning, or as having no beginning (the atoms and souls always existed somewhere in some condition or other).

Another rendering of this verse reads : " There can be no origination without destruction, nor is there destruction without origination ; origination and destruction are not possible in the absence of the permanent substantiality." This occurs in A. N. Upadhye's translation of the *Pravacanasara*, Book II, 8, p. 13. It shows how the English may vary according to the different translators ; nearly all Sanskrit literature is in verse.

No. 41. " One must worship God, serve the Guru, study the Scriptures, control the senses, perform austerities, and give alms."

Deva is the word which is here translated God. It means Tirthankara, the human ominscient teacher. The English word is not an equivalent of the Sanskrit. It is to be understood that anyone who wishes to become a God (to use the English word) can do so, but the word does not mean a creator or ruler of the universe. It means a pure soul. Worship is here meant in the sense of hero-worship, for the purpose of bringing the worshipper to remember that he too can become like the worshipped.

Also it would be more in accordance with the spirit of the doctrines to say " should " instead of " must " in this extract. The rules of conduct are not commands ; the Jain deity, the ideal divine human being, the Tirthankara, issues no commands ; he tells us how to get away from pain and misery into a state of blissfulness and immortality.

No. 68. " Though one believe in the Law (the Scriptures) he will rarely practise it."

It is convenient to mention here four difficulties. (1) It is difficult to get the human life ; (2) having it, it is difficult to come across true spiritual teaching ; (3) having come across it, it is difficult to believe ; and (4) it is difficult to practise. The Jain dharma, translated Law or Scriptures in the extracts, consists of two parts, belief and conduct, philosophy and religion, theory and practice—theory in the sense of first principles not in the sense of philosophical speculation.

No. 112. " Self is the one invincible foe together with the four cardinal passions : anger, pride, deceit, and greed."

This means that the passions, not the self, are foes. Man is the master of his own destiny according to the Jain doctrines, and by acting under the influence of uncontrolled passions he becomes his own foe. Self is also the one invincible friend, as is given in No. 39 " Man ! Thou art thine own friend, why wishest thou for a friend beyond thyself ? "

The remaining extracts are sufficiently clear to be understood. The main doctrines are amply brought out, that non-injury is the highest religion, and that right belief, knowledge and conduct are the means by which we reach liberation, liberate all our latent qualities, or powers.

That things are real and can be known is the Jain metaphysics, thus differing from Kant, the German philosopher.

There is, however, one important thing which does not come out in the extracts, namely, that we are not our body. It is one of the most important things to be realized and acted upon. We are the knower ; the body is not the knower. To render it obvious, one cannot very well classify a bun in a baker's window with anything but non-self things ; it is the same non-self thing after its change of place and condition, by being eaten, as it was while in the window, and food is all that the body, including the brain, is made of. People surely do not ordinarily think that brains see chairs and tables, listen to wife and children, feel joyful, and make plans for a holiday. Knowing, feeling, and willing are soul, not bodily activities, according to the Jain psychology.

All the rules of conduct are based on love, the Sanskrit word is *daya*. It takes four forms (1) doing a kindness without any thought of a return, (2) rejoicing at the prosperity and welfare of others, not being envious, (3) sympathy with and when possible relieving those in distress, and (4) indifference towards, or pity for the criminal for the future pain and misery which he is bringing upon himself (cf. No. 112).

In view of the unsolved problems in modern philosophy, the divergent views of theology, and the varying theories about life and universe, the writer of this Introduction would feel himself completely at sea and utterly confused were he not the fortunate possessor of the Jain metaphysics which for him settle the problems and put the mind at rest. So, with an indication of a few useful books in English, this Introduction may be concluded.

Books in English by Ancient Ascetics.

Dravya-Sangraha, Vol. I. Sacred Books of the Jains. (Six substances, first principles and the way to attain liberation.) Central Jaina Pub. House, Ajitashram, Lucknow, India.

Panchastikaya-Sara, Vol. III. (Five substances.) Central Jaina Pub. House, India

Purushartha Siddhyupaya, Vol. IV. (The means of attaining liberation) Central Jaina Pub House, India.

Samaya-Sara, Vol. VIII (A description of the soul in its pure state, and two points of view regarding its combination with matter.) Central Jaina Pub. House, India.

Pravacana-Sara. (Knowledge, the Knowables and Conduct.) Cambridge University Press, London. The same work in Sanskrit with an English rendering of the verses by A N. Upadhye, Central Jaina Pub. House, India.

Twelve Meditations, by Kunda Kunda Acharya Trans, by Brahmachari Sital Prasada. Devendra Pub. Co. Madras, India 1931.

Books by Modern Jains.

Life of Mahavira, by Manak Chand Jaini. Indian Press, Allahabad, India 1908.

Rishabha Deva, by Champat Rai Jain.

Jainism, Christianity and Science, by Champat Rai Jain.

The Householder's Dharma, by Champat Rai Jain.

The Key of Knowledge (3rd edition), by Champat Rai Jain Rishabha Jain Free Lending Library, 110 Cleveland Gardens, Hendon Way, London, N.W.2.

Outlines of Jainism. Jagmandar Lal Jaini, Cambridge University Press, London

The Jaina Gazette. Ed, Ajit Prasada. Central Jaina Pub House, India.

HERBERT WARREN

84, SHELGATE ROAD,
BATTERSEA, LONDON

VOCABULARY OF SANSKRIT WORDS

Achara.—Conduct.

Adharma.—Same as adharmastikaya.

Adharmastikaya.—Untranslatable, no English equivalent, it is the means by which moving things are able to come to rest and remain stationary; it has been called an " ether ", also a " fulcrum ".

Adhigama —Acquisition of knowledge from external sources, by being taught or by reading. *TS*, p. 4.

Anga.—Scripture.

Artha —Aim, object a real thing ascertained object *TS.*, p. 4.

Asti.—Existing.

Astikaya.—A real thing that has extensive magnitude.

Atma —Soul.

Brahmana.—A member of the highest class of Hindu society. a priest.

Deva —The deity, the highest ideal which we keep before the mind with the object of ultimately becoming like Him, a person who has attained an ideal manhood and living while on earth among his brothers and sisters, His relationships to other human beings is not that they are His children (*VRG W.*, p 54), an inhabitant of the heavens.

Dharma.—Religion, duty, the body of rules of conduct: the natural activity of a substance.

Dharma.—Same as dharmastikaya.

Dharmastikaya —Untranslatable, no English equivalent, it is the means by which moving things and beings are able to move, it has been called an " ether ", also a " fulcrum ".

Dravya.—Real substance.

Gatha.—A text, a song.

Gati.—Form of embodied existence, human, sub-human, heavenly or hellish.

Jiva.—A conscious sentient being, a living being.

Karanda.—A small box.

Karma.—Untranslatable, no English equivalent. The dictionary meaning is " action ", quite inadequate. The doctrine which gives us some explanation as to how certain characteristics or factors of our present personality have been produced as the result of forces generated in the past, is the doctrine of karma VRG. Karma is that finest matter which an embodied living being attracts to himself and assimilates, by reason of certain impellent forces which are in him. It has become a stored force and, as a compressed spring will expand, so the stored force of karma will at some time or other manifest itself, producing some kind of experience. It obscures the natural qualities of the soul, knowledge, consciousness, blissfulness, compassion, strength, right feeling, right conduct, etc., it determines the condition, and instruments the conduct of living beings under its uncontrolled influence. We are continually generating and shedding this foreign material element It changes the natural condition and character of the soul.

Kaya.—A three-dimensional body; extensive magnitude.

Kshatriya.—A member of the second of the four castes of the Hindus.

Niyama.—A rule, a law.

Om.—A Jaina incantation, a sacred symbol; it stands for the initials of the five spiritual dignitaries of Jainism, namely: Arhat, Asharira (same as Siddha), Acharya, Upadhyaya and Muni (same as Sadhu), the A, A, A, and U coalesce and become O by rules of grammar.

Pancha.—Five.

Parama.—Highest, best, supreme; becomes paramo when followed by the dh of dharma, by a rule of grammar.

Prakasha.—Explanation, elucidation.

Pravacana.—Scripture, doctrine ; it does not necessarily imply writing.
Purusha.—A man.
Ratna.—A jewel.
Samadhi.—Profound contemplation.
Samgraha.—A compendium.
Samyaktva.—Literally " rightness " ; Samyak—" right " , tva—" ness ". Untranslatable, no English equivalent. It is that characteristic of the living being which comes out when the worst passions, anger, etc., are not allowed to rise.
Sara.—Right, essence.
Shastra.—A religious treatise, scripture.
Shataka.—A collection of about a hundred.
Shloka.—A stanza, a verse.
Shravaka —A hearer, a pupil, a layman, a householder.
Siddha.—Liberated soul.
Siddhi.—Attainment, accomplishment.
Tattva.—Literally " that-ness ", tat— " that " ; tva— " ness " , a principle, a topic.
Tirthankara.—See Introduction, p. 204.
Upaya.—A means, a method, plan.
Vaishya.—The third of the four castes of the Hindus.

JAINISM

ABBREVIATIONS TO REFERENCES

A	= Avesyaka Sutra
AS	= Acharanga Sutra
DD	= Divine Discourse
DS	= Dravya-Samgraha
DV	= Dasha-vaikalika-sutra
F	= Faddegon, "Pravacana-Sara of Kunda-Kunda"
J	= Jaini, "Outlines of Jainism"
KS	= Kalpa-sutra
MS.	= Magadhi Shloka
N	= Naladiyar
NP	= Nirgrantha-Pravachana
NS	= Niyama-sara
P	= Proverb
PA	= Purushartha Siddhyupaya
PP	= Paramatma-prakasha
PR	= Pravacana-sara
PS	= Panchastikaya-sara
RS	= Ratna-Karanda-Shravaka-Achara
S	= Siri-siri-valaka
SK	= Sutrakritanga
SPr	= Sila-prabhrita
SS	= Samadhi Shataka
SSh	= Sanskrit Shloka
TM.	= Twelve Meditations
TS	= Tattvartha-sutra also called Tattvarthadhigama-sutra
U	= Upadhye, "Pravacana-Sara of Kunda Kunda"
US	= Uttaradhyayana-sutra
UV.	= Umasvativacaka
VRG	= Virchand R Gandhi
W	= Warren, "Jainism"
YS	= Yogashastra

1 By one's **actions** one becomes a Brahmana, or a Kshatriya, or a Vaishya, or a Sudra[1] [i.e We are masters of our own destiny] *US 25, 33*

[1] These are the four castes of the Hindus

2 Assuredly, the non-appearance of attachment and other passions is **Ahimsa** [non-injury], and their appearance is Himsa [injury] This is the summary of the Jaina scripture. *PA 44*

3 He who gives away in **alms** what he has received in charity, conquers the three worlds. *Bihari P.*

4 **Alone** he accumulates merit, alone he enjoys the happiness of heaven, alone he destroys karma, alone also he attains to Moksha [liberation] *TM. 14*

5 Mundane soul is killed **alone**; is born alone, dies alone; and alone becomes perfect after being liberated from karmas *NS. 101*

6 I renounce **attachment** and absorb myself in non-attachment, and the soul only is my support. *NS 99*

7 Again and again it should be reflected, considered attentively, pondered, that everything is transitory, subject to change, and that too much **attachment** to things should be avoided *TS. 9, 7*

8 Belief in things ascertained as they are is right **belief** *TS 1, 2*

9 Right **belief** is conviction in one's own self Knowledge is a knowledge of one's own self, conduct is absorption in one's own self How can there be bondage by these? *PA 216*

10 The speculations of the Agnostics cannot lead to knowledge, they cannot reach the truth by themselves, still less teach it to other men When one **blind man** is the guide of another they both lose their way *SK 1, 1, 2, 17–19*

11 I **bow** to the Arhats [omniscient human beings], I bow to the Siddhas [liberated souls], I bow to the Acharyas [teachers of spiritual truth], I bow to the Upadhyayas [students of spiritual truth], I bow to all the Sadhus [ascetics] in the world [Popular Jain invocation repeated daily accompanied by bowing with folded hands in all four directions, East, North, West, South.] *J. p. 3*

12 We call him a **Brahmana** who practises penance, who is lean, self-controlled, who has his flesh and blood

reduced, who observes vows and who has absolute mental peace *NP 7, 16*

13 **Charity** without faith can never be the means of salvation *S. 19*

14 He who, seeing one thirsty, hungry or pained, is pained in mind and through pity assists him, shows **compassion**. *PR. p 203, 3, 68[b], F*

15 Jain monks have **compassion** to all beings, avoid what is sinful, abstain from food especially prepared for them; abstain from wicked deeds and from injuring living beings *Maxim of the Monks*

16 There is no right **conduct** without "samyaktva", [righteousness] which must be cultivated for obtaining right faith *US. 28, 29*

17 Without right faith there is no right knowledge; without right knowledge there is no virtuous **conduct**, without virtues there is no deliverance, and without deliverance there is no perfection *US 28, 30*

18 Difficult to **conquer** is oneself But when that is conquered everything is conquered *US. 9, 36*

19 Though a man should **conquer** thousands and thousands of valiant foes, greater will be his victory if he conquers nobody but himself Fight with yourself; why fight with external foes? He who conquers himself through himself will obtain happiness *US 9, 34–5*

20 A man should wander about treating all **creatures** as he himself would be treated *SK 1, 11, 33*

21 One who identifies himself with his soul regards bodily transmigration of his soul at **death** fearlessly, like changing one cloth for another *SS 77*

22 One who has identified his own self with the body in which it is encased, is extremely afraid of **death,** seeing therein his own destruction and separation from friends *SS. 76*

23 In this world living beings suffer individually for their **deeds**; for the deed they themselves have done they obtain punishment, and will not get over it before they have felt it *SK. 1, 2, 1, 4*

24 There is no coming-into-existence without **destruction**; there is no destruction devoid of origination, neither origination nor destruction can truly be without stability. *PR 2, 8, F*

25 A dog becomes a **deva** [dweller in the heavens] and a deva becomes a dog by virtue and vice respectively, from dharma living beings obtain even such prosperity as is indescribable in words *RS 29*

26 Even if the highest **dharma** is without fruit, the activity of mundane beings is not without fruit [Here "dharma" means the natural activity of a thing, it does not here mean "duty"] *PR. 2, 24, U.*

27 The following six essential **duties** have been prescribed for a saint:

1. Repentance.
2. Renunciation
3. Praising the worshipful Lords
4. Obeisance to the worshipful Lords
5. Practising equanimity
6. Relinquishment of bodily attachment

NS 94, Commentary

28 First **eat** four mouthfuls, then think of deities and ancestral heroes. *Bihari P*

29 The gods **eat** in the morning, the seers at noon, the fathers in the afternoon, the devils at twilight and night. *YS 3, 58*

30 **Enemies** and the members of the family, happiness and misery, praise and censure, a clod of earth and a lump of gold, and even life and death, are alike to the Shramana [ascetic] *PR 3, 41, U*

31 The man also who still lives in a house should, in accordance with his creed, be merciful to living beings, we are bidden be fair and **equal** with all, thereby even a householder goes to the world of the gods *SK 1, 2, 3, 13*

32 By doing **evil** the self becomes a rogue, an animal or inhabitant of hell; and always beset by thousands of pains, it strays incessantly. *PR 1. 12, F*

33 **Exert** and control yourself. *SK 1, 2, 1, 11*

34 Right **faith** consists in believing in the true ideal, scriptures and teacher Such right faith is free from three

ollies, has eight members, and no ride *J. p. 108*. The three follies re: 1. Worshipping, with the desire f obtaining the favour of deities hose minds are full of personal likes nd dislikes, is called the folly of evotion to false divinity 2. Bathing n so-called sacred rivers and oceans, etting up heaps of sand and stones as bjects of worship, immolating oneself y falling from a precipice, or by being urnt up in fire 3. Worshipping false scetics who have not renounced vorldly goods, occupations, or causing njury to others *RS 22–4* The ight members are: 1. Freedom from loubt 2. Freedom from desire for vorldly comforts 3 Freedom from version to or regard for the body, etc. 4. Freedom from inclination for the wrong path 5 Redeeming the defects of ineffective believers. 6. Sustaining souls in right conviction. 7 Loving regard for pious persons. 8. Publishing the greatness of Jaina doctrines. *J p 108*

35 Towards your **fellow-creatures** be not hostile; that is the Law of him who is rich in control. *SK 1, 15, 4*

36 He who lights a **fire** kills living beings; he who extinguishes it kills fire Therefore a wise man who well considers the law should light no fire *SK. 1, 7, 6*

37 I **forgive** all souls. let all souls forgive me. I am on friendly terms with all; I have no enmity with anybody. *A. p. 763*

38 Subdue wrath by **forgiveness,** conquer vanity by humbleness, fraud by straightforwardness, and vanquish greed through contentment *DV. 8, 39*

39 Man! Thou art thine own **friend;** why wishest thou for a friend beyond thyself? *AS. 1, 3, 3, 4*

40 That which is **given** once is received back a thousand times. *Sanskrit P.*

41 One must worship **God,**[1] serve the Guru [preceptor], study the scriptures, control the senses, perform austerities, and give alms. *SSh.*

[1] See Introduction, p. 209. *SSh.*

42 Every **good deed** will bear its fruit to men; there is no escape from the effect of one's actions. Through riches and the highest pleasures my soul has the reward for its virtues. *US. 13. 10*

43 Right belief, knowledge and conduct are the source of **happiness.** *W. p. 124*

44 Master of his senses and avoiding wrong, one should do no **harm** to any living being, neither by thoughts nor words nor acts. *SK 1, 11, 12*

45 **Harmlessness** is the only religion *Jain Maxim*

46 Freedom from bonds is in your innermost **heart.** *AS. 1, 5, 2, 5*

47 Gambling, eating meat, wine-bibbing, adultery, hunting, thieving, debauchery—these seven things in this world lead to the **hells.** *SSh*

48 I know that there will be a life **hereafter.** *US 18, 27*

49 A man believes himself a **hero** as long as he does not behold the foe. *SK. 1, 3, 1, 1*

50 Those who desire avoiding **himsa** [injury] should first of all take care to renounce wine, flesh, honey, and the five Udumbar fruits [all belonging to the fig class]. *PA. 61*

51 Flesh cannot be procured without causing destruction of life; one who uses flesh, therefore, commits **himsa** [injury] unavoidably *PA 65*

52 The sin incurred in destroying one **honeycomb** is as great as that accumulated by destroying twelve villages *Indian P.*

53 **Humility,** judgement, a complacent mind, a body highly pure in character, and acquisition of the best path to liberation—these, indeed! are secured by merits *S. 76*

54 Devotion to **ignorance** bestows ignorance, and devotion to Jnana [knowledge] bestows knowledge; for it is well established that a thing can grant only that of which it is possessed. *DD. 23*

55 The essence of the conduct of the knower is that he does not **injure** anyone; one should know only this much, namely, that non-injury is religion. *NP. 14, 15*

56 Not to **injure** is the first of virtues. *Sanskrit P.*

57. With the three means of punishment, words, thoughts, and acts, ye shall not **injure** living beings. *Jaina Sutras*

58 Attachment and aversion are caused by **karma,** and they say that karma has, its origin in delusion; karma is the root of birth and death, and birth and death they call misery. *US. 32, 7*

59 Just as when a seed is totally burnt no sprout comes forth, so also when the seed in the form of **karma** is burnt there is no more worldly existence *UV. 10, 8*

60 Do not **kill** living beings in any of the three ways, by mind, word or deed *NP. 14, 11*

61 Beings which **kill** others should not be killed in the belief that the destruction of one of them leads to the protection of many others *PA 83*

62 All beings hate pains, therefore one should not **kill** them This is the quintessence of wisdom: not to kill anything. *SK 1, 11, 9–10*

63 Viler than unbelievers are those cruel ones who make the law that teaches **killing.** *YS 2, 37*

64 Bodily pleasure or pain does not belong to him who possesses absolute **knowledge.** Know that it is because he has passed above the realm of the senses. *PR. 1, 20, F*

65 By right **knowledge** one knows the right things, by faith one believes in them, by conduct one checks the influx of karma [material particles], while by penance one becomes pure. *NP. 18, 20*

66 The wise should know the **law.** *AS. 1, 6, 4, 2*

67 The **law** is my pond, celibacy my holy bathing place which is full of tranquillity, placid, and has got the clear light of the soul. Having bathed in this pond I shall become clean, pure, thoroughly cooled, and shall at once relinquish all hatred. *NP. 4, 24*

68 Though one believe in the **law** [scriptures] he will rarely practise it, for people are engrossed by pleasures. *US. 10, 20*

69 From the ordinary point of view, right belief, knowledge and conduct are the causes of liberation, while really one's own soul consisting of these three is the cause of **liberation.** *DS. 39*

70 Try to realize that you are single and alone, thereby you will obtain **liberation.** *SK 1, 10, 12*

71 Now the opinion of the Tirthankaras is that knowledge, faith and right conduct are the true causes of final **liberation,** and not the outward marks. *US 23, 33*

72 **Love** conquers all *Motto of the All-India Jaina Association*

73 The slave to his **lusts** has forfeited human life and divine life. *US. 7, 17*

74 He whose **mind** is disturbed feels insult and its like, while no insult is felt by him whose mind is not disturbed. *SS 58*

75 He alone sees the essence of self, the waters of whose **mind** stand still, being ever undisturbed by the waves of love and hatred and their likes To none else is this possible *SS 35*

76 The observance of the five **minor vows** of the layman, without committing transgressions thereof, bears fruit in the shape of birth in the heavens where the soul acquires clairvoyance, eight kinds of miraculous powers, and a divine body. *RS. 63*

77 Birth is **misery,** old age is misery and so are disease and death and Ah! nothing but misery is the Samsara [mundane existence] in which men suffer distress. *US. 19, 15*

78 Right belief, right knowledge, right conduct, these together constitute the path to **moksha** [liberation] *TS. 1, 1*

79 One becomes a **monk** by equanimity, a Brahmana by continence, a sage by knowledge, and a hermit by penance. *NP 7, 19*

80 One is not a **monk** merely by the shaving clean of the head, nor is one a Brahmana [priest] by the mere recital of the syllable OM; one is not a sage by mere residence in woods, so also one is not a hermit by using sacred grass and bark-garments *NP. 7, 18*

81 Mercy to living beings, self-restraint, truth, honesty, chastity, and contentment, right faith and knowledge, and austerity are but the entourage of **morality.** *SPr. 19*

82 Dharmastikaya [or dharma] conditions the **motion** of things that can move, matter and life, itself being unaffected by movement Just as water, being itself indifferent or neutral, is the condition for the movement of fishes, so dharma, itself non-motive, is the *sine qua non* of the motion of living beings and material things It is a real substance, is devoid of the qualities of taste, colour, smell, sound, and touch It pervades the loka [inhabited part of space], it is continuous because of the inseparability of its parts, and has extension because of its coextensiveness with the loka *PS. 90–92* The nature of Adharmastikaya [or Adharma] is essentially similar to that of Dharma But it is, like the earth, which is the resting place of things, the *sine qua non* of rest for things not in motion, both animate and inanimate *PS 93* Know that the substance called Adharma is of the same kind as the substance Dharma It, like the earth, is the essential condition of things not in motion *J p 85*

83 Where there is neither pain, nor pleasure, nor annoyance, nor any obstruction, nor death, nor birth, there only is **Nirvana** [liberation] *NS 178*

84 That which is free from birth, old age, disease, death, grief, pain and fear, is eternal, blissful, and of the nature of pure delight, is called **Nirvana.** *RS 131*

85 Where there are neither senses, nor is there any calamity, nor delusion, nor astonishment, nor sleep, nor desire, nor hunger, there only is **Nirvana.** *NS. 179*

86 **Non-injury,** is the highest religion, [ahimsa-paramo-dharma]. *W p vi*

87 Not to destroy mobile [i e. five four, three, or two-sensed] or immobile [i e. one-sensed] life through carelessness is considered the vow of **non-killing.** *YS. 1, 20*

88 The **non-soul substances** are: space, matter, dharmastikaya, adhamastikaya, and time. *TS. ch. 5, 1 and 39*

89 Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of him who has no desire, desire is gone in the case of him who has no greed, while greed is gone in the case of him who possesses **nothing.** *NP 2, 28*

90 Happy are we, happy live we who call **nothing** our own; when Mithila [a city] is on fire, nothing is burnt that belongs to me [Death, disease, famine and pestilence come with such swiftness and frequency that the less one has, the happier is one's lot] *US. 9, 14*

91 Forgiveness, humility, straightforwardness, truth, contentment, restraint, austerities, charity, non-attachment and chastity are the ten **observances** to be followed. *PA 204*

92 The good of **others** leads to religious merit, causing pain to others is sin. *PA. Intro.*

93 In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self, and should therefore refrain from inflicting upon **others** such injury as would appear undesirable to us if inflicted upon ourselves *YS 2, 20*

94 He who conquers one **passion** conquers many, and he who conquers many, conquers one *AS 1, 3, 4, 2*

95 Right knowledge, faith, conduct and penance, these four form the right **path** *NP 18, 19*

96 **Penance** is fire to me, my soul is the altar, my religious exertions are the ladles, my body is the dried cow-dung, my karma is the fuel, and my self-control, self-exertion and tranquillity are the oblations which I offer *NP 4, 23*

97 This **penance** is two-fold, external and internal. External penance is of six kinds, similarly the internal penance. Fasting, starvation, begging, abstinence from tasteful food, bodily suffering, and residence in solitary places form external penance. Expiation, humility, service of the preceptor, study, meditation and motionlessness of body form internal penance. *NP 15, 11–13*

98 Repenting and excluding from the mind the begotten **pleasures** one should instruct others to follow the commandment. *AS. 1, 5, 1, 1*

99 Without **praise** or blame for this world or the next, for life or for death, and having meditation as his own pure

wife, he goes to death like the pupil Ananda. *YS. 3, 150*

100 He who is awakened amongst men **preaches** the unparalleled wisdom. *AS. 1, 6, 1, 1*

101 Even a small **present** given to a proper donee bears much desirable fruit for souls in the fulness of time, just as the tiny seed of the Indian fig-tree sown in good soil produces a tree casting magnificent shade. *RS. 116*

102 By knowledge one knows things, by faith one believes in them, by conduct one gets freedom from karman, and by austerities one reaches **purity.** *US. 28, 35*

103 Ahimsa [to refrain from taking life] is the highest **religion** *Jain Maxim*

104 **Religion** is the highest of all blessings; it comprises non-injury, self-control, and austerities Even the gods bow down to him whose mind is always centred in religion *DV.*

105 Establish the **religion** of the law which benefits all living beings in the whole universe It will bring supreme benefit to all living beings in the world *KS 111*

106 Propagate the **religion** which is a blessing to all creatures in the world *AS 2, 15, 18*

107 **Religious observances:** these are five, viz

1 Walking carefully so as not to hurt any living being
2 Speaking reverently and without hurting anyone's feelings
3. Taking only pure food not specially prepared for the saint.
4 Careful handling of the few things, such as water-bowl, brush, and scriptures which ascetics may keep.
5. Great care as to where to answer the calls of nature

PA. 203

108 What avail **riches** for the practice of religion? *US. 14, 17*

109 Clever talking will not work **salvation.** *US. 6, 10*

110 That which is realized when the mind is calm and the senses quite controlled, is the real essence of the Absolute **Self.** *SS 30*

111 Subdue yourself, for the **self** is difficult to subdue. If your self is subdued, you will be happy in this world and in the next *US 1, 15*

112 **Self** is the one invincible foe when acting with the four cardinal passions anger, pride, deceitfulness, and greed *US. 23, 38*

113 Do no **sinful act** nor cause others to do one. *AS. 1, 2, 6, 1*

114 There are three ways of committing **sins:** by One's own activity, by an agent, by approval of the deed *SK 1, 1, 2, 26*

115 The embodied **soul** alone does actions, it alone wanders in the long chain of mundane existence, it alone takes birth, it alone dies, and it alone enjoys the fruits of its actions *TM. p. 36*

116 To an embodied **soul** desire and aversion will naturally occur. On account of these states karmic matter clings to the living being. The karmic bondage leads the living being through the four states of existence [human, sub-human, in the heavens, or in the hells] Entering into the state of existence the living being builds its own appropriate body, being embodied he gets the senses Through the senses, objects in the environment are perceived, from perception comes desire or aversion towards those objects, and from desire the cycle begins again But the cycle ends in the case of those who will attain liberation, whereas it is unending to those who will not But it has no beginning in either case. Thus is it taught by the conqueror of embodied existence. *PS 135–137*

117 When the **soul** evolves through the good or the evil, it becomes good or evil; through the pure, then pure, for it accepts the character of the state-of-evolution. *PR. 1, 9, F.*

118 Having by all methods got rid of his earthly, karmic, and fire bodies, the **soul** in one moment goes in a straight line up to the top of the world without touching anything and taking up no space, and there in its natural form lives in perfection, enlightenment, deliverance, and final beatitude, having put an end to all misery. *US. 29, 73*

119 The five negligences, pride, sense-pleasures, passions, sleep and gossip torment the **soul** in this world. *MS.*

120 The **soul** is the maker and non-maker, and itself makes happiness and misery, is its own friend and its own foe, decides its own condition good or evil, is its own river Veyarani [the river in which hell-beings are tormented and drowned]. *MS.*

121 And in an eternal succession ever changing its states through the illusions of its thoughts, the **soul** is the only causer and experiencer of its states *PA. 10*

122 **Soul** [jiva] is the only conscious or knowing substance, the remaining five substances are without consciousness, viz., matter, space, time, dharma [fulcrum of motion], adharma [fulcrum of stationariness] are different from soul *PP 143*

123 The **soul** is without shape[1] [it takes the shape of its body, ant, man, elephant], taste, tangibility, smell, or colour; it consists of knowledge which can in one moment know the whole universe, it has supreme felicity, being free from attachment, aversion, desires and passions; it is also imperishable and pure. *PP 143*

[1] See J. p. 17, line 29.

124 The principles [tattvas] are: **soul,** non-soul, influx of karma [subtle material particles], bondage, stopping of the inflow, falling off [of the particles], and Moksha [Nirvana, final liberation] *TS. 1, 4*

125 Because of the truth that even subtle attachment to external ideals hinders Nirvana, let not the **soul** who desires Moksha have any kind of attachment to things, living or non-living, desirable or undesirable, then he becomes the non-attached. Thus will he be able to sail across the ocean of Samsara [embodied existence] *PS. 179*

126 Stationary **souls** are: earth souls, water souls, fire souls, air souls, vegetable souls. Mobile souls are those which have two or more sense-organs *TS. 2, 13, 14*

127 There is no **substance** without a modification, and no modification without a substance, the existence of a thing is made up of substance, quality, and modification. *PR. 1, 10, U.*

128 In view of the omniscience of the **Tirthankara** eight kinds of heavenly signs appear: an ashoka tree, a lion-shaped throne, three umbrellas, an aura with a beautiful radiance, wordless speech flowing from the Lord, showers of celestial blooms, sixty-four gods who fan the Lord with chowries and heavenly music. *J. p 130*

129 Prove constant to **truth** *AS. 1, 3, 2, 1*

130 A man who recognizes the **truth** delights in nothing else. He who delights only in the truth recognizes nothing else *AS. 1, 2, 6, 5*

131 In this world of misery, disease, old age, and death, there is no other protection, refuge or help than our own practise of the **truth.** Others are powerless; as we sow we reap. *W. p. 123*

132 Seeker after the highest **truth,** study the sacred lore, in order to cause yourself and others to attain perfection. *US 11, 32*

133 One should respect the vow of **truthfulness** by always avoiding jesting, greed, cowardice and anger, and by thinking before speaking. *SSh*

134 Animate souls, inanimate things, bondage of the soul by karma, merit, demerit, influx of karmic particles, prevention of the influx, annihilation of karma, and lastly, liberation,—these are the nine **truths.** *NP 1, 12*

135 Those saints who are brave, possessed of the three jewels, right belief, knowledge and conduct, who are preachers of the categories [the nine "truths"] enunciated by the conqueror of bodily existence, and are desireless, are known as the **upadhyayas** [preceptors]. *NS. 74*

136 The use of all **vegetables** which grow underground and which are a common body of infinite one-sensed living beings, should be given up, because in destroying one, these infinite one-sensed beings are killed, such as in potatoes, ginger, radishes. *PA 162*

137 The observance of the five lesser vows, non-injury, truthfulness, non-stealing, chastity, and limitation of possessions, and refraining from the use of wine, flesh, and honey are the eight fundamental **virtues** of a householder *RS. 66*

138 The five **vows,** taken by the monks in their full strictness, while the laity are expected to observe them in so far as their circumstances and secular avocations permit, are :

1. To refrain from taking life.
2. To refrain from untruth.
3 To refrain from stealing.
4. To refrain from sexual intercourse.
5. To renounce all worldly possessions.

139 **Wisdom** recognizes the truth of the law *US. 23, 25*

140 All men in due time must suffer the fruit of their **works.** *SK. 1, 2, 1, 6*

141 Dharmastikaya, adharmastikaya, space, time, matter and souls are the six kinds of substance ; they make up this **world,** as has been taught by the conquerors who possess the best knowledge. *US. 28, 7*

SHINTO

All ye under the heaven! regard heaven as your father, earth as your mother and all things as your brothers and sisters. You will then enjoy this divine country, free from hate and sorrow

Oracle of the Deity Atsuta

Even though you should worship but one God, yet all the other gods will be pleased.

Japanese Proverb.

INTRODUCTION TO SHINTO

by PROFESSOR GENCHI KATO, D.LITT.

IN publishing the present volume, Dr. Champion has inserted a number of Japanese proverbs collected in the field of Shinto or Kannagara-no-Michi, the national religion indigenous to the soil of Nippon or Japan.

As a Japanese student of Shinto, this gives me keen interest, for no one, as far as my knowledge goes, has previously attempted such a compilation, either in Europe and America or in Japan, the birthplace of Shinto. Through this collection of Shinto precepts and proverbs, I am sure the book will be a competent and true interpreter of the racial psychology of the Japanese people, for proverbs may become a mental mirror, so to speak, reflecting clearly and tersely the real image of a race, the Japanese people being no exception to this truth. So I am more than pleased to see the publication of this volume by Dr. Champion which may cause the West to understand Japan more accurately and in essential meanings. I esteem it an honour that Dr. Champion has asked me to send him a brief introduction to his valuable book, the result of his untiring and painstaking efforts for years.

CHAPTER I

DEVELOPMENT OF SHINTO FROM NATURAL TO CULTURAL RELIGION

I

THE TERM SHINTO

To begin with: Shinto or Kaminomichi or the Way of the Kami or the Gods is the designation, the name, of the religion, indigenous to the soil of Japan, observed by the people of Japan from time immemorial. What then is meant by the Japanese word Kami, the English equivalent of which is God or deity or sometimes soul or spirit? It would be rather a difficult task for me at the very beginning of such a brief article to make clear the concept of the Japanese Kami, with its various complicated shades of meaning; but, nevertheless, I hope that patient students of my readers may be able to form an adequate idea of the meaning of the term for themselves before reaching the end of my article. I think that, instead of trying to devote myself to the idle task of defining Kami at the outset, I might better tell you first of all something of the main divisions of Shinto at the present day, which are of much interest and importance to students of the religion.

Shinto may be broadly divided into two classes: the Sectarian or Denominational Shinto which is sub-divided into 13 sects and the Shinto of the National faith of the Japanese generally, the latter of which, to distinguish it from the former, is often inadequately called the State Shinto Religion. I say "inadequately" because the terms "state" and "religion"

as used in a European country are in a considerable degree misleading here in Japan.

The national Shinto faith of the people makes its concrete manifestation in the form of the so-called Jinsha (Jinja) or Shrine Shinto, while it is taught in schools to the younger generation under the name of national ethics In other words, Shinto, in one respect, as the national faith, has now developed into a unique form of morality glowing with holy fire of religion—Bushido, to be sure, is a manifestation of this national morality among the Japanese developed in a certain period of Japanese History and just herein lies the peculiar Japanese patriotism or loyalty to the Mikado or Sovereign, suffused with a devotional quality of religious intensity, of which I will speak later on. Such being the case, for the sake of clearness of expression, permit me to repeat that both the Sectarian Shinto and the national faith of the Japanese people are no doubt religions, although some Japanese go so far as to say that the Japanese national faith or State Shinto is no religion at all, being regrettably misled by the ethical camouflage of the latter.

II

Shinto as a Nature Religion

According to the category of development, religion is broadly divided into two types; one being nature religion, the other culture religion—I might call the latter ethico-intellectualistic religion—and the former is subdivided into lower and higher. The very beginning of Shinto is lower nature religion; Shinto in this first stage expresses itself in (1) Nature Worship or Naturism, (2) Fetishism, (3) Spiritism, (4) Ancestor Worship, (5) Totemism, and (6) the so-called Primitive Monotheism or belief in the Deity of a primitive monotheistic nature I am sorry, however, that I cannot here within the limited space available, make even a brief survey of each of these phases, but I may be permitted to invite reference on the subjects to my book, *A Study of Shinto, the Religion of the Japanese Nation* (1st edition 1926, 2nd edition, 1937) in English; the French version (the Musee Guimet, Paris, 1931). Shinto in the higher nature religion stage is polytheism, in the strict sense of the term, as distinguished from the polydemonism of Shinto in the stage of lower nature religion, that is to say, polytheistic Shinto belongs to the stage of higher nature religion. In this state Shinto is full of mythology, characterized by the divine drama presented in the Kojiki (Records of Ancient Matters) and the Nihongi (Chronicles of Japan) played by different anthropomorphic gods and goddesses in the arena of the Takamagahara or Plain of High Heaven, the Japanese Olympos, where the Japanese celestial beings dwell, and act and often take council, like the Greek gods of Homer. As with the Homeric Pantheon, that of ancient Shinto represents unmixed downright polytheism consisting of a divine hierarchy. Amaterasu-Omikami, the Ancestral Sun-Goddess; her impetuous divine brother Susano-o-no-Mikoto, the deified rainstorm, mythologically considered; and Tsukiyomi-no-Mikoto, the Moon-God, are a divine triad, each being born of the divine parents Izanagi-no-Mikoto and Izanami-no-Mikoto, respectively presiding over the Plain of High Heaven, the vast expanse of Ocean, and the realm of

Night. In the Kojiki and the Nihongi the conflict between the sun and the rainstorm is mythically and graphically described, with final victory to the sun, resulting in the banishment of the God of rainstorm following a verdict of the divine council held by the eight-hundred myriads of Gods in the dry bed of the Heavenly-Eight-Sand-Bank-River, i.e. the Milky Way. We see, similarly, in Greek Mythology, divine councils were often held on Mount Olympos, presided over by Zeus, father and king of gods and men, with his divine consort Hera, accompanied by his son Apollon, his daughter Athene and many other divine potentates under him. Five male and three female divine children were miraculously born of the Sun-Goddess and the Rainstorm to the supernatural wondrous power inherent in the Sacred Soul and Jewels they held, and the oath which they took on the banks of the Heavenly River. The dramatic scene of the Plain of High Heaven passes on to the theatre of the earth, when Ninigi-no-Mikoto, Grandson of the Ancestral Sun-Goddess Amaterasu-Omikami, descended from the Plain of High Heaven upon the Wondorous Peak of Takachiho in Hyuga Province, and afterwards the local guardian god, Okuninushi-no-Kami of Izumo Province, a descendant of Susano-ono-Mikoto, handed over the country to the Heavenly Grandson by a peaceful agreement, thus founding the Japanese Empire. The Ancestral Sun-Goddess Amaterasu-Omikami had expressed to the Heavenly Grandson on his descent to Earth her best wishes for his prosperity and for the sacred mission of the Japanese nation in the following words:

"The Luxuriant Land of Reed Plains is a country which our descendents are to inherit. Go, therefore, our Imperial Grandson and rule over it! And may our Imperial lineage continue unbroken and prosperous, co-eternal with Heaven and Earth!"

This well-known inaugural address of the Ancestral Sun-Goddess must at once remind Westerners of Yahweh's words of promise to his chosen People of Israel in sending them to the land of Canaan (Genesis xii).

Here we see a parallelism or similarity between the religious history of the Israelites and that of the Japanese people, although we do not fail to discern discordances between the two religions.

III

Shinto as a Culture Religion

As the history of religions shows us, when progress is made in the civilization of a nation, her religion advances in the intellectual and ethical sense of the term, and thus from nature religion comes forth culture religion or ethico-intellectualistic religion. The case is the same with Shinto. From the Shinto of nature religion its cultural form develops, i.e. natural Shinto passes on to cultural or ethico-intellectualistic Shinto.

(1) Intellectual Progress

This tendency is seen even in the remote age dealt with by the Nihongi. As early as in the reign of the Emperor Nintoku (fourth century A.D.) Japanese history indicates the fact that there were men who had already become mentally advanced enough to judge a god as true or false. Thus

when a man named Koromonoko was about to be sacrificed to a certain river god, his newly-awakened intellect enabled him to discern and declare that this pretended river god was false since no really true god could require such a bloody offering as a human sacrifice, and in consequence Koromonoko was saved. A similar case is related in another tradition. It is said that another local mountain god, or rather a demon, living in a towering cryptomeria tree and working mischief continually on passers-by, was expelled from the locality by the miraculous efficacy of a sutra recited by a Buddhist monk, Nichi-An by name. A letter of apology which the tradition says was sent by the demon from his tree-top retreat to the monk is now to be seen at the Butsugenji Temple (the present Myoshoji) at Ito in Izu Province, although no one has been able to decipher the incomprehensible characters in which it is written.

In the nature religion stage of Shinto the Mirror, Sword, Jewels and other such objects had a certain sanctity, as in ancient Greece Agamemnon's sceptre was considered as sacred (H. J. Rose, *Primitive Culture of Greece*, p. 73), or as a chief's Churiga is also regarded as sacred among the Australians to-day In the course of the development of Shinto, however, the Mirror, the Sword and the Jewel, took not a literal but figurative meaning, and they are interpreted as symbolizing, for instance, wisdom, courage, and benevolence, which are the Three Chinese Cardinal Virtues.

In the same way, different myths attributed by Shinto in ancient times to kami or gods obtained new interpretations, sometimes far-fetched explanations, by Shinto scholars in the stage of culture religion, just as Homer's myths in ancient Greece were reinterpreted by fifth- and fourth-century B.C. Greek savants like Sophokles, Euripedes and Empedokles. Ichijokaneyoshi (1402–81), Tanikawa-Kotosuga (1709–76), Tachibana-Moribe (1781–1849) and many others are among the champions in this field in Japan. And thus, by degrees, Shinto, in the stage of culture or ethico-intellectualistic religion, reveals a henotheistic (even monotheistic) or pantheistic aspect evolved from polydemonistic and polytheistic Shinto in the first stage of its development.

In the *Kogoshui*, or *Gleanings from Ancient Stories*, we notice a tendency of Shinto from polytheism to henotheism in the worship of the Ancestral Sun-Goddess Amaterasu-Omikami

We read in the same book ·

" Since Amaterasu-Omikami is the greatest Ancestral Goddess, no Shinto God can claim equality, just as a son is ever inferior to his father, or a vassal to his lord."

It is true that in Shinto there are " gods many ", " lords many ", but the Ancestral Sun-Goddess stands supreme above them, according to the *Kogoshui*. This is an expression of henotheism in the Ancestral Sun-Goddess Amaterasu-Omikami.

The pantheistic expression of Shinto finds utterance in the following poem composed by Urabe-no-Kanekuni :

In e'en a single leaf of tree,
Or tender blade of grass,
The awe-inspiring Deity
Manifests Itself.

Shima-Shige-Oyu (1793–1870), a Shinto priest of the Grand Shrine of Izumo, expresses himself in pantheistic language, when he says:

> Deem not that only in this earthly shrine
> The Deity doth reign;
> The earth entire "and all the Heavens Divine",
> His presence do proclaim.

The fragment of an unknown Gospel, the words of which are attributed to Jesus, teaches us the same truth:

"Lift the stone, and thou shalt find me; cleave the wood, and there am I" (James Pratt, *Pilgrimage of Buddhism*, p. 669).

That the essence of such a god is not a material being but a purely spiritual existence is the final outcome of Shinto as a culture or ethico-intellectualistic religion, and such a divinity we must worship "in spirit and in truth". With this verity in mind the Shinto Konko Sect builds a shrine in such a way as to enable the believers to worship the Holy of holies on all sides in the shrine. Thus, like the Deutero-Isaiah, for nearly the same reason, that the Deity transcends all material things, Ise-Teijo (1715–84) a famous Japanese historian of the Tokugawa Régime, forbade worshipping the Deity by means of statues or images. Therefore, Shirai-Soin of the Tokugawa Régime says:

> The Deity is absolute. It transcends human words, which are of a relative nature. It is incomprehensible, and yet it permeates all things, it is everywhere. People as a rule, not knowing this truth, visit a hundred shrines day by day to worship there, and make valuable offerings month by month, and yet they are not sure to obtain any reward, though they may perchance suffer misfortunes in the world (*Jinshakeimo*).

(2) ETHICAL PROGRESS

Purity is one of the fundamental religious categories of Shinto. However, in the stage of nature religion, the idea of Shinto purity is chiefly physical or material, *ipso facto*, ritualistic, and not mental or spiritual or ethical. In early Shinto purity is meant by bodily cleanliness, freedom from physical pollution, and not purity of heart in the ethical or spiritual sense of the term. Therefore, Izanagi, after his descent to Hades, the dark Underworld Yami-no-Kuni, which means the land of darkness, where he was deified by touch of the cursed filth of the polluted Land of Death, had to cleanse his body in a river at Ahagigahara in Hyuga; in other words, he observed a physical or outer purification, by means of lustral water of the river. This is nothing but physical purity, and not mental, spiritual or ethical purity at all. So, in the *Ritual of the Great Purification*, the so-called Heavenly Offences and Earthly Offences are mostly physical, not yet spiritual or ethical. During the reign of the Emperor Richu of early times, blood defilement then existed in the Island of Awaji, and caused Izanagi, the God of the Island, displeasure. Death is also a pollution, according to ancient Shinto. So, in the Inland Sea Isle of Itsukushima or Miyajima, one of the three loveliest sights of Japan, sacred to the Goddess Ichikishimahime, it is a striking fact that there exists not a single grave, just as in the Island of Delos sacred to Apollon, according to Nilsson (a great authority on Greek religion), because graves for the dead are a pollution, which should be dispensed with, lest the holy island be

polluted by them. This, likewise, is a ritualistic aspect of early Shinto, whereas, in Shinto in the stage of ethico-intellectualistic religion, not physical purity or bodily cleanliness, but inner purity of heart, purity is forcibly emphasized. Thus purity and impurity have come to be expressed in the ethical or spiritual sense of the terms, when the compilers of the *Shinto Gobusho* or *Shinto Pentateuch* say:

"To do good is to be pure; to commit evil is to be impure. The deities dislike evil deeds, because they are impure."

Tomobe-no-Yasutaka in the eighteenth century, a Shinto scholar of the Tokugawa Régime, says:

> What is ablution? It is not merely the cleansing of one's body solely with lustral water, it means one's following the Right and Moral way. Pollution means moral evil or vice. Though a man wash off his bodily filth, he will yet fail to please the Deity if he restrains not his evil desires (*Shinto-Shoden-Kuju*).

Ichijo-Kaneyoshi (1402–81) emphasizes the inner significance of purity, although he recognizes two kinds of purity, outer and inner, and says:

> There are two significations of purity in Shinto: one is outer purity or bodily purity and the other inner purity or purity of heart. If a man is truly sincere in mind he will be sure to succeed in realizing a communion with the Divine. This is no other than inner purity or Sincerity which means purity of heart or uprightness of heart (*Nihonshoki-Sanso*)

The late Shinto High Priest of the Izumo Grand Shrine, Senge-Takatomi by name (1845–1918), teaches us with Senge-Takahiko the same truth:

> Sincerity the single virtue is
> That binds Divinity and man in one

He also says:

> Action sincere, by noble-minded man,
> Reflects the very Self of the Unseen.

An edict issued in 838 by the Emperor Nimmyo (810–850) inculcates the ethical significance of the Shinto religion thus:

"The Deity, though unseen, is ever ready to respond to prayer from a truthful heart, and the divine grace is assuredly bestowed upon a virtuous man" (*Shokunihonkoki*).

Thus we see that Sincerity or Uprightness, like the ethical principle of Universal Love in Christianity, or that of Unconditional Benevolence in Buddhism, has become a fundamental tenet or the guiding (regulative) ethical principle of Shinto in the ethico-intellectualistic stage of its development.

By way of illustrating this striking aspect of ethical Shinto, let us quote the two following beautiful stories.

As related above, Izanagi, the God of Awaji Island, was displeased by blood defilement, although in the higher Shinto it is no more a pollution. So we read of Izumi-Shikibu, herself a famous court poetess and a contemporary of the renowned Lady Murasaki-Shikibu, authoress in the Eleventh Century of the Genji-Monogatari, that in making a pilgrimage to the Deity of Kumano, she hesitated, because she was unclean, to approach the precincts of the shrine for fear of defiling the sacredness of the holy place, when she was reassured

by an oracular utterance of the Deity, giving her permission to enter, in these words:

> Woman, why hesitate,
> In lowly sorrow at thy uncleanliness,
> To come within the gate,
> Where dwells unseen the Divine holiness?
> Indeed, though spotless, I,
> In primal essence of Divinity,
> Spurn not in dust to lie,
> In fellowship with vile humanity (*Fugashu*)

In connexion with the same Deity of Kumano, the following narrative is preserved. Once upon a time, while a lady of great beauty was making pilgrimage thither, the religious leader of the party became smitten by her charms and made known to her his desire. Greatly perturbed, the lady took counsel of her attendent maid who loyally determined that in order to protect her lady's honour she would sacrifice her own, and this, under cover of the darkness of night, she actually did. Whereupon the divine anger inflicted immediate death upon the apostate leader as punishment for his thus defiling the sacred neighbourhood of the shrine; while, on the other hand, the sin of the maid-servant, having been committed of pure intent and under compulsion, was divinely condoned (*Shasekishu*). This story of man's impiety and divine justice recalls the Greek legend of a similar nature, which tells how, mistaking him for a robber, a man killed his own friend yet was pronounced by the Delphic Oracle to be innocent, on the ground that the act of homicide was committed through a motive altogether pure and spotless.

The ethico-intellectualistic expression of higher Shinto reaches its climax, where a certain Saka, in the diary of his fourteenth-century pilgrimage to worship the Ancestral Sun-Goddess at the Ise Shrine, emphasizes inner purity or purity of heart in the following impressive language:

> It is quite customary for us neither to bring any offering to the Sun-Goddess nor to carry rosaries about us like Buddhists In short, we have nothing special wherewith to recommend ourselves in petitioning her Divinity. This is the true signification of inner purity. Washing oneself in the sea-water, or fresh, and being cleansed of the bodily filth—this is outer purity. Being pure in mind and body, our soul is united with the Divine, and, divinity in humanity thus realized, there remains no desire unsatisfied—there is no occasion for further petition or prayer to the Goddess This is the true esoteric meaning of worshipping the Ancestral Sun-Goddess at the Ise Shrine. Being thus enlightened by the Shinto Priest of the Shrine, I was overwhelmed with a sense of pious joy, and burst into tears of gratitude (*Daijingu-Sankeiki*).

CHAPTER II

SHINTO SEEN FROM THE VIEWPOINT OF CLASSIFICATION OF RELIGION AS THEOCRATIC AND THEANTHROPIC

As comparative study of the religions of to-day shows, there are two main trends of the world's religious thought, that is to say, there are two fundamentally different ways of conceiving Divinity. One is, Westerners might say, a mode of the Near-Eastern type and the other that of the Far-Eastern type. The former may be styled as belonging to the theocratic or creative

type of religion and the latter as of the theanthropic or genealogical type. The religion of the Hebrews (Judaism), Islam or Mohammedanism, and Christianity, born of the practical mind of the Semites, belong as a rule to the theocratic type, while Buddhism and the Indian religions in general, and the ancient Greek religion, along with the ancient Roman religion, all of which—perhaps with the exception of the last named—are the products of the speculative mind of the Aryan or Indo-European race, and the religious consciousness of the Japanese, and that of the Chinese also, belong to the theanthropic category. In theocratic religion Divinity stands high above man and nature; with its formula " God is above us " it is transcendent of man and the world. Theanthropic religion, contrarily, sees Divinity in man and nature; it is immanent or inherent in man and the universe and its language proclaims " God is in us ". According to the religious consciousness of the theanthropic type it is a matter of course that man ascends to God, and God descends to man. The philosophy of theocratic religion is monotheism, rising from monolatry, while pantheism is the natural outcome of theanthropic religion originated from naturism or nature worship in its primitive stage. In theocratic religion, there is creation of man and nature by the One Supreme God; and, in theanthropic religion, not creation but emanation of the world from the Divine. According to the latter religious consciousness Heaven and Earth, man and nature, or broadly speaking, organic and inorganic objects of the universe are begotten by God or gods, just as men are born of their parents. Nature worship, ancestor worship, necrolatry, hero worship, generally speaking, are religious expressions of the theanthropic type. Hero worship of the ancient Greeks, Emperor worship among the Romans of old, the deification of the Gautama Buddha, founder of Buddhism, all appear in the history of religions of the theanthropic type. Now, I am going to consider Shinto, with the distinction of both types of religion, theocratic and theanthropic in view. Throughout both stages of religious development, natural and cultural (or ethico-intellectualistic) Shinto in its salient features is theanthropic, it does not belong to the theocratic type. In Shinto at the stage of nature religion, we have several personages deified, as for instance, Emperors, Empresses, Imperial princes, Heroes, one's ancestors, and so on. The Emperor Jimmu was called " Ame-no-Oshigami " or " Heaven-Conquering God ", according to the Nihongi, and in documents of olden times, each Emperor is described as a visible Deity or a god incarnate. Minamoto-no-Yoshiie, a brave warrior and skilful archer of the eleventh century, is revered as a god because in the skill of his archery he had no equal, he stood aloof above any man, in short he is super-human, i.e. he is a deity in flesh and blood, according to the *Fusoryakki*, a Japanese history of old. The Empress Jingo was also a deity, according to the *Kojiki*. Therefore, Motoori-Norinaga of the eighteenth century, a famous commentator of the *Kojiki*, says:

> True household gods we in our parents see;
> Revere and honour them whole-heartedly!

In a Buddhist canon, entitled the *Forty-two Chapter Sutra*, anthropolatry of the same kind is taught as regards one's parents thus:

" To be obedient to one's parents with filial piety is better than to worship all the deities in Heaven and Earth ; for one's parents are for him the supreme deities."

The development of Shinto did not stop here, theanthropic Shinto has grown into a religion of a higher order, i.e. a religion of the ethico-intellectualistic stage. In A.D. 718, when a high court official, Michi-no-Kimi-no-Obina by name, died, he was deified and a shrine was erected to his memory because he did his utmost to promote the people's welfare by means of improving their modes of life and making them happy : in short, he was indeed a man of godlike character, and the result was his apotheosis after death, in the religious consciousness of the theanthropic type of the Japanese. In the same way, to Kusunoki Masashige (died 1336), an incarnation of loyalty to the Emperor, and to the late General Nogi (died 1912) another type of loyalty to the Imperial ruler, Shinto shrines are dedicated, to the former at Minatogawa in Kobe and to the latter at Akasaka in Tokyo. The worship of the Emperor came to be conducted in the ethical sense of the term. Therefore, in the fourteenth century the royalist Kitabatake-Chikafusa (1293–1354) saw the essence of the theanthropic nature of higher Shinto in the worship of the Emperor in this ethical sense, when he says :

" Since a righteous man, pure in mind and just in conduct, is himself a deity, we understand a visible deity (Akitsu-Mikami)—so often mentioned in the Imperial Edicts—in this ethical meaning of the words " (*Nijuissha-no-ki*).

In the same spirit the Buddhist priest Jihen of the fourteenth century says :

> Heaven's grace enlivens different grasses in an impartial manner, and Mother Earth justly and benevolently offers to all beings in her bosom equal opportunity to enjoy uninterrupted natural growth. The virtuous sovereign may well be compared to Heaven and Earth for his justice and equity, so that we call him not the son of man, but the son of Heaven, because of his righteous government (*Kujihongi-Gengi*).

According to the *Buke-Kandan*, Tokugawa-Hidetada (1579–1632), the second of the Tokugawa Shoguns, is quoted as saying that he could not consent to the project of the Buddhist Abbot Tenkai to worship him after death by erecting a Shinto shrine in his honour, because he was not conscious of having acted in the virtuous manner of a deity, and so he did not, like his father Ieyasu (1542–1616), deserve a shrine. Foreigners who have visited Nikko, may probably be aware of the shrine in which Ieyasu was eventually deified with the name of " Toshodaigongen " (East-Shining-Great-Incarnate-Deity).

A noble character laying down his life on the battlefield for his sovereign and his country is canonized, so to speak, as a kami or deity, in the Yasukuni Shrine in Tokyo, because such noble self-sacrifice suggests something divine to the Japanese religious consciousness of the theanthropic type, even when the religious consciousness of the theocratic type might not be so affected. Such being the case, the theanthropic religious mind of the Japanese makes a visible deity of the Emperor himself in the stage of ethico-intellectualistic religion and calls him a Divine Ruler (Jinno), and Shinto in its cultural or ethico-intellectualistic stage culminates in the faith of the Divine Ruler of

the nation, and herein lies the life and essence of Shinto, the national religion of the Japanese people, past and present, throughout all stages, natural and cultural alike, completely in accord with the Japanese mind of the present age of enlightenment as it has always been in the past.

CHAPTER III

SHINTO, AS A NATIONAL RELIGION, NOT ENTIRELY DEVOID OF A UNIVERSAL ASPECT

As I have tried to make clear that Shinto is a thoroughgoing national religion throughout each and every phase of its long development, from the stage of nature religion to that of culture religion, with the Jinno or Divine Ruler of the nation at the centre of worship, keeping pace with the progress of Japanese civilization in general, so that the mental texture of the people and their religious faith and national consciousness have been so closely interwoven as now to be incapable of separation. The consciousness of the Japanese or their attitude of patriotic reverence towards the Mikado or Jinno has been raised to the extent of intensely religious fervour. Lafcadio Hearn calls it the Religion of Loyalty, but he confesses that so trite an English word as loyalty cannot cover all the connotation of the original Japanese, and the word loyalty is an utterly dead rendering; he wishes to call it "mystical exaltation" or "a sense of uttermost devotion" to the Jinno or Divine Ruler of the nation.

Shinto, characterized as faith in the Jinno or Divine Ruler of the nation, is not a religion *a posteriori* adopted purposely by the State, as in the case of the State religion in a Western country, but the religion *a priori* of the heart and life of every Japanese subject, male and female, high and low, old and young, educated or illiterate. This is the reason why a Japanese never ceases to be a Shintoist, i.e. an inborn steadfast holder of the national faith, or one who embraces the national faith of the Way of the Gods as a group mass or folk religion, as distinguished from a personal or individual religion, even though he may accept the tenents of Buddhism or Confucianism—probably Christianity here in Japan not been excepted—as his personal or individual religion. In effect this amounts to saying that abjuration by Japanese of the beliefs taught by Shinto, the national faith, would mean treachery to the Empire and disloyalty or blasphemy to its Divine Ruler.—The late Professor Royce of Harvard University very happily explains in his book *Sources of Religious Insight* how this national Shinto faith, vehemently alive, and stimulating the sentiment of every Japanese towards the heaven-descended sovereign of his native land, is a characteristic phase of national religion, when he says:

> However far you go in loyalty, you will never regard loyalty as a mere morality. It will also be in essence a religion. Loyalty is a source not only of moral but of religious insight. The spirit of true loyalty is of its very essence a complete synthesis of the moral and of the religious interests. The cause is a religious object, it points out to you the way of salvation.

As demonstrated above Shinto is truly the faith of the Japanese people from times primeval. It is thus a national religion and so to that extent it may have an aspect of particularism or separatism or exclusionism like Judaism, but at the same time it is by no means devoid of a noble spirit of religious tolerance and religious universalism. Religious tolerance, to my mind, is in the main one of the remarkable features of theanthropic religion in general. So accordingly is Buddhism very tolerant in character; whereas Judaism and Mohammedanism—perhaps Christianity not an exception—are as a rule intolerant, because each of these is a theocratic religion.

The following beautiful passage is a quotation from a diary written by a devout and broad-minded Japanese Buddhist pilgrim of the fourteenth century to the Ise Shrine dedicated to the Ancestral Sun-Goddess Amaterasu-Omikami and is a remarkable example of religiously tolerant universalism then existing in Shinto. The diary says:

> The wind is blowing fitfully from the hills and the rain falls in showers while the waves are breaking noisily on the river-banks, but the pilgrims to the Shrine pour the water over themselves in the ceremonial ablutions without seeming to feel the cold at all The poor peasant women in their hempen dresses look quite merry as they purify themselves, while those of high degree, whose long patterned sleeves are so sweetly perfumed, seem not at all disconcerted as they bare their bodies to the breeze The sparkling water does not discriminate between the dirt of the righteous and the unrighteous, and the stream reflects the shadow of high and low alike. The waters of the Mimo-susogawa run out into the Sea of Ise, and there is no distinction between those of the small stream and of the mighty ocean The one becomes part of the great whole, the sea as it were of doctrine. And that reminds me that we do not lave our bodies in the waters of the grace of Amida but rather choose to wallow in the turbid mud of evil, while our minds do not seek the vast sea of the favour of the Deities, and it is only by chance that we light on these purifying streams. And these reflections bring tears to my eyes as I leave the sacred precincts (*The Ise Diary*).[1]

This at once reminds us of the famous passages attributed to the Gautama Buddha in several canons of original Buddhism. As Shinto is characteristically theanthropic and *ipso facto* tolerant, there has resulted the *rapprochement* between Shinto and Buddhism, which actually took place quite easily, immediately after the introduction of Buddhism into Japan. The earliest consequence of this reconciling tendency, harmonization and syncreticism in both religions, was to be seen at the time of the Imperial Prince Regent Shotoku (574–622) and afterwards; thanks to the genius of the celebrated Buddhist priests Dengyo (767–822), Kobo (774–835), Jikaku (794–864), Chisho (814–890), and many other illustrious religious leaders in Japan, Shinto was by degrees formulated as Ryobu or Dual Shinto—a compromise or syncreticism of Shinto and Buddhism—by the beginning of the thirteenth century or so. Thus, the reputed author Kitabatake Chikafusa says:

"If examined carefully, there is no antagonistic difference at all between foreign teaching and our own" (*Tokehiden*).

In the same way Ichijo-Kaneyoshi declares:

"Buddhism never differs from the original teachings of our country

[1] *Jingu Sankeiki* or *Diary of a Pilgrim to Ise*, translated into English by A. I. Sadler, 1940

and thus there is perfect coincidence of the teachings of the foreign texts and our own " (*Shodan-Chiyo*).

Therefore the Empress Dowager also says :

" We mould it, fuse it, ours it be. Come what may from lands afar."

Lastly, let us add a few words on the universalistic phase of Shinto. Sectarian or denominational Shinto reveals an aspect of universalism much more than the Shinto of the national faith, because the former is rather less closely connected with the nation than the latter and in consequence some of the Shinto sects have a Kami or Shinto God who has no close reference to the history of this country. For instance, the Kami or God which the Konko Sect worships, has in itself little or no connexion with the *Kojiki* or the *Nihongi*, the classical histories of Japan, and so far it is not national but universal, fairly free from national bond of tradition. The God of this sect is called Tenchi-Kane-no-Kami, which means " Heaven-and-Earth-Including Deity ", the Boundless One, involving Heaven and Earth in its own Divine self, i.e. the Absolute Divinity Such a God, like the God of Christianity, transcends the boundaries of any particular nation or country, so it is quite natural that the Shinto sect, with such a universal god at its centre of faith, is also of a universal nature. The same may hold good in some other Shinto sects, the Kurozumi Sect, for instance. Kurozumi-Munetada (1780–1850), the founder of the sect, preaches that the Sun-Goddess, Divine Ancestress of the Imperial House, is nothing but a manifestation of the Ethico-cozmic Principle of Sincerity, once taught in Chinese classics of olden times, and introduced into this country long before the days of the Kurozumi-Munetada, although the sect says that Kurozumi-Munetada promulgated it without any apparently traceable connexion with any Chinese philosophical system then prevalent in Japan, as, for instance, the philosophy of the Chinese savant Oyomei or Wang Yang-Ming (1472–1528). If Kurozumi-Munetada sees the Shinto Deity in the spiritual light of ethics, it hardly needs mentioning that the Kurozumi Sect preaches in some way or other moral universalism in the Shinto-religion, like the prophetism of Israel whose essence is religious moralism, which naturally led it by degrees to universalism in ancient Israel. So, Kurozumi-Munetada declares :

> Blest be sincerity, of virtue's chief !
> Alone in it the world shall seek relief
> From doubt and fear—till men of every land
> In universal brotherhood do stand

This is nothing but the Emperor Jimmu's ideal of—" One Universal Kin of Brotherhood ".

An oracular utterance of the Deity of Suminoe (the Modern Sumiyoshi), breathes the same spirit :

> Responsive to sincerely offered prayer,
> Full of Sympathy and pity will be
> The Deity in Suminoe,
> To One and all, to friends or foes,
> Granting heavenly blessings freely.

This at once recalls the world-renowned poem from the pen of the late Emperor Meiji (1852–1912) who was the typical representative of Jinno in

recent days, and at His Majesty's demises, the Divine Ruler was at once enshrined at Yoyogi in Tokyo, as follows:

Whereas I deem this as an age
Wherein the world in brotherhood is bound:
Whence is it that the fierce winds rage,
And dash and spread wild waves around.

GENCHI KATO.

(*Professor of Shinto,*
Tokyo Imperial University, Japan.)

ABBREVIATIONS TO REFERENCES

P. = Proverb *S S* = Shintō Saying

1 **Action** sincere, by noble-minded man, reflects the very Self of the Unseen *Senge-Takatomi*

2 Devotion to the memory of **ancestors** is the mainspring of all virtue *Shrine Inscription*

3 Even the wishes of an **ant** reach to heaven. *Japanese P*

4 Every little yielding to **anxiety** is a step away from the natural heart of man *God of Fujiyama*

5 Conquest of self is the root of **benevolence.** *Japanese P*

6 Man can rest peacefully in the house of **benevolence.** *Japanese P.*

7 I am none but **benevolence** Itself. Moreover, Sincerity is my Divine Body *Urabe-no-Kanena—Oracle of the Deity Hachiman*

8 One **blind man** can lead all the blind *Japanese P*

9 Fallen **blossoms** leave their perfume behind *Japanese P*

10 A **candle,** by consuming itself, gives light to others *Japanese P*

11 Worshippers! Be full of pity and mercy for beggars and lepers and even for ants and crickets Those whose pity and **charity** are wide will have their life extended immeasurably *Oracle of the Deity Hachiman*

12 The god accompanies a **child.** *Japanese P*

13 Our eyes may see some uncleanness, but let not our mind see things that are not **clean.** Our ears may hear some uncleanness, but let not our mind hear things that are not clean. *Most common Shinto Prayer*

14 It is all **darkness** even an inch ahead. *Japanese P.*

15 Learn the way over the mountain of **death.** *Japanese P*

16 **Death** is both larger than a mountain and smaller than a hair. *Japanese P.*

17 **Death** knows nothing of life *Japanese P.*

18 No **deity** goes a crooked way. *Japanese P.*

19 E'en in a single leaf of a tree, or a tender blade of grass, the awe-inspiring **deity** manifests itself *Urabe-no-Kanekuni*

20 Of old the people knew not My name. Therefore I was born into the visible world, and endured a base existence In heaven I am the **deity** of the sun. In the celestial region I am the goddess of music. I hide in the great earth, and produce all things. My power pervades the four seas. *Oracle of the Deity Itsukushima in Aki*

21 Even in a foreign land there is a **demon.** *Japanese P*

22 Let the hungry devil [i e. a child] prepare the ink and give the **demon** the brush. *Japanese P.*

23 A woman is the ruler of the great **demons.** *Japanese P*

24 A metal-tipped staff in hand doubly strengthens the **devil.** *Japanese P*

25 In wandering about the world one nowhere finds the **devil.** *Japanese P.*

26 Even the **devil** can wear a smiling face. *Japanese P.*

27 Even a **devil** has sometimes occasion to weep. *Japanese P.*

28 **Devils** lodge in the guardian gates to the temple. *Japanese P*

29 All enjoy My divine power. I derive strength from the multiplication

of the **devout men** in the land. *Oracle of Kashima*

30 Good **doctrine** needs no miracle. *Japanese P.*

31 What one **does,** one becomes. *Japanese P.*

32 That which one has **done,** that shall one suffer. *Japanese P.*

33 There is no **door** for the buying that will shut out the world of men. *Japanese P.*

34 The path of **duty** is near at hand, men seek it in what is remote. *Japanese P.*

35 The **echo** answers the voice. [i.e. The lot of life corresponds with the merit.] *Japanese P.*

36 The flowing of water and the journeying of man have the same **end.** *Japanese P.*

37 After three years an **evil** becomes a necessity. *Japanese P.*

38 See no **evil,** hear no evil, speak no evil. *Japanese P.*

39 **Evil** is lined with good. *Japanese P.*

40 An **evil deed** remains with the evil doer. *Japanese P.*

41 **Evil deeds** return to the doers. *Japanese P.*

42 The **fallen blossom** never returns to the branch; the shattered mirror never again reflects. *Japanese P.*

43 If **falsehood** takes the road; truth hides. *Japanese P.*

44 Life or death, the **fate** alone ordains. Even deities cannot interfere. *II Shinkishu, p. 315*

45 The path of **fate** is straight and turns not. *Japanese P*

46 Not to change a **fault**—that is a fault indeed. *Japanese P.*

47 Though a man wash off his bodily **filth,** he will yet fail to please the deity if he restrain not his evil desires. *Shinto-Shoden-Kuju*

48 The **flower** goes back to its root. [i.e. The lot of life corresponds with the merit.] *Japanese P.*

49 **Forbearance** is more precious than all treasures. *Japanese P.*

50 **Forbearance** is the basis of contentment. *Japanese P.*

51 **Forgive** others but yourself never. *Japanese P.*

52 Set up a fence between even intimate **friends.** *Japanese P.*

53 Practise the art of **giving up.** *Japanese P.*

54 If we keep unperverted the human heart—which is like unto heaven and received from earth—that is **God.** *A Revelation to Mikado Seiwa*

55 There is a **god** for every time of trouble. *Japanese P.*

56 Should you set eyes on the **god** of the mountain you will die. *Japanese P.*

57 If there should be a killing **god** there is also one who protects. *Japanese P.*

58 With the unseen **god** who seeth all secret things, in the silence—communes from the earth below, the heart of the man sincere. *The Emperor Meiji*

59 When the sky is clear, and the wind hums in the fir trees, 'tis the heart of **God** who thus reveals himself. *Oracle at a Tajima Shrine*

60 Even though you should worship but one **god,** yet all the other gods will be pleased. *Japanese P.*

61 Pay no honour to a **god** you do not know. *Japanese P.*

62 In times of trouble **gods** appear. *Japanese P.*

63 The **gods** are, after all, like the waves of the sea. *Japanese P.*

64 The **gods** are useful when all else fails. *Japanese P.*

65 My **gods** are worthy of worship. *Japanese P.*

66 Trust in the **gods** in all things. *Japanese P.*

67 The **gods** know all. *Japanese P.*

68 The **gods** sit on the head of the just. *Japanese P.*

69 The fortunate **gods** surround the happy house. *Japanese P.*

70 There are some **gods** who abandon men; they are those gods who know men. *Japanese P.*

71 Everybody's voice is **God's voice.** *Japanese P.*

72 Following the **good** is like the flowing of water. *Japanese P.*

73 One **good deed** is better than three days of fasting at a shrine. *Japanese P.*

74 One **good word** can warm three winter months. *Japanese P.*

75 He who knows not **gratitude** has a beggar's face. *Japanese P.*

76 Both Heaven and Hell are in one's **heart.** *Japanese P.*

77 The **heart** is the chief of the Gods, therefore do not injure it. *S.S.*

78 If the **heart** is upright, deeds will be good. *Japanese P.*

79 Thine own **heart** makes the world. *Japanese P.*

80 The **heart** of the person before you is a mirror, behold there your own form. *S S*

81 **Heaven** and men are one, not two *Japanese P.*

82 All ye under the heaven ! Regard **heaven** as your father, earth as your mother and all things as your brothers and sisters. You will then enjoy this divine country, free from hate and sorrow. *Oracle of the Deity Atsuta*

83 **Heaven** has eyes to see. *Japanese P.*

84 Father is **Heaven :** mother is Earth. *Japanese P.*

85 Although **heaven** says no word, it points the way. *Japanese P*

86 **Heaven's eyes** are very near. *Japanese P.*

87 There is no falsehood in **heaven's way.** *Japanese P.*

88 The man on the **heavenly path** cannot be killed. *Japanese P.*

89 Attend strictly to the commands of your parents and the instructions of your teachers. Serve your chief with diligence ; be upright of heart ; eschew falsehood , and be diligent in study ; that you may conform to the wishes of the **heavenly spirit.** *An oracle of the Deity Temmangu*

90 The walls of **hell** are but one board thick. *Japanese P.*

91 There is no shady secrecy for the **holy man.** *Japanese P.*

92 The gods dwell on the head of the **honest.** *Japanese P.*

93 **Honesty** is the true heart of the gods. *Japanese P*

94 An **insect** an inch long has half an inch of soul. *Japanese P.*

95 I refuse the offerings of the **impure** of heart *Oracle of the Deity of Hachiman*

96 **Japan** is a country of the gods. *Japanese P.*

97 To see **justice** and fail to do it is an act of cowardice *Samuri P.*

98 Touch not the **kami** and no evil will fall. *Sawaranu Kami no tatari nashi*

99 Clothe yourself in **kindness.** *Japanese P.*

100 Requite evil with **kindness.** *Japanese P.*

101 Heaven **knows** and Earth knows. *Japanese P.*

102 The shade of a single tree and the flowing of a single stream are threads leading to another **life.** *Japanese P.*

103 Even the shaking of a sleeve is affected by one's other **life.** *Japanese P.*

104 Our **life** is but a candle-flame in the wind *Japanese P.*

105 Our **life** is but a figment of a dream. *Japanese P.*

106 This **life** is but an inch or two *Japanese P.*

107 [Man's **life** is] dust before the wind. *Japanese P*

108 [Man's **life** is] like the dawn mist before the sunrise. *Japanese P.*

109 As to Fate, seek your answer from men's **lives :** Heaven's will is shewn in men's hearts *Japanese P.*

110 We will surely visit the dwellings without invitation, if **lovingkindness** is there always. We make loving-kindness our Shintai [representative]. *Oracles of the Gods of Kasuga*

111 Esteem **loyalty** and uprightness higher than life. *Japanese P.*

112 Those who do not abandon **mercy** will not be abandoned by me. *Oracle of Itsukushima*

113 Not **miracles** but natural law. *Shinto belief*

114 **Misfortune** also becomes a bridge to happiness. *Japanese P.*

115 As the many-piled clouds of heaven are scattered by the breath of the Wind Gods . . . so shall all **offences** be utterly annulled. *From the Oho-harahi or Great Purification Ceremony*

116 Let the under-heaven be free from alarms, and all the country enjoy **peace** by thy help and protection *Prayer to Sun Goddess*

117 **Peace** to the land, safety to the household and abundant harvest. *Shinto Prayer*

118 The **pine trees** before the door are the milestones to travellers for another world. [Because pine-trees are placed there on New Year's Day, thus marking the passing of the years.] *Japanese P.*

119 It's the **poor** who give alms to the poor. *Japanese P*

120 If that which is within is not bright, it is useless to **pray** for that which is without *Oracle of Tatsuta*

121 If you **pray** to the deity with sincerity, you will assuredly realize the divine presence *Chucho-Jyitsu*

122 **Prayer** is of the foremost importance in appealing for the divine grace, and uprightness is a fundamental quality if one would obtain the unseen protection *The Shinto-Gobusho*

123 A single **prayer** moves heaven *Japanese P.*

124 **Prayers** to the deity accompanied by monetary gifts acquired by injustice are sure not to be granted. *Shinto-Uden-Futsujosho*

125 Repeat your **prayers** until night comes on [Unwearying Devotion.] *Japanese P.*

126 Ten negative **precepts** of Shinto:
1. Do not transgress the will of the gods.
2. Do not forget your obligations to ancestors.
3. Do not transgress the decrees of the state.
4. Do not forget the profound goodness of the gods, whereby misfortune is averted and sickness is healed.
5. Do not forget that the world is one great family.
6. Do not forget the limitations of your own person.
7. Even though others become angry do not become angry yourself.
8. Do not be slothful in your business.
9. Do not be a person who brings blame to the teaching.
10 Do not be carried away by foreign teachings.

127 If you desire to obtain help, put away **pride.** Even a hair of pride shuts you off, as it were by a great cloud. *Oracle of the Gods Kasuga*

128 All ye who come before me, hoping to attain the accomplishment of your desires, pray with hearts **pure** from falsehood, clean within and without, reflecting the truth like a mirror *Oracle of the Deity Temmanjin*

129 Anyone who makes a single obeisance to one kami will receive infinite help; much more so, anyone who makes **pure** his heart, and enters the great way of single-minded uprightness *Oracle of the Deity Matsunowo*

130 To do good is to be **pure**; to commit evil is to be impure The deities abhor evil deeds because they are impure. *The Shinto-Gobusho*

131 I will halt here to-day, and having **purified** myself, will worship at the temple of the deity *Ko-ji-ki 3, 133*

132 All **religions** start from Asia. *Japanese P.*

133 **Retribution** for good or ill is as sure as shadow after substance *Japanese P.*

134 Devotional **reverence** on the part of man makes a deity more and more supreme, while by virtue of the divine grace man's life is doubly blessed *Joei-Shikimoku*

135 To admit a fault is the beginning of **righteousness.** *Japanese P.*

136 If another offers **sacrifices** what matters it whether they are persimmons or pears? *Korean P.*

137 Although the **sage** may hate the fault he will not hate the man. *Japanese P.*

138 If you pray even to a **sardine's head** with faith, [it will grant you

what you wish]. [In Japan the head of a fish is sometimes hung upon a tree to keep off evil spirits] *Japanese P.*

139 The first and surest means to enter into communion with the divine, is by **sincerity.** If you pray to a deity with sincerity, you will surely feel the divine presence. *Yamaga-Soko*

140 **Sincerity** is a witness to truth *Japanese P*

141 **Sincerity** is the mother of knowledge. *Japanese P*

142 **Sincerity** is the single virtue that binds divinity and man in one. *Senge-Takatomi*

143 Where you have **sincerity** there also is virtue. *Japanese P*

144 To **single-heartedness** all things are possible. *Japanese P.*

145 The **sinner** is never beautiful *Japanese P*

146 Where exorcisms are, there are the **sorceresses :** where masses are said there are the monks *Japanese P.*

147 If the source of the **stream** is muddy the whole course will be muddy *Korean P*

148 **Sympathy** is from above : respect is from below *Japanese P*

149 **Sympathy** or love is only skin deep *Japanese P*

150 An honourable **temple** may be known from its gate. [i.e The Daimyo or feudal lord is the first to be thrown into hell] *Japanese P*

151 A **tree** that bears fruit is known by its flowers *Japanese P*

152 Be like the **tree** which covers with flowers the hand that shakes it. *Japanese P.*

153 So long as a man's mind is in accord with the way of **truthfulness** the gods will guard him though he may not pray. *Sugawara Michizane*

154 It is the **upright heart** of all men which is identical with the highest of the high. There is no room in heaven and earth for the false and crooked person. *A Revelation to the Son of a Mikado*

155 If men will have **upright hearts,** they must be neither foolish nor clever , they must indulge neither in grief nor in hate, but be as the flowers which unfold under the genial warmth of a vernal sun *Oracle of the Deity Hachiman*

156 What pleases the deity is **virtue** and sincerity, and not any number of material offerings *The Shinto-Gobusho*

157 **Virtue** goes hand in hand with happiness *Japanese P*

158 Hold **virtue** which is dearer than life. *Japanese P*

159 Leave the things of this **world,** and come to me daily and monthly with pure bodies and pure hearts *Oracle of the Deity Atago*

160 If the poorest of mankind come here once for **worship,** I will surely grant their heart's desire *Oracle of Itsukushima in Aki*

SIKHISM

Religion consisteth not in a patched coat, or a Jogi's staff, or in ashes smeared over the body; religion consisteth not in earrings worn or a shaven head, or in the blowing of horns. Abide pure amid the impurities of the world; thus shalt thou find the way of religion. Religion consisteth not in mere words; he who looketh on all men as equal is religious. Religion consisteth not in wandering to tombs or places of cremation, or sitting in attitudes of contemplation; religion consisteth not in wandering in foreign countries, or in bathing at places of pilgrimage. Abide pure amid the impurities of the world; thus shalt thou find the way of Religion.

Guru Nanak.

Regard all men as equal, since God's light is contained in the heart of each.

Guru Nanak.

INTRODUCTION TO SIKHISM

by DOROTHY DUDLEY SHORT *née* FIELD

THE study of the religions of the world brings us into contact with the most ancient, the most fundamental and the most universal ideologies of mankind. Religion, in some sort, existed in the infancy of the race ; and at no time would history be complete which failed to take it into account. It is associated with the whole field of our experience from our most aspiring ideas to simple performances on the material plane, belonging alike to the savage and to the man advanced in civilization. God gives bread and withholds the storm, and He is also the gate to Nirvana. In comparison with religion, philosophy is a limited intellectual exercise, though the two have this in common, that both offer an explanation of the Universe and its meaning. But religion requires also a personal, emotional and practical response on the part of man. It is more than a way of thinking, it must be a life. Man must live in a certain way because certain things are true, and it is this essential relationship between action and faith that is the keynote of the religious attitude. Codes of morality and systems of ethics are barren and isolated without it ; these may spring from notions of human convenience only, or even partake of man's self-sufficiency and pride. In religion it is the *significance* of the thought and the *significance* of the deed that count, the fundamental " because " which gives a worthwhileness which cannot be found in any other way. Because another Life exists, interpenetrating this and giving it its true meaning and inherent reality, and because that Life can be explored and contacted, right actions are possible and right belief necessary. Religion, then, is the recognition of this " other world " and also the means by which it may be contacted, and in this second rôle it offers redemption, salvation and human worthwhileness in return for definite personal response.

When one attempts to define religion more exactly than this, so as to cover all its manifestations, one is confronted with the problem of Buddhism which, in its pure form, asserts so little though it presumes so much. Buddhism, which has caused more controversy perhaps than any other form of faith, is dealt with elsewhere in this book, and may therefore be held, at discretion, to be an exception from the more precise remarks which follow. Of all other religions it can certainly be said, that, with all their sects and subsects, they postulate the existence of a God or Gods, and the possibility of man setting up a relationship with this Heavenly world, thereby securing his own happiness and emancipation. Thus we speak of the Religion of the Greeks and Romans, and of more ancient people still, and of the Religion of primitive tribes, although there may be the crudest elements in these ; and the word also covers the advanced and spiritual phases of the major religions of civilized Nations.

The main line of development in religious thought has been through Polytheism to Monotheism, from Monotheism to the idea of Incarnation,

from Divine Incarnation to Divine Immanence and so to Trinitarianism; God simultaneously as Ruler, Incarnate in special manifestations in man, and universal in all as the immanent Spirit.

In the first stages it was natural that man should worship the forces of Nature and that there should be many gods who could guide his fortunes and grant him favours. But gradually one of these deities tended to gain supremacy and to become King of the Pantheon, the power of the others dwindling till they were but subjects, vassals, or angel spirits, and so the idea of the One God emerged, the monotheistic ideal. But the One God, from the very fact of His Supremacy, His Apartness, may withdraw too far from the world which should be united to Himself; He may be banished, as it were, to too remote a Heaven; therefore as religious thought evolves a step further He comes back in the idea of Divine Incarnation, not this time to be contained in the forces of Nature, but in man himself. The human race having thus been redeemed, the third aspect of Divinity emerges, God as Immanent, as informing Spirit, once more everywhere and in everything, not now in the forms of separated personifications, but as One Spirit, the same as That which dwelt beyond, and That which became incarnate in man.

This, very briefly stated, is the main line of the evolution of world religion in its totality. We perceive God, divorced from River and Tree, from Sun and Storm, becoming the One who dwells beyond; from His isolation returning as Man Himself, and having redeemed human Nature, leaving behind him "another comforter", the informing spirit. However imperfectly the total conception may have been held at any time, all religions relate to this general historical development and show something of the various aspects, the difference between them being the tendency to stress some one part rather than another, and also to vary the method of approach and response on the part of man. Muhammadanism and Judaism, for example, stress most strongly the idea of the "God Beyond", the transcendental deity, in the exalted Jehovah and Allah: the Divine Man concept is limited to the special inspiration of the Prophet or prophets, and the idea of God as immanent is also somewhat in the background, though it does appear in the Scriptures and in the more mystical sects of both faiths. Hinduism, in some phases, especially in the Vishnuite creeds, gives the greatest prominence to Divine Incarnation, but in the more orthodox scriptures to Divine Immanence; in a general sense Brahma, Vishnu, and Shiv show the Trinitarian conception. Christianity asserts most definitely Trinitarian theology in the Nicene Creed, but actually it has probably gained most converts and found most distinctiveness in the doctrine of the single Incarnation; the concept of God as In-dwelling, being least emphasized. Sikhism, with which we shall deal in detail, is strongly monotheistic, or deistic, though the insistence on God as immanent is also strong; God incarnate in man is limited to the special nature of the Gurus (teachers) and their mission, though within these limits it is held to be of great importance.

There is also in all religions, as has been stated, a special *way*, a necessary response required on the part of man himself. In every case there are temples, sacred books, leaders and teachers, observances and rules of conduct. The precise nature of the human soul and the conditions of its emancipation

vary. Christianity, with its single Divine Incarnation, postulates a single earth-chance for man; during one life he must choose between good and evil, Heaven and Hell. According to some sects this choice is predestined; in others there is freewill, but a further purifying stage after death; again, Paradise may be ensured by conversion which is immediate, faith being above "works". To teach the Way there is the Bible, there are chapels, churches, priests, sacraments, holy days, and rules as to conduct. Muhammadanism also teaches the attainment of Salvation in a single life on earth; it has its mosques, its Qur'an, its hours of prayer, its rule of life, and its special observances. Hinduism, in its innumerable sects, presupposes a series of earth-lives, though this may be shortened by special means; it too has its priesthood, Scriptures, and rituals of all kinds. Sikhism also teaches a plurality of human incarnations, but the wheel of transmigration may be broken by faith in the One God, and through the teaching of the true Guru. It too has its Scriptures and detailed rules of conduct. Thus, whether in one life or in many, by whatever discipline or through whatever teachers, all religions offer a *way for men*, by which a relationship may be set up with the Divine Life and misery escaped in this world and the next. Religion, then, consists of two main parts, a body of doctrines regarding the Nature of God, and the offer of a way by which that God may be found.

The religion of the Sikhs arose with Bâba, or Father, Nanak who was born in the year 1469 at Talwandi, in the present Lahore district of the Punjab. The word "Sikh" simply means disciple, and Nanak's parents were orthodox Hindus of the Khatri Caste. It will be seen that new developments in religion always originate in some kind of protest; they react, that is, against ideas, which, no doubt vigorous enough at the time of their own inception, are losing their vitality and becoming corrupt. For example, it is said that Muhammed, travelling in Syria with his Uncle's caravan when only a boy, heard with dismay Christians quarrelling about the nature of the Persons of the Trinity, the dispute concerning whether these were Father, Son and Holy Ghost, or Father, Son and Virgin Mary. In protest he first uttered his famous cry; There is but One God. In something of the same way too, the Hindu boy Nanak was shocked by the complications of the Brahman system and by the tyranny of Caste. When the Brahman priest came to invest him at the age of nine with the sacred thread, a ceremony intended to initiate him fully into his hereditary caste, he protested, uttering the following hymn:

> Make mercy thy cotton, contentment thy thread, continence its knot, truth its twist.
> That would make a thread for the soul; if thou have it, O Brahman, then put it on me.
> It will not break, or become soiled, or be burned, or lost.
> Blest the man, O Nanak, who goeth with such a thread on his neck.

The young reformer's hatred of caste and of the arrogance of the Priesthood drove him towards Muhammadanism which was gradually drifting into India from the north-west, and making its influence felt where the boy grew up. He probably saw it at first at its best, for the Governor of the Province was a convert and an enlightened Muhammadan. Nanak set to work to learn Persian, a language which opened up for him the writings of the Moslems, and in one of his early hymns he goes so far as to say, "Renounce heresy and walk according to the Shariat" (Muhammadan Law). The newer religion did not

long satisfy him, however, and though for a time he entered the service of the Governor, it is said that he converted the older man to his purer doctrine. He wanted to escape from the bigotry and formality of *both* religions and to find a way whereby all might find salvation, of whatever caste or sex, and whatever the walk in life. According to the Muhammadans women had no spiritual nature, and the Brahman priests forbade either women or Sudras to read the Vedas. Nanak taught the equality of all human beings of whatever caste or sex and the futility of ascetic practices. He advised the eating of meat, family life and marriage for everyone, and indeed he and all the Gurus who followed him were married men. On the other hand he preached against wine, drugs, intoxicants, and tobacco and laid down a simple rule of life. His Sikhs (lit. disciples) were bidden to rise early, bathe in cold water, take part in devotions, but to perform no pilgrimages. With a fervour equal to that of the Prophet, Nanak declared that there was but One God, and his only ritual was the repetition of God's name. In a general sense he appears to have accepted Hindu Cosmogony, but the deities were vassals of the One God and the wheel of Transmigration could be broken by the new and simpler way. Donning a remarkable religious dress, a mixture of Hindu and Muhammadan costumes, Nanak went forth as a wandering preacher, teaching his doctrine by means of hymns improvised by himself and sung to the rebeck[1] played by his minstrel, Mardana. He travelled all over India, to Ceylon, and it is said that he even went as far westward as Mecca, making converts among both Muhammadans and Hindus. When he died in 1538, he appointed his disciple Angad as his successor. The second Guru invented a special alphabet, a modification of Punjabi, called Guru-Mukhi, and thenceforth Sikh sacred literature came to be written down in this new language. The third Guru was Amar Das, who established headquarters at Goindwal on the Bias, and the fourth was Guru Ram Das. who began to collect regular offerings from the faithful. Ram Das also continued the excavation of Amritsar (lake of Nectar) which he had begun in the lifetime of Amar Das, and this work was completed by his son Guru Arjan, who succeeded him. The Office of Guru now became hereditary. Guru Arjan became Guru in 1581 and under his leadership the fortunes of the Sikhs underwent a change. Hitherto they had suffered no persecution, both Hindus and Muhammadans regarding them with a kind of interested tolerance. But Guru Arjan, having completed the tank of Amritsar, set about the construction of the Har Mandar or Golden Temple, which was to stand in the lake. He further compiled a volume of Sikh hymns, adding a large number of his own, and this book, when completed, was called the Granth Sahib, or Noble Book. The Sikhs now possessed a sacred volume and a special language, a large number of adherents, considerable wealth, and the germs, at least, of a Sacred City. They thus took on the appearance of a new sect and the attention of the Emperor Akbar was directed towards them. Complaints of impiety were made both by Muhammadans and Hindus, but Akbar, after examining the hymns, dismissed the complaints, visited the Guru and asked for his prayers.

The tolerant Emperor was, however, succeeded by his fanatical son

[1] Rebeck or tabab, a musical instrument of Arabian origin

Jahangir, who ordered that all passages in dispute should be erased from the Granth Sahib. This Arjan refused to do and was thereupon subjected to terrible tortures, as the result of which he died in 1606. The persecution and martyrdom of the fifth Guru caused his son, Har Gobind, to take up arms. This the Sikhs were well qualified to do. Their rule of life, so carefully balanced between asceticism and excess, involving early rising, cold bathing and normal family relationships, the eating of meat, and the prohibition of pilgrimages (so prolific a cause of disease in India) had made them stronger than the average Hindu. They now began to practise arms regularly and soon acquired the status of formidable warriors. Thus equipped, Har Gobind upheld the sect for thirty-five years, and his grandson Har Rai for sixteen. Har Rai's second son (the first having proved false), Har Krishan was made Guru at the age of five and died, when only seven, on his way to Delhi. He indicated that his successor would be found in the village of Bakale, with the result that twenty-two religious men claimed the honour. Finally, however, an old recluse was found, who proved to be great-uncle to Har Krishan and brother of the fifth Guru. This Teg Bahadur showed himself possessed of much vigour, despite his age, and he was determined to make a stand against the tyrannical Emperor Aurangzeb, who was now burning down Hindu temples and persecuting the worshippers. Teg Bahadur visited him, protested against religious persecution, and offered the Sikh Religion as better than either of the other religions. Aurangzeb threw him into prison and it was then that he uttered his famous prophecy. Charged with looking from the window of his prison in the direction of the Zenana he replied:

"Emperor Aurangzeb, I was on the top storey of my prison, but I was not looking at thy private apartments or at thy queens: I was looking in the direction of the Europeans, who are coming from beyond the seas to tear down thy purdas and destroy thy Empire."

A Sikh writer states that certain of these words became the battle-cry in the assault on Delhi in 1857 and that thus the prophecy of the ninth Guru was gloriously fulfilled.

Teg Bahadur was offered his freedom if he would accept Islam, but refusing, he was put to death in 1675.

This second martyrdom of a Guru by a Muhammadan Emperor finally consolidated the sect into a nation of warriors. Gobind Rai, afterwards Gobind Singh, the tenth and last of the Gurus, made every disciple who came to him a soldier by the institution of the Khanda-di-Pahul or Baptism of the Sword. Converts of all castes, or none, now received the new name of Singh or Lion, and also all those among the sect who took the Baptism. A few, refusing this, branched off and formed a subsect. But the great majority took on the rôle of warrior, which was thenceforth an integral part of the religion. God became known as All-Steel, All-Death, Great-Steel, Great-Death, and so on, and phrases such as the following began to appear in the new hymns:

"God, having first fashioned the Sword, uttered a word, whence proceed Brahma, Vishnu and Shiv."

Questioned about the prophecies of his father, Gobind Singh replied:

" The English shall come with a large army. The Sikhs too shall be very powerful and their army shall engage that of the English. Sometimes victory shall incline to my Sikhs, sometimes to the English. As long as the religion of the Sikhs remaineth distinct, so long shall the glory of those who profess it increase."

He prophesied the fall of the Muhammadan Empire and the destruction by Ahmad Shah of the Golden Temple, which actually took place in 1762.[1] He said further:

" A Christian army shall come from Calcutta. . . . Sikhs who abandon their arms and join the Brahmans against the English shall have great sufferings. . . . The English joined by the Khalsa (lit Pure—the warrior Sikhs) shall rule in the East as well as in the West. The holy Baba Nanak shall bestow all wealth on them . . . The combined armies of the English and the Sikhs shall be very powerful as long as they rule with united councils. The Empire of the English shall vastly increase, and they shall in every way attain prosperity. Wherever they take their armies they shall conquer, and bestow thrones on those who assist them. Then in every house shall be wealth, in every house happiness, in every house rejoicing, in every house religion, in every house learning, and in every house a woman The English shall rule a long time."

Gobind Singh died in 1708 from a wound inflicted by a Muhammadan. He decreed that the line of Gurus was now ended and that henceforth the Granth Sahib itself should take the place of a personal teacher

The foregoing account of the lives of the ten Gurus shows how the religion came to be built up, and how, arising from the impact of Muhammadanism on Hinduism, in which the reaction was at first towards the former, it later came into violent conflict with the religion of the Prophet, through the bigotry of the Moghul Emperors. Thus it passed from the quietistic attitude of the founder to the religion of the sword In the process it actually evolved a nation, distinct in beliefs, political adherence, and physique, from out of the ordinary welter of Hinduism, an evolution which, having been brought about solely by the influence of religion, not founded on any fundamental difference of race, is unique in religious history. That modern Sikhism tends to fall back into Hinduism and to be regarded merely as one of many sects, is due partly to its own tendency to split up and partly to the loss of martial valour, the need to maintain arms in the sacred cause having disappeared. Nevertheless, customs and beliefs remain distinct, and the bearded, turbaned Sikh is still notable for his fine physique and military qualities. The sacred book and the Temple remain and where the doctrine is kept pure Sikhism is still worthy to rank as one of the major religions of the world.

The teachings of the founder of Sikhism had in them nothing of the warlike quality which was superimposed later. They were notable for a quiet and spiritual monotheism [2] set up against the background of Hinduism and for the great fervour of devotion to the One True God. Out of the various

[1] Two years later the temple was rebuilt

[2] This monotheism was partly derived from contact with Islam and partly from reformers within Hinduism, themselves influenced by Muhammadanism.

aspects to be found in all religions, Nanak stressed most the singleness, the aloofness, the transcendence, the greatness of God. Described with a concentrated passion equalling only that of the Muhammadans, the Sikh Deity is less narrow, more tolerant, and more the Friend of Man than Allah. He is also more mysterious and is more often described in terms of negation, recalling those used in the Hindu Upanishads.

" He hath no colour nor outline."

" He is not young nor is He old."

" He hath no Father nor Mother."

Yet he has many of the attributes of positive personality. He is the Friend of Sinners, an Ocean of Mercy, the Bountiful, Destroyer of Sorrow, Cherisher of the Poor, He is " wise ", " generous ", " beautiful ", " happy ", " compassionate ".

The praise of God is the constant theme of the vast wealth of hymns, and in the exuberant expression some of the phrases used are at variance with one another. It seems as though the Sikh Gurus resorted to any term that might convey an idea of the splendour of their Deity, irrespective of contradictions. Thus we read that God is " perfectly unconcerned ", " God the unconcerned, is happy ", and yet :

" The Creator who made the world hath to take thought for it also."

" God is the Father and Mother of all and taketh care of them."

" God having created animals taketh care of them all."

Every effort is made to describe the magnificence of God in human terms, yet :

" By thinking I cannot obtain a conception of Him, even though I think hundreds of thousands of times."

The very greatness of God precludes, as it does in the case of Allah, the idea of Divine Incarnation.

" God is immovable, imperishable, how can He obtain a body ? "

" Some in their hearts accept incarnations of God, but I have renounced all vain religion."

But man may be raised to Divine Union, even if there can be no descent by God into man.

Gobind Singh says of himself :

" I performed such penance that I became blended with God."

" Those who meditate on God have become absorbed in Him."

" There is no difference between God and His Saints."

Divine Union may also result in special Son-ship.

" I am the Son of the Immortal God and am sent into the world to restore religion."

" I did not desire to come as my attention was fixed on God's feet."

" God remonstrated earnestly with me."

But he hastens to add :

" Those who call me the Supreme Being shall fall into the pit of Hell."

Thus, though Divine Incarnation of God Himself is denied, the Gurus have obtained Divine Union and may return to earth to save mankind.

The idea of God Immanent is emphasized almost as strongly as the doctrine of the singleness and supremacy of the " God Beyond ". With

Hinduism as its background, many of the hymns are very similar to the Vedantic pantheistic writings, where this doctrine is stronger than anywhere in the world.

" Thou art in the tree, Thou art in its leaves. Thou art space, Thou art time, Thou art fasting, Thou art wisdom, Thou alone art, Thou alone art."

" Thou art the Tree ; . . ."

" Thou art the String, Thou art the Beads of the Rosary, Thou art its Knots, Thou art its Chief Bead."

" Thou art God, and again Thou art Thine own Worshipper."

" Thou Thyself art the Speaker, Thou Thyself the Hearer."

" Thou art one and Thou art many." [1]

The subsidiary doctrines of Sikhism show in general a tendency to take as a matter of course the Hindu explanation of man's spiritual pilgrimage and with this the Gods of the Hindu Pantheon, as vassal spirits. Thus Brahma, Vishnu and Shiv exist in a measure, but they are subject to the Supreme Deity. Maya, also, the Hindu term meaning illusion, which accounts for the appearance of material creation, is part of God's work.

" One Maya, in union with God, gave birth to three acceptable children. One of them is the Creator, the second the Provider, the third performeth the function of Destroyer."

" As it pleased God, He directeth them by His orders."

" From the self-existent proceeded Maya, whence issued a Word which produced Brahma and the rest "

Karma (lit. works), which enforces a man by an inexorable law to reap what he sows, whether good or evil, and to pass through many incarnations till he has conquered attachment even to " good " works, is also taken for granted, but Karma may be destroyed by finding the one True God, and thus the wheel of Transmigration be broken.

" O Lord, break my Transmigration."

" Transmigration is at an end for those who embrace the Lord's Service."

The Sikh way of emancipation was primarily by belief in, and subjection to, the One True God.

" There is but one God whose Name is true, the Creator, immortal, unborn, self-existent."

" By obeying Him man attaineth the gate of Salvation."

Ascetic practices could not help.

" It is not by the practice of perpetual silence, nor by the adoption of a religious dress, nor by shaving the head, nor by wearing a wooden necklace, nor by twisting matted hair round the head that God is found."

" Consider thy house altogether as the forest, and remain an anchoret at heart.

Make continence thy matted hair, Union with God thine ablutions, thy daily religious duties the growth of thy nails. . . . Apply God's name as ashes to thy body."

Worldly love was equally bad.

[1] *N.B.*—Compare : " Thou art woman, Thou art boy and maiden ; Thou art the old man tottering on the staff ; Thou art born with face looking all ways " (*Svetasvatara Upanishad*).

" Attach not to thy heart lust, wrath, covetousness, obstinacy and worldly love."

The middle way was the right one.

" Eat little, sleep little, love mercy and forbearance."

Simplicity, indeed, was the guiding factor, and the only familiar ritual to be retained was the repetition of God's name. The Name, however, was a new one—Wahguru (Congratulation to the great God).

" Ever, ever repeat the Name,
Satisfy thy soul by quaffing its nectar."

" The highest duty of all is to repeat the name of the One God."

" Holy, Holy, Holy is thy name ; Nanak uttereth it with heart-felt love."

" By hearing the Name, truth, contentment and divine knowledge are obtained."

Later it became customary to hold services which consisted in singing the Guru's hymns. The Japji (by Guru Nanak) was repeated in the early morning and every Sikh was supposed to know it by heart. Another morning service was the Asa Ki War (hymns by various Gurus) and the Rahiras and the Sohila were chanted in the evening.

Various other services were appointed for special occasions. But none of these was intended to take the place of the utterance of the true Name.

" Of all devotions the best devotion is to utter the name of God."

Meditation was advised, but not isolation ; the company of the Saints was an integral part of the religion.

" When men meet the company of the Saints, God's attributes are known."

" They who meet the Society of the Saints shall be saved."

Good works were also essential.

" Without good works no one shall be saved."

The Gurus and their followers practised healing of the sick by spiritual means, and gave food to the poor Men were to live in their homes and take part in the ordinary life of the world.

" My Sikhs are family men and may obtain salvation in that condition of life," says Guru Ram Das.

Guru Amar Das says ·

" I wandered through the whole world calling out for my Beloved, yet my thirst departed not : but on meeting the true Guru, O Nanak, my thirst departed, and I found my beloved in my own home on my return."

The true Guru (the word means literally " Great ") was essential to salvation ; *without the right teacher the way could not be found.*

" By the Guru's teaching the light becometh manifest."

The Guru gives understanding.

" Without understanding perfection cannot be obtained," says Nanak.

" Maya (Illusion) hath bound this world on all sides by her cable. Without a Guru it cannot be untied."

" Without the Guru man is ruined by wandering."

The importance of the Guru cannot be overestimated—all that has been said presupposes his teaching. His position is unique.

" The Guru is Brahma, Vishnu and Shiv."

The idea of meeting the true Guru carried with it a strong element of Predestination, a doctrine characteristic of all oriental religious thinking.

" By perfect good fortune God hath caused us to meet the true Guru."

" By predestination the Guru is found, and the soul is absorbed in the region of God's love."

" By his order some obtain their reward : others must wander in transmigration."

In addition to rules for everyday living and for pious acts, the Gurus taught the value of all the great virtues

" There is no devotion without virtue," says Nanak.

" Humility, mercy, forgiveness of injuries, penitence, sense of unworthiness, courage, purity, faith, hope, and charity are all part of a Sikh's devotion to God " (Macauliffe).

" Do absolutely nothing evil, look well before thee."

" Utter not one disagreeable word since the Lord is in all men."

" Distress no one's heart ; every heart is a priceless jewel "

" From the evils of worldly and sensual love, and from the sins of hope and desire, preserve us."

The five cardinal virtues were contentment, compassion, piety, patience and morality , the five deadly sins lust, anger, covetousness, worldly love and pride.

The social effects of Sikhism upon Hinduism were in the nature of a revolution. The Gurus completely defied the caste system and took into their fold men of low caste, or none, with astonishing results. They gave a new status to women. Guru Amar Das refused to see a woman who came to him veiled, and a woman assisted at the institution of the Pahul, the baptism of the sword. The killing of daughters, cremation of widows, and immurement of women were forbidden. The Gurus held an exalted view of marriage. Nanak said :

" It is God who arrangeth marriages. He maketh no mistake and those whom He hath once joined, He joineth for ever."

It appears that it was intended to establish monogamy.

A famous Sikh wrote :

" Be chaste with one wife " ; and another, " Be satisfied with one wife : that befits a good man."

Upon the original teaching of Nanak and his social reformation was superimposed the worship of the sword by the tenth Guru.

" I bow with love and devotion to the Holy Sword.
I bow to the Arrow and Musket,
I bow to the powerful Mace and Lance,
I bow to the Arrow and Cannon,
I bow to the Sword and Rapier,
I bow to all weapons called Shastar (which may be held),
I bow to all weapons called Astar (which may be hurled or discharged)."

" He (Gobind Singh) established the Khalsa, whole-bodied [1] and manly. Then arose the roaring of the Singhs (lions) which terrified the whole world.

[1] Not circumcised like the Muhammadans and not cutting their hair or shaving like the Hindus.

Hindus and Muhammadans were altogether in deception. The Singhs by order of Guru Gobind Singh seized the sword and wielded it, they killed all their enemies and caused the Name of the Immortal God to be repeated. The drum of victory resounded. Well done! well done, Gobind Singh!"

The concept of war as holy has to be reconciled with the gentleness and quietism of the first Guru.

As is the case with all religions, formalities have crept into Sikh observances which would have distressed the founder. Yet the religion has still its distinctiveness and spirituality, which may perhaps be summed up in the following prayer called Ardas, which is repeated after the obligatory morning and evening services.

ARDAS (A MODERN SIKH PRAYER)

Sri Wahguru Ji Ki Fatah

Having first remembered the Sword, meditate on Guru Nanak;
Then on Guru Angad, Amar Das, and Ram Das; may they assist us!
Remember Arjan, Har Gobind, and the holy Hari Rai;
Meditate on the holy Hari Krishan, a sight of whom dispelled all sorrow.
Remember Teg Bahadur, and the nine treasures shall come hastening to your homes.
Ye holy Gurus, everywhere assist us.
May the tenth king, the holy Guru Gobind Singh, everywhere assist us.
God Himself knoweth, He Himself acteth, it is He who adjusteth
Standing in His presence, Nanak, make supplication.
Sikhs of the true Immortal God, turn your thoughts to the teachings of the Granth Sahib and the deeds of the Khalsa, utter Wahguru!
Meditating on the Deathless One, endowed with all power, compassionate, and just, utter Wahguru!
Meditating on the deeds of those who worshipped the Name, plied the sword, ate and distributed their food in companionship, and overlooked others' faults, O Khalsa, utter Wahguru!
O Deathless Creator, illimitable, this creature forgetting Thy name is so attached to worldly goods, that he hath forgotten the Real Thing. Without Thy supreme mercy how shall we cross the ocean of the world? O great King, lust, wrath, greed, worldly love, jealousy, and other evil passions greatly trouble our minds, but on coming towards Thee worldly maladies and afflictions are healed and dispelled. Show us such favour that we may by word and deed be Thine, and that in all things we may obtain Thine assistance and support.
Grant to Thy Sikhs the gift of Sikhism, the gift of the Guru's instruction, the gift of faith, the gift of confidence in Thee, and the gift of reading and understanding the holy Granth Sahib.
May the Sikh choirs, mansions, and banners ever abide! Victory to the faith! May the minds of the Sikhs be humble but their intellects exalted! Utter Wahguru! Wahguru!! Wahguru!!!
We offer this ardas in thy presence and at Thy lotus feet. Pardon our errors and mistakes. May all Sikhs who read and hear the Guru's hymns be profited!
Through Nanak, may Thy name, O God, be exalted,
And all prosper by Thy grace!
Sri Wahguru ji ki Khalsa! Sri Wahguru ji ki Fatah!

To Sum Up:

(1) The Sikh religion, in its inception, was an effort to find all that was best in Hinduism and Muhammadanism, and to offer a third, and simpler

way, by means of a quietistic attitude, a freer social life, a purer ethical code, and a more single-hearted devotion to the one true God.

(2) It borrowed some of its monotheistic fervour from direct contact with Islam and some from a movement already making headway *within* Hinduism (a movement so attributed to Muhammadan influence). A series of reformers preceded the Sikh Gurus, of whom the most notable was Kabir,[1] a Hindu brought up by Muhammadans. Martial zeal, which appeared later owing to persecution, would also have found inspiration in the religion of the Prophet. The cosmogony is derived from the Hindus, for though Brahma, Vishnu, Shiv and lesser deities are often treated with contempt and always as inferiors, their *existence* is not denied.

(3) It is unique in its social results, i.e. in that it formed a racial type out of the surrounding material of orthodox Hinduism, a warrior-nation regardless of the hide-bound caste system, a nation that came to the rescue of a Western people and saved the British Empire at Delhi in 1857.

(4) Though it spread in India it has never made converts outside the country where it was born.

(5) It divided into two main sects. Those who take the Baptism of Gobind Singh are known as Singhs (Lions), those who reject it as Sahizdharis (livers at ease).

(6) The number of Sikhs in India at the census of 1931 was 4,325,000.

(7) The Sikh religion dates only from 1469 and is therefore much later than the majority of great religions.

(8) The Sikh Scriptures contain passages of great beauty, which often recall those of the Old Testament. They are much superior to the text of the Qur'an, and though they fall below the level of the Sermon on the Mount, they are comparable to all other great Scriptures of the world. There is no evidence that Nanak was influenced by Christianity or Judaism, though both Christians and Jews are mentioned in the Granth Sahib.

The following are typical Sikh hymns:

Guru Nanak. From the Japji
(Repeated early in the morning)

What is that gate, what is that mansion where thou, O God, sittest and watchest over all things?
How many various and countless instruments are played! How many musicians,
How many musical measures with their consorts,[2] and how many singers sing Thee!
Wind, water, and fire sing thee; Dharmraj[3] sings at Thy gate.
The recording angels, who know how to write, and on whose record Dharmraj judgeth, sing Thee.
Ishar,[4] Brahma, and Devi,[5] ever beautiful and adored by Thee, sing Thee.
Indar, seated on his throne with the gods at Thy gate, sing Thee.
Sidhs[6] in meditation sing Thee; holy men in contemplation sing Thee.
The continent, the true, and the patient sing thee; unyielding heroes sing thee.

[1] So great was the influence of Kabir on the Sikhs that he is often, though erroneously, described as the founder of the religion.

[2] In India, musical measures or rags were allotted wives and daughters, i.e. variations of these tunes.

[3] God of death. [4] A name of Shiv. [5] Goddess.

[6] Ancient order of Yogis.

The Pandits and the supreme Rikhis, reading their Veds, sing Thee in every age.
The lovely celestial maids who beguile the heart in the upper, middle, and nether regions sing Thee
The jewels created by thee with the sixty-eight places of Hindu pilgrimage sing Thee.
Mighty warriors and divine heroes sing Thee, the four sources of life sing Thee.
The continents, the worlds and the universe made and supported by thy hands sing Thee.
The saints who please Thee, and who are imbued with thy love, sing Thee.
The many others who sing Thee I cannot remember; how could Nanak recount them?
That God is ever true, he is the true Lord, and the true Name.
He who made this world is and shall be, he shall neither depart, nor be made to depart.
He who created things of different colours, descriptions and species,
Beholdeth his handiwork which attesteth His greatness.
He will do what pleaseth Himself; no order may be issued to Him.
He is King, the King of Kings, O Nanak; all remain subject to His will

Guru Nanak From the Sohila
(Repeated at bedtime)

The sun and moon, O Lord, are Thy lamps, the firmament Thy salver, the orbs of the stars the pearls enchased in it.
The perfume of the sandal is Thine incense, the wind is Thy fan, all the forests are Thy flowers, O Lord of light
What worship is this, O thou destroyer of birth? Unbeated strains of ecstasy are the trumpets of Thy worship.
Thou hast a thousand eyes and yet not one eye; Thou hast a thousand forms and yet not one form;
Thou hast a thousand stainless feet and yet not one foot,
Thou hast a thousand organs of smell and yet not one organ I am fascinated by this play of Thine.
The light which is in everything is Thine, O Lord of light
From its brilliancy everything is brilliant,
By the Guru's teaching the light becometh manifest.
What pleaseth Thee is the real worship
O God, my mind is fascinated with thy lotus feet as the bumble-bee with the flower · night and day I thirst for them
Give the water of thy favour to the sarang[1] Nanak, so that he may dwell in Thy name

DOROTHY DUDLEY SHORT
(*née* FIELD).

32, MARLBOROUGH ROAD,
RICHMOND,
SURREY.

[1] The pied Indian cuckoo

ABBREVIATIONS TO REFERENCES

F = Dorothy Field, " The Religion of the Sikhs "
J = Samuel Johnson, " Oriental Religions and their Relation to Universal Religion ", 2 vols
M. = M. A. Macauliffe, " The Sikh Religion ", 6 vols.
M W = Sir Monier Williams, " Brahmanism and Hinduism "
P = Proverb
P S. = Puran Singh, " The Book of the Ten Masters "
T = Trumpp's translation " The Adi Granth or The Holy Scriptures of the Sikhs "

1 Thy woe and weal are according to thine **acts.** *Trilochan M 6, 80*

2 Who hath not suffered for his **acts** ? Who hath not reaped what he hath sown ? Wheat springeth from wheat and barley from barley *Banda M 5, 254*

3 What thou considerest thine **advantage** shall not go with thee an inch Naked didst thou come, naked shalt thou go ; thou shalt become a morsel for death, and return to a body again and again *Arjan M. 3, 152*

4 **Allah** and Abhekh are the same, the Purans and the Qur'an are the same, they are all alike, it is the one God who created all *Gobind Singh M 5, 275*

5 I have no **asylum** but in thee. *Namdev M 6, 31*

6 Being **beautiful** one should not be charmed [by it] It is the light of the Lord, that shines in all bodies Being rich why should one be proud, as all wealth is the gift of him. *Arjan T. 405*

7 What is written from the **beginning** no one will blot out *Ram Das T. 59*

8 Blest is the **believer,** whether householder or anchoret, the believer hath found God's price. *Arjan M. 3, 122*

9 By hearing the Name a **blind** man findeth his way. By hearing the Name the unfathomable becometh fathomable. *Japji 11 M. 1, 201*

10 When the master is **blind,** what is to become of the scholar ? when the blind lead the blind both fall into the well. *Kabir M W. 160*

11 Either seek for high position or for God. Put not thy feet on two **boats** lest thy property founder *Shaikh Brahm M 1, 84*

12 The **body** which thou deemest permanent is only a two-days' guest. *Arjan M. 3, 306*

13 He who washeth his **body** while he hath filth in his heart shall lose his happiness in both worlds. *Arjan M. 3, 287*

14 Everyone **boweth** to himself ; no one boweth to another. *Asa Ki War 14 M 1, 236*

15 The **bumble bee** cannot abide without the lotus, so can I not abide without God *Ram Das M 2, 310*

16 The **bumble bee** is very proud, but he is caught in the petals of the lotus . . But the sun alloweth his escape in the morning *Arjan M. 3, 441*

17 The courageous man who effaceth **caste** and pride shall prove a saint. *Kabir M. 6, 140*

18 **Charity** is of all gifts the greatest, for it saveth life *Gobind Singh M. 5, 105*

19 If anyone throw a **clod** or a brick at thee lift it on thy head. *Jait M. 5, 228*

20 Kabir's **commandments :**
1. Not to strike anyone without just cause.

2. Not to wear religious garb to deceive the world.
3. Not to drink wine.
4. Not to steal.
5. Not to commit suicide.
6. Not to smoke tobacco.
7. Not to commit highway robbery.
8. Not to take life.

M 6, 125

21 The fascination of son and wife is poison, at the end no one will be a **companion.** *Ram Das T. 59*

22 Man shall find many **companions** in weal, but none in woe. *Teg Bahadur M. 4, 418*

23 Make **contentment** and modesty thine earrings, self-respect thy wallet, meditation the ashes to smear on thy body, make thy body, which is only a morsel for death, thy beggar's coat, and faith thy rule of life and thy staff. *Japji 28, M. 1, 212*

24 Make **continence** thy furnace, resignation thy goldsmith, understanding thine anvil, divine knowledge thy tools, the fear of God thy bellows, austerities thy fire, divine love thy crucible, and melt God's name therein. *Japji 38, M. 1, 217*

25 **Courtesy** pointeth out the way that leadeth to God. The discourteous are beyond God's kindness *Zindagi Nama M. 5, 104*

26 **Covetousness** is a dog, falsehood a sweeper, food obtained by deceit carrion. *Nanak M. 1, 71*

27 What availeth it to sit closing both eyes and meditating like a **crane**? This world is lost and the next also for those who go about bathing in the seven seas *Gobind Singh M 5, 266*

28 Know that **death** is real, and everything else that appeareth is unreal. *Arjan M. 3, 435*

29 Within the body are two brothers, **demerits** and merits; men were created out of both. *Amar Das M. 2, 173*

30 I have no anxiety regarding death, and I have no **desire** for life. *Nanak M. 1, 1001*

31 The written **destiny** no one effaces. *Nanak T. 152*

32 It is according to **destiny** that one speaks, eats, hears, sees and takes breath. *Nanak T. 22*

33 Him whom the Creator **destroyeth** he first depriveth of virtue. *Nanak M. 1, 115*

34 **Devotion** is not in ragged garments, nor staff, nor ashes, nor shaven head, nor sounding horns. *Nanak J. 2, 313*

35 Of all **devotion** the best is to utter the name of God. *Arjan M 3, 307*

36 **Devotion,** which is like rain, resteth not on lofty places. *Har Krishan M 4, 325*

37 There is no **devotion** without virtue. *Japji 21, M 1, 266*

38 Though a hundred nectars be sprinkled, yet the **dhau** [poisonous shrub] will bear poisonous fruit. *Sikh Saying*

39 A **diamond,** having met with a diamond, is perforated *Ram Das T 58*

40 God was concealed as a **diamond** in my heart. *Ram Das M. 2, 326*

41 When I pierced the **diamond** of my heart with the diamond of divine knowledge the deep colour of the Name appeared *Ram Das M. 2, 287*

42 For those who dwell apart and live on the bread of alms God is everywhere: the **diamonds** of their hearts are pierced with God's diamond and their necks are gorgeous with jewels. *Nanak M. 1, 369*

43 Utter the word, which is not to be uttered again! Take up that meditation, which is not to be taken up again! **Die** in such a way, that thou must not die again! [That thou shalt have no more transmigration.] *Kabir T. 464*

44 God will not ask man of what race he is. He will ask what he has **done.** *Adi Granth J. 2, 162*

45 That a **drop** falls in the ocean, all can perceive, but that the drop and the ocean are one, few can comprehend. *Kabir J. 2, 320*

46 A **drop** is mixed with a drop. A drop cannot be separated from a drop. [Who] becomes a servant, takes up service. Who becomes a prisoner, gets knowledge of the prison. *Kabir T. 484*

47 Jewels, choice things, rubies, gold, silver are **dust.** Mother, father, son, relative, all kinsmen are false. *Arjan T. 67*

48 Revile not **dust,** there is nothing like it, when we are alive it is beneath our feet, when we are dead it is above us. *Farid M. 6, 396*

49 **Eat** little, sleep little, love mercy and forbearance. *Gobind Singh M. 5, 324*

50 Were the earth to become paper, the forests pens, and the wind a writer, the end of the **endless one** could not be described. *Arjan M. 3, 323*

51 Not empire, not fortune, not authority, not **enjoyments,** none of these do I desire. *Arjan M. 3, 31*

52 God himself inspired his saints with **faith.** Even in their families they abide as hermits. *Ram Das M. 2, 320*

53 Abandon love of **family** and love of everything. *Nanak M. 1, 309*

54 In the **family man's** life there is anxiety, and in the hermit's pride. *Arjan M. 3, 293*

55 Even if I have gone astray, I am thy child, O God , thou art my **father** and mother. *Arjan M. 3, 107*

56 All **fear** has departed from those who meditate on the fearless God. *Ram Das F. 85*

57 Without **fear** love does not spring up nor does the mind become pure. *Amar Das T 596*

58 Where the fearless one is, there is no **fear** of others. Where there is fear, there God is not. *Kabir M. 6, 306*

59 Turn. my **feet** in a direction in which God is not. [Referring to the miracle, which ever way Nanak's feet were turned the Ka'bah (house of God) turned too] *Nanak M.W. 162*

60 Take a **ferry-boat,** the water of existence is deep and difficult, the boat is the society of the pious. *Arjan T. 298*

61 **Fight** with no weapon but the word of God ; use no means but a pure faith. *Nanak J. 2, 313*

62 Cruelty, worldly love, avarice and wrath are four streams of **fire.** *Nanak M. 1, 288*

63 As **fire** is contained in all timber and butter in all milk, so the light of God is contained in everything high and low. *Arjan M 3, 356*

64 If man ever go about bathing in water like a **fish,** how shall he obtain possession of God ? If man croak day and night like a frog and fly like a bird, how shall he obtain possession of God ? *Gobind Singh M. 5, 312*

65 What can deep water do to a **fish ?** What can the sky do to a bird ? What can cold do to a stone ? What can married life do to a eunuch ? Even though thou apply sandal to a dog, he will still preserve his canine nature. *Nanak M. 1, 284*

66 Let man take the **five arrows** [the five virtues], put them on the bow of his brain and kill death. *Nanak M. 1, 368*

67 The **five deadly sins** subdue the four castes and the four stages of life, and trample on the six religious systems. *Arjan M. 3, 309*

68 The **five evil passions** dwell concealed in the heart. [The number five is sacred to the Sikhs.] *Nanak M 1, 312*

69 Empire, wealth, beauty, nobility and youth are **five robbers.** *Nanak M. 1, 377*

70 None can erase what is written on the **forehead.** *Nanak M. 1, 286*

71 I go searching for the **friend ;** but the friend is with me. *Farid M. 6, 413*

72 There is **friendship** between beauty and love, alliance between hunger and dainty viands ; companionship between greed and wealth between a sleepy man and a bed and coverlet. *Nanak M. 1, 104*

73 **Friendship** for a fool and love for a great man are like lines drawn on water, which leave neither trace nor mark. *Asa Ki War 22, M. 1, 247*

74 The **gift** is in the hand of the giver. *Nanak T. 39*

75 Thank him by whose **gifts** thou liveth. *Asa Ki War 22, M. 1, 247*

76 He who looketh for human support loseth both this world and the next. There is but one **giver,** the whole world are beggars. They who forsake

him and attach themselves to others lose all their honour. *Nanak M 1, 122*

77 Great is the greatness of him who **gives** without being asked *Nanak T 636*

78 Even in one's own house and one's own family man may be absorbed in **God.** *Ram Das M. 2, 343*

79 He who knows himself will comprehend **God.** *Sikh Saying*

80 There are four ways by which, with the repetition of God's name, men may reach him The first is holy companionship, the second truth, the third contentment, and the fourth restraint of the senses By whichsoever of these doors a man entereth, whether he be a hermit or a householder, he shall find **God.** *Nanak M. 1, 49*

81 Perform all thy duties with thy hands and feet but let thy heart be with **God.** *Kabir M. 6, 311*

82 Only he who hath ceased to love the world can serve **God.** *Rav Das M. 6, 337*

83 The voice of the people is the drum of **God.** *Punjabi P*

84 Pain is medicine, worldly pleasure a disease ; where there is such pleasure, there is no desire for **God.** *Nanak M 1, 233*

85 Thou art the tree ; . . thou art the string, thou art the beads of the rosary, thou art its knots, thou art its chief bead, thou art **God.** *Arjan M 3, 117*

86 Thou art, O **God,** an ocean of water : I am thy fish. *Arjan M. 3, 114*

87 Thou art **God**—and again thou art thine own worshipper, thou thyself art the speaker, thou thyself the hearer, thou art one and thou art many. *Arjan M. 3, 117 and 263*

88 Many millions search for **God** and find him in their hearts *Arjan M. 3, 229*

89 Without worshipping the name of the one **God** and loving him even kings are of no account. *Gobind Singh M. 5, 265*

90 They who meditate on **God** are emancipated , for them death's noose is broken. *Ram Das F. 84*

91 The ways to realize **God** are not many, but only one love *Sikh Saying*

92 If **God** can be found by worshipping a stone, I will worship a mountain. *Kabir M 6, 140*

93 There is no **God** but God *Namdev M 6, 49*

94 Nobody hath found **God** by walking his own way *Ram Das M. 2, 346*

95 **God** can appoint a worm to sovereignty and reduce an army to ashes *Nanak M 2, 75*

96 He who in adversity heedeth it not, who in prosperity feeleth neither affection nor fear, and who deemeth gold as dross , who uttereth neither praise nor blame, and who suffereth not from avarice, worldly love, or pride , who is unaffected by joy or sorrow, by honour, or dishonour , who hath renounced all hopes and desires, and expecteth nothing from the world ; whom lust and wrath touch not—in such a heart **God** dwelleth. *Teg Bahadur M 4, 402*

97 **God** dwelleth in everything, God shineth in every heart *Arjan M. 3, 39*

98 It is in the heart **God** dwelleth ; why seekest thou him in the forest ? *Farid M. 6, 396*

99 When **God** gives, he gives through the roof. *Punjabi P*

100 **God** has counted and fixed for man all his days and breathings . these cannot be increased or diminished the length of a sesame seed *Arjan M 3, 179*

101 They who love **God** have obtained him *Gobind Singh M 5, 266*

102 Where there is divine knowledge there is virtue ; and where there is falsehood there is sin , where there is covetousness there is death ; where there is forgiveness there is **God** himself. *Kabir M. 6, 302*

103 **God** himself who placed the lamps of the moon and sun in the firmament of heaven will save you. *Nanak M. 1, 367*

104 By remembering **God** in the company of the saints, O Nanak, and seeking his protection, mosquitoes can pierce rocks, ants cross mire, cripples

traverse the ocean, and blind men see even in the darkness. *Arjan M. 3, 434*

105 He who forgetteth **God** is already dead. *Arjan M. 3, 312*

106 **God** is concealed in every heart, his light is in every heart. *Nanak M. 1, 330*

107 They in whose heart **God** is contained possess wisdom, honour and wealth *Nanak M. 1, 72*

108 **God** is eternal and contained in all things, he beareth love to all *Gobind Singh M. 5, 279*

109 It is not by the practice of perpetual silence, nor by the adoption of a religious dress, nor by shaving the head, nor by wearing a wooden necklace, nor by twisting matted hair round the head that **God** is found *Gobind Singh M 5, 289*

110 **God** is in the beginning, the middle, and the end, and none besides is seen. *Arjan M. 3, 117*

111 **God** is in the water, God is in the dry land, God is in the heart, God is in the forest, God is in the mountain, God is in the cave, God is in the earth, God is in heaven . Thou art in the tree, thou art in its leaves, thou art in the earth, thou art in the firmament Thy name is repeated again and again, thy name is fixed in man's heart . thou alone art *Gobind Singh M 5, 269*

112 To honour **God** is my shop, to honour God is my city, to honour God is my world *Namdev M 6, 75*

113 With **God** is no rainy season, no ocean, no sunshine, no shade , no creation and no destruction ; no life nor death ; no sorrow nor joy is felt . . there is no water, wind, nor fire The true Guru is there contained. *Kabir T. 473*

114 Tell me where there is any one in whom **God** is not. *Arjan M 4, 99*

115 He [**God**] is not born, neither doth he die, he playeth his own parts. *Arjan M. 3, 241*

116 Where **God** is remembered there is God himself. *Sikh Saying*

117 **God** is the saviour of sinners, the dispeller of fear, the Lord of the helpless. *Teg Bahadur M. 4, 414*

118 He who remembereth not **God** leadeth the life of a snake. *Arjan M. 3, 164*

119 The man who knoweth **God** looketh on all men as equal, as the wind bloweth on the rich and poor alike , . like the earth which one man diggeth and another smeareth with sandal *Arjan M. 3, 221*

120 Wherever I look, there is **God,** no one else is seen *Nanak M 1, 319*

121 I met neither **God** nor my love ; I have failed in this world and the next. *Punjabi P*

122 He who eating dry bread remembereth **God** shall behold him whether at home or abroad *Arjan M 3, 24*

123 The ungrateful who forget **God** shall wander in transmigration *Arjan M 3, 373*

124 He [**God**] sows and he reaps, he makes and he keeps, he sees his own glory , the raw and the ripe, all are his ! He who has come must also go *Nanak P S 142*

125 By remembering him [**God**] the fear of birth, old age, and death afflicteth us not If thou desire the defeat of the god of death and his train, praise and bless God, and do good works. *Jaidev M 6, 15*

126 Consider thy house altogether as the forest, and remain an anchoret at heart, make continence thy matted hair, union with **God** thine ablutions, thy daily religious duties the growth of thy nails, . . . apply God's name as ashes to thy body. *Gobind Singh M 5, 324*

127 It is **God** who arrangeth marriages . those whom he hath once joined he joineth for ever. *Nanak M. 1, 100*

128 Worship the one **God,** who is the one divine Guru for all, know that his form is one, and that he is the one light diffused in all *Gobind Singh M. 5, 275*

129 He [**God**] whose expansion the three worlds are, is contained in the tiny seed of the banyan-tree *Kabir M. 6, 182*

130 There is but one **God** whose name is true, the creator, devoid of fear and enmity, immortal, unborn, self-existent, by the favour of the Guru [teacher]. *Japji M. 1, 195*

131 They who make truth their fasting, contentment their place of pilgrimage, divine knowledge and meditation their ablutions, mercy their idol, and forgiveness their rosary, are foremost in **God's favour.** *Nanak M. 1, 374*

132 Regard all men as equal, since **God's light** is contained in the heart of each. *Nanak M. 1, 332*

133 What is the moonlight on your floor? Better is **God's light** within you. *Arjan M. 4, 237*

134 If for one moment **God's name** dwell in the heart, it is as bathing at the sixty-eight places of Hindu pilgrimage. *Amar Das M. 2, 166*

135 He who putteth **God's name** into my heart is my saint, my kinsman, my friend. *Arjan M. 3, 160*

136 **God's name** is wealth, which accompanieth and assisteth us. *Nanak M. 1, 315*

137 Lay up for yourselves the wealth of **God's name,** which fire will not burn, which winds will not dry up, and which thieves will not approach. *Kabir M. 6, 173*

138 Were I to make the seven oceans my ink, the trees of the forest my pens, and the earth my paper, I should not succeed in writing **God's praises.** *Kabir M. 6. 290*

139 **God's wealth** is my raft, God's wealth is my boat. *Ram Das M. 2, 282*

140 Do **good** for evil, clothe not thy heart with anger. *Farid M. 6, 406*

141 I am not **good,** nor do I find anyone bad. *Nanak M. 1, 362*

142 How shalt thou be saved without **good works?** *Nanak M. 1, 351*

143 The **goose** [man] abandons the lake, and would lodge in a water-jar! *Kabir J. 2, 320*

144 Where there is **greed,** what love can there be? . . . How long canst thou pass thy time in a broken hut in the rain? *Farid M. 6, 396*

145 How should **grief** affect him who looks upon pain and pleasures as the same. *Ram Das T. 263*

146 Wealth, youth, and a flower are **guests** only for four days. [Four days is a common oriental expression for a short period.] *Nanak M. 1, 187*

147 When one hath a **Guru,** he meeteth God . . . he batheth in the sixty-eight places of pilgrimage . . . all poisons become wholesome [all pains are turned into pleasures] . . . Without the Guru, there is no resting-place. *Namdev M. 6. 68–9*

148 The **Guru** is Shiv, the Guru is Vishnu, and Bramah. *Japji F. 67*

149 The **Guru** is the lamp of the three worlds. *Nanak M. 1, 279*

150 The **Guru** is the tree of contentment, whose blossom is religion and fruit is divine knowledge. *Nanak M. 1, 288*

151 He who serveth the **Guru** knoweth the way; without the Guru it cannot be found. *Nanak M 1, 335*

152 Without a **Guru** man forgetteth God and suffereth transmigration. *Nanak M 1, 313*

153 The unseen God dwelleth in every heart, yet without the **Guru** man is ruined by wandering. *Nanak M. 1, 335*

154 I wandered through the whole world calling out for my beloved, yet my thirst departed not: but on meeting the true **Guru,** O Nanak, my thirst departed and I found my beloved in my own home on my return. *Amar Das F. 93*

155 They who worship not the true **Guru** or ponder on his words, never obtain divine knowledge in their hearts, and are as dead in the world. They wander in the eighty-four lakhs of existence, and are ruined by transmigration. *Amar Das M. 2, 168*

156 Without the **Guru** there is no divine knowledge, without faith no meditation; without truth there is no credit, and without capital no balance. *Nanak M. 1, 382*

157 Without the Lord, how shall **happiness** be obtained? *Arjan T. 187*

158 **Happiness** is a disease the remedy for which is unhappiness. *Nanak M. 5, 179*

159 There is no **happiness** without devotion to God. *Arjan M. 3, 155*

160 What a man hath in his **heart** cometh forth; lip-worship is of no avail. Man soweth poison and ex-

pecteth ambrosia; behold that for justice! *Asa Ki War 22, M. 1, 247*

161 Utter not one disagreeable word, since the true Lord is in all men. Distress no one's **heart.** Every heart is a priceless jewel. *Farid M. 6, 414*

162 Why is pen and inkstand called for? Write in [thy] **heart!** If thou always remainest in the love of the Lord, [thy] love will never break down. Pen and inkstand will pass away, and what is written will pass away with [them]. *Amar Das T. 115*

163 Only the **heart** knoweth its own state; either keep thy secret to thyself, or tell it to a man of understanding *Namdev M. 6, 75*

164 Attach not to thy **heart** lust, wrath, covetousness, obstinacy and worldly love. *Akal Ustat F. 104*

165 Search in thy **heart,** search in thy heart of hearts; there is his place and abode. *Kabir M 6, 276*

166 Man's sins are the work of his **heart;** thou hast not shaved thy heart; why shave thy hair? *Kabir M. 6, 293*

167 They who meet with their **hearts** are properly said to have met. *Angad M. 2, 51*

168 There is no **Hindi** and no Musalman. [The first saying of Nanak] *M. 1, 37*

169 Who does not **hoard** what he has, or eat by himself, his perfume will pervade three worlds. *Punjabi P.*

170 Faith and resignation are the characteristics of the **holy:** patience is the viaticum of angels. *Nanak M. 1, 278*

171 God preserves the **holy man.** *Arjan M. 3, 430*

172 Who gives a place to the **homeless,** who gives honour to the honourless, who fulfils every desire: [him] I remember day and night. *Arjan T. 249*

173 Make **honesty** thy steed, truth thy saddle, continence thine equestrian armour; the five virtues[1] thine arrows, and truth thy sword and shield.

[1] Contentment, piety, compassion, patience, morality.

Nanak M. 1, 127

174 **Humility** is the word, forbearance the virtue, civility the priceless spell. *Farid M. 6, 414*

175 The desert is not satiated by rain; the fire [of] **hunger** does not cease. The Raja is not satiated by dominion, are dried-up oceans ever filled? How much is the inquiry after the true name! *Var 23, T. 208*

176 The **husbandman** looking at the sky raiseth the boundaries of his fields to catch the rain. *Amar Das M. 2, 210*

177 The unholy practise **hypocrisy** for the sake of their bellies, without hypocrisy they can obtain naught. If no one had a belly, who would describe anyone as rich or poor? *Gobind Singh M 5, 308*

178 Maya [**illusion**] hath bound the world on all sides by her cable Without a Guru it cannot be untied *Nanak M 1, 335*

179 Some in their hearts accept the **incarnations** as God, but I have forgotten all vain religion and know in my heart that the creator is the only God. *Gobind Singh M. 5, 318*

180 Make **kindness** thy mosque, sincerity thy prayer-carpet, what is just and lawful thy Qur'an, modesty thy circumcision, civility thy fasting, so shalt thou be a Musalman. *Nanak M. 1, 38*

181 **Kings** and emperors who possess oceans and mountains of property and wealth, are not equal to the worm which forgetteth not God in its heart *Nanak M. 1, 207*

182 He who saith he **knoweth,** knoweth nothing; but he who really knoweth is well known. *Arjan M. 3, 289*

183 Make divine **knowledge** thy food, compassion thy store-keeper, and the voice which is in every heart the pipe to call to repast. *Japji 29, M. 1, 213*

184 When **leaves** wither and fall, they return not again to the tree *Arjan M. 3, 435*

185 The **light** which is in everything is thine, O Lord of light. From its brilliancy everything is brilliant By the Guru's teaching the light becometh manifest. *Nanak, The Sohila F. 87*

186 Thou shalt not go to heaven by **lip-service**; it is by the practice of truth thou shalt be delivered *Nanak M. 1, 39*

187 Thy glory is perfect; written and spoken incantations cannot affect thee, O **Lord.** *Gobind Singh M. 5, 285*

188 The sun and moon are thy lamps; the firmament, thy salver; and the orbs of the stars the pearls enchased in it. The perfume of the sandal is thine incense; the wind is thy fan; all the forests are thy flowers, O **Lord** of light. *The Sohila, repeated at bedtime Nanak M 1, 259*

189 Always the **Lord** should be remembered; put and keep him within thy breast. *Nanak T. 66*

190 Nath [**Lord**]! Thou art the Hindu, the Moslem, the Turk, and the Feringhi, thou art the Persian, the Sanskritian, the Arabian; thou art the poet, the skilled dancer, the songster supreme. Thou art the speech; and thou art the avdhuta. The adept. Thou art the warrior clad in shining armour, and thou art the peace supreme! Thou art man, woman, child and God! Thou art the flute-player, the herdsman that goes grazing his dumb cows! Thou bestowest love, and thou givest thyself to all! Thou art the protector of life and the giver of all prosperity! Thou art the cure of all sorrow and suffering, thou art the net of the charms of youth, and high summit of all fulfilment! Thou art the form of a beautiful princess and thou art the emaciated form of the Brahmachari with the wooden beads hanging from his neck! Thou art the Muezzin that cries from the roof of the Mosque, the Yogi that lies wrapt in silence of deep thought, unthinking in the soul-lit cave. The vedas art thou, and the Qur'an! In all shapes and everywhere, thou art dear to me; in every form thou art thyself! Thou art my vow, my Dharma; my beginning, and my end. *Gobind Singh P.S. 148*

191 How often hath youth become dry and withered without **love.** *Farid M. 6, 399*

192 What is muttering, what austerity, what vows and worship [to him], in whose heart there is another **love?** *Kabir T. 459*

193 They who have the fear of God in their hearts have also **love.** *Asa Ki War 5, M 1, 225*

194 Deem the body in which there is not **love** a place of cremation. *Farid M. 6, 399*

195 How shall **love** increase without affection? As long as there is enjoyment [of the world], so long there is no love [of God] *Kabir T. 465*

196 They **love** not who live in counting the favours and frowns of love *Angad P.S 140*

197 He who deemeth himself **lowly** shall be deemed the most exalted of all. *Arjan M. 3, 206*

198 There is sugar in the hornet's nest, bees swarm together and produce honey. Silk and satin are obtained from worms. Canvas is made from beaten hemp Muslin cometh from cotton seed The lotus with which the bumble-bee is enchanted groweth in the mire There is a jewel in the cobra's head. The diamond is a stone. Musk is in the deer's body. The sword fashioned from steel is called bhagauti [goddess]. Odour from the civet cat perfumeth courts. From **lowly things** the greatest advantage is obtained. *Gur Das M 4, 247*

199 O **lust,** thou givest an abode in hell, thou causeth man to wander in many a womb *Arjan M 3, 432*

200 Man hath lost his faith through **mammon.** But mammon will not accompany him. He hath carelessly struck his foot with an axe by his own hand *Kabir M. 6, 280*

201 One **man** weepeth, another laugheth. From youth to old age, man attaineth not his object, then he regretteth *Arjan M. 3, 295*

202 Now that I have taken refuge in thee [**master**], I look to none beside. They tell me there is the Purana and the Qur'an; they tell me there are gods like Rama and Rahima; but I know none but thee! They tell me there are a hundred other scriptures, Vedas, and Smirtis, and many sacred books; but I need nothing beyond thy word! I have heard of all of them; but there is no close communion between them and me. Now that I

have taken refuge at thy feet, I look to none beside. *P.S. p. xii*

203 Make **mercy** thy cotton, contentment thy thread, continence its knot, truth its twist. That would make a thread for the soul. . . . It will not break, or become soiled, or be burned, or lost. Blest the man, O Nanak, who goeth with such a thread on his neck *Nanak M. 1, 238*

204 **Mercy** to human beings is more acceptable than bathing at the sixty-eight places of pilgrimage,[1] and than all alms offered there.

[1] Sixty-eight is the number of sacred places of pilgrimage in the estimation of the Hindus

Arjan M. 3, 129

205 The whole world is dead repeating "**mine,** mine," yet worldly wealth departs with no one *Amar Das M 2, 163*

206 **Music** is his [God's] food, and the colours of life are his raiment *Nanak P S p 1*

207 **Naked** man cometh, naked he departeth—such is the will of God *Amar Das M 2, 241*

208 If by wandering about **naked** union [with God] be obtained, then every deer of the forest will become emancipated. *Kabir T 459*

209 As a boat [perseveres] in the ocean of fear [As] a lamp lightens up darkness [As by] fire the cold season; by laughing pain [is removed], [so] by muttering the **Name** happiness is brought about in the mind *Nanak T 251*

210 Repeat the **Name,** hear the name, and deal in the name. As is the profit, so the loss, that is the way of the world *Nanak M. 1, 118*

211 The **Name** is chastity, truthfulness, and abstinence, without the name one does not become pure. *Nanak T. 49*

212 The **Name** is diamonds, jewels and rubies; it is the pearl of the heart, God's own wealth. *Nanak M. 1, 314*

213 The **Name** is the medicine for all diseases. *Arjan M. 3, 226*

214 To the poor thy **Name** is wealth, to the homeless thy name is a home. *Arjan T. 383*

215 Nothing is permanent but the **Name;** man is ruined by perpetual plodding *Amar Das M 2, 163*

216 Meritorious actions, alms, many ablutions, how should they wash away the inward filthiness? Without the **Name** no one obtains salvation. *Nanak T. 350*

217 The highest duty of all is to repeat the **Name** of the one God [Repeated in the morning.] *Angad F 80*

218 Ever, ever, ever repeat God's **Name,** satisfy thy soul and body by quaffing its nectar *Arjan M 3, 250*

219 By hearing the **Name** sorrow and sin are no more *Japji 8, M 1, 200*

220 Make restraint of thy heart thy lyre, and the support of the **Name** thine alms. *Gobind Singh M 5, 324*

221 Make the knowledge that life is frail thy shop, the true **Name** thy stock-in-trade, make meditation and contemplation thy piles of vessels, put the true name into them Deal with the dealers of the true name and thou shalt gladly take home thy profits *Nanak M 1, 23*

222 By hearing the **Name,** truth, contentment, and divine knowledge are obtained *Japji 10, M 1, 200*

223 O Lord, who can tell all thy **Names?** The wise call thee special names according to thy deeds *Japji of Gobind Singh M. 5, 261*

224 Make thy body the field, good works the seed, irrigate with God's name Make thy heart the cultivator; God will germinate in thy heart, and thou shalt thus obtain the dignity of **Nirvana.** *Nanak M. 1, 21*

225 Behold but **one** in all things it is the second that leads you astray. *Kabir J. 2, 320*

226 Dismiss every vain fancy, and abandon every doubt, blend into one every spirit, and form, and place, see **one**—know one—speak of one—desire one—chant of one—and seek one. *Yusaf wa Zulaikha of Jami*

227 Treat **others** as thou wouldest be treated thyself *Angad M. 2, 29*

228 As thou deemest thyself, so deem **others.** Then shalt thou become a partner in heaven. *Kabir M. 6, 205*

229 Know, my friend, that the structure of the world is all unstable; like a wall of sand it is not **permanent** . . . Be anxious only regarding what is not expected. *Teg Bahadur M. 4, 420*

230 If I please him, that is my place of **pilgrimage** to bathe in; if I please him not, what ablutions shall I make? *Japji 6, M. 1, 199*

231 Who considers both **pleasure** and pain, honour and dishonour, as the same, who remains aloof from joy and grief, by him the supreme being is known. *Teg Bahadur T. 314*

232 The oxen are disciples, the **ploughman** is their shaikh; the earth is a book, the furrow the writing. The sweat of the ploughman's brow falleth to his heels, and everyone eateth of his earnings. They who eat the fruit of their earning and bestow a little from it, recognize the true way *Nanak M. 1, 72*

233 Those who practise works of poison are absorbed in very **poison.** *Nanak T. 53*

234 **Poison** still remains in the soil though ambrosia be sprinkled a hundred times: man quits not his evil habits *Kabir J. 2, 320*

235 [Though] the mountains become gold [and] silver, studded with diamonds and rubies, yet [I would] **praise** thee, the desire of praising [thee] would not cease. *Var 9, T. 196*

236 The stars, the moon and the sun meditate on thee; the earth and the heavens sing thy **praises.** *Arjan M. 3, 321*

237 Make truth thy **prayer,** faith thy prayer-carpet *Arjan M. 3, 18*

238 When the world is in distress it heartily **prayeth.** *Amar Das M. 1, xli*

239 In **pride** man cometh, in pride he departeth; in pride is man born, in pride he dieth; in pride he giveth, in pride he taketh; in pride he earneth, in pride he spendeth; in pride man becometh true or false; in pride man meditateth evil or good; in pride he goeth to hell or heaven; in pride he rejoiceth, in pride he mourneth; in pride he becometh filthy, in pride he is cleansed; in pride man loseth his caste and race; in pride are the ignorant; in pride the clever; in pride one knoweth not the value of deliverance or salvation; in pride is mammon and in pride is effect on the heart; in pride are animals created. When pride is removed God's gate is seen. . . . As man regardeth God, so God regardeth him. *Asa Ki War 7, M. 1, 227*

240 Seeing **prosperity,** one should not be joyful, seeing misfortune one should not weep. As prosperity is, so is misfortune; what is arranged by destiny, that happens. *Kabir T. 478*

241 To the **pure** all things are pure, nothing can defile them. *Farid M. 6, 380*

242 They tell us there are four **races;** but all are of the seed of Brahm. The four races shall be one, and all shall call on the teacher. Think not of thy caste, but abase thyself and be saved *Nanak J. 2, 313*

243 A **rat** cannot go into its hole if there be a winnowing-fan tied to its belly. *Nanak M. 4, 188*

244 Om! I take **refuge** in the Guru, I take refuge in sanghat, I take refuge in truth. *Nanak P.S. 130*

245 In the midst of life be in death; practise such religion . . . abide pure amid the impurities of the world, thus shalt thou find the way of **religion.** *Nanak M. 1, 61*

246 Thou shalt obtain the fruit of all **religion** and good works if thou desire to become the dust of everybody's feet. *Kabir M. 6, 275*

247 **Religion** consisteth not in a patched coat, or a Jogi's staff, or in ashes smeared over the body; religion consisteth not in earrings worn or a shaven head, or in the blowing of horns. Abide pure amid the impurities of the world; thus shalt thou find the way of religion. Religion consisteth not in mere words; he who looketh on all men as equal is religious. Religion consisteth not in wandering to tombs or places of cremation, or sitting in attitudes of contemplation; religion consisteth not in wandering in foreign countries, or in bathing at places of pilgrimage. Abide pure amid the impurities of the world; thus shalt

thou find the way of religion. *Nanak M. 1, 60*

248 **Religion** is inspiration of love. The beloved is in his people, and the service of people is the service of God. And it is through service that love is realized. *Nanak P.S. 142*

249 Make the practice of **religion** your board and truth your pieces. *Arjan M. 3, 426*

250 I have seen the **religions** of all countries, but none appeared to be that of the Lord of life. Without a particle of the love and favour of God they are only worth a ratti. [The seed of the *Abrus precatorius* is used in India as a small weight.] *Gobind Singh M. 5, 264*

251 Hopes and desires are entanglements, my brother; thy **religious ceremonies** are also entanglements. Man, my brother, is born in the world as the result of bad and good acts,[1] he perisheth when he forgetteth the name. Maya bewitched the world, my brother; all thy religious ceremonies are worthless.

[1] Man is destined to rebirth through good deeds as well as bad ones. If he would escape transmigration he must learn non-attachment through the name and the teaching of the Guru.

Nanak M. 1, 334

252 They make ropes of wet sand on the river bank, who rely on the **riches** of this earth. *Teg Bahadur P.S. 87*

253 My **rosary** is my tongue, on which I repeat God's name. *Kabir M. 6, 278*

254 By association with **saints** all enemies become friends. *Arjan M. 3, 218*

255 By association with **saints** all one's family is saved. *Arjan M. 3, 219*

256 Without service of his **saints,** man is a barren rock. In the service of his saints, he is God. *Nanak P.S 78*

257 There are few **saints,** who, though wise, are simple; though strong, are weak; and, though having not, divide what they have. *Farid M. 6, 414*

258 By obeying him, man attaineth the gate of **salvation.** *Japji 15, M. 1, 202*

259 If **salvation** be obtained by bathing in water, the frogs which are continually bathing will obtain it. *Kabir M. 6, 215*

260 The door of **salvation** is narrow, the breadth of the tenth of a grain of mustard. The mind is as an elephant [i.e. man is very proud]; how can it pass through? *Kabir M. 6, 287*

261 Not by a Tirtha, nor fasting, nor purity, and abstinence, nor good works, religious practices, and worship, [but] by love and devotion, **salvation** [is obtained]. *Nanak T. 104*

262 The odour of the **sandal** perfumeth not the bamboo. [i.e. Proud men generally obtain no advantage by associating with the holy.] *Gur Das M. 4, 128*

263 Wandering about I ascend a **sand-hill**; having ascended a sand-hill I go to a mountain. Though I wander about in the forest, I do not get understanding without the Guru. *Nanak T. 79*

264 Man is **saved** by love of devotion and the Guru's word. *Nanak M. 1, 367*

265 Know that he is **saved** who uttereth neither praise nor blame, and to whom gold and iron are the same. *Teg Bahadur M. 4, 415*

266 The **servant** is known from his master, and the master from his servant. *Namdev M. 6, 72*

267 Wherever I go, there is thy **service.** *Rav Das M. 6, 331*

268 If by **shaving** the head perfection is obtained; the sheep is emancipated, no one is lost. *Kabir T. 459*

269 Where there is one Sikh there is one **Sikh**; where there are two Sikhs, there is a company of saints, where there are five Sikhs there is God. [The number five is sacred to the Sikhs.] *Gur Das M. 4, 243*

270 The way of **Sikhism** is narrow: it is sharper than the edge of a sword and finer than a hair. *Gur Das M. 4, 242*

271 The fruit of **sin** is sweet, but only for four days; it then groweth bitter. *Nanak M. 1, 321*

272 **Sinners** have become pure by **uttering his** name. *Namdev M. 6, 51*

273 From **sins** sins spring up, if they commit [sins] they fall into sins *Var 24, T. 208*

274 The **snake** drops its skin, [but] does not give up [its] poison *Namdev T. 666*

275 All else is false and unsteady, but that light lit in your **soul.** He lives who loves, none else. Turn back within yourself, love the good, and hoard the abundance of Simrin—thus shall you cut asunder the noose of Yama, and win the freedom of the immortals *Nanak. Dasam Grantham*

276 Reap what you **sow.** *Punjabi P*

277 As a man **soweth,** so shall he reap; as he earneth, so shall he eat. *Japji 20, M. 1, 206*

278 There is no greater penance than patience, no greater happiness than contentment, no greater evil than greed, no greater virtue than mercy, and no more potent weapon than forgiveness. Whatever man **soweth,** that shall he reap. If he sow trouble, trouble shall be his harvest If a man sow poison, he cannot expect ambrosia *Amar Das M. Lectures on the Sikh Religion, p 18*

279 The mouth is not satiated with **speaking,** the ear is not satiated with hearing. The eyes are not satiated with seeing, they are continually discerning the qualities [of things]. *Var 19, T. 205*

280 Man groweth weary in **striving.** *Nanak M. 1, 335*

281 The egg of **superstition** hath burst, the mind is illumined, the Guru hath cut the fetters off the feet and freed the captive. *Arjan M 1–6, 1*

282 Whom shall I call the second? there is none. In all is that one **supreme.** *Nanak T. 320*

283 I bow with love and devotion to the holy **sword;** . . . I bow to the arrow and musket, . . . I bow to the powerful mace and lance, I bow to the arrow and cannon; . . . I bow to the sword and rapier; I bow to all weapons called shastar [which may be held]; I bow to all weapons called astar [which may be hurled or discharged]. *Gobind Singh M. 5, 286*

284 Bathing in this **tank** is equal to bathing in the sixty-eight places of pilgrimage, to the bestowal of alms, and the performance of great purifications! [Referring to the tank in the temple of Amritsar.] *Arjan M. 3, 11*

285 Strength is thine; thy fetters are loosed; thou hast every resource; everything is in **thy power,** it is only thou who canst assist thyself *Gobind Singh M. 4, 385*

286 It is only a golden vessel that can hold a **tigress's milk.** [i e The responsibility of the Guruship can only be vested in the pure man] *Indian P.*

287 Ever abstain from **tobacco.** *Gobind Singh M. 5, 117*

288 Wine is bad, bhang destroyeth one generation, but **tobacco** destroyeth all generations. *Gobind Singh M 5, 153*

289 **Transmigration** is at an end for those who embrace the Lord's service. *Arjan M 3, 301*

290 The fire of the fear of **transmigration** is burned away by the fear of God *Nanak M 1, 290*

291 Know this for a certainty. Man falleth in love with the shadow of a **tree.** *Arjan M 3, 212*

292 The **tree** bears not fruit for itself, nor for itself does the stream collect its waters: for the good of others only does the sage appear *Kabir J 2, 321*

293 Good acts are the **tree,** God's name its branches, religion its flowers, divine knowledge its fruit Attainment of God its leaves, and the dispelling of mental pride its dense shade. *Nanak M. 1, 371*

294 Why art thou proud of a **trifle?** Like the guest of a night thou shalt depart in the morning. *Arjan M. 3, 105*

295 Not by meditating can **truth** be reached, nor by silence, though I keep up continual devotion. The wall of falsehoods is broken by walking in the commandments of God. *Nanak J. 2, 313*

296 No act of devotion can equal **truth;** no crime is so heinous as falsehood, in the heart where truth abides, there is my abode. *Kabir M.W. 160*

297 When he wisheth to desolate the world, he placeth dominion in the hands of a **tyrant.** *Banda M. 5, 253*

298 Make this body a house of resignation; light thine **understanding** as a lamp; take the broom of divine knowledge into thy hand, and sweep away the filth of timidity. *Gobind Singh M. 5, 313*

299 **Vanity** is all, the body, wealth and family. Vanity is egotism, selfishness and the Maya Vanity is dominion, youth, wealth and property. Vanity is lust and hideous wrath . . vanity is the ear, that hears slander on other people. Vanity is the hand, that pilfers the property of others. Vanity the eye, that looks at the beauty of another's wife. Vanity the tongue, that is enjoying other flavours Vanity the foot, that is running to another's deterioration Vanity the mind, that excites the greediness of another Vanity the body, that is not rendering assistance to another. Vanity the dwelling, that undergoes change. All is vanity without comprehending [the truth]. *Arjan T. 386*

300 To an inverted **vessel** nothing adheres. *Indian P.*

301 An empty **vessel** soundeth, when it is full it never giveth forth a sound. *Kabir M. 6, 234*

302 Very narrow is the **way** like the edge of a sword. *Nanak M 1, 363*

303 Know, that there are two **ways** [but] only one Lord. [i e. Hindus and Musalmans] *Nanak T. 321*

304 There are two **ways**—one the love of God, the other of mammon, the way man treadeth dependeth on God's will. *Amar Das M. 2, 167*

305 Who is great by reason of the greatness of his **wealth**? *Arjan M. 3, 143*

306 All **wealth** is obtained by the love of God. *Arjan M. 3, 198*

307 **Wealth** is the basis of sin; gluttony produceth disease; and love of the world purchaseth pain, . . . discard all three. *Jaidev M. 6, 11*

308 **Wealth** must wear a sword. *Sikh P.*

309 No one hath brought **wealth** with him, and no one shall take it away. *Kabir M. 6, 274*

310 **Well-water** can only irrigate adjacent land, but rain-water the whole world *Amar Das M. 1, p. L*

311 Be chaste with one **wife.** *Gur Das M. 1, 100*

312 Be satisfied with one **wife**; that befits a good man. *Gobind Singh M. 1, 100*

313 Long not for a dwelling in heaven and fear not to dwell in hell, what **will** be, will be; O my soul hope not at all. *Kabir M. 6, 175*

314 Make **wisdom** thy mother, contentment thy father, truth thy brother —this is best *Nanak M 1, 290*

315 Yet the master is helpless when the scholar is inapt It is blowing through a bamboo to teach **wisdom** to the dull *Kabir J 2, 321*

316 If a **woman's house** be pleasing to the inestimable true and beloved God, she shall be happy. *Nanak M 1, 321*

317 All religious acts, purifications, austerities, devotion, penance and pilgrimage abide in the **word.** *Nanak M. 1, 378*

318 Without hearing the **word** all is utter darkness, without finding the gateway of the word, man will ever go astray. *Kabir M.W. 160*

319 They who consider happiness and misery the same and know the secret of the **word** shall be happy. *Nanak M. 1, 270*

320 Make the **word** the garden tree, plant it in good soil [the heart] and irrigate it with love. *Nanak M. 1, 307*

321 In **words** we are good, in conduct bad. In the heart we are impure and black, outside we [are] white. *Var 7, T. 116*

322 Hear the **word of God** and thy uncleanness shall depart. *Arjan M. 3, 133*

323 How shalt thou be saved without good **works**? *Nanak M. 1, 351*

324 The **world** is a hill of smoke . . . the worship of God alone will accom-

pany thee [after death]. *Teg Bahadur M. 4, 411*

325 The **world** is all made out of one clay, but the potter fashioned it into vessels of many sorts. *Amar Das M. 2, 238*

326 **Worldly goods** last four or six days, everyone goes and leaves them behind . . . nothing is taken. Collect such [things] that do not perish. *Arjan T. 363*

327 When there is **worldly wisdom** how can there be spiritual strength? *Kabir M. 6, 180*

328 God the cherisher of the poor can in a moment make a humble **worm** a king. *Arjan M. 3, 232*

329 Forsaking all else, **worship** only him. *Kabir M. 6, 144*

TAOISM

Without going out of doors one may know the whole world, without looking out of the window one may see the way of heaven The further one travels the less one may know. Thus it is that without moving you shall know; without looking you shall see; without doing you shall achieve.

Tao Tè Ching 47.

Among men, reject none, among things, reject nothing. This is called comprehensive intelligence. The good man is the bad man's teacher; the bad man is the material upon which the good man works If the one does not value his teacher, if the other does not love his material, then despite their sagacity they must go far astray. This is a mystery of great import.

Tao Tè Ching 27.

INTRODUCTION TO TAOISM

by LIONEL GILES, M.A., D.LITT.

TAO is a Chinese word meaning way, path, or road, and is used metaphorically to indicate a line or principle of conduct. Confucius spoke of the doctrine which he preached as the Way, and other philosophers did the same. But a certain school of Quietists, which may have been an offshoot from the parent stem of Confucianism, soon began to attach a special and more abstruse meaning to Tao. It seems to have arisen in the following manner: *T'ien*, "Heaven" or "God", is the Power which directs and controls the great visible forces of Nature, and causes the sun, moon, and stars to shine in alternate day and night. The laws governing these phenomena, and consequently, the spirit of the universe as a whole, thus came to be summed up in the phrase *T'ien Tao*, the Way of Heaven, which occurs several times in the Sayings of Lao Tzŭ: "Without going out of doors, one may know the whole world; without looking out of the window, one may behold the Way of Heaven. . . It is the Way of Heaven not to strive, and yet it knows how to overcome . . This is the Way of Heaven, which benefits and injures not. This is the Way of the Sage, in whose actions there is no element of strife." He also plays upon the original meaning of the word: "If we had sufficient knowledge to walk in the Great Way, what we should most fear would be boastful display. The Great Way is very smooth, but the people love the by-paths." Here is another step in the process of transition. We pass from *T'ien* to *T'ien Tao*, and thence to *Ta Tao*, the Great Way; and finally, dropping the adjective, we get simply *Tao*, the Way, without any qualification Heaven vanishes, but the Way remains. This might seem to imply that religion has yielded to philosophy, and that observation of Nature has taken the place of blind faith in the Supernatural. But is Tao, then, equivalent to "Nature"? Not so, if thereby we mean the sensible functions of things, the material operations of the universe. Rather is Tao the First Cause, from which all substance may be said to arise and all phenomena to flow; it is that which makes everything to be what it is. It is the transcendental Principle of the Universe, which partially and temporarily manifests itself in the workings of Nature: "Something chaotic yet complete, which existed before Heaven and Earth, whose law is its own spontaneity. . . All-pervading is the Great Tao. It can be at once on the right hand and on the left. All things depend on it for life, and it rejects them not. . . . Production without possession, action without self-assertion, development without domination: this is its mysterious operation."

The above quotations are from the *Tao Tê Ching* (Canon of Tao and its Manifestation), containing the sayings of Lao Tzŭ, who from time immemorial has been regarded as the founder of Taoism. The question now arises: "Who was Lao Tzŭ?" And it is a very difficult one to answer. Until quite recent times it was generally believed that a philosopher of this name lived from 604 B.C. to nearly the end of the following century; that

he was Keeper of Archives in the Royal Domain of Chou, where Confucius once went to visit him, and was sharply taken to task by the elder Sage; that he wrote this book of 5000 words, and then disappeared into the West riding on a buffalo. All this is now dismissed as pure legend, and the authorship of the *Tao Tê Ching* remains a literary problem which is never likely to be satisfactorily solved. Short as it is, written with extreme terseness, and strewn with obscurities, the originality and profundity of its thought entitle it to rank among the most remarkable productions of the human intellect. Everything in it turns on the central conception of Tao: this is unknowable in itself and therefore not to be expressed in words, yet something of its essence may be faintly apprehended through its reflection in external Nature. "Tao lies hid and cannot be named, yet it has the power of transmuting and perfecting all things. . . . Without speaking, it knows how to obtain a response; it calls not, and things come of themselves; it is slow to move, but excellent in its designs. . . . Retrogression is the movement of Tao; weakness is the character of Tao."

Altogether, the attributes of Tao appear to be more negative than positive; and consequently the Sage who tries to model himself on Tao will also possess virtues of a more or less negative kind: he will be gentle, humble, frugal, free from self-assertion and self-display. For he knows that the soft overcomes the hard, that the weak overcomes the strong, and that he who grasps loses. He will be sparing of speech, live in harmony with his age, do his work but make no claim, and then retire into the background So far, there is little that the most zealous Confucianist could object to; but Lao Tzŭ is nothing if not thoroughgoing, and does not flinch from precepts that seem to cut at the very root of ordinary morality. Casting his eyes around him, he comes to the conclusion that "Nature is not benevolent, to her, all created things are like the straw dogs that are used at sacrifices." And it is only when Tao falls into disuse, he thinks, that benevolence and righteousness come into vogue among men. "Cast off your holiness," is his cry, "rid yourself of wisdom, and the people will benefit an hundredfold Discard benevolence and righteousness, and the people will revert to the natural virtues of filial piety and parental love." Here, of course, there is an implied distinction between what is conventional or artificial and that which is spontaneous and springs from the heart. We should preserve our minds in a state of perfect balance, absolutely passive and quiescent, making no effort in any direction; for the ideal consists simply in following nature, or taking the line of least resistance.

Government of the people must be approached along similar lines. The enlightened ruler will let things take their natural course, without prying or meddling. He will keep his subjects in a state of primitive simplicity, without knowledge and without desire. It is best that they should not even know that they have a ruler at all. Laws and regulations only tend to produce thieves and robbers, and should therefore be reduced to a minimum. The death penalty is unreservedly condemned, and weapons of war are declared to be instruments of ill omen: For "where troops have been quartered, brambles and thorns spring up; in the track of great armies there must follow lean years". Such sayings reflect the war-weariness which must

have afflicted many sensitive souls during the period of the Fighting States. But it is in dealing with the problem of evil, and especially in his reaction to wickedness in other men, that Lao Tzŭ perhaps reaches the sublimest heights of paradoxical wisdom. "Even if a man is bad," he says, "how can it be right to cast him off? . . . Requite injury with kindness." And again: "To the good I would be good; to the not-good I would also be good, in order to make them good." In another saying, one of the most arresting in the whole of the *Tao Tê Ching*, he enlarges upon the same theme: "The good man is the bad man's teacher; the bad man is the material upon which the good man works. If the one does not value his teacher, if the other does not love his material, then despite their sagacity they must go far astray. This is a mystery of great import."

The sayings of Lao Tzŭ, pregnant with meaning, rugged, concise, and disconnected, are strung together without embellishment of any kind. But before they had been long in circulation (though we do not exactly know when) there appeared two other compilations of the Taoist school couched in a very different style. These are the writings which go under the names of Chuang Tzŭ and Lieh Tzŭ. They cover the whole field of Taoism as it was understood and practised by early devotees of the cult and consist largely of imaginary episodes and anecdotes illustrating various aspects of Taoist doctrine, with numerous speeches put into the mouths of Sages of the past. Here we have the sayings of Lao Tzŭ expanded and developed into something like a coherent system. The world of sense is an illusion, Tao is the only reality, and both the individual man and the whole social structure must be modelled on this great exemplar. For depth of insight combined with sheer beauty of poetic imagination, Chuang Tzŭ has few equals in Chinese literature, while Lieh Tzŭ is renowned not only for his striking cosmogonical theory but also for the freakish humour with which he enlivens the lessons that he seeks to convey.

This formative period of Taoist quietism seems to fall within the fourth century B.C. but the relative dating of the three treatises has been the subject of keen controversy. On linguistic and other grounds, the composition of Lao Tzŭ's work has been assigned by some to the second half of the third century, which would make it later than the other two; but this theory is inherently improbable. Apart from the frequent appearance of Lao Tzŭ in the pages of Chuang Tzŭ and Lieh Tzŭ, and their quotation of sayings known to us only as occurring in the *Tao Tê Ching*, it is clear that they represent a somewhat later stage of Taoist tradition; for with them, what had begun as a purely intellectual or mystic philosophy is already showing the tendency towards magic and the supernatural which grew much more pronounced as time went on. Mention is made by both writers of beings endowed with miraculous powers, such as the man whom Lieh Tzŭ describes as issuing out of solid rock, or Chuang Tzŭ's "divine man" who lived on air and dew and drove a team of flying dragons through the clouds. We hear vague accounts, too, of blissful regions free from the ills that afflict humanity and inhabited by creatures of superior mould. But it was not until the Han dynasty that the quest for immortality and attempts to brew the elixir of life began in earnest. This phase of Taoism is well represented in the

standard work of *Huai Nan Tzŭ*, the author of which, a grandson of the first Han emperor, was himself an alchemist and is reputed to have risen up to heaven in broad daylight. A more prosaic account of his death is given by the historian Ssŭ-ma Ch'ien who relates that he spent all his property in his occult pursuits, and that he died by his own hand when discovered plotting to succeed to the throne. About the same time, the reigning emperor actually sent a fully equipped expedition over the sea to search for the fabled Isles of the Blest; while thousands of eager devotees, aspiring to become *hsien*, that is, genii or immortals, either subjected themselves to spiritual discipline or practised bodily exercises and regulation of the breath, or chose the simpler expedient of swallowing drugs compounded of cinnabar. The craze for alchemy dominated the Taoist world for centuries, and if success attended the seeker, he was said to have "obtained Tao." But it is a far cry indeed from such perverted beliefs to the lofty philosophical ideals of Lao Tzŭ.

The real originator of Taoism as an organized system of religion seems to have been one Chang Tao-ling of the first and second century A.D., a descendant of the famous Chang Liang, Taoist and statesman, to whom the foundation of the Han dynasty was mainly due. It was Chang Tao-ling who conceived the idea of a Taoist hierarchy, which has survived to the present day, and was himself the first of the long line of "Celestial Preceptors" which has been likened to that of the Popes at Rome. Migrating to a remote district of Szechwan with a small group of followers, he set up a miniature State based on Taoist principles, and his work was carried on in different parts of China by other members of the family.

It is more than probable that the Taoist cult was thus galvanized into new life by the advent of Buddhist missionaries; at any rate, it was soon engaged in borrowing or adapting to its own use many of the more popular features of the rival religion. Temples were erected all over China, monasteries were built for the accommodation of a large number of monks and nuns, and images of innumerable deities, mainly national heroes, were set up for worship. Later on, a Taoist Trinity was established, consisting of Lao Tzŭ, P'an Ku (the Demiurge of Chinese legend), and the Jade Emperor, a shadowy figment of uncertain origin. The "Three Pure Ones", inhabiting separate heavens, form an alternative triad, in which Tao Chün takes the place of P'an Ku. A vague, metaphysical Power known as "the original First Principle, venerated of Heaven", is sometimes worshipped as the Supreme Being, but his position has been largely usurped by the Jade Emperor.

Gradually, too, a huge Taoist Canon was formed in imitation of the Buddhist Tripiṭaka, but few of the works included in it have any permanent literary value or show much trace of original thought. One of the exceptions is a lengthy treatise entitled *Pao P'o Tzŭ*, "The Philosopher who cherishes Simplicity", which was the epithet chosen for himself by a remarkable man named Ko Hung (A.D., *ca.* 270–350). The esoteric portion of his book treats of *hsien* and the conservation of vitality; of magical transformations and the elixir of life; of the exorcising of evil spirits and the warding off of misfortune. The other chapters deal especially with matters of politics and government, and the causes of failure or success in mundane affairs generally. *Lieh Hsien Chuan* is a collection of short biographies of outstanding *hsien*,

said to have been written as early as the first century B.C. Another work with the same title but over a thousand years later in date contains the lives of 55 other *hsien*, including a famous group known as the Eight Immortals—a subject much beloved by Chinese artists. Just when the eight were thus grouped together is a matter of dispute, and it is not clear why these particular *hsien* should have been singled out. There is evidence that other groups of eight, and also one of nine, had been celebrated in legend many centuries earlier. The *Kan Ying P'ien*, or Book of Rewards and Punishments, dating from the eleventh century, deserves mention if only because of the extraordinary popularity which it has enjoyed down to the present day. It is a short tract setting forth a number of actions and qualities, good and bad, from which retribution may be expected to follow in the form of a lengthening or shortening of life; if at death there remain any sins unpunished, they will be visited on the next generation.

In the course of time, Taoism has incorporated in itself all manner of popular usages and superstitions, as well as a few useful arts. Alchemy led to some empirical knowledge of chemistry and physics, and in the practice of medicine, which also appears to have fallen into the hands of the Taoists at an early date, considerable results were achieved Astrology and divination were pursued in sundry forms, of which a peculiar kind of geomancy called *fêng-shui* (wind and water) is perhaps the most important. It is said to have originated about the beginning of the fourth century, when a magician named Kuo P'o professed to be able to interpret the configuration of the earth in terms of good or bad luck. This pseudo-science was extensively developed, and soon obtained universal vogue as a means of selecting suitable sites for the abodes of the living and the dead Quite apart from ancestor-worship, which is the oldest form of Chinese religion, belief in the mysterious activity of disembodied spirits, mostly of a malevolent nature, has greatly influenced the life of the masses in China; hence the writing of charms and talismans for the exorcising of demons has always been one of the principal functions of Taoist priests.

Taken as a whole, the history of Taoism, like that of many other religions, must be set down as one of progressive degeneration. Beginning as a purely philosophical attempt to read the riddle of the universe, it was gradually infiltrated with magic, and at last became a mere receptacle for any crude superstition that could find no better soil in which to spread and multiply. Yet there is much to be placed on the credit side as well. The influence of Taoism on literature and art can hardly be overestimated, for it supplied just those elements of mystery, romance, and colour which were lacking in the other cults and religions of China, and gave rise to a great mass of fairy-lore which stimulated the imagination of poets and painters alike. In a general way it may be said that, if Confucianism stands primarily for the pursuit of goodness, Taoism has done invaluable service in fostering the appreciation of beauty, while each may claim in its own way to have exhibited some of the myriad facets of truth.

Any estimate of the number of Taoists in China and elsewhere must be misleading, if only because the name denotes two wholly different classes of people. Those who accept the philosophical teachings of Lao Tzŭ either in

whole or in part form only a small section of the educated class. On the other hand, there are large numbers of people in all parts of China and in every station of life who worship in Taoist temples or avail themselves of the ministrations of Taoist priests. Most of these, however, might equally well be described as Buddhists or Confucianists, for all three cults are practised indiscriminately, as occasion requires.

LIONEL GILES.

ABBOTS LANGLEY,
HERTS.

(*Late Keeper of Oriental Printed Books and Manuscripts, British Museum, London.*)

TAOISM

ABBREVIATIONS TO REFERENCES

C T.	= Chuang Tzŭ	*T T C*	= Tao Tê Chıng
P.	= Proverb	*L.T*	= Lıeh Tzŭ
K.Y.P	= T'aı Shang Kan Yıng P'ıen		

1 Whıle there should be no **action,** there should be also no ınaction. *C.T. 11*

2 He who **acts,** destroys; he who grasps, loses Therefore the Sage does not act, and so does not destroy, he does not grasp, and so he does not lose. *T T.C. 64*

3 Where troops have been quartered, brambles and thorns spring up In the track of great **armies** there must follow lean years. *T.T.C. 30*

4 An **army** should be always ready but never used. *Chınese P.*

5 Wherever there is **attachment,** there is bondage. If there ıs no attachment, the bondage ıs released. When the bondage is released, there is happiness. This is the essence of cultivating life. *C.T. 3*

6 A small **bag** cannot be made to contain what is large; a short rope cannot be made to draw water from a deep well. *C.T. 18*

7 Don't envy **beauty.** *K Y P*

8 Among mankind, the recognition of **beauty** as such implies the idea of ugliness, and the recognition of good ımplies the idea of evil. There is the same mutual relation between existence and non-existence in the matter of creation; between difficulty and ease in the matter of accomplishing; between long and short in the matter of form; between high and low in the matter of elevation; between treble and bass in the matter of musical pitch; between before and after in the matter of priority. Therefore the Sage occupies himself with inaction, and conveys instruction without words. *T.T.C. 2*

9 **Birth** ıs not a begınnıng; death is not an end. There ıs existence without limıtatıon; there is contınuity without a starting-poınt Existence without lımıtatıon is space Contınuity without a startıng-poınt is time *C T 23*

10 Those who **boast** have no merit. The merıt which is deemed complete will begın to decay The fame which is deemed complete wıll begın to wane. *C.T. 20*

11 We are **born** as from a quıet sleep, and we die to a calm awakenıng. *C.T. 6*

12 To be **born** ıs to come out; to die is to return. *T.T C. 50*

13 There are no specıal doors for **calamity** and happıness, [ın men's lot]; they come as men themselves call them. Their recompenses follow good and evil as the shadow follows the substance *K Y.P.*

14 The greatest **carver** does the least cutting. [The greatest ruler does the least chopping about] *T T.C. 28*

15 If one **chariots** on whatever one meets; what wıll one have to depend upon? *C.T. 1*

16 To see what is small is **clearness of sight;** to cling to weakness is strength. *T.T.C. 52*

17 Extreme **cleverness** ıs as bad as stupidity. *T.T.C. 45*

18 The five **colours** wıll blınd a man's sight. The five sounds wıll deaden a man's hearing. The five tastes will spoil a man's palate. Chasing and hunting will drıve a man wild. Things hard to get will do harm to a man's conduct. Therefore the sage makes provision for the inner self and not for the eye. He rejects the latter and chooses the former. *T.T.C. 12*

19 There is no guilt greater than to sanction ambition; no calamity greater than to be discontented with one's lot; no fault greater than the wish to be getting. Therefore the sufficiency of **contentment** is an enduring and unchanging sufficiency *T T.C. 46*

20 If you would **contract,** you must first expand. If you would weaken, you must first strengthen. If you would overthrow, you must first raise up. If you would take, you must first give. This is called the dawn of intelligence. *T T.C. 36*

21 A good **cook** changes his chopper once a year, because he cuts, an ordinary cook changes his chopper once a month, because he hacks. *C.T 3*

22 There is a **creative principle** which is itself uncreated, there is a principle of change which is itself unchanging. The uncreated is able to create life; the unchanging is able to effect change. That which is produced cannot but continue producing, that which is evolved cannot but continue evolving. Hence there is constant production and constant evolution. *L T. 1*

23 Don't make **crooked** that which is straight, nor make straight that which is crooked. *K Y P*

24 Look on **death** as going home. *C T. 17*

25 Great indeed is **death!** To the noble-hearted it brings rest, to the baser sort it brings subjection. *L.T. 1*

26 The people do not fear **death;** to what purpose is it to [try to] frighten them with death? If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong? *T T.C. 74*

27 The simplicity of the nameless Tao brings about an absence of **desire.** The absence of desire gives tranquility *T.T C. 37*

28 **Disputation** is a proof of not seeing clearly. *C.T. 2*

29 A **duck's legs** though short, cannot be lengthened without pain to the duck, and a crane's legs, though long, cannot be shortened without misery to the crane. *C.T. 8*

30 The excellence of a **dwelling** is its site; the excellence of a mind is its profundity, the excellence of giving is charitableness, the excellence of speech is truthfulness; the excellence of government is order; the excellence of action is ability, the excellence of movement is timeliness. *T.T.C. 8*

31 Don't bury the **effigy** of a man to inflict an incubus upon him. [This refers to the practice of burying a wooden figure of a man to charm away his life, much in the same way that in Shanghai and elsewhere, men were accused of making paper men which suffocated people in their sleep. *K.Y.P.*

32 He who respects the **empire** as his own person is fit to govern it. He who loves the Empire as his own body is fit to be entrusted with it. *T.T.C. 13*

33 The **empire** has ever been won by letting things take their course He who must always be doing is unfit to obtain the empire. *T.T.C. 48*

34 If a man can **empty** himself of himself, during his time in the world, who can harm him? *C.T. 20*

35 Perfect **enjoyment** is to be without enjoyment; the highest praise is to be without praise. *C.T. 18*

36 Those who do **evil** in the open light of day—men will punish them. Those who do evil in secret—God will punish them Who fears both man and God, he is fit to walk alone *C T. 23*

37 **Evolution** is never-ending But who can perceive the secret processes of heaven and earth? *L T. 1*

38 **Existence** is the mother of all things. Non-existence is called the antecedent of heaven and earth. *T T C 1*

39 He who grudges **expense** pays dearest in the end; he who has hoarded most will suffer the heaviest loss. Be content with what you have and are, and no one can despoil you; who stops in time nothing can harm. He is for ever safe and secure. *T.T.C. 44*

40 Adopt no absolute position. Let **externals** take care of themselves. In motion, be like water. At rest, like a mirror Respond, like the echo. Be subtle, as though non-existent

Be still, as though pure. Regard uniformity as peace. Look on gain as loss. Do not precede others. Follow them. *C.T. 33*

41 The man of perfect **faith** can extend his influence to inanimate things and disembodied spirits; he can move heaven and earth, and fly to the six cardinal points without encountering any hindrance. *L.T. 2*

42 Don't rank **faults** as crimes. *K.Y.P.*

43 Do not call attention to the **faults** of others; nor boast of your own excellence. Stay evil, and promote goodness. Renounce much; accept little. *K.Y.P.*

44 Search not the ocean depths for **fish**! Calamity comes upon those who pry into hidden mysteries. *Chinese P.* —*L.T. 8*

45 As **fishes** should not be taken from the water, so the State's sharpest weapons should not be exhibited to the people. *T.T.C. 36*

46 To be unthought of by the foot that wears it is the **fitness** of a shoe; to be unthought of by the waist is the fitness of a girdle *C.T. 19*

47 A man who knows that he is a **fool** is not a great fool A man who knows his error is not greatly in error. Great error can never be shaken off, a great fool never becomes clear-headed. *C T. 12*

48 **Forgo** much, and take little. *K.Y.P.*

49 " It is upon bad **fortune** that good fortune leans, upon good fortune that bad fortune rests." But though few know it, there is a bourn where there is neither right nor wrong; in a realm where every straight is doubled by a crooked, and every good by an ill, surely mankind has gone long enough astray? Therefore the sage squares without cutting, shapes the corners without lopping, straightens without stretching, gives forth light without shining. *T.T.C. 58*

50 You cannot speak of ocean to a well-**frog**,—the creature of a narrower sphere. You cannot speak of ice to a summer insect,—the creature of a season. *C.T. 17*

51 The **future** is not to be waited for; the past is not to be sought again. *C.T. 4*

52 Extend your help without seeking reward. **Give** to others and do not regret or begrudge your liberality. Those who are thus are good. *K.Y.P.*

53 The reward of **good** and evil is like the shadow accompanying a body. *K.Y.P.*

54 To the **good** I would be good. To the not-good I would also be good, in order to make them good. *T.T.C. 49*

55 Blessed is the man who speaketh what is **good**, who thinketh what is good, who practiseth what is good. *K.Y P.*

56 Nothing under heaven is larger than a strand of **gossamer**, nothing smaller than mount T'ai. No one lives longer than the child that dies in its swaddling-clothes, no one dies sooner than P'êng Tsu [the Chinese Methuselah]. *Chinese P.*

57 **Govern** a great nation as you would cook a small fish [i e Don't overdo it.] *T.T.C 60*

58 The difficulty in **governing** the people arises from their having much knowledge. *T.T C 65*

59 The greenest corn grows over **graves**. In life, no charity, in death, no pearl *C.T. 26*

60 The **great man** abides by what is solid, and eschews what is flimsy; dwells with the fruit and not with the flower. *T T.C. 38*

61 The teaching of the **great man** goes forth as the shadow from the substance, as the echo responds to the sound. *C.T. 11*

62 Tranquil ease is **happiness**; a superfluity is injurious. *C.T. 29*

63 **Happiness** is lighter than a feather, but no one knows how to support it; calamity is heavier than the earth, and yet no one knows how to avoid it. *C.T. 4*

64 It is the emptiness of a **heart** that makes it spiritually receptive. It is the emptiness of a valley that makes it yield an echo. *Chinese P.*

65 There is nothing which **heaven** does not cover, and nothing which earth does not sustain. *C.T. 5*

66 The Tao of **heaven** has no favourites. It gives to all good men without distinction. *T.T.C. 79*

67 **Heaven** is lasting and earth enduring. The reason why they are lasting and enduring is that they do not live for themselves; therefore they live long. In the same way the Sage keeps himself behind and he is in the front; he forgets himself and he is preserved. It is because he is not self-interested that his self-interest is established. *T.T.C. 7*

68 It is the Way of **heaven** not to strive, and yet it knows how to overcome; not to speak, and yet it knows how to obtain a response; it calls not, and things come of themselves; it is slow to move, but excellent in its designs. *T.T C. 73*

69 In the vessel of **heaven** there lies another world. *Inscription on a Taoist Temple*

70 The **heavy** is the foundation of the light, repose is the ruler of unrest. *T.T.C. 26*

71 Cast off your **holiness,** discard your wisdom, and the people will benefit an hundredfold. Rid yourself of benevolence, discard your righteousness, and the people will return to filial piety and paternal love. Renounce your scheming and abandon gain, and thieves and robbers will disappear. *T.T.C. 19*

72 Truly the **humble** is the stem upon which the mighty grows, the low is the foundation upon which the high is laid. That is why barons and princes refer to themselves as "The Orphan", "The Needy", the "Ill-provided". *T.T.C 39*

73 He that **humbles** himself shall be preserved entire. He that bends shall be made straight. He that is empty shall be filled. He that is worn out shall be renewed. He who has little shall succeed. He who has much shall go astray. *T.T.C. 22*

74 A **hurricane** will not outlast the morning, and a torrential rain will not outlast the day. *T.T.C. 23*

75 The perfect man **ignores self**; the divine man ignores action; the true sage ignores reputation. *C.T. 1*

76 He who wishes to become an **immortal** of heaven must do a thousand and three hundred good works. He who wishes to become an immortal of earth must do three hundred good works. *K.Y.P*

77 Better one bite of the peach of **immortality** than a whole basketful of apricots. *Chinese P.*

78 The pursuit of book-learning brings about daily increase. The practice of Tao brings about daily loss. Repeat this loss again and again and you arrive at inaction. Practise **inaction,** and there is nothing which cannot be done. *T.T.C 48*

79 Some things are **increased** by being diminished, and others are diminished by being increased *T.T.C. 42*

80 Do not wish to be rare like **jade** nor common like stone. *T.T.C. 39*

81 Those who **know** do not speak; those who speak do not know. Block the passages, shut the doors, let all sharpness be blunted, all tangles untied, all glare tempered. All dust smoothed. This is called the mysterious levelling. He who has achieved it cannot either be drawn into friendship or repelled, cannot be benefited, cannot be harmed, cannot either be raised or humbled, and for that very reason is highest of all creatures under heaven. *T.T.C. 56*

82 To **know** when one does not know is best. To think one knows when one does not know is a dire disease. Only he who recognizes this disease as a disease can cure himself of the disease. *T.T.C. 71*

83 The best **knowledge** is to have no knowledge, . . . a little knowledge is likely to prove a dangerous thing. *C.T. 33*

84 He who **knows** other men is discerning; he who knows himself is intelligent. He who overcomes others is strong; he who overcomes himself is mighty. He who is satisfied with **his** lot is rich; he who goes on acting with energy has a [firm] will. He who does not fail in the requirements of **his**

position continues long ; he who dies and yet does not perish, has longevity *T.T.C. 33*

85 Man takes his **law** from the earth , the earth takes its law from heaven , heaven takes its law from the Tao The law of the Tao is its being what it is. *T.T.C. 25*

86 It is by not believing people that you turn them into **liars.** *T.T.C 17*

87 He who knows that **life** and death are one is he who cultivates life best. *C T. 3*

88 **Life** and death are simply a going forth and a coming back How do I know that this desperate clinging to life is not the outcome of delusion ? How do I know that my present death may not be better for me than having been born in the past ? *L.T. 1*

89 Things that have been endowed with **life** die ; but that which produces life itself never comes to an end Objects that have been endowed with form are made of solid matter , but that which imparts form has no material existence. *L.T. 1*

90 **Life** is the composition of matter , death is the decomposition of it *C T 22*

91 **Life** is the root of death, and death is the root of life. Kindness springs from injury, and injury springs from kindness. *Yin Fu Ching, Ch 3, 4*

92 Only he who does nothing for his **life's sake** can truly be said to value his life *T.T.C. 75*

93 Men of this world all rejoice in others being **like** themselves, and object to others not being like themselves. *C.T. 11*

94 If the **lips** are gone the teeth will be cold. [An historic saying often applied to the seizure of key territories on the Chinese frontier, or referring to people losing their mutual dependence]. *C.T. 10*

95 Only he who has accepted the dirt of the country can be **lord** of its soil-shrines,[1] only he who takes upon himself the evils of the country can become a king among those who dwell under heaven. *T.T.C. 78*

96 Do not darken your own **mind,** and all things will be clear to you. *Chinese P.*

97 To a **mind** that is " still " the whole universe surrenders. *C.T. 13*

98 When **merit** has been achieved, do not take it to yourself , for if you do not take it to yourself, it shall never be taken from you *T.T C. 2*

99 In governing men and in serving heaven, there is nothing like **moderation.** *T.T C. 59*

100 The man who removed the **mountain** was he who began carrying away the small stones. *Chinese P.*

101 Continual **movement** is not so good as continual repose *Chinese P.*

102 The **mushroom** of a morning does not know the beginning and end of a month , the short-lived cicada does not know the spring and autumn. *C T. 1*

103 Regard your **neighbour's gain** as your own gain ; and regard your neighbour's loss as your own loss. *K Y P.*

104 Don't let **new things** make you forget the old *K Y P.*

105 The feet can walk ; let them walk The hands can hold , let them hold. Hear what is heard by your ears , see what is seen by your eyes Let your knowledge stop at what you do not know , let your ability stop at what you cannot do Use what is naturally useful , do what you spontaneously can do, act according to your will within the limit of your nature, but have nothing to do with what is beyond it. This is the most easy matter of **non-action** *C T. 4—Kuo Hsiang*

106 Thirty spokes unite in one nave : the utility of the cart depends on the hollow centre in which the axle turns. Clay is moulded into a vessel : the utility of the vessel depends on its hollow interior. Doors and windows are cut out in order to make a house : the utility of the house depends on the empty spaces. Thus, while the existence of things may be good, it is the

[1] A similar custom, " seisin ", existed in medieval Europe whereby a new tenant took a clod of earth in his hand to symbolize possession of the soil.

non-existent in them which makes them serviceable. *T.T C. 11*

107 Use directness in ruling a state, indirectness in waging war; practise **non-interference** in order to win the empire. *T T C. 57*

108 As restrictions and prohibitions are multiplied in the empire, the people grow poorer and poorer. When the people are subjected to overmuch government, the land is thrown into confusion. When the people are skilled in many cunning arts, strange are the objects of luxury that appear The greater the number of laws and enactments, the more thieves and robbers there will be Therefore the sage says: "So long as I do **nothing**, the people will work out their own reformation So long as I love calm, the people will right themselves. If only I keep from meddling, the people will grow rich If only I am free from desire, the people will come naturally back to simplicity." *T.T.C. 57*

109 An **owl** will not get to its destination if its wings are tied. *Kuan Tzŭ*

110 In **paradise** unending are the months and years. *Inscription on a Taoist temple*

111 If men's **passions** are deep, their divinity is shallow *C T 6*

112 Not exalting worth keeps the **people** from rivalry. Not prizing what is hard to procure keeps the people from theft Not to show them what they may covet is the way to keep their minds from disorder. Therefore the sage, when he governs, empties their minds and fills their bellies, weakens their inclinations and strengthens their bones. His constant object is to keep the people without knowledge and without desire, or to prevent those who have knowledge from daring to act. He practises inaction, and nothing remains ungoverned. *T.T C 3*

113 What is most **perfect** seems to have something missing; yet its use is unimpaired. What is most full seems empty; yet its use will never fail. What is most straight seems crooked, the greatest skill seems like clumsiness, the greatest eloquence like stuttering Movement overcomes cold; but staying still overcomes heat. So he [the Sage] by his limpid calm puts right everything under heaven *T T.C. 45*

114 When the **perfect man** employs his mind, it is a mirror. It conducts nothing and anticipates nothing, it responds to [what is before it], but does not retain it. Thus he is able to deal successfully with all things, and injures none. *C.T. 7*

115 Excessive **piety** is no piety at all. *Chinese P.*

116 That which we look at and cannot see is called **plainness.** That which we listen to and cannot hear is called rareness That which we grope for and cannot get is called minuteness *T T.C. 14*

117 Tattered clothes and shoes tied on the feet are the sign of **poverty,** and not of distress. *C T. 20*

118 **Poverty** is the normal lot of the scholar, death the appointed end for all human beings Abiding in the normal state, and reaching at last the appointed end, what is there that should make me unhappy. *L.T. 1*

119 He who lightly **promises** is sure to keep but little faith; he who is continually thinking things easy is sure to find them difficult. *T.T.C 63*

120 No **pure** knowledge without pure men. *Chinese P.*

121 The multitude of men consider gain to be the most important thing; pure scholars, fame; those who are wise and able value their ambition; the sage prizes essential **purity.** *Chinese P.—C.T. 15*

122 Hatred and kindness, taking and giving; reproof and instruction; death and life:—these eight things are instruments of **rectification** . . . hence it is said "Correction is Rectification". When the minds of some do not acknowledge this, it is because the gate of heaven [in them] has not been opened. *C.T. 14*

123 **Regret** is born in trouble. *Chinese P.*

124 Among men, **reject** none; among things, reject nothing. This is called comprehensive intelligence. The good man is the bad man's teacher; the bad

man is the material upon which the good man works. If the one does not value his teacher, if the other does not love his material, then despite their sagacity they must go far astray. This is a mystery of great import. *T.T.C. 27*

125 That which is at **rest** is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken, that which is very small is easily dispersed Action should be taken before a thing has made its appearance, order should be secured before disorder has begun The tree which fills the arms grew from the tiniest sprout, the tower of nine stories rose from a [small] heap of earth, the journey of a thousand li commenced with a single step. *T T.C. 64*

126 Verily God does not **reward** man for what he does, but for what he is *C T 32*

127 Nothing is absolutely **right** and nothing is absolutely wrong *C T 33*

128 Nothing, in the ordering of this world, is either at all times **right** or at all times wrong. What formerly passed current may nowadays be rejected; what is now rejected may by and by come into use again *L T 8*

129 A man does not seek to see himself in **running water,** but in still water. For only what is itself still can instil stillness into others. *C T 5*

130 The **sage** does not accumulate [for himself] The more that he expends for others, the more does he possess of his own, the more that he gives to others, the more does he have himself *T T.C. 81*

131 The **sage** does not show himself, therefore he is seen everywhere. He does not define himself, therefore he is distinct. He does not boast of what he will do, therefore he succeeds. He is not proud of his work, and therefore it endures. He does not contend, and for that very reason no one under heaven can contend with him. So then we see that the ancient saying "To remain whole be twisted!" was no idle word *T.T.C. 22*

132 The **sage** in order to be above the people must speak as though he were lower than the people In order to guide them he must put himself behind them Only thus can the sage be on top and the people not be crushed by his weight Only thus can he guide and the people not be led into harm *T T C. 66*

133 The **sage** wears coarse garments, but carries a jewel in his bosom [He hides his light under a bushel.] *T T.C. 70*

134 When **sages** are born great robbers arise *C.T. 10*

135 The truest **sayings** are paradoxical. *T.T.C. 78*

136 The **sea** is deep because it never rejects the tiniest rivulet *Chinese P.*

137 The misery I suffer comes from over-attention to my own **self,** and the troubles of the empire from over-regulation in everything *L T. 2*

138 To be seeking to allow no selfish thoughts—that is **selfishness.** *C T. 13*

139 The pure men of old passed their waking existence in **self-oblivion,** and slept without dreams *L T. 3*

140 He who has reached the stage of thought is silent He who has attained to perfect knowledge is also silent. He who uses **silence** in lieu of speech really does speak He who for knowledge substitutes blankness of mind really does know. *L T 4*

141 After all the carving and the chiselling, let the object be to return to **simplicity.** *C T. 20*

142 Whatsoever is not said in all **sincerity** is wrongly said *C T. 23*

143 Great **skill** is as clumsiness. *T.T.C. 45*

144 The **small man** of heaven is the superior man among men, the superior man among men is the small man of heaven. *C.T. 6*

145 The **softest** things in the world override the hardest. That which has no substance enters where there is no crevice. Hence I know the advantage of inaction. *T.T.C. 43*

146 The best **soldiers** are not warlike: the best fighters do not lose their temper. The greatest conquerors are

those who overcome their enemies without strife. The greatest directors of men are those who yield place to others. This is called the virtue of not striving. *T.T.C. 68*

147 As they **sow,** so do they reap. *C.T. 24*

148 He who raises himself on tiptoe cannot **stand** firm, he who stretches his legs wide apart cannot walk He who is self-approving does not shine, he who boasts has no merit, he who exalts himself does not rise high. *T T C. 24*

149 The people **starve** because those in authority over them devour too many taxes; that is why they starve The people are difficult to govern because those placed over them are meddlesome, that is why they are difficult to govern The people despise death because of their excessive labour in seeking the means of life; that is why they despise death *T T C 75*

150 When the **stream** is dried, the valley is empty, when the mound is levelled, the deep pool is filled up *C.T 10*

151 Where there is no element of **strife,** there can be no blame *T T.C. 8*

152 He who, conscious of being **strong,** is content to be weak,—he shall be a cynosure of men He who conscious of purity, puts up with disgrace,—he shall be the cynosure of mankind *T T C. 28*

153 The wind blows and the river **suffers.** The sun shines and the river suffers. *C T. 24*

154 [The attraction of] the person is not like that of sympathy, the [power of] affection is not like the leading of example Where there is **sympathy,** there will not be separation; where there is [the leading of] example, there will be no toil. *C.T. 20*

155 The way of heaven is like the drawing of a bow: it brings down what is high and raises what is low. It is the way of heaven to take from those who have too much, and to give to those who have too little. But the way of man is not so. He takes away from those who have too little, to add to his own superabundance. What man is there that can take of his own superabundance and give it to mankind? Only he who possesses **Tao.** *T.T.C 77*

156 Repose, tranquility, stillness, inaction—these were the levels of the Universe, the ultimate perfection of **Tao.** *C T. 13*

157 Viewed from the standpoint of **Tao,** a beam and a pillar are identical So are ugliness and beauty, greatness, wickedness, perverseness, and strangeness. Separation is the same as construction: construction is the same as destruction. Nothing is subject either to construction or to destruction, for these conditions are brought together into One. *C.T 2*

158 It [**Tao**] acts without action, does without doing, finds flavour in what is flavourless, can make the small great and the few many, requites injuries with good deeds, deals with the hard while it is still easy, with the great while it is still small. In the government of empire everything difficult must be dealt with while it is still easy, everything great must be dealt with while it is still small. Therefore the sage never has to deal with the great; and so achieves greatness *T.T.C. 63*

159 The man who achieves harmony with **Tao** enters into close unison with external objects, and none of them has the power to harm or hinder him. Passing through solid metal or stone, walking in the midst of fire or on the surface of water—all these things become possible to him. *L.T. 2*

160 When the great **Tao** falls into disuse, benevolence and righteousness come into vogue. When shrewdness and sagacity appear, great hypocrisy prevails. It is when the bonds of kinship are out of joint that filial piety and paternal affection begin It is when the State is in a ferment of revolution that loyal patriots arise. *T T.C. 18*

161 **Tao** is everywhere. . . . It is in the ant. . . . It is in the panic grass. . . . It is in the earthenware tile. . It is in excrement. *C.T. 22*

162 **Tao** is everywhere. . . . It is in the highest place, but is not high. It is in the lowest place, but is not low. It is in ancient times, but itself is not

ancient. It is in old age but itself is not old. It is everywhere but everywhere it is nothing. *C.T. 6—Kuo Hsiang*

163 **Tao** is the sanctuary where all things find refuge, the good man's priceless treasure, the guardian and saviour of him who is not good. *T.T.C. 62*

164 The way [**Tao**] out into the light often looks dark, the way that goes ahead often looks as if it went back. The way that is least hilly often looks as if it went up and down, the "power" that is really loftiest looks like an abyss, what is sheerest white looks blurred The "power" that is most sufficing looks inadequate, the "power" that stands firmest looks flimsy What is in its natural, pure state looks faded, the largest square has no corners, the greatest vessel takes the longest to finish, great music has the faintest notes, the Great Form is without shape For Tao is hidden and nameless Yet Tao alone supports all things and brings them to fulfilment. *T T C. 41*

165 **Tao** overspreads and sustains all things *C T. 12*

166 If **Tao** perishes, then virtue will perish; if virtue perishes, then charity will perish; if charity perishes then righteousness will perish; if righteousness perishes, then ceremonies will perish. *T.T.C 38*

167 If **Tao** prevails on earth, horses will be used for the purpose of agriculture. If Tao does not prevail, war-horses will be bred on the common. *T.T.C. 46*

168 When the great **Tao** prevails the outer doors need not be closed. [All will be virtuous and there will be no stealing.] *Chinese P.*

169 Whatever is contrary to the **Tao** soon ends. *T T C. 55*

170 The **Tao** which can be expressed in words is not the eternal Tao; the name which can be uttered is not its eternal name. *T.T.C. 1*

171 I have **three precious things** which I hold fast and prize. The first is gentleness; the second is frugality; the third is humility, which keeps me from putting myself before others. Be gentle, and you can be bold; be frugal, and you can be liberal; avoid putting yourself before others, and you can become a leader among men. *T.T.C. 67*

172 The skilful **traveller** leaves no tracks; the skilful speaker makes no blunders; the skilful reckoner uses no tallies. He who knows how to shut uses no bolts—yet you cannot open. He who knows how to bind uses no cords—yet you cannot undo. *T.T.C. 27*

173 Straight **trees** are the first felled Sweet wells are soonest exhausted. [i.e Able men are first employed] *C.T 20*

174 The **true man** of old slept without dreaming and awaked without anxiety. He ate without discrimination and breathed deep breaths. . . . He knew neither to love life, nor to hate death. Living, he experienced no elation; dying, he offered no resistance; unconsciously he went, unconsciously he came, that is all. *C.T 6*

175 Don't use a short foot, or an **unfair** measure, a light balance, or a small pint. *K Y P.*

176 Heaven and earth, which enclose the myriad objects of creation, are themselves enclosed in some outer shell. . How do we know but that there is some mightier **universe** in existence outside our own? *L T. 5*

177 The perfect men of old trod the path of benevolence as a path which they borrowed for the occasion, and dwelt in righteousness as in a lodging which they used for a night. Thus they rambled in the vacancy of **untroubled ease,** found their food in the fields of indifference, and stood in the gardens which they had not borrowed. Untroubled ease requires the doing of nothing; indifference is easily supplied with nourishment; not borrowing needs no outlay. The ancients called this the enjoyment that collects the true. *C.T. 14*

178 The mountain by its trees weakens itself. The grease which ministers to the fire fries itself. The cinnamon tree can be eaten, and therefore it is cut down. The varnish tree is useful, and therefore incisions are made in it. All

men know the advantage of being **useful,** but no one knows the advantage of being useless. *C.T. 4*

179 [Do not] regard **violence** as a proof of ability. *K.Y.P.*

180 Perfect **virtue** acquires nothing, therefore it obtains everything. Perfect virtue does nothing, yet there is nothing which it does not effect. Perfect charity operates without the need of anything to evoke it. Perfect righteousness operates, but always needs to be evoked. Perfect ceremony operates, and calls for no outward response; nevertheless it induces respect. *T.T.C. 38*

181 Accumulate **virtue** and store up merit, treat all with gentleness and love; be loyal, be dutiful, be respectful to your elders and kind to your juniors, be upright yourselves in order that you may reform others; compassionate the fatherless and widow, reverence the aged, cherish the young; do not injure even little insects, or grass or trees *K.Y.P.*

182 Fire cannot burn him who is [so] perfect in **virtue,** nor water drown him; neither cold nor heat can affect him injuriously, neither bird nor beast can hurt him *C.T. 17*

183 "When you doubt your ability to meet the enemy's attacks, take the offensive yourself",—"If you doubt your ability to advance an inch, then retreat a foot" This latter is what we call to march without moving, to roll the sleeve, but present no bare arm, the hand that seems to hold, yet has no weapon in it, a host that can confront, yet presents no battle-front Now the greatest of all calamities is to attack and find no enemy . . therefore when armies are raised and issues joined it is he who does not delight in **war** that wins. *T.T.C. 69*

184 The highest goodness is like **water,** for water is excellent in benefiting all things, and it does not strive. It occupies the lowest place, which men abhor. And therefore it is near akin to Tao. *T.T.C. 8*

185 There is nothing in the world more soft and weak than **water,** yet for attacking things that are hard and strong there is nothing that surpasses it, nothing that can take its place. The soft overcomes the hard, the weak overcomes the strong. There is no one in the world but knows this truth, and no one who can put it into practice. *T.T.C. 78*

186 The **Way** is like an empty vessel that yet may be drawn from without even needing to be filled It is bottomless; the very progenitor of all things in the world. In it all sharpness is blunted, all tangles untied, all glare tempered, all dust smoothed. It is like a deep pool that never dries [Dust is the Taoist symbol for the noise and fuss of everyday life] *T.T.C. 4*

187 If we had sufficient knowledge to walk in the great **Way,** what we should most fear would be the boastful display. The great Way is very smooth, but the people love the by-paths. *T.T.C 53*

188 Strive to keep the world to its own original simplicity. And as the **wind** bloweth where it listeth, so let virtue establish itself *C T 14*

189 Don't scold the **wind,** nor abuse the rain *K Y.P.*

190 The **wise man** puts his trust in others: thus he reaches fulness of years without decay, perfection of wisdom without bewilderment. In the government of a State, then, the hardest thing is to recognize the worth of others, and not to rely upon one's own *L.T 8*

191 Sincere **words** are not fine, fine words are not sincere. *T.T C. 81*

192 Good **words** shall gain you honour in the market-place. Good deeds shall gain you friends among men *T T C 62*

193 Without going out of doors one may know the whole **world;** without looking out of the window one may see the Way of heaven. The further one travels, the less one may know. Thus it is that without moving you shall know; without looking you shall see; without doing you shall achieve. *T.T.C. 47*

194 Between **yes and yea,** how small the difference! between good and evil, how great the difference! What the world reverences may not be treated with disrespect. *T T.C 20*

ZOROASTRIANISM

If this be known, that the religion of the sacred beings is truth, and its law is virtue, and it is desirous of welfare and compassionate as regards the creatures, wherefore are there mostly many sects, many beliefs, and many original evolutions of mankind?

Menog-i Khrad 1. 16–17.

Any one in the world here below can win purity for himself, namely, when he cleanses himself with good thoughts, words, and deeds.

Vendidad 10. 19.

INTRODUCTION TO ZOROASTRIANISM (The Iranian Religion)

by W. B. HENNING, PH.D.

THE Iranians belong to the great group of nations commonly known as "Indo-Europeans" (Indo-Aryans, Iranians, Greeks, Romans, Slavs, Albanians, Armenians, Celts, Teutons, etc.). They are closely allied to the Indo-Aryans with whom they share the common name of *Aryans*. Latest research has shown that this name of which "Iranians" is merely a developed form, originally means "hospitable to the stranger". Different from the modern usurpers of their denomination the Aryans proper always took and still take a pride in living up to their name.

At present the Iranians, represented by the Persians, Afghans, Kurds, Balochis, Tajiks, and some other minor groups, occupy the high table-land between Armenia and Iraq in the West, and India and the Pamirs in the East. However, in prehistoric times they inhabited the vast plains that stretch from the Central-Asian mountain ranges (Altai, T'ien-shan, etc.) to the Caspian Sea and the Volga; some of their tribes reached out even beyond the Volga, down to the northern shores of the Black Sea where they became known to the Greeks successively as Scythians, Sarmatians, Alans, etc. But in the main their migration was directed towards the South and South-West. Their two most important groups, the Medians and the Persians, entered the territory now known as Persia in the ninth century before our era. There they came into contact with the Assyrians, then the prevailing power in the Middle East, and under the influence of the highly developed Babylonian civilization. The victory of the Medians over the Assyrians (606 B.C.), the overthrow of the Medians (550 B.C.), Lydians (546 B.C.), and Babylonians (539 B.C.) by the Persians under Cyrus the Great, the foundation by him of the enormous Persian empire under the Achaemenid dynasty, and the history of that empire down to its destruction by Alexander (330 B.C.), are too familiar to bear repetition here.

The various forms of belief among the ancient Iranian tribes were characterized by the veneration of natural phenomena and elements, and of deities connected with them. This polytheism which in many respects closely resembled the faith of the ancient Indo-Aryans (as known from the Rig-Veda), was to a large extent supplanted in Iran by a higher form of religion, which is associated with the name of Zoroaster (Zarathushtra). The higher religion, however, was above the horizon of the broad masses of the people, and did not quite succeed in overcoming the polytheism which in many provinces survived mainly as the religion of warriors and peasants. The continuous struggle between the popular creeds and the religion propagated by the priests is mirrored in the diverse reports left to us by Greek observers

(Herodotus, Plutarch, etc.) who describe now this, now that form of religion, depending on the social status of their informants and on the momentary preponderance of the one or the other faith. Although the Iranian polytheism presents features of great interest and has exercised some influence upon the cultural development of the European world (e.g., in Mithraism), it is due solely to the religion founded by Zoroaster that Iran enjoys a place of honour in the religious history of the world.

Zoroaster was born in about 630 B.C. His death nearly coincided with the rise to power of Cyrus the Great. He lived in the eastern part of the territory occupied by the Iranian tribes in ancient times, somewhere in Afghanistan or Russian Turkestan, in a country that was still untouched by the progress of the urban civilization of Babylonia. Its inhabitants were settled cattle-farmers whose village communities were perpetually threatened by the sudden attacks of predatory nomadic tribesmen. After some vicissitudes Zoroaster succeeded in winning for his faith the ruler of that country, Hystaspes (*Wishtaspa*), the last of a long line of kings. His country was destined to be swallowed up soon in the expanding Persian empire. That Zoroaster's religion was already strong enough to survive this catastrophe, was largely due to the energetic support which Hystaspes had given to the prophet.

The central idea of Zoroaster's religion is the individuality of Man, and his responsibility towards the Universe. Before Zoroaster, the individual person and his life counted little. It was the family, the clan, the tribe, on which everything centred and whose continued existence was to be preserved ; but the individual was important merely as a cell of the social organism, not in himself: in recognizing the individual as a free agent on whose decision the fate of the world depended, Zoroaster boldly broke with the religious views of his time. Everybody has to choose for himself whether to align himself with the Good or side with the Evil. His choice should determine his whole life : for life is nothing but a perpetual struggle between Good and Evil. After death he will join the Good in Heaven or the Wicked in Hell, in accordance with the actions of his life. That will be his personal reward, or punishment. But what is more important, the result of his actions will accrue as a permanent gain to the side he had chosen, and thus weigh the balance in its favour Zoroaster believed that God had called on him to rally mankind to the Good side, and thereby to determine the outcome of the fight between the two Principles. The words of the prophet that have come down to us are permeated by the consciousness of his enormous responsibility, and by the fear lest he might fail in his task.

This cardinal doctrine, as is readily seen, is closely bound up with the Zoroastrian *Ethical Dualism*, the dualism of Good and Evil. Zoroaster believed in two highest beings, the Good God and the Evil Antitheos. God was called *Ahura Mazda* (Ormuzd), the Wise Lord. That part or aspect of God that is turned to the world, is *Spenta Mainyu*, the Beneficent Spirit. The name of the Antitheos was taboo (therefore it is never mentioned in the Zoroastrian Scriptures). His worldly aspect is *Anra Mainyu* (Ahriman), the Evil Spirit. Ahura Mazda has created everything that is good, true, wholesome, beautiful, healthy, pleasant, and constructive. But whatever is evil

false, immoral, ugly, diseased, disgusting, and destructive, is the work of Anra Mainyu.

The Ethical Dualism of Zoroaster is most easily understood as the reaction against a monotheism which, it seems, had sprung up in his country on the basis of the original Iranian polytheism. Primitive Polytheisms commonly tend to develop into monotheisms, by stressing a single personality of the pantheon while the other deities fall into insignificance and become subordinated to the One God as his angels or archangels. It seems likely that such a stage in the religious development had already been reached before Zoroaster. However, in any form of monotheism that teaches the belief in a Good and Just God, there is bound to arise a problem that will agitate the minds of the pious until a satisfactory solution has been found: "If God is just, why do the Righteous suffer? Why do the Wicked triumph? Whence came the Evil into the world?" The Book of Job gives the answer that it does not befit Man to question the counsels of God; for He is almighty and His decisions are inaccessible to the human intelligence. The Christian solution, arrived at after long and laborious discussions, is that the physical Evil is due to human Sin, and that the human Sin has its cause in the Original Sin of Adam and Eve. But some of the Fathers of the Christian Church, for example Tertullian and Origene, ascribed the physical Evil to the agency of Satan and the demons whom they regarded as "Fallen Angels" in the Biblical sense. The solution found by Zoroaster is original and comprehensive; one can accept or reject it, but one cannot confute it with logical arguments. It fully preserves the idea of a Good and Just God, but limits the extent of His power.

That Zoroaster had grown up in a community whose monotheism had recently developed from polytheism, can be inferred also from his theory of the *Amesha-Spentas* (Beneficent Immortals—the term itself was devised by his disciples), a number, later limited to six, of venerable figures associated with Ahura Mazdah. His countrymen were still wont to imagine their god surrounded by a multitude of lesser beings, and Zoroaster, in giving Ahura Mazda a suitable entourage, merely followed their religious pattern. But while modelling his theology on notions current in his time, Zoroaster contrived to fill them with a new spirit. For his Amesha-Spentas are in fact not entities separate from God: they are qualities or aspects of God. Every being that claims to belong to the Good side, in particular every good man should be endowed with the Good Mind (intention), Righteousness, (Good) Power, Humility, Health, Long Life, Discipline, etc. But no being should possess these qualities (the first six of which are the "Amesha-Spentas") to a higher degree than the Good God.

The Amesha-Spentas stand in a fixed relation to the Zoroastrian canon of elements and phenomena (Fire, Water, Earth, Metals, Man, Animals, Plants), in such a way that each Amesha-Spenta is regarded as the spiritual (ideal) counterpart of one of the material categories. Thus, Righteousness and Fire, Humility and Earth, Power and Metal, etc., go together. While this interrelation is clearly secondary, and in fact has been established in its entirety only by the later theologians, Zoroaster here made some use of ancient symbols (thus the fire had been the symbol of "Righteousness" long before

him), without however losing sight of the obvious (Power : Metals). The Iranians were fond of bringing various series of conceptions into a sometimes obscure kind of " relation ". But we always observe that whenever two such series were combined, each of them had been worked out beforehand. The degree of plausibility attained in the linking of two series is inevitably unequal for their various units.

In theory at least, Good and Evil, Ahura Mazda and the Antitheos, are exactly equal in power. They are engaged in a perpetual fight which proceeds in this world. Here it is that the final decision will be reached. But the outcome depends on mankind. Free to choose which side to join, they can decisively assist the Good side to secure final victory. Zoroaster has no doubt that the vast majority of mankind will be prepared to throw in their lot with the Good. But their eyes must be opened to the necessity of waging constant war with the Evil Powers and their numberless manifestations. This duty, and this duty alone, should determine the whole life of the Pious. In essence, there is but a single commandment in Zoroastrianism : to fight for Good against Evil.

It is less simple to determine the practical consequences of this ethical principle. The main duties are : to speak the truth, to be honest in one's dealings, to keep promises and treaties faithfully ; to worship Ahura Mazda, to pay respect to the Fire, the symbol of God's " Righteousness ", to keep the elements from defilement , to be generous to the poor, to succour good beings in distress, also those animals that were believed to be the creatures of Ahura Mazda, e g. cattle, sheep, dogs, otters, cocks ; to live actively, cleanly, and industriously, to rise early, to cultivate the land, to look after the cattle ; to marry and have numerous children. On the other hand, one has to fight against evil beings : against adherents of religions that are inspired by the Evil Spirit, against ruthless nomads who drive away and kill the cattle of the peaceful settlers, against sluggards and the unclean, but also against those animals which the Evil Spirit has produced to disturb the world, wolves and hyenas, snakes and scorpions, lice and fleas, mosquitoes, flies and other carriers of sickness and death. To show mercy to such would seem utterly wrongheaded to a Zoroastrian ; for by doing so one would merely encourage the Powers of Evil. To conclude this sketch of the Zoroastrian morality, one should add that the general attitude to life is positive and optimistic throughout. To the Zoroastrian the visible world is real and in quality only slightly inferior to the Invisible. Although abstemious, he is not an abstainer, and merrily enjoys the good things which Ahura Mazda has created.

The urgency that pervades the pronouncements of Zoroaster is partially accounted for by his belief that the end of the world had come near. There was little time left, he felt, to complete the work of converting mankind. The world was to be destroyed by streams of molten metal. The Good would be able to survive the great conflagration, but the sinners would burn in it, and with them the hordes of the Evil Spirit. However, our knowledge of Zoroaster's eschatological conceptions is very imperfect. Thus we cannot say with certainty whether the resurrection of the body, an integral part of the doctrines of the later Zoroastrianism, had been taught already by Zoroaster himself. Clearer insight into such problems would obviously be of

great value for determining the extent of the influence exercised on Christianity, through the medium of the later Judaism, by the Iranian religion.

The words of Zoroaster that have come down to us, consist of a small number of poems, called *Gathas*, that are now embedded in the *Yasna*, the chief prayer-book of the Zoroastrians. The Gathas form chaps. 28–34, 43–51, 53, of the Yasna. Together with a number of ancient prayers and the so-called *Seven-chapter Yasna* (= Yasna 35–41) which was composed by the first disciples of the prophet, the Gathas are written in a dialect different from that of the other parts of the Zoroastrian Scriptures. The whole of the Scriptures which orthodox Zoroastrian opinion regards as the Word of Ahura Mazda, is called "*Avesta*". Apart from the Yasna, the main subdivisions of the Avesta (so far as it has been preserved up to the present day) are: the *Vendidad*, the *Yashts*, the *Vispered*, the *Nirangistan*, the *Hadokht Nask*, and several prayers (*Nyayish*, *Afringan*, *Gah*, *Siroze*).

While the Gathas and the other texts which are written in the Gathic dialect, must be assigned to the sixth century before our era, the remaining Avestic literature, the "*Later Avesta*", originated partly in the Achaemenian period (550–330 B.C.), partly in the troubled times that followed the downfall of the Persian kings, under the rule of the successors of Alexander, and of the Parthian dynasty of the Arsacids (250 B.C.–A.D. 224). In the Achaemenid state the more important forms of Iranian belief were blended into a single syncretistic religion, and the Zoroastrian priests were compelled to accept a number of heathenish deities. As a result of this compromise, the *Yashts*, poems glorifying mainly such gods (as *Mithra*, *Anahita*, etc.) were incorporated in the Zoroastrian Scriptures.

The conquest of Iran by Alexander, with its attending destruction and misery, left an indelible impression on the mind of the Iranian peoples. From their position as the overlords of a vast empire they found themselves suddenly reduced to the status of a subject nation, and Alexander did little to reconcile them to their new situation. The royal palaces at Persepolis were burned, the tomb of Cyrus was desecrated, the provinces, especially in the eastern part of the country, were depopulated. The great catastrophe brought about a mental attitude not unlike that of the Jews in the Babylonian exile. Ahura Mazda, so they may have thought, had abandoned them to the mercy of Alexander, that envoy of the Evil Spirit. Clearly they had failed in their duty to God: but, like Ezekiel, they found their failure not so much in their hearts, but in their neglect of formalities. They felt they had to assuage the outraged divinity by the greatest punctiliousness in the performance of ceremonies and observances. The ritualistic spirit of this epoch is reflected in the *Vendidad* (properly *Widewdad* = Anti-demoniac Law), the *Nirangistan* (Digest of Ceremonies), and similar works, which are devoted to the minutiae of funeral rites and similar subjects.

Towards the beginning of the third century of our era a new empire arose in Iran, founded again by the Persians, under the dynasty of the Sassanians. As so often in the history of Iran, the political change strongly reacted upon the religious development. From their beginning, the Sassanians had allied themselves with the priestly caste, the Magi, who were quick to rise to the occasion. They recognized that the future of their religion could be secured

only by returning to its point of origin : the words of Zoroaster. Thus they devoted themselves to a sedulous study of the Avesta and the codification of its texts which they also translated into *Pahlavi*, the language then in current use in Persia. This translation (which includes comments on the subject matter) is called *Zend* ; hence, the whole of the Avestic literature has sometimes been referred to as the *Zend-Avesta*, i.e. the Avesta and its commentary.

The theologians of the Sassanian period built up a religious system which embraced and explained all phenomena of the world. While basing themselves on the Avesta, they took into account the great advancement in human knowledge which the world owed mainly to Greek and Hellenistic science, but they tried to harmonize modern views with the ancient teachings of their Scriptures, naturally with varying success. Of the theological works of this period, all of which are written in the Pahlavi language, the most important is the *Bundahishn*, a cosmological encyclopaedia. Others are the *Book of Arda Viraf*, a Dantesque vision of Heaven and Hell ; the *Menog-i Khrad*, a book of revelation ; the *Shayist-ne-shayist*, on rituals ; etc.

Of great importance for the moulding of the theological system was the struggle with other religions, principally with Christianity and Manichaeism. The Zoroastrian dogmas were often formulated with an eye to antagonistic doctrines. Christianity had gained a firm foothold in the westernmost provinces of the Iranian state as early as the beginning of the second century. But a still greater menace to the Zoroastrian Church was the gnostic religion founded by *Mani* (Manichaeus) in the third century, which, helped by its superficial resemblance to the Zoroastrianism, could deceive the unwary. The Manichaeans also were dualists, but their dualism was of a totally different nature, a dualism of soul and body, of mind and matter, which had in its train the negation of matter and a pessimistic attitude towards the world, and as its aim the deliverance of the soul from the fetters of the body.

Here we must cast a glance at a heresy, the *Zerwanism*, which became well-known in the Sassanian epoch Its followers believed that Zerwan, i.e. Time, was the father of Ahura Mazda as well as of the Evil Spirit This attempt at bridging the gulf between the two incompatible powers, at establishing a monotheism on the background of dualism, based itself on Zoroastrianism, but was contrary to its true spirit ; it dates back to antiquity, when in the fifth or fourth century, the Magi became acquainted with Babylonian speculations about the nature of *Time*. A similar heterodoxy was put forward by a Father of the Christian Church, Lactantius (contemporary with Constantine), who taught that Satan was the second son of God, the younger brother of the Word of God. Within the Zoroastrian Church the Zerwanites constituted a tolerated minority of decreasing importance ; there was no schism. However, the enemies of Zoroastrianism took a somewhat malicious pleasure in treating a particularly vulgar form of Zerwanism as the official dogma of the Iranian Church.

About the middle of the seventh century the Sassanian empire collapsed quickly under the attacks of the Muslim Arabs, and the Zoroastrian Church shared the fate of its protectors. The conversion of the inhabitants to Islam made rapid strides. Soon the Zoroastrians were relegated to the southern and south-eastern districts of Persia, the home provinces of the Sassanians,

where in the ninth and tenth centuries they felt still strong enough to take up the spiritual struggle with the victorious Muslims. From this period we have a number of important Pahlavi books which, although already under the influence of Muslim theology, give a comprehensive and final survey of the Zoroastrian teachings, literature, and customs. Among these, the *Dinkard*, the *Dadistan-i Denig*, the *Shkandgumanig Vijar*, and the *Book of Zadsparam* rank highest.

In some remote parts of Persia, mainly Yazd and Kerman, a few Zoroastrian communities survive to the present day; they number now about ten thousand souls. But of infinitely greater moment for the further history of their religion were several groups of refugees who, determined to stand by the belief of their forefathers, emigrated to the western coast of India where they found a new home in Gujerat. The steadfastness and tenacity with which these Indian Zoroastrians who are known as Parsees (i.e. Persians), clung to their ancient creed, did not go unrewarded, and still in our time they follow the teachings of their prophet. In spite of their small number (about one hundred and fifteen thousand souls) they constitute one of the most significant groups in present-day India, both spiritually and economically. They are living chiefly in Bombay; other important centres are Surat, Navsari, Karachi, Poona, and Broach. Their uprightness and truthfulness ensures to them the respect of Indians and Europeans alike; few men rival them in charity and generosity. Their high standard of morality gives us the true measure for estimating the character of the personality, and of the teachings of Zoroaster.

W. B. HENNING.

(*The Parsee Community's Lecturer in Iranian Studies, School of Oriental and African Studies, University of London*)

ZOROASTRIANISM

ABBREVIATIONS TO REFERENCES

Aog	= Aogemadaecha	*Mkh.*	= Menog-ı Khrad
Dd	= Dadıstan-ı dınik	*Nır.*	= Nırangistan Nask
Dk	= Dınkard	*Shnsh*	= Shayast-na-shayast
Fragm Darm.	= Fragments Darmesteter	*Vd*	= Vendıdad
Fragm. Tahm.	= Fragments Tahmuras	*Y*	= Yasna
Fragm West	= Fragments Westergaard	*Yt*	= Yasht

1 Thıs I ask thee, tell me truly, **Ahura** —as to prayer, how ıt should be to one of you. O Mazda, mıght one lıke thee teach ıt to hıs frıend such as I am, and through frıendly rıght gıve us support, that good thought may come unto us This I ask thee, tell me truly, Ahura—whether at the begınnıng of the best exıstence the recompenses shall bring blessedness to hım that meets wıth them Surely he, O Rıght, the holy one, who watched ın hıs spırıt the transgressıon of all, ıs hımself the benefactor unto all that lıves, O Mazda. Thıs I ask thee, tell me truly, Ahura. Who ıs by generatıon the father of rıght, at the first? Who determined the path of sun and stars? Who ıs ıt by whom the moon waxes and wanes agaın? Thıs, O Mazda, and yet more, I am faın to know. This I ask thee, tell me truly, Ahura. Who upheld the earth beneath and the firmament from fallıng? Who the waters and the plants? Who yoked swıftness to wınds and clouds? Who is, O Mazdah, creator of good thought? Thıs I ask thee, tell me truly, Ahura What artıst made lıght and darkness? What artıst made sleep and wakıng? Who made mornıng, noon, and night, that call the understandıng man to hıs duty? *Y 44, 1–5*

2 We would approach thee, O **Ahura!** wıth the help of thy good mınd [whıch thou dost implant within us], with thy good rıghteousness, and wıth the actions and the words inculcated by thy good wısdom! We therefore bow before thee, and we direct our prayers to thee wıth confessıons of our guilt, O Ahura Mazda! wıth all the good thoughts [whıch thou dost ınspire], wıth all the words well said, and the deeds well done, wıth these would we approach thee. *Y 36, 4–5*

3 I was lovely and thou madest me still lovelıer; I was fair and thou madest me still faırer, I was desırable and thou madest me still more desırable; I was sıttıng ın a forward place and thou madest me sıt ın the foremost place, through thıs good thought, through thıs good speech, through thıs good deed of thıne, and so henceforth men worshıp me for my having long sacrificed unto and conversed wıth **Ahura Mazda** *Hadokht 2, 30–2*

4 Hım thou shouldst seek to propıtıate for us together wıth good thought, who at hıs will maketh us weal or woe May **Ahura Mazda** by hıs dominıon brıng us to work, for prosperıng our beasts and our men, so that we may through rıght have familıarıty wıth good thought. Hım thou shouldst seek to exalt wıth prayers of pıety, hım that ıs called Ahura Mazda for ever, for that he hath promısed through hıs own rıght and good thought that welfare and ımmortality shall be in hıs dominıon, strength and perpetuıty ın his house. *Y. 45, 9–10*

5 I conceived of thee, O **Ahura Mazda,** in my thought that thou, the first, art [also] the last—that thou art father of good thought, for thus I apprehended thee wıth mıne eye—that thou didst truly create rıght, and art the lord to judge the actions of life. *Y. 31, 8*

6 Thou, **Ahura Mazda,** in the begınnıng didst create beıngs and [men's] selves by thy thought, and ıntellı-

gences—when thou didst make life clothed with body, when [thou madest] actions and teachings, whereby one may exercise choice at one's own free will. *Y. 31, 11*

7 I announce and I [will] complete [my Yasna] to **Ahura Mazda,** the creator, the radiant and glorious, the greatest and the best . . . who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous spirit. *Y. 1, 1*

8 That one wish which **Ahura Mazda,** the Lord, contemplates as regards men is this, that " ye shall fully understand me ; for every one who fully understands me, comes after me and strives for my satisfaction " And that one wish which Aharman contemplates as regards men is this that " ye shall not understand me " ; for he knows that whoever fully understands that wicked one, does not go after his evil deeds, and nothing whatever of power and help for him arises from that man. *Mkh 40, 24–8*

9 We worship **Ahura Mazda** who made the kine [the living creation], and the [embodied] righteousness, . . and the waters, and the wholesome plants, the stars, and the earth, and all existing objects that are good *Y 37, 2*

10 **Ahura Mazda** . . . will give a perpetuity of communion with welfare and immortality and right, with dominion, with good thought, to him that in spirit and in actions is his friend. *Y 31, 21*

11 Let no thought of **Angra Mainyu** [the devil] ever infect thee, so that thou shouldst indulge in evil lusts, make derision and idolatry, and shut [to the poor] the door of thy house. *Vishtasp Yt. 37*

12 When **barley** is coming forth, the Daevas start up , when the corn is growing rank, then faint the Daevas' hearts ; when the corn is being ground the Daevas groan ; when wheat is coming forth, the Daevas are destroyed. *Vd. 3, 32*

13 Of two **bed-fellows** who hear the cock crowing, the one who gets up first will first enter paradise. *Vd. 18, 26*

14 It is commanded . . . to keep thought, word, and deed confined from sin by a **belt,** and just like a servant ; for the sake of confinement of sins from purity of thought, whose dwelling is the heart, one is to wear the same belt, which is the token of a servant on the middle of the body and before the heart. [The belt being worn as a constant reminder of sin.] *Dd. 39, 10*

15 O thou, my perishable **body,** think good thoughts with thy mind ! O thou, my perishable body, speak good words with thy tongue ! O thou, my perishable body, do good deeds with thy hands *Aog 25*

16 If a man shall **bury** in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what is the penalty for it ? " For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it ; it is a trespass for which there is no atonement, for ever and ever." *Vd. 3, 38–9*

17 Thou art entreated [for **charity**] by the whole of the living world, and she is ever standing at thy door in the person of thy brethren in the faith : beggars are ever standing at the door of the stranger, amongst those who beg for bread. Ever will that bread be burning coal upon thy head. [i.e the bread given by strangers to brethren in the faith who should have been aided by those of the faith] *Vishtasp Yt 36*

18 In **chieftainship** to understand thoroughly the good in their goodness and the vile in their vileness is good ; and to make the vile unseen, through retribution, is good. *Mkh. 2, 87*

19 If there be no **child** for anyone they call him one with a severed bridge, that is, the way for him to that other world is severed. *Sad Dar 18, 5*

20 What is the food that fills the Law of Mazda ? . . . It is sowing **corn** again and again . . He who sows corn, sows holiness. *Vd. 3, 30–1*

21 Let no man alone by himself carry a **corpse** . . . he is unclean thenceforth for ever and ever. *Vd. 3, 14*

22 Who grieves thee with the sorest grief ? Who pains thee with the sorest pain ? " It is the Gahi [**courtezan**] who goes a-whoring after the faithful and the unfaithful, after the worship-

pers of Mazda and the worshippers of the Daevas, after the wicked and the righteous Her look dries up one third of the mighty floods that run from the mountains; her look withers one third of the beautiful, golden hued, growing plants; her look withers one third of the grass wherewith Spenta Armaiti [the earth] is clad, and her touch withers in the faithful one third of his good thoughts, of his good words, of his good deeds, one third of his strength, of his fiend-killing power, and of his holiness. Verily I say unto thee, such creatures ought to be killed even more than gliding snakes, than howling wolves, than the wild she-wolf that falls upon the fold, or than the she-frog that falls upon the waters with her thousandfold brood" *Vd. 18, 63–5*

23 I **created** the stars, the moon, the sun, and the red burning fire, the dogs, the birds, and the five kinds of animals, but, better and greater than all, I created the righteous man who has truly received from me the praise of Asha in the good religion. *Aog. 30*

24 Of Auharmazd's **creatures** in the world, the first was the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind *Bundahishn 1, 28*

25 Those who are made to **cry** have seen mortality as their end, and those having laughed have seen their own righteousness. [Referring to infants either crying or laughing at birth] *Zad-Sparam 14, 17*

26 The **dead** shall rise up, life shall come back to the bodies and they shall keep the breath. *Fragm West 4, 3*

27 If **death** come at eve, may healing come at daybreak! If death come at daybreak, may healing come at night! If death come at night, may healing come at dawn! Let showers shower down new waters, new earth, new trees, new health and new healing powers. *Vd. 21, 3*

28 To everyone comes the unseen, deceiving Astvihad [**death**], who accepts neither compliments, nor bribe, who is no respecter of persons, and ruthlessly makes men perish. *Aog. 70–3*

29 Thou shouldst not become presumptuous through great connections and race; for in the end thy trust is on thine own **deeds**. *Mkh. 2, 108*

30 Form no covetous **desire,** so that the demon of greediness may not deceive thee, and the treasure of the world may not be tasteless to thee, and that of the spirit, unperceived. *Mkh. 2, 13–15*

31 The way may be traversed which is barred by a river springing from the deep; but one way cannot be traversed namely, the way of the pitiless Vayu [**destiny**]. The way may be traversed which is barred by a serpent as big as an ox, horse-devouring, man-devouring, man-killing and pitiless; but one way cannot be traversed, namely, the way of the pitiless Vayu. *Aog. 77–8*

32 **Destruction** is not for the right-living nor for the cattle-tender, at hands of the liars. *Y. 29, 5*

33 A year **long** shall the piece of ground lie fallow whereon dogs or men have **died.** *Vd. 6, 1*

34 Thou shouldst be **diligent** and moderate, and eat of thine own regular industry, and provide the share of the sacred beings and the good, and thus, the practice of this, in thy occupation is the greatest good work. *Mkh. 2, 42*

35 Whosoever shall kill the **dog,** kills his own soul for nine generations, nor shall he find a way over the Chinvad bridge [bridge leading to paradise] unless he has while alive, atoned for sin by offering up a sacrifice to Sraosha. *Vd 13, 3*

36 Hear with your **ears** the best things, look upon them with clear-seeing thought, for decision between the two beliefs, each man for himself before the great consummation, bethinking you that it be accomplished to our pleasure *Y 30, 2*

37 The second place where the **earth** feels most happy is the place whereon one of the faithful erects a house, with a priest within; with cattle, with a wife, with children and good herds within; and wherein afterwards, the cattle go on thriving, holiness, fodder, the dog, the wife, the child, the fire and every blessing of life is thriving. *Vd. 3, 2–3*

38 The third place where the **earth** feels most happy is where one of the faithful cultivates most corn, grass and fruit, where he waters ground that is dry, or dries ground that is too wet. *Vd. 3, 4*

39 The fourth place where the **earth** feels most happy is where there is most increase of flocks and herds. *Vd. 3, 5*

40 Who is the fifth that rejoice the **earth** with greatest joy? . . . it is he who tilling the earth, kindly and piously gives to one of the faithful. *Vd. 3, 34*

41 Who dost not till me [the **earth**] with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; ever shalt thou wait there for the refuse that is brought unto thee, brought by those who have profusion of wealth. *Vd 3, 28–9*

42 No one who does not **eat** has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating, every material creature lives, by not eating, it dies away. *Vd. 3, 33*

43 With **enemies** fight with equity. With a friend proceed with the approval of friends. With a malicious man carry on no conflict, and do not molest him in any way whatever With a greedy man thou shouldst not be a partner, and do not trust him with the leadership. With a slanderous man do not go to the door of kings. With an ill-famed man form no connection. With an ignorant man thou shouldst not become a confederate and associate. With a foolish man make no dispute. With a drunken man do not walk on the road. From an ill-natured man take no loan *Mkh. 2, 52–63*

44 Him who is less than thee consider as an **equal,** and an equal as a superior, and a greater than him as a chieftain and a chieftain as a ruler. *Mkh. 2, 3*

45 He is **evil** who is the best to the evil, and he is holy to whom the holy is a friend. *Y. 46, 6 and 71, 13*

46 The full glory of embodied **existence** is the glory of life apart from the body, so that all diligence devoid of this is only movement. *Dk. 7, 2, 5*

47 The **eye** of him who observes all good creatures with kind eyes is the eye of .the sun *Shkand-Gumahig-Vijar 1, 56*

48 Abstain from the keeping of **fasts** . . . we keep fast from committing sin with our eyes and tongue and ears and hands and feet. *Sad Dar 83, 1 and 3*

49 To live in **fear** and falsehood is worse than death. *Mkh. 19, 4*

50 How do the souls of the dead, the **fravashis** of the holy ones, manifest themselves? They manifest themselves from goodness of spirit and excellence of mind. *Yt 22, 39–40*

51 Be a new **friend** to an old friend, for an old friend is like old wine which the older the more fit becomes to be drunk by kings. *Pand Nameh-I Adarbad Marespand 101*

52 The three greatest concerns of men are these, to make him who is an enemy a **friend,** to make him who is wicked righteous, and to make him who is ignorant learned. *Shnsh 20. 6*

53 Standing, or sitting, or lying down, riding or driving, so as he wears the **girdle,**[1] he has gratified the Lord. Even uncovered and naked he will chant, if he have the means. If he have no means his poverty shall not be counted for unrighteousness to the godly

[1] The Kosti, which must be worn by every Parsi, man or woman, from their fifteenth year of age, is the badge of the faithful, the girdle by which he is united both with Ormazd and with his fellow-believers He who does not wear it must be refused water and bread by the members of the community; he who wears it becomes a participator in the merit of all the good deeds performed all over the Zarathustrian world. The Kosti consists " of seventy-two interwoven filaments, and should three times circumvent the waist. . . Each of the threads is equal in value to one of the seventy-two Hahs of the Izashne; each of the twelve threads in the six lesser cords is equal in value to the dawazdih hamaist . . ; each of the lesser cords is equal in value to one of the six Gahanbars, each of the three circumventions of the loins is equal in value to

humat, good thought, hukhat, good speech, huaresta, good work; the binding of each of the four knots upon it confers pleasure on each of the four elements, fire, air, water, and the earth" (Edal Daru, apud Wilson, *The Parsi Religion Unfolded*, p 163). Another piece of clothing which every Parsee is enjoined to wear is the Sadara, or sacred shirt, a muslin shirt with short sleeves, that does not reach lower than the hips, with a small pocket at the opening in front of the shirt, the so-called girriban or kissai karfa, "the pocket for good deeds". The faithful man must, while putting on his Sadara, look at the girriban and ask himself whether it is full of good deeds *Fragm. Tahm. 11–2*

54 Hold your feet in readiness, and your two hands and your understandings . . for the well-doing of lawful deeds . . . Let the **good deeds** for the furtherance of husbandry be done here. Render ye the needy rich *Visparad 15, 1*

55 Seek ye for a store of **good deeds,** men and women! for a store of good deeds is full of salvation For the ox turns to dust, the horse turns to dust, silver and gold turns to dust, the valiant strong man turns to dust, the bodies of all men mingle with the dust What do not mingle with the dust are the Ashemvohu which a man recites in this world and his almsgiving to the holy and righteous. *Aog 83–4*

56 Of men who are practisers of **good deeds** the manifestation is then in their children. *Dd. 42, 7*

57 I announce and I [will] complete [my Yasna] to the **good mind,** and to righteousness the best, and to the sovereignty which is to be desired, and to piety the bountiful, and to the two, the universal weal and immortality, to the body of the kine, and to the kine's soul, and to the fire of Ahura Mazda that one who more than [all] the bountiful immortals has made most effort [for our succour]! *Y. 1, 2*

58 Woe to the giver who gives for the joy of his own soul. For the gift that delivers all the bodily world consists in **good thoughts,** good words, and good deeds. And the best and finest of all libations is the gift to the righteous man who teaches clear truth and consults the holy wisdom. *Nir. 84*

59 The first perfection is **good thoughts,** the second good words, and the third good deeds *Zad Sparam 21, 15*

60 An original **good work** eradicates original sin, and the growth of a good work eradicates the growth of a sin. *Dd 12, 5*

61 Everyone is to undergo trouble for the soul, and is to become acquainted with duty and **good works;** because that good work which a man does unwittingly, is little of a good work, and that sin which a man commits unwittingly, amounts to a sin in its origin *Mkh 1, 23–6*

62 Such a one, shall arrive there as the strongest of the strong, who here below most powerfully impelleth the righteous unto **good works.** To think perfect thoughts, speak perfect words and do perfect deeds *Fragm Tahm. 25*

63 Thou shouldest not become presumptuous through any **happiness** of the world, for the happiness of the world is such-like as a cloud that comes on a rainy day, which one does not ward off by any hill *Mkh. 2, 98–9*

64 One may **heal** with holiness, one may heal with the law, one may heal with the knife, one may heal with herbs, one may heal with the holy word . . . this one is the best healing of all remedies *Yt 3, 6*

65 The rule is this, that thou shouldst not consider even anyone hopeless of **heaven,** and they should not set their minds steadfastly on hell; thereby much sinfulness for which there is a desire would be undesirable, because there is nothing which is a sin in my religion for which there is no retribution. *Shnsh. 12, 28*

66 Through how many ways and motives of good works do people arrive first at **heaven?** The first good work is liberality The second truth. The third, thankfulness The fourth, contentment. The fifth, wanting to produce welfare for the good, and becoming a friend to everyone *Mkh. 37, 2–8*

67 How didst thou depart this life, thou **holy man?** How didst thou

come, thou holy man ! from the abodes full of cattle and full of the wishes and enjoyments of love ! From the material world into the world of the spirit ? From the decaying world into the undecaying one ? How long did thy felicity last ? And Ahura Mazda answered : Ask him not what thou askest him, who has just gone the dreary way, full of fear and distress, where the body and the soul part from one another Let him eat of the food brought to him, of the oil of Zaremaya · this is the food for the youth of good thoughts, of good words, of good deeds, of good religion, after he has departed this life ; this is the food for the holy woman, rich in good thoughts, good words, and good deeds, well-principled and obedient to her husband, after she has departed this life *Hadokht 2, 35–9*

68 Even the swiftest **horse** requires the whip, the sharpest steel knife requires the whetstone, and the wisest man requires counsel *Shnsh 10, 28*

69 **Humility** in oneself is as correct as grandeur among inferiors. *Dd. 1, 11*

70 As the best of **intercessors** shall such a one arrive there who here below intercedeth for the poor man and the poor woman in their distress, who doeth it himself and teaches it to others in his kingdom *Fragm. Tahm 26*

71 I have made every **land** dear [to its people] even though it had no charms whatever in it *Vd 1, 1*

72 As high as the great tree stands above the small plants it overshadows, so high above all other utterances in greatness, goodness, and fairness, is this **law,** this fiend-destroying law of Zarathustra *Vd. 5, 24*

73 The **law of Mazda** cleanses the faithful from every evil thought, word and deed, as a swift-rushing mighty wind cleanses the plain So let all the deeds thou doest be henceforth good, a full atonement for thy sin is effected by means of the law of Mazda. *Vd. 8, 30*

74 If, O ye mortals, ye mark those commandments that Mazda hath ordained—of happiness and pain, the long punishment for the **liars,** and blessings for the righteous—then hereafter shall ye have bliss *Y. 30, 11*

75 As to the soul, **liberality** is good, as to all the world, truth ; unto the sacred beings, gratitude , as to a man's self, wisdom ; as to all business, complete mindfulness ; and as to the comfort of the body and the vanquishing of Aharman and the demons, contentment is good *Mkh. 3, 5–8*

76 Thou shouldst not become presumptuous through **life ;** for death comes upon thee at last, the dog and the bird lacerate the corpse, [referring to the mode of disposal of the dead adopted by the Parsis] and the perishable part [bone] falls to the ground. *Mkh 2, 110–13*

77 I confess myself a **Mazdayasnian** of Zarathustra's order. I celebrate my praises for good thoughts, good words, and good deeds, for my thoughts, my speeches, and [my] actions With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words and deeds Here I give to you, O ye bountiful immortals ! Sacrifice and homage with the mind, with words, deeds, and my entire person , yea, [I offer] to you the flesh of my very body [as your own]. And I praise righteousness *Y 11, 16–18*

78 That **nature** only is good when it shall not do unto another whatever is not good for its own self. *Dd. 94, 5*

79 May [**obedience**] conquer disobedience within this house, and may peace triumph over discord here, and generous giving over avarice, reverence over contempt, speech with truthful words over lying utterance, may the righteous order gain the victory over the demon of the lie. *Y. 60, 5*

80 Do not unto **others** all that which is not well for oneself. *Shnsh. 13, 29*

81 He who kills an **otter** [water-dog] brings about a drought that dries up pastures. *Vd. 13, 52*

82 Whosoever shall give meat to one of the faithful, as much of it as the body of this Parodars bird of mine, I, [Ahura Mazda], need not interrogate him twice, he shall directly go to **paradise.** *Vd. 18, 29*

83 All good thoughts, all good words, all good deeds will reach **paradise.** All evil thoughts, all evil words, all evil deeds will reach hell And all good thoughts, all good words, all good deeds are the badge of the righteous for paradise *Fragm West 3, 2*

84 The first step that the soul of the faithful man made placed him in the good-thought **paradise ;** the second step . in the good-word paradise, the third step . . . in the good-deed paradise, the fourth step . in the endless lights *Yt 22, 15*

85 For whom did ye fashion me ? Who created me ? Violence and rapine hath oppressed me, and outrage and might I have no other herdsman than you, prepare for me then the blessings of **pasture.** *Y 29, 1*

86 To victorious **peace,** superior to all other beings, to the inborn wisdom made by Mazda. *Sirozа 1, 2 , 2, 2*

87 To nourish the **poor,** to give fodder to cattle, to bring firewood to the fire, to pour hom-juice into water, and to worship many demons with words, with the words which are called revelation *Zad-Sparam 20, 14*

88 Every good work which thou art able to do to-day do not **postpone** for to-morrow, and accomplish with thine own hand the counsel of thine own soul for there have been many people whose remaining life was one day, and they have been taken away in the presence of fifty years' work *Sad Dar 81, 10–12*

89 **Poverty** which is through honesty is better than opulence which is from the treasure of others *Mkh 15, 4*

90 Whose words of **prayer** rejoice [the gods] Teaching in peace In perfect piety keeping [religion] Science in giving His word is without rancour. *Fragm Tahm 26*

91 Any one in the world here below can win **purity** for himself, namely, when he cleanses himself with good thoughts, words, and deeds *Vd 10, 19*

92 **Purity** is for man, next to life, the greatest good That purity that is procured by the Law of Mazda to him who cleanses his own self with good thoughts, words and deeds.. *Vd. 5, 21*

93 One is to become a friend of every one, and this is thy nature, also, bring them on into goodness, and this is thy wisdom ; also, consider them as thine own, and this is thy **religion ;** also, through them it shall produce happiness, and this is thy soul *Dd 94, 6*

94 Blind are all those who, on this earth, do not follow the **religion,** do not benefit the living, and do not commemorate the dead *Aog 50*

95 The **religion** of Mazda indeed, takes away from him who makes confession of it, the bonds of his sin, it takes away [the sin of] breach of trust, it takes away [the sin of] murdering one of the faithful, it takes away [the sin of] burying a corpse ; it takes away [the sin of] deeds for which there is no atonement, it takes away the worst sin of usury, it takes away any sin that may be sinned In the same way the religion of Mazda, cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain So let all the deeds he doeth be henceforth good O Zarathustra ! A full atonement for his sin is effected by means of the religion of Mazda *Vd 3, 41–2*

96 If this be known, that the **religion** of the sacred beings is truth, and its law is virtue, and it is desirous of welfare and compassionate as regards the creatures, wherefore are there mostly many sects, many beliefs, and many original evolutions of mankind ? *Mkh 1, 16–17*

97 These four habits are the principles of the **religion** of Zaratust, to exercise liberality in connection with the worthy, to do justice, to be friendly unto every one, to be sincere and true and to keep falsehood far from themselves *Sad Dar 65, 7*

98 There is a **remedy** for everything but death, a hope for everything but wickedness, everything will lapse except righteousness, it is possible to manage everything but temper, and it is possible for everything to change but divine providence *Shish 20, 17*

99 Thou shouldst not become presumptuous through **respect** and reverence, for respectfulness does not assist

in the spiritual existence *Mkh. 2, 106–7*

100 These are the people it is necessary to consider as **rich** :—one is he who is perfect in wisdom , the second whose body is healthy, and he lives fearlessly , the third, who is content with that which has come , the fourth, he whose destiny is a helper in virtue , the fifth, who is well-famed in the eyes of the sacred beings, and by the tongues of the good , the sixth, whose trust is on this one, pure, good religion of the Mazda-worshippers , and the seventh, whose wealth is from honesty And these are the people to be considered as poor .—one is he with whom there is no wisdom , the second, whose body is not healthy , the third, who lives in his fear, terror, and falsehood , the fourth, who is not ruling in his own body , the fifth, whose destiny is no helper , the sixth, who is infamous in the eyes of the sacred beings, and on the tongues of the good , and the seventh, who is old, and no child and kindred exist *Mkh 35, 3–18*

101 Whoever wishes to propitiate Ahura Mazda in the world, wishes to promote the things of Ahura Mazda should propitiate the **righteous man** . since the righteous man is the counterpart of Ahura Mazda the Lord. *Shnsh 15, 7–8*

102 He is not mighty who is not mighty in **righteousness.** He is not strong who is not strong in righteousness He has promoted nought and he shall promote nought, who does not promote the laws of perfect holiness, pondered in his heart , who hath not rejoiced, who rejoiceth not the righteous man who cometh within his gates For they shall behold the paradise, who are most bounteous to the righteous and least vex their souls *Fragm Tahm 46-9*

103 **Righteousness** is perfect excellence *Dk 8, 2, 5*

104 The midday **shadow** is written, may its end be good *Shnsh 21, 3*

105 To commit no **sin** is better than retribution and renunciation of sin. *Dd 41, 11*

106 If such be the quantity of **sin** that the sin is one filament of the hair of the eyelashes more in weight than the good works are, that person arrives in hell. And if such a quantity of good works be in excess, he arrives righteous in the radiant locality of heaven *Sad Dar 2, 3–4*

107 Commit no **slander ;** so that infamy and wickedness may not happen unto thee For it is said that slander is more grievous than witchcraft. *Mkh 2, 8*

108 The duty and good works which a **son** performs are as much the father's as though they had been done by his own hand *Shnsh. 12, 15*

109 He has gained nothing who has not gained the **soul.** *Fragm Darm 3*

110 When the **sun** rises up, purification comes upon the earth made by Ahura, purification unto the flowing waters, unto the waters of the wells, unto the water of the seas, unto the water that is standing. Purification comes unto the righteous creation, which is of the holy spirits If indeed the sun were not to rise, then the demons would kill all things that are in the seven regions *Nyaish 1, 12, 13*

111 Everyone is to practise **thanksgiving** continually, and it is requisite that he maintains it through good and bad *Sad Dar 65, 1*

112 What is the **thought** well thought ? It is that which the holy man thinks, the one who holds the holy thought to be before all other things What is the word well spoken ? It is the Mathra Spenta, the bounteous word of reason What is the deed well done ? It is that done with praises, and by the creatures who regard righteousness as before all other things *Y 19, 19*

113 Every **thought,** word and deed, whose result is joy, happiness, and commendable recompense . is well-thought, well-said, and well-done. *Dd. 38, 2*

114 Neither **thoughts** nor teachings nor wills nor beliefs nor words nor deeds nor selves nor souls of us twain agree. [Converse of the two spirits at the beginning of the world] *Y. 45, 2*

115 Thou shouldst not become presumptuous through much **treasure**

and wealth, for in the end it is necessary for thee to leave all. *Mkh. 2, 102*

116 One **truthful** man is better than the whole world speaking falsehood *Sad Dar 62, 5*

117 Auharmazd created nothing **useless** whatever, for all these are created for advantage *Bundahishn 19, 36*

118 One cannot have for the wishing the power of head of the house, head of the borough, head of the district, head of the province Neither authority over brethren Neither a well set up frame and lofty stature But there is one thing that every man in this world below may love, he may love **virtue.** *Fragm Tahm 43*

119 There comes a day, or a night, when the master leaves the cattle, or the cattle leave the master, or the soul leaves that body full of desires, but his **virtue,** which is of all existences the greatest, the best, the finest, never parts from a man *Aog 51-2*

120 **Virtuous deeds** are set going by him who teaches learned sayings *Dk 9, 63, 10*

121 Of the mind, good thoughts, of the tongue, good words, of the hand, good works, make the **virtuous life.** *Fragm Tahm 28*

122 Ahura Mazda, indeed, does not allow us to **waste** anything of value that we may have, not even so much as an asperena's weight of thread, not even so much as a maid lets fall in spinning. *Vd 5, 60*

123 They who at my bidding render him obedience, shall all attain unto **welfare** and immortality by the actions of the good spirit *Y 45, 5*

124 The man who has a **wife** is far above him who begets no sons, he who keeps a house is far above him who has none, he who has children is far above the childless man, he who has riches is far above him who has none And of two men, he who fills himself with meat is filled with the good spirit much more than he who does not do so, the latter is all but dead, the former is above him by the worth of an asperena, by the worth of a sheep, by the worth of an ox, by the worth of a man *Vd. 4, 47–8*

125 Make **wisdom** a protection for the back and wear the spirit of contentment on the body, like arms and armour and valour, make truth a shield, thankfulness a club, complete mindfulness a bow, and liberality an arrow, make moderation a spear, perseverence a gauntlet and put forth the spirit of destiny as a protection *Mkh 43, 6–13*

126 It is knowledge, of which no one knows a superfluity It is learning and skill, which no one is able to deprive one of It is understanding and intellect, which it is not possible to buy at a price It is wisdom, with which every one and one's own self are untroubled and satisfied **wisdom** is better than the wealth of every kind which is in the world *Mkh 40, 19–22 and 47, 6*

127 As through **wisdom** is created the world of righteousness, through wisdom is subjugated every evil, and through wisdom is perfected every good, and the best wisdom is the pure religion whose progress is that achieved by the upholders of religion, the greatness of the best men of the righteous, in whose destiny it is, such as that which was shown about Gayomard, Zaratust, and Soshans *Dk 4, 6*

128 **Wisdom** with which there is no goodness, is not to be considered as wisdom, and skill with which there is no wisdom, is not to be considered as skill *Mkh 11, 4–5*

129 He gives a tongue to the **wolf** who imparteth the holy word to the heretic *Fragm Tahm 7*

130 Thou shouldst not be too much arranging the world, for the **world-arranging** man becomes spirit-destroying *Mkh 2, 100*

131 We **worship** the piety and the Fravashi of holy Zarathustra, who first thought what is good, who first spoke what is good, who first did what is good; who was the first priest, the first warrior, the first plougher of the ground; who first knew and first taught, who first possessed and first took possession of the bull of holiness,

and all the good things made by Mazda *Yt 13, 87–8*

132 According as it is with the laws that belong to the present life, so shall the judge [**Zarathustra**] act with most just deed towards the man of the lie and the man of the right, and him whose false things and good things balance *Y. 33, 1*

133 Whoever gives anything to the disciples of **Zaratust,** his reward and recompense are just as though the thing had been given by him to Zaratust *Dk 9, 13, 9*

SUBJECT-MATTER INDEX

		PAGE
Bud	= Buddhism	1
Chr	= Christianity	23
Con	= Confucianism	67
Heb	= Hebraism	93
Hin	= Hinduism	137
Isl	= Islam (Sufism)	169
Jai	= Jainism	203
Shi	= Shinto	223
Sik	= Sikhism	243
Tao	= Taoism	271
Zor	= Zoroastrianism	289

Ability, see *Power*

Ablution Hin 371; Isl 1, 2, 39, Sik. 230, 284

Abuse (reviling, slander) Heb 124, 125, Zor. 107

Adaptability, see *Conformity*

Adoration, see *Worship*

Advantage, see *Opportunism*

Adversity, see *Sorrow*

Affliction, see *Sorrow*

Agriculture (husbandry, seasons, weather) Chr. 520, Con 313, Heb 167, 1005, Hin. 219; Zor 32, 38, 39, 40, 41, 85

Ahura Mazda, see *God*

Aid, see *Protection*

Allah, see *God*

Almighty, see *God*

Alms. Bud 3, Chr 5, 6, 7, 8, 9, 10, 11, 12, 572, Con 7; Heb. 10, 11, 12, 13 14, 15, 16, 17, 18, 19, 624, 704, 753, Hin 7, 8, 9, 10, 11, Isl. 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 40, 41, 188, 318, 336, 638, 682; Jai 3; Shi 119

Ambition, see *Desire*

Angra Mainyu, see *Devil*

Anticipation, see *Caution*

Appearances Bud 298, Chr 863, Con 78, 361; Heb 43, 115, 146, 268; Hin 311

Appreciation, see *Gratitude*

Asceticism, see *Renunciation*

Assertiveness, see *Presumption*

Association (companionship, imitation). Bud. 122, 145, Chr. 137, 417, 633, 871, Con 55, 406, 423, 482, Heb. 145, 377, 399, 594, 635, 817; Hin 344, 409, 464; Isl. 170, 639, 645, 674, Shi. 8, 146; Sik. 10, 39, 46, 60, 262, 269; Zor. 45

Austerity, see *Renunciation*

Authority, see *Power*

Avarice (meanness, miser). Chr. 200, Heb 441, 474, 528, 567; Hin. 20, 356

Bachelor, see *Celibacy*

Begging. Heb 40, 41; Isl. 58, 59

Beginning (cause, origin). Bud. 282, 287, 309, Chr 144, 177, 481, 602, Con 12, 40, 47, 93, 134, 256, 305, 376, 381, 393, 412, Heb 576, 650, 763, 764; Hin 12, 335, 446, Isl 396, 647; Shi. 147; Tao. 91, 125

Behaviour, see *Conformity*

Belief, see *Religion*

Benevolence (generosity, kindness, sympathy) Bud 90, 157, 193, 195, 313, 319, 328, Chr 39, 136, 363, 390, 414, 452, 558, 573, 580, 619, 646, 684, 685, 703, 722, 725, 880, 886; Con 21, 22, 23, 24, 25, 26, 27, 28, 37, 67, 71, 112, 178, 186, 188, 200, 203, 227, 260, 261, 270, 271, 309, 314, 387, 487, 488, 503; Heb 36, 46, 79, 99, 141, 147, 160, 182, 184, 203, 294, 325, 331, 347, 410, 411, 412, 449, 459, 479, 500, 518, 519, 520, 534, 558, 573, 579, 580, 619, 625, 627, 731, 849, 885, 887, 900, 902, 911, 980, Hin 27, 28, 29, 30, 34, 35, 49, 57, 58, 75, 126, 127, 133, 173, 181, 188, 191, 193, 199, 205, 232, 238, 314, 317, 319, 330, 410; Isl 3, 23, 45, 71, 78, 121, 183, 184, 185, 186, 187, 189, 305, 312, 315, 321, 322, 323, 354, 368, 369, 370, 387, 392, 429, 458, 592; Jai 92, 105; Shi 6, 7, 11, 74, 99, 122, 148, Sik 99, 161, 169, 180, 204, 292, 310, Tao 43, 48, Zor 47, 70, 82, 93, 133

Bible, see *Scriptures*

Blessing. Chr. 28, 48, 220, 246, 449, 507, 564, 708, 710; Heb. 52, 400; Isl. 255, 330

Boasting, see *Ostentation*

Brahma. Hin. 36, 37, 38, 39, 40, 41, 85

Brahman see *Brahmana*

Brahmana (Brahman, Brahmin) Bud 29, 31, 33, 34, 35, 38, 39; Hin. 42, 43, 45, 46, 47, 48, 290; Jai. 12

Brahmin, see *Brahmana*

Breeding. Con. 60, 160, 161, 162, 163, 338, 339, 341, 405; Heb. 512, 668; Isl. 82

Brother. Heb. 70, 71

Brotherhood (fellowship) Bud. 40, 220; Chr. 30, 170, 679, 688; Con. 45, 46, 247, Heb 37, 197, 205, 454, 605;

Hin. 50, 241, 256, 258, 280, Isl 68, 344, 395, 442, 575, 622; Shi. 82; Sik 132, 168, 242
Buddha Bud. 42, 51, 53, 56, 57, 61, 62, 64, 68, 69, 70, 76, 135
Camouflage (disguise, pretence). Con 190, 463
Cause, see *Beginning*
Caution (anticipation, prudence) Bud 166; Chr 165, 261, 523, 650; Con 51, 84, 145, 146, 383, 504, Heb 48, 177, 210, 473, 630, 822, 823, 864, 890, 894; Shi 98; Sik 176
Celibacy (bachelor) Heb 917, 920
Certainty, see *Fate*
Character. Bud 160, Chr 545, Con 99, 100, 117, 154, 437, 444, Heb. 86, Isl 146, 438, 611
Charity Bud 84, 85, 137, 155, 280, Chr 52, 53, 54, 56, 57, 58, 59, 133, 161, 174, 204, 205, 206, 207, 208, 209, 210, 222, 405, 419, 441, 532, 536, 540, 548, 549, 554, 555, 556, 560, 616, 634, 700, 719, 721, 800, Con 58, 59, 198, 316, 346; Heb 65, 67, 68, 87, 88, 89, 90, 91, 92, 98, 298, 535, 613, 614, 621, 626; Hin 52, 53, 54, 55, 123, 125, 235, 286, 379; Isl 88, 181, 306, 311, 373, 398, 485, 641, 642, Sik 18, 232, Tao. 52, 130, Zor. 17
Chastisement, see *Retribution*
Child (daughter, son) Bud 86, 87, Chr 60, 647, Con 42; Heb 34, 100, 768, Hin 143, 209, 380, Isl 89, Zor. 19, 25
Choice, see *Dilemma*
Christ, see *God*
Church (temple, mosque). Bud 299, Chr 68, 72, 73
Coin, see *Riches*
Commandments (laws, precepts, rules, vows). Bud. 88, 89, 124, 257, 260, Chr. 80, 81, 631, 632, 663, 666, Heb 106, 107, 108, 109, 483, 677, 787, 848; Hin 288, 358, 445, Isl 468, 482, 591, Jai. 27, 76, 91, 107, 137, 138, Shi 126; Sik. 20
Companionship, see *Association*
Compassion, see *Love*
Compensation Chr 285, 290, 320, 323, 331, 345, 348, 423, 426, 440, 454, 455, 463, 464, 473, 490, 494, 723, 820, Heb 896, Hin. 221, Isl. 227, 233, 244, 295
Complacency, see *Philosophy*
Concealment, see *Secret*
Conceit, see *Ostentation*
Conduct, see *Conformity*
Conformity (adaptability, behaviour, conduct, rectitude). Bud 91, Chr. 47, 83, 503; Con 18, 64, 68, 215, 217, 315, 328, 336, 363, 364, Heb. 252, 282, 367, 606, 812, 880, 895, Hin. 340; Isl. 52, 166, 385, 454, 476, 541; Shi. 71, 89; Sik 83, 174
Confucius. Con. 149, 274
Consequence. Bud. 47, 169, 326; Chr. 539, 747, Con. 416, Heb. 225, 582, 654, 804, 986; Isl 488, 613, Jai. 54; Shi 31; Sik. 102
Consideration, see *Courtesy*
Constancy, see *Faithfulness*
Contentment, see *Philosophy*
Continuity, see *Perpetuation*
Conversion, see *Salvation*
Corn. Zor. 12, 20
Courtesy (consideration). Bud 94; Con 38; Heb. 118, 916, Isl. 101; Sik. 25
Courtezan. Zor. 22
Covetousness, see *Envy*
Creation. Chr. 400; Heb. 119, 164, 503; Hin. 24, 211, Isl 104, 105, 106, 107, 129, 131, 225, 266, 406, 620, Sik. 325; Zor 1, 6, 9, 23, 24, 117
Creator, see *God*
Cruelty, see *Ruthlessness*
Cunning, see *Diplomacy*
Custom, see *Instinct*
Daughter, see *Child*
Death. Bud. 103; Chr 98, 100, 115, 437, 448, 529, Con 77, 153; Heb 135, 137, 148, 149, 150, 310, 311, 743, 802, 852, Hin 51, 67, 73, Isl 114, 128, 462, 579; Jai 22, 59; Shi. 16, 17; Sik, 28, 66, Tao 24, 25, 26, 59; Zor. 16, 21, 27, 28, 33, 35, 67
Debt. Chr 305, Heb 61, 62; Isl 116
Deception (duplicity, fraud) Chr. 813; Con 43; Isl 457
Deed Bud 5, 32, 105, 106, 107, 134, 141, 162, 163, 164, Chr 124, 152, 279, 557, 731, 879, Con 89, 191, Heb 95, 144, 955, Hin 1, 2, 465; Isl. 152, 238, 302, 327, 537, 578, 685, Jai 1, 58; Shi 73, 78, Sik. 44, 142, Zor 29, 45, 54, 55
Deity, see *God*
Dependence. Bud. 46, 54, 189; Chr 33, 34, 351, 382, 385, 394, 605, 649, 652, 828, 865; Con. 15, 106, 164, 269, 280, 318, 330, 370, 371, 394, 396, Heb 72, 76, 112, 219, 248, 308, 711, 782, Hin 231, 345; Isl. 83, 194, 384; Jai 127; Sik 15, 48, 156, 256; Tao 106, 150
Desire (ambition, indulgence, lust). Bud. 95, 96, 97, 98, 99, 108, 191, Chr 889; Con. 76, 189, 420; Heb 123, 193, 249, 340; Hin. 77, 79, 81, 86, 252, 399, 416; Isl. 43, 103, 119, 125, 143, 276, 594; Jai. 73, 119; Shi. 47; Sik 68, 144, 175, 199, 279, 304; Tao. 121
Despair (hopelessness). Bud. 130; Con. 216, 242; Sik. 280
Devil (Angra Mainu, Satan). Bud. 58; Chr. 107, 108, 110, 309, 458; Isl. 214, 552; Shi. 21, 22, 24, 25, 26, 27, 28; Zor. 8, 11
Dhamma. Bud. 113, 114, 115, 116, 192, 240
Dilemma (choice, quandary). Chr. 776, 783; Con. 148, 177; Sik. 11
Diplomacy (cunning, subtlety, tact). Bud.

55, Chr 259, 491, 579, 675, 706, 796, Con 17, 20, 75, 83, 140, 245, 258, 414, 422, 430, 496, Heb 26, 117, 120, 246, 253, 257, 272, 389, 506, 531, 541, 552, 779, 811, 832, 835, 838, 862, 913, 978, 981, 988; Hin 292, 460, Isl 448, 553, 636, Shi 52; Sik 163, Tao 15, 20, 45; Zor 43

Discard, see *Neglect*

Discipline, see *Restraint*

Discrimination Con. 31, 137, 443, Heb 223, 323, 608, 741, 957, 990; Hin 234; Isl. 335; Shi. 70, Tao 60

Disguise, see *Camouflage*

Disparity (diversity, inequality). Bud 314, 315; Chr. 118, Con 56, 66, 332, 342, Heb 8, 417; Isl. 480, Zor 114

Dispute, see *Quarrel*

Diversity, see *Disparity*

Doctor (physician). Chr. 377, 714, 715, Heb 601, 602, 603, 604

Doubt, see *Uncertainty*

Dream, see *Illusion*

Duplicity, see *Deception*

Eating (hunger) Heb 171, 247, 365, Isl 352; Jai 50, 51, 52, 136, Sik 177, Zor. 42

Economy. Chr. 484, Con 9, Heb 825, Zor. 122

Endurance, see *Patience*

Enterprise, see *Work*

Envy (covetousness, jealousy) Chr 88, Con 158, Heb. 402, 564, Tao 7

Equality Bud. 49, 255, Chr. 94, 189, 202, 288, 296, 360, 380, 399, 413, 453, 515, 521, 701, 795, 836, 839, Con. 105, 385; Heb 9, 378, 465, 686; Hin. 44, 202; Isl. 18, 54, 430, Sik. 119; Tao. 144

Error (fault). Con 113, 114, 122, 126, 306, Isl 139, 162, 269; Shi. 46

Estimation, see *Valuation*

Evasion, see *Procrastination*

Evidence, see *Proof*

Evil, see *Sin*

Example (standard, model) Bud 198, 245, 253, 275, Chr. 23, 146, 542, 546, 643, 645, 745, 746, 748, Con. 14, 29, 120, 131, 142, 161, 194, 264, 321, 426, 462, 481; Heb. 27, 651, 775; Hin 242; Isl. 56, 65, 207, 504; Shi 10, 72, 109, Sik. 266, Tao. 54, 154

Excess (extravagance, waste). Chr. 550, Con. 30, 150, 424, 505; Heb. 369, 456, 698; Hin. 200, Tao. 16, 17, 115, 137, 143, 149

Experience. Bud. 316, Chr 143, 262, Con. 79, 85, 159, 244, 297, 300, 374; Heb. 3, 75, 550, 674, 740, 1015; Hin 122, 310; Isl 96, 141, 360, 374, 441, 478, 560, 606; Tao. 95; Zor. 68

Extravagance, see *Excess*

Failure. Con. 436; Sik. 121

Faith, see *Religion*

Faithfulness (constancy). Chr. 4, 31, 530; Con. 63, 368; Heb. 256

Fallibility Bud. 63, 78, 178, Chr. 543, 705, 716, 815, 845, Con 34, 174, 182, 243, 438, 485, Heb 199, 300, 416, 510, 530, 572, 745, 780; Isl 338, Sik. 16, 29, 257

Falsehood Heb. 456, 458, 460; Hin. 390; Shi. 43, Tao 86

Familiarity. Chr 218, 749, 750, Con 250, 319; Heb 318, 751, Hin 267

Family, see *Relationship*

Fasting Isl 519, Zor 48

Fate (certainty, inevitableness, infallibility) Bud. 10, 110, 139, 185, 199, 331; Chr 90, 99, 101, 114, 231, 321, 504, 514, 607, 876, 898, Con 16, 32, 39, 307, Heb 29, 140, 161, 468, 547, 548, 786, 851, 853, 893, 899, Hin 66, 69, 72, 87, 106, 116, 289, 348, 415, Isl. 19, 44, 74, 111, 161, 449, 484, 566, 580, 688, Shi 36, 42, 44, 45, Sik 3, 7, 31, 32, 70, 100, 124, 207, 240, 309, 313, Tao 63, Zor 31, 98, 104

Fault, see *Error*

Fear (cowardice) Chr 171, 172, 624, 636, 799, Con 65, 104, 512, Heb 2, 208, 297, Isl 123, 195, 434, Shi 4, 64, 97, Sik. 57, 58, 238

Fellowship, see *Brotherhood*

Fighting, see *Quarrel*

Finality (fulfilment, fruition). Bud 209, Heb 113, 368, Sik 184

Flattery, see *Hypocrisy*

Foolishness (fool) Bud 144, 147, Chr. 187, 188, 467; Heb 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 240, 241, 538, 684, 797, Hin 129, 130, Tao 47

Forgiveness Chr 42, 190, 191, 192, 193, 460; Con 147, 192, Heb. 243, 359, 561, Hin. 19, 347, 354, 418; Isl. 5, 47, 66, 144, 173, 174, 175, 176, 274, 466, 574; Jai. 37; Shi. 51, 100, 115, 152; Sik 140

Fraud, see *Deception*

Friendship Chr. 433; Bud. 152; Con. 1, 152, 155, 156, 195; Heb. 181, 254, 255, 259, 260, 263, 265, 266, 420, Hin 136, 137, Isl. 92, 133, 178, 445, Jai 39; Sik 22, 72, Zor. 51

Fruition, see *Finality*

Fulfilment, see *Finality*

Futility, see *Vanity*

Generosity, see *Benevolence*

Giving Bud 138, 154, Chr 840; Con. 44, Heb 270, 271, 273, 276, 277; Hin 144, 146, 147, 148, 149, 150, 151, 152, 153, Isl 190, 204, 211, 297, 347, 539, 628, Jai 40; Sik 74, 77; Zor. 58

God (Ahura Mazda, Allah, Almighty, Christ, Creator, Deity, Jehovah, Jesus, Lord, Saviour, Son of Man, T'ien). Chr 63, 168, 169, 213, 229, 281, 291, 303, 310, 357, 374, 375, 386, 391, 396, 434, 443, 456, 492, 493, 495, 510, 648, 872; Con. 169, 170, 172,

173; Heb. 288, 816; Hin 156, 182, 187; Isl. 10, 22, 118, 224, 253, Shi 18, 59, 63, 96; Sik. 206, Zor 8
Gold, see *Riches*
Goodness, see *Virtue*
Gossip. Con. 98, 102; Heb 979
Government (ruling). Con. 199, 201, 202, 263, 272, 326, 337, 408, 410, 442, 467, 471; Tao. 32, 57, 58, 71, 108; Zor 18
Gratitude (appreciation, remembrance, thanksgiving). Chr 225, 346, 438, 541; Con. 90; Heb 51, 312, 403, 405, 636, 766, 1019; Hin. 74, 279, Isl 55, 382, 593, 609; Sik. 75, 135, 172, 189; Zor 111
Greeting. Heb 463; Isl. 548
Guest, see *Hospitality*
Guilt, see *Sin*
Guru. Sik 147, 148, 149, 150, 151, 152, 153, 154, 155, 178, 263, 286
Habit, see *Instinct*
Happiness (laughter, pleasure). Bud. 168, 170, 204, Chr. 40, 120, 552; Con. 212, 249, 493; Heb. 328, 471, 527, 570, 888; Hin 103, 131, 185, 251, Isl 650; Jai 43, 69; Sik 158, 159, Tao 62
Haste. Chr 287; Heb 111; Hin 266; Isl. 550
Hatred, see *Uncharitableness*
Hearing, see *Proof*
Heart Bud 172, Chr 581, 582, 589; Con 219, 220; Heb. 342, 343, 345, 350, Isl 147, 341, 342, 343, Shi. 77; Sik 106
Heaven (Nirvana, paradise). Bud 225, 228, 229, 230, 231, 232, 234, 235, 236, Chr 283, 462, 594, 598, 864, 899; Con 225, 226, 231, 233, 234, 235, 236; Heb 54, 466, 907, 958; Hin 260, Isl 349, 390, 461, 536; Jai. 48, 83, 84, 85; Shi 81, 83, 85, 86, 87; Sik 68, 69, Tao 110
Helplessness, see *Vulnerability*
Hell. Bud. 177, 179; Chr. 601, 603, 604, Shi. 90
Heredity. Con. 498; Heb. 39, 96, 186, 307, 874; Isl. 100, 142
Home (house). Chr. 608, 614; Con. 296
Honesty, see *Truth*
Hope. Chr. 226, 240, 289, 329, 367, 376, 393, 401, 470, 512, 516, 597, 612, 613, 697, 878; Heb. 23, 355, 536, 641, 642; Hin. 65; Isl. 241, 272
Hopelessness, see *Despair*
Hospitality (guest). Bud. 181; Chr. 43; Heb. 370, 371, 373, 374, 375, 656, 809; Hin. 243, 246, 247, 263, 394, 395, 396, Isl. 25, 163, 307, 351
House, see *Home*
Humanity, see *Life*
Humility (simplicity). Chr. 119, 563, 615, Con. 240, 331, 413, 490; Heb. 82, 279, 313, 380, 502, 575, 637, 658, 989, Hin. 265, 285, 309; Isl. 239, 419, 420, 432, 477; Sik. 6, 197, 246; Tao. 72, 98, 132, 133, 136, 141, 152, 171, Zor 44, 69
Hunger, see *Eating*
Husbandry, see *Agriculture*
Hypocrisy (flattery, insincerity). Bud 45, 50, 71, 81, 100, 285, Chr. 109, 153, 212, 505, 587, 651, 784, 797; Con. 57, 251, 347, Heb. 296, 559, 820, 884, Hin 331, 346, 374; Isl. 124, 148, 164, 165, 367, 510, Jai 80; Shi 61, 95, 120, 124, 149, Sik 13, 34, 166, 192, 321, Tao 142
Idealism Bud 66, 132, 224, 242; Chr. 70, 71, 655, 882, Con 205, 282, 300, 334, 440; Heb 44, 302, 404, 544, 682, 690, 757; Hin. 32, 71, 124, 321, 333, Isl. 180, 249, 339, 399, 403, 568; Shi. 117; Tao. 30, 46, 77, Zor. 37, 79, 87, 100
Idleness, see *Laziness*
Idolatry Chr 69, 527, Heb 384; Hin 214, 268
Ignorance (inexperience, innocence). Bud 183, 211, 223; Chr. 29; Con 36; Heb 385, Hin. 269, Isl 77, 201; Jai. 19; Sik. 300
Illness. Con. 298; Heb. 56, 386, Isl. 443
Illusion (dream, imagination). Heb 128, 818; Isl. 158, 348; Sik. 291
Imagination, see *Illusion*
Imitation, see *Association*
Immortality. Bud. 184; Hin 271, Zor 26
Immunity, see *Invulnerability*
Immutability, see *Unchangeableness*
Impermanency, see *Inconstancy*
Inaction. Tao 2, 8, 23, 29, 33, 40, 44, 49, 67, 70, 73, 75, 78, 81, 92, 97, 101, 105, 107, 112, 113, 114, 129, 131, 140, 145, 151, 158, 178, 180, 184, 185, 193
Inclination, see *Instinct*
Inconsequence Chr 364; Con 69, 439; Heb. 726
Inconstancy (impermanency) Bud 197; Heb 504; Hin. 59; Shi 104, 105, 106, 107, 108, Sik. 229, Tao 119
Indecision, see *Uncertainty*
Independence (self-reliance). Chr 45, 67; Con 11, 95, 310; Heb 218, 525, 546, 929, Hin 108, 273
Indifference. Chr. 138, 568, 574, 578, 789, 824; Con. 88, Heb. 84, 283, 623; Hin. 401; Isl 487, 630
Indiscrimination. Bud. 136; Con. 2, 285, 343, Sik 45
Indulgence, see *Desire*
Inequality, see *Disparity*
Inevitableness, see *Fate*
Inexperience, see *Ignorance*
Infallibility, see *Fate*
Ingratitude Bud. 79, 202; Chr. 38, 186, 265, 352, 398, 465; Con. 141, 151, 183; Heb. 175, 176, 204, 207, 217, 258, 261, 315, 390, 436, 878, 901; Isl 265, 319, 357, 608; Shi. 75; Tao. 104
Injustice, see *Uncharitableness*

Innocence, see *Ignorance*
Inopportunism Chr. 337, Heb 267, 999, Hin 180; Isl. 81
Insincerity, see *Hypocrisy*
Instinct (custom, habit, inclination, nature). Bud. 148, 219; Chr. 125, 570, 803; Con. 103, 139, 277, 311, 312, 510; Heb 47, 83, 126, 212, 251, 387, 388, 442, 545, 578, 709, 728, 879; Hin. 93, 95, 141, 320, 454, 468; Isl. 109; Shi 37, 103, 113; Sik 38, 65, 234, 274; Tao. 22, Zor 71
Intolerance. Heb. 760; Isl. 145, 242, 361, 525, 530, 644
Invulnerability (immunity) Bud 333, Chr 75, 273, 498; Con 97, 213, 214, 492, Isl. 634; Shi 88; Sik 43
Jealousy, see *Envy*
Jehovah, see *God*
Jesus, see *God*
Journey, see *Travel*
Judgement, see *Justice*
Justice (judgement) Chr 180, 332, 333, 344, 359, 404, 422, 429, 474, 501, 511, 620; Con 127, 176, 187, 224, 355, Heb. 35, 198, 327, 353, 406, 407, 408, 409, 413, 414, 415, 481, 513, 515, 562, 565, 595, 814, 839, 882, 891; Hin 168, 184, 207, 277, Isl. 21, 126, 235, 304, 314, 363, 364, 365, 453, 585, 667, Shi 57, 68
Kindness, see *Benevolence*
Knowledge, see *Wisdom*
Laughter, see *Happiness*
Laws, see *Commandments*
Laziness (idleness) Chr 893, Con 80, 130, 508, Heb 159, 759, 762, 1017
Learning, see *Wisdom*
Life (humanity, mankind). Bud. 196, 226, Chr 266, 293, 884; Con 293, 294, 382, Heb 349, 461, 469, 505, 507, 758, 1006, 1009, 1011, Hin 264, 402; Jai 82, 141; Shi 80, 118; Tao. 38, 90, Zor 46
Limitation. Chr 24, 294, 496, 677, 834, Con 6, 10, 184, 281, 398, 500; Heb 134, 612, 795, 810, 892, 910, Hin 104, 312, 397, Isl 209, Sik 243, Tao. 6, 50, 102, 109, 116
Literature, see *Book*
Load, see *Burden*
Lord, see *God*
Love (compassion). Bud. 143, 173, 201, 205, 206, 207; Chr. 41, 46, 211, 215, 656, 658, 659, 661, 662, 665, 667, 668, 671, 672, 780, 782, 901; Con. 284, 286, 287, 288, 290, 344, Heb. 110, 281, 348, 489, 490, 492, 493, 494, 495, 497, 498, 499, 501, 556, Hin. 22, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 417, Isl. 94, 408, 409, 410, 411, 412, 413, 414, 415, 416, 545; Jai. 14, 45, 72; Shi. 110; Sik. 36, 91, 191, 193, 194, 195, 196, 320
Lust, see *Desire*
Mankind, see *Life*
Marriage. Chr. 618, 676; Heb. 20, Hin 306; Isl 223, 288, 422; Sik. 127
Materialism (reality). Bud 290; Chr 726, 822, 888, 900, 902, Heb. 170, 306, 742, 790, 871, 1002, Hin. 117, 339, 412; Isl. 619, 632, 679, 680, Sik 62, 69, 76, 84, 164, 200, 205, 252, 307, 327, Tao 18, 111
Meanness, see *Avarice*
Miser, see *Avarice*
Mistrust, see *Suspicion*
Model, see *Example*
Moderation (temperance) Chr 686, Con 253, Heb 173, 364, 506, 891, 932, Sik. 49; Tao 16, 39, 79, 80, 99
Money, see *Riches*
Monk Bud 216, 217, 218, Jai 15
Mosque, see *Church*
Mother Chr 356, Heb 537, Isl 220, 464
Nature, see *Instinct*
Need (want). Chr 355, 372, 875, Heb 287, 435, 511
Needlessness, see *Vanity*
Nirvana, see *Heaven*
Non-injury Hin 278, Jai 36, 44, 55, 56, 57, 60, 61, 62, 86, 87, 103
Obstinacy, see *Perversity*
Occupation, see *Work*
Old-age Chr. 216, Heb 2, 131, 334, 462, Isl 451
Omnipotence Chr 236, 243, 249, 253, 257, 268, 282, 292, 298, 311, 312, 313, 316, 319, 354, 397, 436, 461, 475, 488, 489, 513, Heb 73, 104, 168, 194, 211, 338, 356, 480, 708, 723, Hin 64, 167, 170, 183, 196, 201, 212, 291, 408, Isl 15, 16, 17, 134, 198, 202, 208, 210, 221, 228, 230, 236, 257, 261, 267, 282, 290, 296, 386, 393, 404, Shi 19, 20, 29, 67, Sik 59, 63, 93, 95, 97, 104, 108, 111 114, 129, 130, 179, 185, 190, 328, Zor 5
Opportunism (advantage) Chr 50, 111, 113, 127, 130, 147, 551, 641, 696, Con 175, 431, Heb 77, 185, 216, 301, 398, 574, 710, 872, 924, 982, Hin 194, 240, 451, Isl 110, 234, 475, Tao. 134, Zor 88
Origin, see *Beginning*
Ostentation (boasting, conceit, pretentiousness, pride) Bud 25, 312, Chr 743, Con 53, 116, 325, 409, 446, Heb 57, 78, 103, 305, 329, 382, 438, 659, Hin 328, Isl 98, 260, 350, 513, Jai. 49, Shi 127, 239; Sik 301, Tao 148 Zor. 130
Parable, see *Proverb*
Paradise, see *Heaven*
Parentage, see *Relationship*
Partnership, see *Possession*
Path (The), see *Way* (The)
Patience (endurance). Bud. 44, 250, Chr. 707; Con 207, 372; Heb 155, 542, Hin 413; Isl 263, 299, 469, 470, 471, 472, Tao. 100

Peace (peacemaker, quiescence, tranquility) Bud 247, 251, 325, Chr 237, 387, 584, 711, Con 167, 238, 324, Heb 589, 591, 592, 873, 883, Hin 318, Isl 473, 474, Shi 116; Tao 1, 27, Zor 86
Peacemaker, see *Peace*
Perpetuation (continuity, posterity) Bud 93, Chr. 653, 793, 881, 890, Con 335; Heb 42, 136, 142, 391, 701, 769; Isl 112, 136, 684, Jai 25, Shi 9, 102, Tao 9, 11, 12, 37, 89; Zor 56, 108
Perversity (obstinacy) Chr. 32, 182, 435, Con 101, 228, 391, 478, Isl 428, Shi 34; Sik 143, Tao 93, 187
Philosophy (complacency, contentment) Bud 2, 4, 13, 48, 77, 111, 165, 322, 327, 329, 330, 332, Chr 1, 3, 17, 20, 85, 92, 95, 132, 135, 140, 141, 173, 227, 232, 241, 256, 295, 297, 300, 302, 308, 322, 325, 334, 339, 343, 347, 358, 361, 362, 365, 369, 395, 406, 428, 430, 445, 446, 457, 469, 471, 472, 479, 534, 559, 586, 617, 656, 660, 681, 689, 717, 785, 821, 838, 855, 892, 906, Con 4, 33, 50, 52, 54, 72, 73, 96, 206, 208, 211, 248, 254, 278, 295, 299, 333, 340, 375, 380, 397, 404, 425, 486, 513, Heb 4, 59, 66, 121, 174, 179, 245, 427, 477, 491, 522, 523, 529, 593, 670, 671, 687, 700, 727, 788, 828, 829, 1007, 1008; Hin 13, 17, 60, 61, 62, 101, 113, 132, 138, 162, 174, 198, 217, 218, 222, 223, 233, 245, 250, 252, 254, 257, 308, 324, 325, 407, 452, 453, 457, Isl 12, 20, 46, 72, 120, 122, 156, 197, 206, 222, 280, 285, 329, 334, 337, 389, 549, 555, 563, 564, 602; Shi 15, 33, 55, 62, 114, 136, Sik 30, 145, 170, Tao. 19, 35, 51, 74, 87, 88, 118, 139, 153, 174, 189, 194
Physician, see *Doctor*
Pilgrimage Isl 97, 481
Pleasure, see *Happiness*
Possession (partnership) Heb 322, 440, 472, 475, 560, Isl 467
Posterity, see *Perpetuation*
Poverty Chr. 381, 424, 459, Heb 496, 617, 618, 628, 629, 632, 633, 634, 689, 717, Hin 322, Isl. 13, 270, 486, 489, 490, 491, 493, 494, 495, 496, 497, Tao 117; Zor 89
Power (ability, authority) Chr 76, 442; Con 5, 373, 418, Heb 220, 361, 688, 778, 877, Hin 444, Tao. 21, 172, 173
Praise, see *Worship*
Prayer Bud. 176, 256, Chr. 15, 18, 21, 416, 654, 698, 734, 736, 737, 738, 739, 742; Con 229; Heb 244, 563, 643, 644, 645, 646, 647, 648, 749, 867, Hin. 171, 293, 326, 327, 430, Isl. 14, 75, 243, 247, 289, 308, 401, 500, 501, 502, 505, 508, 511; Shi 3, 13, 121, 123, 125, 128, Sik 188, 237, Zor. 2, 4
Precepts, see *Commandments*
Prediction (prophecy). Chr 96; Heb 784; Isl 570, 571
Preservation, see *Protection*
Presumption Bud 59, Con 239; Heb 80, 127, 803
Pretence, see *Camouflage*
Pretentiousness, see *Ostentation*
Pride, see *Ostentation*
Procrastination (evasion) Con 124, 390; Heb 776, 826, 923, Hin 161
Profit, see *Gain*
Progression, see *Perpetuation*
Proof (evidence, hearing, seeing) Chr 198, 538, 592, Con 118, 329, Heb. 165, 195, 781, 991, 1016, Hin 134; Shi 150, 151
Prophesy, see *Prediction*
Protection (aid, preservation, succour) Bud 158, 258, Chr 37, 79, 89, 176, 194, 195, 214, 224, 242, 254, 269, 270, 272, 517, 629, 709, 830, 907; Con. 107, 232, Heb 22, 97, 289, 295, 316, 356, 358, 360, 439, 476, 478, 514, 588, 590, 675, 676, 718, 729, 730, 886, 930, 931, Hin 121, 176, 206, 216, 224, 274, 403, 431, Isl 9, 84, 132, 200, 203, 215, 240, 250, 264, 268, 277, 278, 286, 333, 426, 589, Shi 12, 84, Sik 5, 55, 117, 136, 171, 202, 214, 244, Tao 65, Zor. 110, 125
Proverb (parable, saying) Chr 704, 791, Heb 584, 585, 586, 587, 631, 660, 662, 663, 664, 665, 716; Isl 24, 459, Tao 135, Zor 120
Providence, see *Religion*
Prudence, see *Caution*
Punishment, see *Retribution*
Purity, see *Virtue*
Quandary, see *Dilemma*
Quarrel (dispute, fighting, war) Bud 310, Chr 121, 185, 841, 842, Con 479; Heb 215, 524, 796, 806, Hin 434; Isl 167, 168, 463; Sik 283, 308, Tao 3, 4, 28, 146, 183
Quiescence, see *Peace*
Qur'an, see *Scriptures*
Reading, see *Book*
Reality, see *Materialism*
Reciprocity Bud 119, 159, 244; Chr 35, 36, 123, 678, 695, Con 35, 86, 128, 221, 255, 292, 470, Heb 69, 154, 183, 274, 553, 554, 555, 655, 793, 794, 841; Hin. 96, 315, 343, 469; Isl. 67, 455, 456, Jai 20, 93; Sik 227, 228; Tao. 103, Zor 78, 80
Rectitude, see *Conformity*
Reformation, see *Repentance*
Reincarnation Bud 194; Hin 33, 70
Relationship (family, parentage). Bud. 221; Con. 230, 421; Isl. 437; Sik 54
Reliability (trust). Chr. 234, 403, 528, 609, Isl 155; Shi 66; Sik 56
Religion (belief, faith). Bud 41, 52, 65, 133, 252, 261, 262, 264, 265, 273, 317; Chr. 13, 91, 134, 151, 154, 155, 156, 157, 158, 159, 201, 217, 271, 274, 280,

314, 427, 525, 606, 610, 733, 779, 781, Con. 19. 87, 223, 352, 384; Heb 200, 401, 488, 596, 597, 678, 679, 824; Hin. 25, 63, 76, 92, 109, 110, 111, 112, 139, 140, 145, 215, 228, 230, 336, 447, Isl 11, 60, 61, 63, 70, 149, 150, 151, 153, 154, 213, 216, 217, 245, 293, 358, 359, 521, 522, 523, 524, 526, 527, 529, Jai, 2, 8, 13, 29, 34, 41, 104, 106, 128, 132; Shi 138; Sik 4, 8, 9, 52, 61, 247, 248, 249, 250, 270, 303, Tao 41; Zor. 36, 53, 72, 96

Remembrance, see *Gratitude*

Remorse, see *Repentance*

Renunciation (asceticism, austerity, sacrifice) Bud 6, 11, 28, 30, 37, 74, 101, 102, 109, 142, 146, 150, 156, 167, 182, 203, 213, 222, 237, 238, 239, 249, 254, 267, 268, 279, 284, 294, Chr 2, 51, 97, 104, 116, 117, 166, 167, 317, 508, 518, 525, 526, 576, 599, 626, 639, 640, 674, 827, 852, Con 121, 132, 252, 304, 378, 379, 388, Heb 303, 352, 419, 712, 713, 840, Hin 14, 18, 21, 78, 80, 83, 84, 90, 164, 165, 186, 195, 197, 220, 244, 249, 261, 262, 270, 281, 282, 313, 334, 337, 351, 355, 369, 439, 456, 471, 472, Isl 95, 159, 160, 171, 179, 193, 220, 229, 237, 251, 258, 275, 287, 294, 346, 353, 417, 418, 425, 460, 492, 512, 518, 551, 557, 640, 668, 669, 670, 671, 672, 673, 681, 683, 686, Jai 6, 30, 74, 75, 79, 89, 90, 96, 97, 98, 99, 110, 125, Shi 53, 111, 155, 159, Sik 17, 23, 24, 42, 51, 53, 82, 96, 122, 126, 131, 203, 211, 220, 225, 226, 231, 265, 287, 288, 306, 317, 319, Tao 5, 64, Zor 30

Reparation, see *Repentance*

Repentance (reformation, remorse, reparation) Bud. 75, 180, Chr 78, 199, 244, 250, 252, 740, 811, 816, 817, Con 171, 353, 354, 395, 411, 480, Heb 21, 33, 314, 344, 521, 680, 681, 683, 756, Hin 100, 294, 370, Isl 48, 431, 531, 532, 533, 534, 546, 565, 573, Shi. 135, 137, 201; Tao 123, Zor. 60

Reproach. Con 291, 356, Heb 661; Hin 94

Reputation Heb. 101, 304, 610, Tao 192

Requital, see *Reward*

Respect, see *Reverence*

Restraint (discipline) Bud 7, 26, 36, 210, 214, 233, 266, Chr. 623, 670, 699, 788, 810, 904, Con 8, 301, 302, 428, Heb 24, 31, 213, 214, 239, 242, 571, 653, 672, 983; Isl 113, Jai 94, Tao. 122

Retribution (chastisement, punishment) Bud. 1, 127, 227, 292, 300; Chr. 55, 86, 102, 106, 128, 145, 149, 150, 178, 181, 184, 251, 370, 425, 485, 533, 577, 600, 621, 625, 807, 826, 829, 853; Con. 48, 179, 181, 345, 357; Heb 1, 93, 94, 114, 139, 162, 189, 222, 392, 393, 486, 598, 599, 607, 649, 652, 667, 703, 746, 791, 876, 906, 922, 984; Hin. 3, 5, 82, 114, 307, 377, 405; Isl. 6, 8, 76, 85, 93, 172, 273, 279, 301, 309, 388, 450, 483, 538, 584, 587, 588, 617, 643, 675; Jai 23, 140; Shi 32, 41, 133; Sik 1, 2, 33, 105, 278; Tao. 36, 53, 147; Zor 83, 106, 132

Reverence (respect) Chr 258, 371, 497; Con 13, 241, 358, 359; Heb 292, 293, 366, 484; Hin 6, Shi. 134

Reviling, see *Abuse*

Reward (requital) Bud 123, 163, 164; Chr 267, 275, 278, 306, 350, 373, 450, 506, 535, 544, 553, 566, 571, 680, 682, 690, 693, 712, 713, 720, 724, 741, 832, 837, 895, Con 3, 348, 461, Heb. 45, 63, 105, 143, 280, 428, 437, 583, 673, 696, 697, 777, 792, 865, 992; Hin 115, 158, 172, 236, 239, 389; Isl 62, 69, 262, 284, 292, 326, 397, 407, 435, 499, 507, 515, Jai 26, 42, 101, Shi 35, 48, 112, 160, Sik 107, 160, 276, 277, Tao 126

Riches (coin, gold, money) Bud 43, 215; Chr 686; Con 360, 362, Heb 262, 532, 692, 693, 897; Hin 448, Isl. 540; Jai. 108, Sik 305, Zor 3, 10

Righteousness, see *Virtue*

Rivalry Con 417, Heb 996

Rules, see *Commandments*

Ruling, see *Government*

Ruthlessness (cruelty) Bud 246, Con 62, Heb 178, 418, 807, Isl 372, Sik 297; Tao 179

Sacrifice, see *Renunciation*

Sage Bud 9, 271, Hin 359, Isl 547

Salvation (conversion) Bud 17, 92, 117, 272, Chr 22, 49, 61, 105, 175, 221, 439, 561, 562, 575, 635, 644, 683, 798, 819, 848, 873, 877, Heb 163, 335, 464, 482, 533, 715, 725, 808, 850, 921, Hin 102, 154, 175, 213, 226, 353, 360, 362, 363, 386, Isl 108, 115, 182, 191, 246, 317, 345, 402, 503, 544, 567, 637, 646, Jai 17, 65, 67, 69, 71, 78, 100, 102, 118, 124, Sik 41, 80, 90, 101, 103, 133, 137, 157, 181, 213, 216, 219 222, 224, 245, 255, 258, 259, 260, 261, 264, 268, 272, 275, 281, 293, 318, 322, 323, 335; Zor 64, 73, 74, 95, 123

Satan, see *Devil*

Saviour, see *God*

Saying, see *Proverb*

Scriptures (Bible, Qur'an) Chr 26, 27, 611, 792, Con 377, Isl 516, 517, Jai 66, 68; Zor 129

Seasons, see *Agriculture*

Secret (concealment) Chr 87, 794, Con 135; Heb 719, 720, 721, 789, Isl 212

Seeing, see *Proof*

Self. Bud. 27, 60, 187, 190, 243, 276, 277, 278, 281, 288, 301, 302, 311, 324; Chr. 148, 353, 408, 409, 476, 483, 583, 590, 591, 627, 628, 692, 786, 787, 896, 897; Con 49, 125, 209, 210, 222, 257, 259, 266, 289, 349, 350, 389, 403, Heb. 339, 383, 819, 949; Hin 4, 89, 99,

119, 135, 163, 237, 253, 259, 287, 364, 365, 366, 411, 436, 459, 467; Isl 64, 79, 86, 138, 140, 169, 196, 199, 205, 331 340, 394, 400, 424, 427, 446, 535, 569, 586, 604, 605, 629, 635, 677; Jai 4, 5, 9, 18, 19, 33, 46, 70, 111, 112; Shi 5, 76, 79; Sik 14, 71, 79, 87, 88, 98, 165, 285, Tao 13, 34, 84, 96; Zor 91

Selfishness, see *Uncharitableness*

Self-reliance, see *Independence*

Servitude Bud 72, Chr. 223, 263, 519, 565, 630, Con 283, 392, 419; Heb 705, Isl 436, 576, 577; Sik 267

Silence Heb 732, 733, 734, 735, 736, 737, 738, 739, Hin 458, Isl 281

Simplicity, see *Humility*

Sin (evil, guilt, wickedness) Bud 128, 129, 186, 248, 786, Chr 142, 318, 569, 801, 804, 805, 806, 808, 809, 812, 814, Con 115, 196, Heb 188, 190, 192, 269, 317, 543, 551, 600, 706, 744, 747, 752, 754, 755, 904, 905, 908, 909, 919, Hin. 88, 105, 189, 248, 372, 373, 376, 378, 449; Isl 232, 254, 283, 332, 572, 633, 687, Jai 32, 47, 63, 113, 114, Shi 39 40, 145, Sik. 26, 67, 233, 271, 273, Zor 14, 49, 105, 123

Sincerity (consistency) Bud. 67, 80, 175, 212, Chr 65, 74, 82, 93, 131, 160, 162, 304, 410, 411, 418, 482, 509, 522, 664, 729, 735, 891, 905, Con 110, 369, 399, 400, 401, 402; Heb 284, 336, 337, 346, 517, 685, 724, 1010, Hin 166, 208, 283, 284, 352, 361, Isl 4, 130, 423, Shi 1, 58, 91, 139, 140, 141, 142, 143, 144, 154; Sik 134, 167, 298

Slander, see *Abuse*

Solitude Chr 245, 247, 818; Con 511, Isl 42, 581, 582

Son, see *Christ*

Son-of-Man, see *God*

Sorrow (adversity, affliction) Bud 291, 295, 296, 297, 304, Chr 64, 196, 238, 595, 638, 823, 843, 844, 854, Heb. 5, 32, 60, 299, 351, 443, 526, 771, 772, 798, 799, 800, 854, 946, Hin 91, 368, Isl 7, 49, 298; Jai 77, Zor 61

Soul Heb 773, 774, 783, Hin. 381, 382, 383, 384 385, 387, 388; Jai. 21, 115, 116, 117, 120, 121, 122, 123, 126; Shi 94, Zor 109

Speaking (word) Bud. 293, 303, Chr. 103, 691, 831, 850; Con 138, 273, 433, 501, 502, 506, 507; Heb. 341, 539, 557, 833, 834, 837, 903, 985, 987, Hin. 392; Isl. 616, 617; Jai. 109; Tao. 191

Standard, see *Example*

Study, see *Wisdom*

Subtlety see *Diplomacy*

Succour, see *Protection*

Sufism. Isl 595, 596, 597, 598, 599, 600, 601

Superstition. Chr. 19, 179, 286, 366, 420, 825, Con. 514; Heb. 28, 581, 611, 770; Hin. 23, 68; Isl. 53, 192, 256, 655; Shi. 56; Tao. 31; Zor 81

Suspicion (mistrust). Heb. 805, 855; Isl. 313, 514

Sympathy, see *Benevolence*

Tact, see *Diplomacy*

Tao, see *Way* (The)

Teaching, see *Wisdom*

Temperance, see *Moderation*

Temple, see *Church*

Temptation Chr 718, 846, 847, 849; Con 193

Thanksgiving, see *Gratitude*

Thoroughness. Bud 118; Chr 122, 702, 728; Con. 108, 165, 464, 483; Heb. 320, Isl. 117

T'ien, see *God*

Tolerance Bud 8, 149, 188, 263, 274; Chr 66, 307, 324, 431, 432, 669, 694, 802, 858; Con 123, 129, 143, 144, 246, 472; Heb 321, 354, 397, 609; Hin 118, 169, 227, 229, Isl 99, 320, 324, 520, 528, 614, 621; Jai 31, 35, 38; Shi 38, 49, 50, Sik 19, 141, Tao 42, 124, 127, 128; Zor 65

Torah Heb. 748, 842, 843, 844

Trading Heb. 516, 750, 767, 845, 846, 847

Tranquillity, see *Peace*

Transmigration Sik 123, 289, 290

Trust, see *Reliability*

Truth (honesty) Bud 306, 307; Chr 84, 857, 859, 860, 861, 862, Con 61, 74, 441; Heb 153, 362, 363, 836, 857, 858, 859, 860, Hin. 120, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 433, 440, Isl 87, 157, 603, 623, 624, 625, 626, 627; Jai 129, 130, 131, 132, 133, 134, Shi 92, 93, 153; Sik. 186, 295, 296, Zor 116

Unbelief Chr 62, 248, 499, 642, 887, Heb 64, Isl 310, 421, 465, 590, Sik. 118, Zor 94

Uncertainty (doubt, indecision) Bud 174, 259, Chr 531, 596, 637, 883; Con 386, 407, Heb 6, 81, 85, 122, 455, 831, 1014, Isl. 51, 231, 355, 447, 615; Shi. 14, Tao. 176

Unchangeableness (immutability). Con 82, 432; Isl 259, 303, 328, 405, 479, Jai. 24; Sik. 115

Uncharitableness (hatred, injustice, selfishness). Bud. 171, 200, 283; Chr 230, 284, 421, 567, 593, 622, 835, Con 81, 262, 448; Heb. 30, 49, 50, 138, 157, 191, 319, 332, 333, 381, 615, 616, 620, 640, 714; Hin. 107, 128, 160, 179, 323, 338; Isl. 50, 177, 325, 371, 433, 444, 558, 559; Sik 94; Tao. 138, 175

Unity. Chr. 203, 255, 547, 874; Con. 429; Heb 821, 861; Hin. 157, 203, 204, 210; Isl 271, 509

Unkindness, see *Uncharitableness*

Valuation (estimation). Bud. 126, 131, 153, Chr. 466; Heb. 38; Hin. 26; Sik. 198; Zor. 124

Vanity (futility, needlessness). Bud. 82, 140, 151 ; Chr. 44, 77, 112, 126, 182, 197, 336, 412, 851, 885 ; Con. 41, 279, 327, 434, 468, 509 ; Heb. 55, 74, 132, 133, 201, 221, 224, 275, 429, 433, 445, 467, 470, 508, 540, 549, 568, 691, 827, 866, 868, 869, 870, 898, 941, 1012, Hin. 31, 56, 276, 406, 450 ; Isl 137, 362, 383, 391, 607, 631, 676, 678, Jai 7 ; Sik. 12, 21, 27, 47, 64, 73, 109, 146, 162, 208, 215, 251, 254, 294, 299, 315, 324, 326 ; Tao. 10, 56 ; Zor 63, 76, 99, 115

Vicissitudes. Bud. 83 ; Heb. 130, 657, 1013 ; Hin. 461 ; Isl 440, 612

Virtue (goodness, purity, righteousness) Bud. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 73, 112, 120, 121, 161, 241, 269, 270, 305, 308 ; Chr 129, 139, 228, 233, 260, 524, 537, 588, 790, 856, 866, 867, 868, 869, 870 ; Con 92, 119, 133, 157, 168, 185, 365, 366, 367, 435, 445, 447, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 465, 466, 469, 473, 474, 475, 476, Heb 102, 187, 206, 285, 487, 622, 694, 699, 702, 705, 707, Hin 98, 142, 255, 275, 329, 332, 341, 342, 349, 400, 435, 437, 438, 441, 442, 443, Isl 218, 316, 366, 543, 561, 622, Jai 16, 53, 81, 95, 135, Shi 54, 129, 130, 156, 157, 158, Sik 173, 183, 221, 241, 293, Tao 55, 120, 181, 182, 184, 188 ; Zor 15, 50, 52, 59, 62, 66, 75, 84, 90, 92, 97, 101, 102, 103, 112, 113, 118, 119, 121

Vows, see *Commandments*

Vulnerability (helplessness) Heb 309, 577, 889, Tao 94

Want, see *Need*

War, see *Quarrel*

Waste, see *Excess*

Way (the) (Tao Path (the)) Con 136, 320, 322, 323, 484 ; Isl 219, Sik 302 ; Tao 66, 85, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 186

Weather, see *Agriculture*

Wickedness, see *Sin*

Widow, see *Woman*

Wife, see *Woman*

Wine. Chr 264, Heb 158, 278, 925, 926, 927, 928

Wisdom (knowledge, learning, study, teaching) Bud 125, 318, 320, 321 ; Chr 402, Con 70, 109, 111, 166, 197, 265, 267, 268, 275, 276, 303, 317, 415, 427, 489, 491, 494, 495, 497, Heb 25, 116, 129, 166, 172, 180, 209, 250, 372, 376, 394, 395, 396, 421, 422, 423, 446, 447, 448, 450, 451, 452, 453, 569, 666, 669, 695, 813, 856, 863, 933, 934, 935, 936, 937, 938, 939, 940, 942, 943, 944, 945, 947, 948, 950, 951, 952, 953, 954, 956, Hin 15, 16, 272, 375, 391, 398, 404, 432, 455, Isl 135, 356, 375, 376, 377, 378, 379, 380, 381, 583, 648, 649, 651, 652 ; Jai 64, 139 ; Shi 30, 101, Sik 182, 314, Tao 61, 82, 83, 190, Zor 126, 127, 128

Woman (widow, wife) Con 499, Heb 875, 912, 914, 915, 918, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, Hin 462, 463, Isl 506, 653, 654, 656, 657, 658, 659, 660, 661, 662, 663, 664, Shi 23, Sik 311, 312, 316

Word, see *Speaking*

Work (enterprise, occupation) Bud 104, 208, 289, 323, Chr 14, 219, 235, 276, 277, 299, 301, 315, 326, 327, 328, 330, 335, 338, 340, 341, 342, 349, 368, 378, 379, 383, 388, 407, 415, 444, 447, 451, 477, 478, 480, 486, 487, 500, 502, 727, 732, 744, 777, 778, 894, Con 91, 94, 180, 237, 351, 477, Heb 53, 58, 151, 152, 169, 202, 286, 291, 326, 424, 425, 426, 430, 431, 432, 434, 444, 722, 761, 815, 830, 881, 993, 994, 995, 997, 998, 1000, 1001, 1004, Hin 97, 159, 177, 178, 190, 225, 367, 414, 466 ; Isl 57, 127, 300, 439, 554, 556, 562, 666 ; Sik 81, Tao 76, Zor 13, 34

Worship (adoration, praise) Chr 16, 25, 239, 384, 673, 730, 903, Heb. 156, 196, 290, 330, 485, 638, 639, 785, 1003, Hin. 192, 350, 357, 393, 470, Isl 73, 80, 90, 102, 248, 291, 452, 498, 542, 610, 665, Jai 11, 28, Shi 2, 60, 65, 131, Sik 35, 37, 40, 50, 78, 85, 86, 89, 92, 110, 112, 113, 116, 120, 125, 128, 138, 139, 187, 209, 210, 212, 217, 218, 223, 235, 236, 253, 282, 329, Zor 7, 57, 77, 131

Youth. Con. 204 ; Heb. 1018

ALTERNATIVE CHIEF-WORD INDEX

(The plural is included in the singular)

	PAGE
Bud. = Buddhism.	1
Chr. = Christianity	23
Con. = Confucianism	67
Heb. = Hebraism	93
Hin. = Hinduism	137
Isl. = Islam (Sufism)	169
Jai. = Jainism	203
Shi. = Shinto	223
Sik. = Sikhism	243
Tao. = Taoism	271
Zor. = Zoroastrianism	289

abased Chr 145
Abhekh Sik. 4
ability. Con. 189, Tao 105, 179
ablutions Sik 216, 230
abound Chr 1
Abraham Chr 25, 282, Isl 526
absent. Heb 886
abstain. Chr. 132
abstinence. Isl 468, Sik. 211
abundance Heb 10, 742
abuse. Bud 31
Acharyas. Jai. 11
act Con 497, 504; Jai. 44, 57; Sik. 251
action. Hin. 272, Isl 153, Jai 115, Tao 75, 158
adds Heb 456
adharma Jai. 122
adore Isl. 102
adultery Chr 666, 889, Heb 107, 972, Jai 47
adverbs Chr 392
adversity Heb 299, Hin 137; Sik 96
affection. Hin. 281
afflict. Chr. 474
affliction. Heb 657, 674
affluence Isl 489
age Con 241; Heb 866, 1017
aged. Chr. 216
agnostics. Jai 10
agreement. Chr 60
Aharman. Zor 8
ahimsa Jai 103
Ahura Mazda. Zor 101
aids Con. 272
ailments. Heb. 737
all. Chr 360
Allah. Isl 58, 87, 109, 118, 359
alloweth. Chr 83
almond. Isl. 554
almond-tree. Heb. 310
alms. Bud. 18; Chr 741; Heb. 640, 704; Isl. 13, 188, 218, 318, 407, 450, 482, 499, 503, 504, 507, 537, 561; Jai. 41; Shi 119; Sik. 42, 216, 220, 284
almsgiving. Heb. 753, 756, Isl. 370
alone Chr 246, Con 511, Jai 115
altar Heb. 809
always Chr 719
ambition. Tao 19, 121
ambrosia. Sik 160, 234
amen Chr 702
Amita Buddha Bud 135
ancestors Shi 126
anchoret. Sik 126
angel. Chr 43, 646, Heb 509, 694, Isl 70, 120, 150, 543
anger Bud 34, 82, 308; Chr 747, Heb. 26, 86, 367, 653; Hin 79
angry Shi 126
animals Hin 5, Jai 32, Zor 24
annoyance Jai 83
ants Heb. 250, Hin 16, 443, Isl 305, Shi 11, Sik 104, Tao 161
ant-hills Con 438
apostle Isl 70, 475
apparel Hin 22
apple. Chr 357, Heb 981
approaches Isl 274
approved Chr 846
apricots Tao 77
arab Isl 242
Arabia Isl 530
architect Hin 274
Arcturus Heb 612
Arhats Jai 11
aright Chr 279
arm Con 211, Heb 676
army Sik 95, Tao 183
arrow. Bud 293, Heb 730
arts. Con 440
ascetics. Hin 42, Jai 30
ashes Hin 454, Sik 247
Asia. Shi 132
asketh. Chr. 208, 209
asleep. Isl 614
asperena's. Zor. 122
ass. Heb. 242, 578, 579, 785; Hin. 14, 94; Isl 295
assembly. Bud. 102
ate. Tao. 174
Atman. Hin 381, 385

attachment. Jai. 27, 58
attraction. Isl. 9
auctions. Heb. 531
austerity. Hin. 38, 109, 244; Jai. 41, 81, 91, 102, 104; Sik. 24, 192
authority. Sik. 51
autumn. Con. 313
avenge. Heb. 553
avenger. Hin. 405
aversion. Jai. 58
awake. Bud. 323
babes. Chr. 674
back. Chr. 371; Heb. 43
back-biting. Isl. 47
backwards. Con. 148
bad. Bud. 160; Chr. 561; Con. 177, Sik. 141
bad man. Con. 194; Hin. 95; Tao 124
bag. Chr 346
balanced Hin 249
balances Heb. 882, Tao 175
bamboo. Sik 262
banyan-tree. Sik 129
baptism. Chr 257
barley. Sik 2
bathe Hin. 361
bathing Sik. 27, 134, 247, 259
battle Heb 85
beam Chr 148, Con 307, Tao 157
beans Con 348, Isl 233
bear. Con 27; Heb 233
bear's paws. Con. 367
beard. Chr 295, 420
beast Heb. 726, 942; Isl. 670, Zor 4
beauty. Bud. 94; Isl. 425, Sik 69, 72
becomes Shi 31
bed. Bud. 258; Heb 498; Sik 72
bedroom Chr 386
beg. Zor 41
beggar. Bud 40; Heb. 62; Hin. 339, Isl. 166, Shi 75; Zor. 17
beggary Isl 335
begging. Chr 508
beginneth Heb. 155
beginning. Chr 481; Con 108, Isl 136
behind Heb. 434, Tao 67
belfry. Chr. 366
belief Chr. 606, Jai 78, 135, Zor 36, 96, 114
believe. Chr. 232; Isl. 262
believed. Isl. 8
believer. Isl. 11, 130, 519, 537, 649
bell. Con. 475
bellies. Isl. 353; Sik. 177
beloved. Sik. 154
Benares. Hin. 320
bends. Tao. 73
benevolence. Tao. 160
bhang. Sik. 288
big bear. Chr. 26
bird. Bud. 140, 253; Chr. 196, 330; Con. 77, Heb 124, 125, 528, 568; Hin. 176, 190, Sik. 64, 65
birth. Bud 33, 35, 82, 99, 331; Chr. 99; Hin. 69; Jai. 58, 77, 83, 84; Sik. 125
biscuit. Chr. 348
bitch. Chr. 312
bitter. Isl. 410
black. Con. 477, 486
blame. Jai. 99; Tao. 151
bleeding. Heb. 173
bless. Chr. 669
blessed. Chr. 713, 770, 775; Heb. 613; Isl. 63
blessedness. Bud. 284
blessing. Chr. 179, 691; Heb. 461, 591, 624, 643, 917; Isl. 192
blind. Chr. 174; Heb. 138, 622, 911; Hin. 386; Isl. 26; Sik. 104
blind bird. Chr. 224; Isl. 203
blind guides. Chr. 212
bliss. Heb. 302; Hin. 10
blood. Heb. 332; Hin. 92; Isl. 105, 177
blossom. Chr 197
boast. Tao. 131
boasteth. Heb. 78
boat. Hin 324; Sik 139, 209
bodily life. Zor 5
body. Bud. 247; Chr 624, 822, Heb 773; Hin. 92; Isl 353, Jai 118
bold. Con. 492
bond Bud. 38, Jai 46
bondage. Bud. 6, Jai. 124, Tao 5
bones. Con. 248, Heb. 835, Hin 140; Isl. 105, 653
book Heb 275, Isl 70, 150, 161, 172, 543
book-learning. Tao 78
booth Heb 275
born Bud 227; Hin. 33, 41, 436
borrow Chr 209
borrowing Tao 177
bounties. Isl. 326, 405
bow Con 244; Isl. 504
boy. Isl 614
Brahm Sik. 242
Brahma Bud 311, Hin 85, 139, 424; Sik. 148
Brahmana. Jai 1, 79, 80
Brahmin. Bud 122, Hin 124, 350, 395
brambles. Tao 3
branches. Heb. 388
bravery Con 365; Hin. 133
bread. Chr. 322, 329, 331, 361, 654, 660, 835; Heb. 85, 146, 161, 179, 182, 258, 469, 696, 761, 789; Hin 332; Isl 46, 400 Sik. 122; Zor 17
breast Chr. 71
breath. Hin. 92, 471
brethren Heb. 16, 37
brew. Chr. 128
bribe Zor. 28
brick Heb. 536; Sik. 19
bride-chamber Chr 40
bridge. Hin. 386; Isl. 676; Zor. 19
broad. Heb. 550
broken spirit. Heb. 522
broom. Chr. 457
brother Chr 671, 679; Con. 37; Heb. 256, 260, 263, 410, 534, 560, 621; Isl. 67, 68, 324, 443, 575
brotherhood. Isl. 442

bubble. Bud 327
Buddha. Bud. 87, 102, 217, 260, 273
Buddhism. Bud. 88
Buddhist. Bud. 89
builders. Heb. 792
bullet. Chr. 354
bundle. Hin 353
burden Chr 452, 867, 907, Heb 984, Isl 331
burn. Chr. 676
burnt offerings. Heb 517, 712
bury. Con 328
business. Con 505
butchers. Heb 577
butt Con 40
butter. Heb 884; Hin 350; Sik. 63
buying Heb 750
by-paths Tao. 187
calamity. Heb 393; Tao 44, 63
calf Bud 206, Heb. 529, 958
calling Bud 17
calls. Tao 68
camel Chr 212, 771; Isl 30, 465, 662
canal Isl. 537
candle Bud. 197, Chr. 119, 336, 643, Heb. 783, 863; Shi 104
capital. Sik. 156
captivity Isl 27
carcass Chr 757
cardinal Chr. 134
care Con 439, Hin 13
careful people Con 448
careless man Chr 381
carpenters Bud 324
carriage Con. 373
cart Con 398; Hin 324, Tao 106
carving Tao 141
caste. Hin. 202, 400; Sik. 67, 242
cat Heb. 418
cattle. Chr 343, 515, Zor 37, 119
cattle-tender Zor 32
cedar. Heb. 506
celibacy Jai. 67
cellar. Chr 386
ceremony Con. 24, 57, Tao 166, 180
certainty Isl. 591
chances. Chr. 73
chandala. Hin 26, 241
changes. Chr. 252
character. Isl 438
chariot Bud. 110
chariot-driver Con 362
charitable. Chr. 441
charitable man Chr. 405
charitable offerings Bud 154
charity Bud. 264, 318; Chr 161, 225, Heb. 298, 500, 535; Hin 288, 349, Isl. 398, 466, 622, Jai 91, Tao. 59, 166, 180
chasing. Tao 18
chasteneth. Chr. 670
chastity. Jai. 91; Sik. 211
chataka. Hin. 116
cheap. Heb. 115
cheek Chr. 669
cherry blossom. Bud. 174
chickens. Heb. 358
chieftain. Zor 44
child. Bud 17, 153, 222, Chr 57, Heb. 958; Hin. 24, 26, 32, 209; Tao. 56
child's heart Con. 204
children. Chr. 12, 343, 884, Heb 148, 570, 890, 918, Isl 137, 327, 607, 671; Zor 37, 42, 56
children's bread Chr 127
children's talk Heb 760
China. Isl. 374
Chinvad bridge Zor. 35
choices Zor. 6
chopper Tao 21
chosen. Chr 49, 180
Christ Chr 46
christian Chr 17; Isl. 60, 62, 361, 481
church. Chr. 23, 24, 65, 111, 218
cicada. Con. 396; Tao. 102
cinnamon tree Tao 178
cistern Heb. 887
city Chr. 626, 643, Heb. 70, 73, 188, 215, Isl. 372; Sik 112
civility Sik 174
class Con. 54, 105
clay Isl 105
clean Heb. 9
cleanse Chr. 93
cleansed Chr 371
cleverness Heb 118, 530
closet Chr. 743
clothes. Bud 175; Isl 181, 577
clothing Heb. 469, 511
cloud Chr 319, Heb 379, 776, 923, Shi 115; Zor 63
clumsiness. Tao. 143
coal Hin 37
cobweb Chr 516, 570
cocoanut. Isl 268
cock Chr 488; Zor 13
coin Bud 81, Heb 92, 881
cold Bud 232, Isl 235, 674
comes back Bud. 159
comforted Chr 690
comforter Chr 663
commandments Chr 663, 665, Heb 490, 748, Jai. 98
common Con 160
companions Chr 55, 814
companionship. Sik 80
complacent Jai 53
conceit Heb. 237
concord Chr 237, 255, 449, 901
condemn Chr. 619
condemnest. Chr 622
conduct Bud. 262; Con. 506, Jai 9, 65, 71, 78, 95, 102, 135; Sik. 321
confession. Isl 153
confidence Isl. 155
conies Heb. 250
connections. Zor. 29
conquer. Bud. 277
conquerors. Tao 146
conscience Chr. 509, 522
conscientiousness. Con. 117
consolation Chr 791
constant. Bud. 83

contemplation. Isl. 591
content. Bud 231 ; Tao 39 , Zor 100
contented. Hin. 90
contentment. Bud. 20 , Jai 81, 91 ; Shi 50 , Sik 80, 131, 203, 222, 278, 314 ; Zor 66, 75, 125
continence. Sik. 173, 203
continent. Hin. 445
continuity Tao. 9
contracts Chr. 236
conversation Chr. 194
converting. Bud 272
copper Isl 410
cord Con 429 , Hin 454
corn Chr. 32, 421 , Con 407 , Heb 580 ; Hin. 388 ; Isl 440 ; Tao 59 , Zor 12, 38
corner. Hin. 107
corner. Chr. 836
cornerstone. Bud. 12
corpse Zor. 16, 95
correcteth Heb 486
corruptible generation. Heb. 510
counsel Heb. 225
countrymen Con 164
courage Con. 469 , Isl 529
court Heb. 156
courteous Con. 120, 289
courtesy. Bud 193 , Con 264, 343 , Hin 349
courtezan. Hin. 404
covenants. Isl. 91
covet. Heb. 107
covetous Isl. 43
covetousness Chr 55
cow. Bud. 290 , Chr 323 , Heb 958 , Hin 44, 247, 350
cowardice. Jai. 133
crab Con 396
cradle. Chr 107 ; Isl 580
crane. Hin 94
crane's legs Tao. 29
create Zor 5, 6, 85
created. Heb 503 , Isl 90, 221 , Zor 117
creator. Sik. 130 ; Zor 1, 7
creatures Bud. 72
credit Chr 763
creditor Heb. 677
creed Hin 202
cremation Sik. 194
crib. Heb 582
cried. Hin. 91
crimes Con 127, 306 , Tao 42
cripples. Sik 104
crocodile. Isl. 20
crooked. Chr. 864 ; Con 411 , Heb 921 , Shi. 154
cross. Chr. 104, 108, 334, 595
cross-roads. Chr. 879
cruelty. Sik. 62
crutches. Chr. 401, 404
cry. Isl. 426
cubit. Con. 20 ; Heb 291
cup. Heb 820
curds and whey. Isl 593
curses. Hin. 29
cursing. Chr. 691 ; Heb 461
curtains. Isl. 243
daevas. Zor 12
danger. Chr. 465
darkness. Chr. 150, 396, 641, 642, 644 ; Heb. 470 ; Hin. 121 ; Isl 394
dates. Heb. 593 , Isl 209, 227
date-stone. Isl. 225, 371, 672
daughter Heb 665
David. Chr 25
dawn. Isl 383
day. Chr. 135, 240, 248, 286, 358, 362, 689, 697 ; Con 184, 397 , Heb 221, 723, 795, 831, 866, 871, 898, 934, 997 , Isl 265, 403, 450, 678 ; Sik. 100
daybreak Isl 502
dead. Bud 41, 199 , Con. 263, 281, 369 , Heb. 270, 501 ; Isl. 470 ; Sik 48, 105 , Zor. 50, 94
death. Bud. 46, 82, 131, 210, 329, 331 ; Chr. 173, 448, 636, 681 , Con. 32, 278, 295 ; Heb. 54, 87, 96, 244, 264, 303, 311, 461, 464, 468, 611, 723, 729, 833, 837, 855, 893, 970 , Hin 51, 56, 271, 287, 356, 359, 437 , Isl. 193, 579 , Jai. 58, 77, 83, 84, 99 , Shi 44 ; Sik. 3, 23, 30, 66, 90, 102, 125, 245 , Tao 9, 87, 88, 90, 91, 118, 122, 149 , Zor. 76, 98
debt Heb 654
debtor Chr 443
deceiver Isl. 461
decline. Con. 410
decrease. Bud. 185
decrees. Shi 126
deeds. Bud. 1, 5, 18, 32, 120 , Heb 5, 822 , Isl 26, 152, 246 , Shi 78 , Zor. 2, 14, 15, 58, 59, 62, 67, 73, 77, 83, 84, 91, 92, 112, 113, 114
deer. Sik 208
define. Tao. 131
deity Hin 25 ; Jai 28 , Shi 121, 134
Delhi Hin 50
deliverance Bud 240 , Jai 17
delusions Con 274 , Hin 399 , Jai 89
demon. Bud. 47 , Chr 251
desert. Hin 450 ; Isl 250 , Sik 175
desirable. Zor. 3
desire. Bud. 15, 267 , Con 304 ; Heb. 195, 368, 540 ; Hin 360 ; Isl 487, 594 ; Shi. 128 ; Sik 172
despair. Isl. 602
destiny Zor. 125
destroy. Bud 195 ; Tao 2
destruction. Chr 201
devices. Heb. 143 , Isl 449
devil Bud. 58, 75, 177 ; Chr 13, 264, 309, 435, 458, 505, 600, 776 , Con. 175 ; Hin. 266 , Isl 44, 146, 214, 373 ; Jai. 29 ; Shi. 22
devilry. Isl. 234
devoted. Hin. 197
devotion. Heb. 646, 647 ; Hin. 346 ; Isl 9, 561
devour. Heb. 473
dhamma. Bud. 3, 132, 260, 273
dharma. Jai. 25, 122

diamonds. Sik. 212
die Chr 132, 827, 859, Con 39, 484 Isl. 210, 404, 417; Tao 11, 12, 89
dieth Chr. 649
difficult Tao. 119
dig. Con 47
diligence. Bud 228
diminished Tao. 79
dinar Heb 362
dine. Isl 127
dinner. Heb 493
dirt. Bud. 95; Tao 95
dirty Chr 424
disbelieve. Isl. 538
discerning Tao. 84
disciple Bud. 70
discontented Tao 19
discourse. Heb, 862
discourteous. Sik 25
disease Con 298; Heb 51, 56, 294, Jai 77, 84, Sik 213, 307, Tao 82
dish Chr 521, Heb. 324
dishonour Chr 76
disobedience Chr. 801, Zor 79
disobedient Bud 269
distress Isl 412
ditch Chr 29
divine knowledge. Sik 298
divine power. Shi 29
divine providence Zor. 98
divine will Con 13
divinity Isl. 524, Tao. 111
do Chr 131, Con 27
doctor Chr 221, 265, 403; Con 63, Heb 847
doctrine Bud 240, Con 384
does Con 495, Tao 126
dog Heb 8, 475, 796, Hin 44; Isl 5, 460; Jai 25, Sik. 65, Zor 16, 33
doings Heb 95, 955, Isl 605, Tao 33
done Con 236
donkey. Chr 490
door Chr 56, 285, 397, 454, 455, 734, Con. 58, 216, Heb. 802; Tao 106
door-post Chr 144
doubt Bud 259, Chr 596, Isl 381, Sik 226
dreams Hin 378, Shi 105, Tao. 139
dress. Heb 101
drink Bud. 19, Chr. 113, 131, 133, 640, Con 137, Heb 157, 170, 527, 626, 840, 927
drinking. Heb. 247
dropping Heb. 963
dross. Heb. 741
drought Zor. 81
drugs. Heb. 928
drunkard. Heb. 586
drunken man. Zor 43
dry. Chr. 568
dualities. Hin. 355
dunghill. Heb. 83
dusk. Heb. 127
dust. Bud. 127; Heb. 609, Sik. 246; Zor. 55
duty Con. 25; Heb. 285, Sik. 81
dwellest Hin 357
dying Tao 174
eagles Chr 50, Heb 51, 206, 251
ear Bud. 184, 266; Chr. 373, 428, Con 389, 487, 506; Heb. 321, 489, 616, 627, 822, 916, 968, Hin 92; Isl 388, Shi. 13, Sik 279; Tao 105
earnest. Bud 323
earnestness. Bud 103, 104
earneth. Sik 277
earth. Bud. 180; Chr. 2, 412, 599, 632, 680, 890, Con. 224, 227, 230, 237, 293; Heb. 136, 249, 316, 840; Hin 80, 214, Isl. 83, 106, 107, 266, 349, 405, 406, 423, 513, 571; Jai. 30; Shi. 58, 82, 84, 101; Sik 119, 232, Tao 65, 67, 76, 85, 176; Zor 9, 24
earthenware Tao 161
earthly glory Bud. 229
ease. Chr 838, Con 80; Isl 337
east Chr 153, Isl 15
easy Tao 119
eat Chr 113, 640, 893, Con 137, 508; Heb 157, 527, 626, 840, Isl 444, Sik 32, 169
eaten Heb 843
eatest Hin 166
eating. Bud 326, Heb. 247
eaves. Con 215
echo. Tao 40, 61
economy. Con 68
eden Isl 407
education Bud 16
efforts. Isl 86
egg. Chr 296, Heb 32
ego Hin 92
egoism. Con 149, Hin 195
egotism. Bud 276
Egypt Heb 770, 794
eightfold Bud 317
eightfold road. Hin 342
elephant. Bud 146, 301; Hin 16, 44, 404; Sik. 260
elevation. Isl 9
eloquence. Tao 113
emaciated. Bud. 28
empire. Con 326, Sik. 51, 69 Tao 137
empty. Tao 73
end. Bud. 10; Con. 16, 17; Heb. 42, 184
endeavour. Hin. 159
ending Chr. 20
enemy. Bud. 211, Con 28, 253, 254, 255, 408; Heb. 570; Hin 135, 253, 365; Isl 200, 586; Tao. 183
energetic. Hin. 170
energy Con. 275
enjoy. Hin. 448
enjoyment. Hin. 77
enlightened. Con. 470
envy Bud. 34; Chr. 747
equality. Hin. 195
equanimity. Jai. 27
errs. Isl. 331
erring. Isl. 84
error. Chr. 858; Con. 225; Tao. 47
estate. Con. 257

eunuch. Hin 131, Sik 65
evergreens. Con 329
everyone Heb 383
evil. Bud. 29, 39, 73, 148, 183, 333, Chr. 204, 531, 533, 538, 539, 543, 545, 560, 687, 886; Con 59, 181, 184, 186, 187, 190, 193, 196, 212, 357, 403, 454; Heb 192, 194, 384, 397, 489, 543, 551, 572, 790, 837, 885, Hin. 20, 82, 294; Isl 113, 164, 301, 313, 316, 317, 319, 366, 667, Jai. 117, Shi. 47, 100, Sik. 140, 234, Tao 43, 53, 95, 194; Zor. 127
evil deeds. Isl 397, 500
exalted Sik. 197
exaltation Heb 502
example Chr 746, Heb 651
excellence Tao 30, 43
excess Hin 200
excrement Tao 161
excuse Con 35
existence Bud 230; Tao. 9
expand. Tao 20
experience Hin 102; Isl 478
extinction. Bud. 297
eye Bud 82, 266, Chr. 156, 254, 373, 699, 763, Con 359, 389, Heb 15, 63, 164, 269, 339, 345, 360, 425, 429, 620, 708, 744, 822, 930, 968; Hin 92, Isl. 191, 231, 388, 430, 536, 621; Shi 13; Sik. 279, Tao 18, 105
face. Heb 52, 950, Isl 180, 479, 511, 543
fact Isl. 158
fair. Zor 3
fairies Con 174
fair words Bud. 141
faith Bud 228, 318, Chr 57, 91, 257, 657, Heb 64, Hin 76, 142, 151, Isl. 1, 3, 186, 432, 471, 472, 518, Jai 16, 17, 65, 71, 81, 95, 102, Sik 23, 61, 156, 170, 200, 237
faithful. Chr 482; Con 291
faithful man. Heb 305
fall Heb. 786
false. Isl. 51, 334
falsehood. Hin. 420, 428, 433, Isl 50, 275, 624, 625, Sik. 26, 295, 296, Zor. 49, 97, 116
false witness. Heb. 107
fame Hin. 6; Tao. 10, 121
family. Bud. 33; Con. 106, 257, Shi. 126; Sik. 78
fancy. Sik. 226
farmer. Chr. 369
fashion. Zor. 85
fast. Isl. 13, 102, 519
fast-time. Hin. 160
fasting. Bud. 95; Isl. 503; Sik. 261
fat. Heb. 459, 712
fate. Shi. 109
father. Bud. 17, 212; Chr. 117, 190, 204, 654; Con. 336; Heb. 107, 108, 148, 172, 269, 307, 312, 395, 606; Hin. 192; Isl. 437; Jai. 29; Zor. 5, 108
fatherless. Chr 761; Heb 410, 615, 622, 911
fault Chr. 244, Con 192, 221; Isl. 572, 644, Shi. 135, 137
favours Con 254, Heb 304, 875; Isl. 515
fear. Bud 254, Chr. 497, 658; Con. 97; Heb 292, 293, 484, 685, 747, Hin 121, Isl. 591; Jai 84
feast. Heb 532
feed Chr 133, 479
feeding. Isl. 592
feet, see *foot*
fellows. Bud 280
fellowship. Heb 417
fetters. Bud. 203, 294; Hin 213; Isl 418
field. Chr. 520, Con 81; Heb 377, 441, 875, 913, Sik 224
figs Chr. 198
fig tree Heb 44, 290, 873; Jai 101
fight. Jai 19
fighting Heb 111
filial piety Con 473
find. Chr. 620
finding. Chr. 276
fingers Chr 280, 463
fire Bud 232, 282, Chr 894; Con 460; Heb 249, 511, Hin. 62, 230, 290, 350, 384, 471; Sik 209; Tao 159, 182, Zor 37, 57
fireplace. Chr 69
firewood Zor 87
firm. Con 470
firmness Bud 262
fish Chr 363, 556, Con 367, Hin 49, Sik 86, Tao. 57
fitting Chr 347
five. Hin 204
flag Heb 711
flattereth Heb. 559
flavours. Con 134
flax. Chr. 335
flesh. Chr 41, 51, 845, Heb 48, Jai 50, 51
fletchers. Bud 324
flies Chr. 89
flimsy Tao. 60
flock. Heb. 290; Isl 129; Zor 39
flour Heb 511
flowers Bud 9, 65, 76, 241; Heb 44, 224, 504; Hin. 76, 438; Isl. 133, 158; Shi. 151, 152, 155, Sik. 146
fodder. Zor. 87
foe. Bud. 211; Heb. 265, 359, Jai. 49, 112, 120
folly. Bud. 248; Heb. 939, 941, Jai 34
food Bud. 74; Chr. 339, 694; Con. 121, 211; Heb. 867; Hin. 7, 323, 351, Isl. 329, 404, 577; Jai 15, 107, Sik 26, 206; Zor. 20
fool. Bud. 314; Chr. 467; Heb. 174, 312, 433, 538, 585, 586, 684, 695, 797, 823, 869, 956; Hin. 143, Sik. 73
foolish. Bud 14; Con 494, 501, Heb. 738; Isl 651
foolishness. Chr. 885

foot. Chr. 219, 699; Heb 22, 340, 566, 968; Hin. 60; Isl 408, 563; Tao 105, 175
forbearance. Sik. 174
force. Bud. 143
foreign land. Shi. 21
forelock. Chr. 462
forest. Sik. 126
forgets. Tao. 67
forgetfulness. Heb. 878
forgive. Chr 619; Isl. 5
forgiveness. Chr 840; Hin 19, Jai 91
form. Tao. 89
fortitude. Bud 31
fortune. Bud 151; Chr 288, Isl 190; Sik 51
forty. Con. 82
founder. Con. 244
fountain. Hin 37
fowls. Heb 785; Isl 54
foxes. Heb. 313, 811
frame. Zor. 118
friend Bud. 231; Chr 433, 659, Con 355; Heb. 181, 359, 534, 541, 849, Hin 156, 277, 365, 418, 443, Isl 144, 303, Jai 120, Zor 43, 66
friendless. Hin 30
friendly. Bud. 30, Zor 97
friendship. Con 221; Isl 33, 88, Tao 81
fringes. Heb. 596
frog Hin 94, Sik 64, 250
front. Tao. 67
frost Bud 197
frown. Heb 276
frugality Tao 171
fruit Bud. 196, 209, Chr 853, 881, Con. 139, 437, Hin 2, 3, Isl 406, 562; Jai 26, 42, 101, Sik 271; Tao. 60; Zor 38
fulfil. Chr 105
full Chr 1, Tao. 113
full soul Heb 365
furrow Sik 232
future Bud 11
gain. Con, 366; Heb 273, 583, Hin. 321, 439, Tao. 121
gallows Chr. 594
gambler Bud 136
gambling. Jai. 47
Ganges. Bud 234, Hin. 255
gap. Chr. 426
garden. Heb. 757; Isl. 401, 671
garment. Heb 420, 977; Hin 148; Sik 34; Tao. 133
gate. Bud. 298; Chr 326, Con. 87, 457; Shi. 150
gather. Hin. 389
gathereth. Chr. 887; Isl 589
gathering. Chr. 758
gazelle. Heb. 206
gear. Chr. 394
generation. Heb. 870
gentleness. Hin. 58, Tao 171
gentle words. Hin. 243
geta Bud. 49
getting. Tao. 19
gift. Bud. 138; Heb 30, 57, 980, Hin. 58; Shi. 124
giraffe. Isl. 244
girdle. Hin. 325; Tao 46
girls Con 391
give. Bud 308; Chr 297, 419, 571; Con 44, Heb. 347; Hin 198, 448; Isl. 186, 211, 297, Tao 20, Zor 40
given. Chr. 365, 577, 693
giving. Hin. 410, Tao 122, Zor 79
glass. Chr. 57; Con 481, Hin 141
glory. Heb. 940, Hin 263, 362
gnat. Hind. 16; Isl 430, 648
goal Con. 451
goats Heb 437
God. Bud 55, 189, Chr 47, 81, 102, 106, 115, 172, 213, 214, 537, 547, 588, 590, 608, 617, 618, 638, 656, 672, 673, 700, 710, 712, 722, 739, 752, 755, 776, 818, 823, 874, 882, 900, Con 251, 400, Heb. 15, 107, 110, 205, 231, 349, 370, 430, 788, 843, Hin 5, 14, 49, 103, 110, 126, 142, 266, 304, 434, 447, 459, 463, Isl 6, 7, 24, 45, 53, 61, 70, 76, 146, 150, 162, 168, 176, 187, 191, 339, 340, 341, 364, 393, 416, 418, 419, 446, 485, 486, 493, 497, 499, 508, 540, 550, 561, 564, 567, 570, 574, 583, 590, 596, 600, 603, 608, 626, 631, 632, 637, 664, Shi 12, 77, 92, 93, 96, 126, Sik 4, 11, 15, 25, 35, 40, 44, 55, 58, 61, 63, 64, 153, 159, 181, 193, 256, 269, 290, 304, 306, 316, 324, 328
God-fearing Heb 830
godliness. Heb 102
God's creatures Isl 287
God's diamonds Sik 42
God's face Isl 134
God's gate Sik 239
God's hands Isl 31
God's praise Isl 73
God's price Sik 8
goest Heb 454
gold Chr 72, 421, 661, 684, Con 144, Heb 116, 422, 452, 544, 630, 740, 743, 934, Hin 350, Isl 96, Sik 265
golden bowl Heb. 743
golden vessel Sik 286
gong Bud 233
good Bud 73, 245, 261, Chr 129, 136, 138, 139, 140, 141, 143, 233, 751, Con 90, 177, 357, Heb 194, 625, 837, Hin 74, 132; Isl 21, 113, 143, 301, 366, 667, Jai. 117, Shi 39; Tao 194; Zor 18, 127, 131
good actions. Hin. 396
good deeds Chr 731, 808; Heb. 680, Isl. 238, 500; Tao 192
good fortune Tao. 49
good man. Bud. 129, 137, 241, Chr. 116; Tao. 163
good manners. Chr 137
good men. Tao. 124
good news. Heb. 888, Hin. 58

goodness Con 388, Hin 280, Tao 43, Zor. 128
goods. Chr 208; Isl 539
good will Bud. 220
good works Bud. 15, 228; Tao 76; Zor 106, 121
goose Chr. 296
gossip Jai 119
gourd Con 213
govern. Con 269; Hin 431, Tao 112, 149
governing Tao 99
government Tao 108, 158, 190
grace Chr 228, 801, Heb 171
gracious man Heb 980
grain Con. 290, Hin 148, Isl 225, 386, 484, 642
grandeur Zor. 69
grapes Chr 198; Heb 511
grasps Tao. 2
grasping Bud 237
grass Bud. 100; Chr. 182, 395, Con. 421; Heb. 54, 190, 224, 504, 899; Shi 19, Tao 161; Zor 38
grasshoppers. Heb 467
gratitude. Bud 20; Chr 58, Zor 75
grave Chr 98, 437, Con 153, 206; Heb 249, 274, 314, 320; Isl 585
graven image Heb 107
grease Tao 178
great. Bud 25, Sik 305
great form Tao 164
great man Con 311, 405, Heb 272, Sik 73
great things Isl 396
greed Bud 248, Jai 89, 133, Sik 278
greediness. Zor 30
greedy man. Zor 43
green Chr 868
green fields. Hin 17
greeting Chr. 352
grief. Bud 23, 254; Heb 946, Jai 84
grieve. Heb. 476
guardian Isl. 286
guardian angels. Isl 2
guest Con 18, Heb. 388, Hin 293, Sik 12, 294
guest room Isl. 25
guide Bud 258, Isl 273
guided. Heb. 879; Isl 138
gunas. Hin. 32
Guru. Jai. 41; Sik. 113, 128, 185, 244, 263, 264, 281
hades. Heb 604
hail Heb 766
hair. Bud. 33, 95, 100; Chr 830, Con 458; Hin. 92; Shi 16, Sik 109, 126, 166
hammer Chr. 744
hand. Bud. 157, 328; Chr. 219, 299, 332, 375, 390, 418, 432, 460, 511, 699, 833, Con. 38, 359, Heb 65, 351, 357, 403, 621, 623, 624, 658, 829, 968; Hin 123, Isl. 288, 601; Tao 105
handmaid Heb. 823
happiness Bud. 90, 112, 544; Con. 3; Heb 917; Hin 61, 102, 333, 366; Jai 30, 93, 120; Shi. 114, 157, Sik. 319; Tao. 5, 13, Zor. 113
happy Bud 204; Con 202, Jai. 90; Zor 37, 38, 39
hardest Tao. 145
hare. Bud. 293, Hin 129
harm Bud 261; Isl 21
harmless. Chr 269
harvest Shi 117
haste Chr. 287, Isl 117
hasty Heb. 236
hate. Bud 167; Con 158, 285, 476; Heb 69, 491
hatred. Bud. 34, 191, 225, 247, 248, 310; Chr 766; Tao. 122
haughty spirit Heb. 652
head Bud 312; Heb 791, 968; Zor 118
healed Heb 850
healing Zor 27
health Bud 151, 231, Chr 799, Heb 87, Hin. 268
healthy. Zor 100
hear. Con. 235; Isl 553; Sik 32
heard Con. 489; Hin 106, Isl 298
hearers. Chr 124
hearing. Bud. 318, Chr 704, Isl 175
heart Bud 61, 109, 262, 285, 315, Chr. 70, 74, 160, 353, 373, 613, 709, Con 1, 76, 102, 165, 266, 326; Heb 55, 60, 197, 217, 259, 287, 306, 525, 713, 720, 740, 744, 749, 781, 960, 965, 982, 991, Hin 291, Isl 96, 146, 147, 190, 206, 276, 298, 539, 617, 618, 679, Shi 4, 54, 109, Sik 13, 88, 98, 106, 220, 321
heart-plot. Con 203
hearth. Chr. 376
heat Bud 232
heathens Chr 729
heaven Bud. 35, 178, 180, 227, Chr 3, 100, 283, 583, 601, 604, 632, 890, Con 6, 10, 96, 238, 293, 303, 402, 465, 509; Hin 8, 80, 86, 425, Isl 89, 106, 107, 221, 266, 309, 406, 423, 498, 585, Shi 3, 76, Sik 186, 313, Tao 37, 76, 85, 99, 155, 176, 193
heavenly-signs. Jai 128
heavenly father. Chr 195
heavenly joy. Bud. 229
heavenly things. Chr. 566
heaven's will Con. 217
hedge Heb. 920
heel Chr 38; Heb 258, 815
heir. Heb. 769
hell. Bud. 35, 227; Chr. 583, 591, 593, Con. 228, 303, Heb. 357, Hin. 5, 259; Isl. 187, 348, 656, 657, Shi. 76; Sik 313
help. Chr. 415; Heb. 16; Shi. 127; Tao. 52
hen Chr. 660
herbs Zor 64
herds Zor. 39
heresy. Isl. 454
heretic. Zor. 129

hermit Jai. 79; Sik. 54
hero. Hin. 134
hid Chr. 87
hides. Heb. 81
high. Heb 310
highest. Con 33
highest place Tao. 162
high priest. Heb. 354
hill apes. Hin 311
hill-way Con 319
himself. Bud. 238; Con 309; Heb 563, Hin. 306; Isl. 400; Jai. 19, 20; Sik. 79
hind's feet. Heb 295
Hindus. Hin. 71, Sik. 303
hoarded Tao 39
hoe. Chr 315
holes Con 374
holiness. Bud. 117, Zor 20, 42, 64, 102
holy. Bud 163, 201, Hin 82, Zor 45
Holy Ghost. Chr 564
holy men Isl 685
holy one. Heb. 40, 629
holy word. Zor. 64
hom-juice Zor. 87
home. Bud 223, Heb 912; Sik 214
honest Heb 818, Hin 134
honesty. Jai 81, Zor. 100
honey Heb 511, 832; Jai 50
honeycomb Heb 987
honour Chr. 76, 750, Con. 23, 283; Heb 554, 610; Isl 284, 350, Shi 61; Sik. 107, 172, 231
hope. Chr. 57, 512, Heb. 463, 852, Isl. 451, 591, Sik. 313
hoped. Chr. 158
horns Sik 34
horse Bud 278; Con. 433, Heb 242, 632; Hin. 217; Isl 655, Tao 167
horse-back Isl 247
hospitality Chr. 53
host. Chr 249
hour. Chr. 492, 512; Heb 185, Isl 676
house Chr. 243, 355, 372, 518, 708; Con. 206, 279, Heb 73, 469, 614, 942, Isl. 448, 462, 655, Sik. 78; Zor. 37, 124
household Chr. 186; Shi. 117
householder Jai. 31, 137
housetop Heb 962
humble. Chr. 145
humbly. Heb. 487
humility. Con. 466; Jai. 91; Tao. 171
hundred years. Bud. 242
hunger Bud. 230; Chr. 37; Isl. 551; Sik. 72
hungry. Chr. 1; Heb. 11, 628, 952; Isl. 229, 568, 686; Jai. 14
hungry soul. Heb 365
hunting. Jai. 47
hurt. Bud. 74
husband. Heb. 875, 919; Hin. 395
husbandry. Heb. 998; Zor. 42, 54
hut. Sik. 144
hyena. Heb. 8
hymn Hin. 430, 431
hypocrites Chr. 8, 743
I. Bud 27; Con 513
idol-carver. Isl. 178
ignorance Bud 82, 131, 191, 223; Con. 111; Heb. 558
ignorant Heb 176, Isl 652; Zor 43
ill Bud. 79, Chr. 320, Heb 957; Hin. 132, Isl. 643
ill-famed man. Zor. 43
ill-natured man. Zor 43
illness Heb 731
ill-provided. Tao 72
immortality Zor. 10, 57
impossible Hin 324
impure Shi. 130
impurity Hin 329
inaction Tao. 1, 8, 112, 145, 156
inactivity. Hin 2
incantations Sik 187
incense. Bud. 79; Con 261
inches Chr. 429
inconstancy Hin 59
increase. Isl. 165
indifference Tao 177
Indra Hin 230
Indra's bolt Bud. 121
industry Heb. 444; Zor 34
inferior man. Con. 338, 339, 341, 496
inferiors. Con. 83, 162
inheritance Bud. 107
iniquities Heb 51
injure Hin 445, Tao 114, 181
injuring. Jai 15
injury. Jai 2, 93; Tao 91
ink. Heb 453, Sik 138
inkstand Sik 162
insects Con 94, Isl 277, Tao. 50
insight Bud. 16
insincere Con. 117
instruction Bud 92, Con. 260, Heb 944
instructor Con 240, Hin 253, Tao 122
instruments Con. 300
insult Jai. 74
intelligence Tao 20
intelligent Tao. 84
intention. Heb 284, Isl 4
intimacy. Isl. 591
iron. Chr 359, Heb. 511
Islam Isl. 521
Israel Heb. 798
jade. Con. 138, 431
jam. Isl. 222
jar. Con. 330; Hin. 446
jealousy. Heb. 492
Jeshurun. Heb. 204
jesting. Jai. 133
jew. Chr. 903; Heb 632; Isl 60, 62, 481; Sik. 198
jewels. Hin. 22; Sik 47, 161; Tao 133
jewish law. Heb. 877
Jogi's staff. Sik. 247
John. Chr. 884
journey. Bud. 294, Tao 125
journeyings Heb. 173
joy. Heb 4, 23, 690, 777, Sik. 231

judge. Chr. 491, 692 ; Heb 160, 513, 555, 562, 565
judgement. Chr 114 ; Heb 198, 285, 449, 483, 627 ; Isl. 150, 453 , Jai. 53
judging Heb. 839
just Chr. 151 , Hin 114 , Isl 646, 675 ; Shi. 68 , Zor. 132
justice Con. 56 ; Heb. 891 , Isl 30, 91, 126, 183 ; Zor. 97
justly Heb 487
just persons Chr. 817
Kafir. Isl. 436
Kalima. Isl. 482
karma. Jai. 5, 96, 124, 134
keepest. Chr 210
key Chr 303
killing Hin. 258 , Shi 57
kills. Bud 283 , Heb 107 ; Hin. 216 , Isl 525
kindliness. Bud 193 ; Hin. 142
kindness. Con. 67, 255 , Hin 118, 127, 333 , Isl 43 , Tao 91, 122
kind words Chr 367
kine Hin 76 , Zor 9, 57
king Bud 40 , Heb. 122, 125, 151, 167, 252, 974 , Hin 93, 339, 350 , Isl 561 , Sik. 89
kingdom Con 5 , Heb 105
kingdom of God. Chr. 166, 718, 771
kingdom of Heaven Chr 60, 61, 847
kingship Heb 123
king's larder. Hin 47
kinsman. Heb. 30 , Isl 575 , Sik 47
kith and kin Bud 212
knee. Chr 573 ; Heb 325 , Hin 108
knife. Isl 195 , Zor 64, 68
knock. Chr. 14 ; Isl. 556
knot. Isl. 202
know Con. 267, 340
knowing Con 89
knowledge Bud 134 , Chr 444 , Hin 6, 102, 133, 269, 332, 375 , Isl 32, 284, 356, 537 , Jai. 9, 17, 54, 71, 78, 95, 102, 135 , Shi 141 , Sik 24, 293 , Tao 58, 105, 120, 140 ; Zor 126
known Con 331 , Hin. 106
Konkan. Hin. 320
Kshatriya Jai. 1
labour Chr 502, 574 , Heb 74, 173, 466, 540, 548, 851, 861, 870, 871 , Hin 334 ; Isl. 28
labourer. Heb. 648, 997
laboureth. Heb. 827
ladder Chr. 385
ladle Isl 488
lamb. Chr. 464 ; Con 42 , Heb 278, 542
lame Chr. 174, 573 , Heb 54, 240, 585, 622
lamp. Bud. 258 ; Con. 110 ; Sik. 149, 209
land. Bud. 15 ; Heb. 414 ; Hin. 172 ; Shi. 117
landing. Chr. 439
last. Chr. 180
laugh. Chr. 92, 878, 888 ; Heb. 640
laughed Zor. 25
laugheth. Sik. 201
laughing Sik 209
law. Bud 20, 102, 114, 325 ; Con 200 ; Heb 92, 109, 123, 556, 848, 876 ; Hin 419 , Jai. 35, 105, 139 ; Zor. 64
lay disciple. Bud. 137
laziness Bud. 183
lead. Con. 107
leader. Con. 442
lean years. Tao. 3
learn Heb. 549
learned. Zor. 52
learning. Con. 70, 264, 297, 427 ; Heb. 666, 678
legate Chr 134
legs Isl 310
leisure Isl 122
lender Heb 61
leopard Heb 186, 206, 958
lepers Chr 798
leucoma Hin 107
levelling Tao 81
liar. Heb. 289
liberal Hin. 445 , Isl 204
liberality Bud 245 , Hin. 133 , Zor 66, 97, 125
liberation Jai 4
liberty Chr 52
lie Heb 640, 867 , Hin 120, 445
life Bud 46, 222, 242 , Chr. 22, 117, 164, 173, 201, 576, 642, 681, 877 , Con 72, 295 ; Heb 139, 140, 170, 350, 404, 597, 605, 758, 833, 836, 837 ; Hin 6, 313, 369, 402 ; Isl 115, 121, 619 , Jai 73, 87, 138 , Shi 17, 44 , Tao 122 , Zor 26, 46
lifetime Con. 502
light. Chr 25, 150, 396, 650 ; Heb 128, 413, 480, 802, 933 , Isl 261, 542 , Tao 70
lightning. Bud 327
lily Con 282
limitations Shi 126
line Chr 308, 495 , Heb. 650
linen Heb 975
lion Bud 293 , Heb 54, 206, 278, 313 475, 811, 880, 958, 959 ; Hin. 466 Isl. 140
lips Chr. 220 , Heb 238, 432, 637, 757
lip-worship Sik 160
little. Chr. 227, 241 ; Heb. 650 , Tao 4
live. Chr 223, 580, 745 ; Con. 263 ; Heb 725 , Hin 41 ; Isl 210
livers. Isl. 353
living. Chr. 239 , Con. 71 , Hin. 67 Isl 225 , Tao 174 ; Zor. 94
loans Heb 13, 18 ; Isl. 507
loaves Bud 45
locusts. Heb. 250
longevity. Hin. 115
longing. Isl. 591
long-suffering. Bud. 21
look. Isl. 659
Lord. Chr 118, 122, 614 ; Heb. 143, 36 431, 570, 603, 609, 619, 639, 723, 72

921 ; Isl 56, 598, 630, 641 ; Sik 157, 223, 303
Lord's service. Sik. 289
lordship. Heb. 427 , Isl. 560
lore. Jai. 132
lose. Hin. 448
loss Hin 138
lotus Bud. 279 , Sik 16
love. Bud. 126, 143, 171, 245, 261 , Chr 80, 81, 215, 653, 695, 766, 780 ; Con 360, 476, 491 , Heb. 94, 173, 281, 333, 415, 672, 685, 757, 849 , Hin 81, 292, 334 ; Isl. 410, 542, 545, 591, 636 ; Shi 149 ; Sik. 53, 57, 72, 91, 121, 144, 248, 261, 275, 291, 320
lovely. Chr. 856 , Zor 3
loveth. Chr. 193
loving-kindness. Con. 440
low. Chr. 398 ; Hin. 113
lowest place. Tao. 162
lowliness. Bud 20
luck. Chr. 226
lust. Bud 82, 213, 223, 902 , Isl 379, 671 ; Sik. 96, 164
lying down Heb 588
madman Isl 614
magnanimity Con 275
maid. Heb 251
maidens Heb 942
maidservant Heb 225
maimed Chr. 174 , Heb 911
maker Heb 599, 600
malicious man Zor 43
mammon. Chr 677 , Sik 304
man Bud. 8, 50 ; Chr 110, 171, 231, 250, 260, 266, 275, 278, 281, 292, 293, 328, 341, 368, 417, 450, 498, 705, 706, 779 , Con. 77, 109, 166, 172, 178, 231, 402, 435 ; Heb 20, 212, 279, 286, 399, 951, 971 , Hin 5 ; Isl. 194, 677 ; Shi 33, 36, 70, 81 , Tao. 36, 155 ; Zor. 33
man's life Chr 112 ; Heb 660
manhood. Con 327
manifest Chr 795
manifested Chr 607
mankind Bud 138 , Isl 220, 279 , Zor 24
mansions Chr. 585
Mara. Bud 311
market. Isl 248
market-man Hin 194
marriage Isl 467 , Sik 127
master Chr. 118, 438 ; Con 276 , Heb 216, 450 ; Sik 10, 266
master's table Chr 127
mastery. Heb 994
matter. Jai. 88, 122
maxim. Con. 292
Mazda Zor. 20, 95
Mazzaroth. Heb 612
me. Chr. 259
meal. Chr. 447
mean man. Con. 419, 420
means. Heb. 178
measure. Chr. 205, 621 ; Isl 91, 453 , Tao. 175
meat. Chr. 461, 487, 895 ; Heb. 875 ; Jai. 47 ; Zor. 82, 124
medicine. Chr. 345, 473 ; Hin. 322
meditate. Bud. 28
meditation. Bud 74, 251 ; Hin 282 ; Isl 591 , Jai. 99 ; Sik 23, 43
meek Bud 21
meet Hin 292
meeting Bud 151
members Jai. 34
memorial Heb 636
men, see *man*
mendicant's cloak. Hin 108
menservants Heb 225
merciful Jai 31
mercy Bud 56 , Heb 479 , Hin 142, 410 , Isl. 108, 347, 542 , Jai 81 ; Sik 278
merit Con 404 , Sik 29 , Tao 148, 181
meritorious actions Sik 216
merry Heb 527
Meru Hin 450
messenger Heb 765
mettle. Tao 159
mezuzah Heb 596
middle air Hin 247
middle way Bud 124
mighty Tao. 84
mile. Bud. 222
milestones. Shi. 118
milk Chr 342 ; Heb 239, 511, 533, 832 , Hin. 76
millstone Chr 61
mind. Bud 26, 228 , Con 241 , Hin 81, 391 ; Jai 110 ; Shi 13
mindfulness Zor 125
minister. Chr. 819 , Con 55, 336, 337
minute. Con 383
minuteness Tao 116
miracles. Chr. 391 ; Shi 30
mirror Con 219 , Isl 65, 427 , Shi 42, 80 ; Tao 40, 114
mirth. Con 249
mischief Chr 651
miserliness Bud 183 ; Heb 693
misery. Bud 99, 169 , Con 210 , Hin 61 ; Isl. 461 ; Jai 89, 120 ; Sik 319 , Tao. 137
misfortune Bud 186 , Isl 36 , Sik 240
mismanages Hin 392
mistress Hin 368
moderate Zor 34
modesty Con 409 ; Hin 151, 349 , Sik 23, 180
Mohammed Isl 213, 216, 359, 508, 628
Moksha Jai 124, 125
money Bud. 43 , Chr 442 ; Heb 91, 113, 714, 735, 808, 877
money-box. Chr. 597
monk Bud 234 ; Shi. 146
moon. Bud. 52 , Con. 512 , Hin 33, 143, 241, 368 , Isl. 536 , Sik. 103, 188
moonless nights. Bud. 158
moonlight. Sik. 133
morality. Chr. 764 ; Heb. 679
morals Chr. 765

morning Chr. 552 ; Con 239 , Heb. 361
morning dew. Heb. 1006
morrow. Chr. 637
mortals. Hin. 414
mortar. Heb. 232
Moses. Heb 88
moslem. Hin 71 , Isl 380
mosque Hin 284 ; Isl 167, 537, 561
mosquitoes. Sik 104
moss Chr. 459
mote Heb 191
moth Chr. 11, 852
mother. Bud 17, 212 , Chr 117, 291, 356 ; Heb 107, 108, 269, 312, 395, 665 , Isl 100, 226, 464 , Sik 47
mound. Tao 150
mountain Chr 57, 75, 436, 864 , Con 220, 297 , Heb. 589, 921 , Isl 131, 513 ; Shi 16, 56 , Sik 92, 235, 263 ; Tao. 178
mount T'ai. Tao 56
mourn. Heb 900
mourners Heb 310
mourning. Con 328, 510 , Heb 303
mouth Chr 103, 344, 430, 592 , Con 480 , Heb 165, 435, 778, 968, 982, 988 , Hin 368 , Sik 279
move. Chr 648
movement. Tao 113
much Tao 73
mud. Con. 375, 500
mules. Chr 17
Muni. Bud 271
murder. Isl 365
murmuring Heb 402
Musalman. Sik 168, 180, 303
music Con 24, 53, 57, 223, 347 , Heb 802, 812 , Hin 185 ; Shi 20
musk Sik 198
muslim Isl 314, 658
muslin. Sik 198
mustard Heb. 430 , Hin 388 , Sik 260
muttering Sik 192
muzzle Chr. 703 , Isl 458
myself Chr 409 , Isl. 424
mystery Hin. 264
nail. Heb 750 ; Sik 126
naked. Heb 11, 911 ; Isl 229 ; Sik 3
nakedness Bud 95
name. Chr. 15, 203 ; Heb 636 ; Tao. 170
namesake Chr. 575
narcissus Isl 399
nation Chr 399 ; Heb 353
nature. Hin 164 ; Zor. 93
nature spirits. Hin 192
nature laws Con. 388
nay. Chr. 82, 905 ; Heb. 1010
necklace. Sik. 109
neck vein Isl 104, 298
need Chr. 242 , Hin 56
needle. Heb 265 , Isl 465
needy Heb. 373 ; Tao 72 ; Zor 54
neglect Con 387
neighbour Bud 188 ; Chr 67, 81, 666 ; Con. 453 , Heb. 37, 49, 69, 808, 996 ; Hin. 343 ; Isl. 369, 444
neighbour's loss Tao 103
net Heb 275
nettles. Chr. 413 ; Heb 545
new Con. 317
night. Heb 129 , Isl 84, 131, 265, 502
Nile Isl 322
nirvana. Bud 12, 22, 51, 124, 156, 250, 279, 287 , Jai 125
nobility. Sik 69
noble Hin 131
noise Con 222
non-action Hin 1
non-attachment Jai. 6, 91
non-existence Tao 38
non-injury Hin 98 ; Jai 2, 55, 104
non-soul Jai 124
noontide Heb 438
nose Bud 266 , Heb 239 , Isl 388
not-good Tao 54
nothing Chr 898 , Tao 92
nothingness Isl 566
nuts Chr 337, 349
oats. Heb 369
obedience Bud 318
obeisance Jai 27 , Shi 129
object Tao. 93
obstruction Jai 83
ocean Bud 235 , Hin 345 ; Sik 45
odd Isl 256
offering Hin 192, 423
office Chr 325
oil Chr 411 , Heb 511, 514, 785 , Hin 129, 381
ointment Chr 494 , Heb 268, 924
old Tao 104
old age Bud 11, 99, 125, 331 , Heb 946 , Jai 77, 84 , Sik 125
old men Heb. 100
old paths Heb 895
olive Heb 290 , Isl 261
one Heb 861
oneself Chr 211 , Con 252, 393 , Jai. 18 ; Zor. 80
one-sensed Jai 136
onion Isl 75
open Hin 226
opinion Chr 62 , Heb 448
oppress Isl. 320
oppressed Heb 542, 885
oppressor Heb 575
opulence Zor 89
origin Bud 296
origination. Jai. 24
Orion Heb 612
orphan Chr 468 , Isl 84, 218, 321, 592 , Tao. 72
others Bud 119 , Chr 192, 546 , Con 18, 81, 116, 128, 129, 198, 292, 309, 349, 356 , Heb 576 , Hin 96, 343 Tao 52, 130, 190
outcast Bud. 32, 200, 221 , Heb 411
overthrow Tao 20
own Bud 37
ox. Heb 32, 493
oxen. Sik 232
paganism. Isl. 527

pagoda Con 52, 191, 270
pain Bud. 316; Isl. 228, Jai 64, 83, 84; Sik 84, 145, 147, 231, 307
paisá. Hind 68
palace. Con. 249
palm-leaf Hin. 46
palm-tree Heb 699
paper Sik 50, 138
parables Heb 715, 862
paradise. Bud 66, Chr 19, 591, 723, Isl. 98, 187, 576, Zor 13, 102
pardon. Con 123, Isl 332, 370
pardoned Isl 85
parents. Chr. 438; Con 393; Isl 91, 218, 321, 369; Shi 89
parodars bird Zor. 82
parrot Hin. 408
partner. Isl 91
passing Bud. 2
passion Bud 23, 80, 191, 225, 726; Isl 119, Jai 112, 119
past Bud. 11, Tao 51
paste Isl 374
patched coat Sik 247
path Chr 27, Con 101, 368, Heb 439, 718, Hin 242, Isl. 91, 95, 129
patience Bud. 262; Chr 367, 855; Heb 351, Isl 468; Sik 278
patron. Isl 266
pauper Chr. 393
pay. Chr 304, 305, 306
peace Bud 325, Chr 13, 121, 227, 387, 785, 841, Heb. 52, 187, 480, 824, 904, 934, Hin 83, 88, 282, 458, Isl 330, 494, Zor. 79
pearl Tao 59
pears Shi 136
pebble Chr. 324
pen Isl 90, 604, Sik 50, 138, 162
penance Bud 259, Hin 262, 374, Jai 12, 95
P'eng T'su Tao 56
people Chr 748; Heb 282; Hin 155, Sik 83, Tao 71, 132
perfect man Tao. 177
perfume Sik 169
persecution. Bud. 48
perseverance Zor 125
persimmons Shi 136
peruta Heb 362
pestilence Heb 730
pheasant Con. 234
philosophy Hin 333
physic. Con 308
physician Chr 377, 749; Hin 124
picture. Con. 62; Heb 981
piety. Chr. 172; Zor. 57
pigs. Chr. 440
pilgrim Bud. 118; Chr. 410
pilgrimage Isl 13, 482; Sik 134, 147, 204, 284
pillar. Hin. 201, Tao. 157
pillow Chr. 423, 516; Heb. 141
pine. Bud. 219; Hin 188
pint Tao 175
Pious Chr 843; Heb. 906; Sik 60
pitcher Heb 743; Hin 72, 450
pity Chr. 333, Isl 3; Shi. 11
plans Con 342
plants Hin. 5, 387, Zor. 9, 24
pleasant. Hin. 165
pleasure Bud. 36; Con 452; Heb. 5, Hin. 78, 391, 439, Isl 599; Jai. 64, 68, 83; Sik 84, 145
pledge. Chr. 510
plodding. Sik. 215
plougher Zor 131
plougheth. Chr 612
ploughing man Chr 480
plow. Heb 141
pockets Chr. 200, Hin 108
poison. Hin 26; Sik 147, 160
pole-axe. Con. 150
pollutions Isl 91
polytheists Isl 52
pool Hin 368
poor. Bud 37, 268, Chr. 6, 174, 222, 370, 381, 760, Heb 8, 68, 98, 160, 262, 269, 421, 424, 598, 686, 688, 689, 756, 896, 911; Isl. 27, 41, 237, 251, 270, 318, 373; Tao 186; Zor 11, 100
poorest Shi. 160
poor man. Chr. 382, 424, 772, Con 11, Heb 346, 645, Isl 592, Zor. 70
poor woman Zor 70
portion Heb 1002
position Con 56
possession Chr. 369, Isl 595
possible. Chr. 253
posterity. Isl 401
pot Heb 417, Hin 193
potatoes. Chr 338
potsherd. Heb. 234
potter Sik 325
poverty Chr 262, 661, 870; Con 452; Heb 201, 496, 692, 717, 759, 761, 867, 897, Isl. 468, 640, Zor. 53
power Bud 126, Tao. 164
practice. Con 312; Isl 378
praise. Chr 16, 109, Isl 186; Jai. 30; Sik 265; Tao. 35
praised. Bud. 13
praising. Jai. 27
pray Chr. 139, 875, 891, Con. 229, Isl 13; Shi. 138, 139, 153
prayer Bud 62, 64, 176, Chr 416, 589; Con 110; Heb. 355, Isl. 1, 69, 193, 407, 467, 470, 482, 543
prayest. Heb 989
preach. Bud. 59; Chr. 561, 562
preacher. Heb 662
preacheth. Chr. 5
precepts Hin. 15
predestination Isl. 150
prejudice Con. 149
present. Bud. 11
preserved Tao. 67
presumptuous Zor. 99, 115
price. Chr. 501
pride. Bud 6, 34, 249; Con. 466, Isl. 415, 495, Jai 119
priest. Chr. 73; Heb. 297; Zor. 37, 131

priesthood Heb 123
prince Hin 368, Isl 100
prison Chr. 616
prisoner Sik 46
prize Chr 778, Con 447
profit Sik 210
prophecy Chr 96, Heb 784
prophet Hin. 227; Isl. 150, 217, 239, 249, 543
propriety Con 358
prosper Heb 722
prosperity Con 157, Hin 137, Sik 96
protection Con 232, Jai 131
protects Shi 57
proud Chr 615
prove. Chr 139, Con 182
provender. Chr 732
provision Heb 92, Isl 571
provoke Heb 381
prudence Con 343, Heb 570
prudent Heb 584
publicans Chr 667, 789
pulling-down Chr 44
punishment. Chr 806, Con. 201, Isl. 525, Jai 23
pupil Con 118, Heb 813
Purana Sik 202
pure. Bud 29, Chr 865; Jai 117, Shi 159, Sik 245, 247, Tao 139
purification Sik 284; Zor 110
purifiers Hin 63
purify Bud. 95, 243, Sik 266
purity Bud 22, 261, 264; Chr 844, Hin 59, 244
purse. Heb 86
Pushkara Hin. 371
quality Isl 431
quest Isl 512
quiet Con 222
Qur'an. Isl 519, Sik 202
race Bud 91, Heb 85, Sik 44, Zor 29
radiate Con 350
rage Bud 213
rags Heb 159
raiment Bud 28, Hin 382; Sik 206
rain Chr 290, 364, 469, 475, 839, Heb 228, 514, 520, Isl 23, Sik 36, Tao 74, 189
rain cloud Hin 97, Sik 176
rainwater. Sik 310
rainy day Heb 963
Rajah. Hin. 124, Sik 175
Rama. Sik 202
Ramadan. Isl. 359, 482
rams. Heb. 571
rancour. Zor. 90
rank. Con. 241
rareness Tao. 116
rats Bud 299
ratti Sik. 250
ravening wolves. Chr 797
raw Sik. 124
real. Hin. 271
reap Bud 292, Chr 826, 829; Heb 707, 776, Isl. 587, 588, Sik 276, 278; Tao 147
reapeth. Chr 828
reason Chr 425; Heb 208, 762
reborn Hin 380
rebuke Heb 499
receive Chr 207 Heb 277, 319
recite Isl 90
reckoner. Tao 172
recompense Heb 1008, Isl. 327, 429, Tao 13
rectify Con 107, 467
Red Sea Isl 447
reed Heb 506
refuge Bud 107, 190
regulate Con 467
rejoice. Chr. 730, Tao 93
relation. Hin 134
relics Chr 782
religion Bud 114, Chr 610, 694; Heb 917, Hin 117, 435, Isl 116, 167, 245, 358, 422, 666, Jai 86, 108, Sik 179, 293, Zor 100, 127
religious Chr 609; Isl 239
religious acts Sik 317
religious exertions Jai 96
religious garb Sik 20
religious life Bud. 198
religious merit Jai. 92
religious offerings Bud 205
religious systems Sik 67
remembrance Heb 135, 429
remorse Con 8
renunciation Isl 468, Jai 27
repast Con 88
repay. Heb 319
repayeth Heb 79
repent Heb 521, Isl 102
repentance Chr 199; Con 146, Heb. 641, 642, Isl 468, 573, Jai 27
repose Tao 70, 101, 156
reproaches Isl 461
reproof Tao 122
reputation Hin 59; Tao 75
resignation Sik. 24, 170
respect Con 283, Shi 148
rest Bud 247; Chr 629, 907, Con 324, Heb 477, Shi 6
restrained Hin 90
restraint Jai. 91, Sik 80
restrictions Tao 108
resurrection Isl. 114, 161, 267, 304
retribution Heb 746, Zor 65
reverence Bud. 20, Con. 315, Zor. 79
revolution Tao. 160
reward. Con. 262; Heb. 428, 997, 1001; Isl 159, 325
rib Heb. 968
rice. Con. 280
rice fields Con. 130
rich Chr. 888; Con 333, 334; Heb. 8, 125, 152, 474, 617, Isl 237; Sik 6; Zor 124
rich man Chr 382
riches. Bud 305; Chr 313, 381; Con.

72, Heb. 90, 173, 213, 220, 633, 635, 867; Isl. 450
right. Con. 65; Isl. 533
right-living. Zor. 32
righteous.. Chr 567; Heb. 9, 248, 595, 683, 908, 910; Zor 52, 74
righteously. Bud. 18
righteous man. Chr 116; Heb 745; Zor 23
righteousness. Bud 145; Chr 792; Con 26, 60, 473; Heb 334, 412, 808, 990; Hin. 146, Isl. 8, 34, 151, 582; Jai 16; Zor. 9, 57, 77, 98
ripen. Con. 69
rivers. Con 220, 316; Heb 754; Hin. 124, 356; Jai 120; Tao. 153
rivulet. Tao 136
road. Chr. 528, 532, 603, 701, Con 468; Isl. 92, 338
road-maker. Con 363
robbers Tao 71, 108, 134
robbery Sik 20
robe. Con. 296; Isl 510
rock. Bud 322, Hin 177
rod Heb 729, 768; Isl 19
rolling chariot Bud 7
roof Hin 173; Sik 99
room. Hin. 243
root. Con 277; Shi. 48
rope Hin 217; Tao 6
rosary Sik 85
rose Chr. 413; Heb 1018; Isl. 357, 613
rose-garden. Isl 81
rose petal Isl. 454
row Chr. 277
rubies Heb 422, 875
rule Con 284, 289, 322, Heb. 842
ruler Chr 163, Con. 406, 471; Tao 14
sabbath Chr. 166, Heb. 107
Sabeites (Sabaeons) Isl 60, 62
sacred fire Bud 91
sacred thread Hin 48
sacrifice Chr 683, 788; Heb 17, 89, 800, Hin 166, 288, 326
sad Con 318
saddle-bow Chr 821
Sadhus Jai 11
safety Bud 24; Hin 11, Isl 581
sage Bud 9, 288; Con. 13; Hin 42, Jai 79; Sik. 292; Tao. 8, 49
saint Chr. 298, 316, 471, 816; Hin 142, Isl. 135; Sik 17
saintliness. Heb 213
sale. Heb 516
salt Chr 35, 831, Heb 32, 511; Hin 15
salute. Chr 499
salvation. Bud. 117, Chr 25, 167, 698, 812; Heb. 163, 295, 482, Hin 334; Isl. 182, 544; Jai 13; Sik 216, Zor 55
salve. Chr. 820
same. Hin 220, 249
sameness Con 78
Samsara. Jai 125
sanctuary. Bud 286, Hin. 258
sand Sik. 252
sandal. Bud. 320; Isl 55; Sik. 188
sandy way. Heb. 915
Sangha Bud. 260, 273
sanghat Sik 244
satan Chr. 523; Heb. 581
satisfaction. Isl. 468
Saturn Isl 553
save. Chr 639
saved. Con 79; Sik 323
saveth. Isl. 578
sayings. Chr 662, Heb 587, 631; Zor 120
scale Con. 155
scent. Bud 163
scholar Sik 315
scorpion Heb 39
scratch Con 258
scriptures Chr 611, 793, Jai 41, Sik 202
scythe Heb 309
sea Bud 57, Chr 274, 351, 554, Con 46, 372, Heb 357, 709, 723, Hin 37, Isl 312, 585, 665, Shi 63
seaman Chr 383
seasons Con 430, Heb 827, Hin 408
second Sik 225
secret Chr 607, Sik 163
security Con 167
see Con. 235, Sik 32
seed Con 218, Heb 636, Hin 37, 92; Isl 100; Jai. 59
seeing. Chr 704; Tao 28
seek Chr 14
seeker Isl 512, 568
seeking Chr 276
seen Chr. 158; Con 489; Hin 106
seers Hin. 229, Jai. 29
self Hin. 84, 186, 196; Isl 179, 418, Jai. 22, 32, 75; Shi. 5; Tao 75; Zor. 78
self-control Bud 16, Jai 12, 96, 104
self-cultivation. Con. 209
self-restraint. Bud 22, Jai 81
self-righteous. Isl. 124
selling. Heb. 750
semblance. Con. 347
senses Jai 41
sense-organs. Jai. 126
separation Tao 154
serpent. Bud 276, 293; Chr. 796, Heb 251, 926, Zor 31
servant. Chr. 31, 565, 698; Heb. 31, 823; Isl 577; Sik. 46
serve Con 328, Heb 685
served Heb 570
service. Bud 328; Isl. 385
servility. Hin 273
sew. Hin 330
sexual intercourse Jai. 138
shackled Con. 318
shadow Bud. 194; Con. 169, 416, Heb 133; 411, 1012; Shi. 133, Tao 53, 61
shallows Con. 75
shame. Heb. 283; Isl 184
sheep Heb. 419, 850; Isl 509; Sik. 268
sheep-fold Chr 327

shew Heb. 691
shield. Con 423; Heb 865
ship Heb. 251, Hin. 153
Shiv. Sik 148
shoe. Chr. 300, 434; Isl. 166, 549; Tao 46
shop. Sik. 112, 221
shore. Con. 382
short. Con. 30
show. Tao. 131
shrine. Shi. 73
shut. Hin 226
sick. Bud. 26, Chr. 714; Heb. 501, 601, 779, Isl 304, 354, 404
sickness. Bud. 131; Heb. 87
Siddhas. Jai 11
sight Chr. 159; Isl. 175
sign. Isl. 107
silence. Heb. 213, Hin. 331; Isl 281; Sik. 109
silent. Bud. 13; Heb 668
silk. Sik. 198
silkworm. Hin. 147
silver. Heb. 630, 674; Isl. 35, 97
similitude. Isl. 516
simple. Sik 257
Simrin Sik. 275
sin. Bud. 19, 144; Chr. 157, 483, 668, 716; Heb. 1, 162, 244, 318, 392, 561, 703, 822, 846, 943, 964; Hin. 21, 99, 128, 189, 246, 310, 335, 351, Isl 6, 174, 232, 254, 274, 445, 480, 565, 612, 644; Sik. 102, 166, 307; Zor. 48, 60, 61, 65, 95
sincere. Heb. 336; Tao. 191; Zor. 97
sincerity. Con. 119; Isl. 385; Shi 7, 156; Sik. 180
sinful. Jai. 15
sing. Heb. 485
singing. Chr. 120
single. Hin. 436; Jai. 70
sinner. Bud. 187; Chr. 548, 634, 683, 774; Heb. 9, 351, 391; Isl 433; Sik. 117
sinning. Isl. 532
skill. Tao. 113; Zor. 128
skin. Hin. 435
sky. Hin. 404; Shi. 59; Zor. 24
slanderous man. Zor. 43
slave. Bud. 258, Con 288; Heb 719; Isl. 130, 477
slay. Isl. 91
sleep. Chr. 234; Heb. 173, 590; Isl. 131, 505; Jai. 119, Sik. 49
sleeping. Bud 42
sleeve. Shi. 103
slept. Tao. 174
slothful. Shi. 126
sluggard. Heb. 27
slumber. Isl. 290
small men. Con. 311, 418
smile. Heb. 276
smiling. Isl. 30
smiling face. Shi. 26
snake. Isl. 215; Sik. 118
snow. Heb. 228, 755
soft. Tao. 185
soil. Chr. 267; Con. 98, 140; Heb. 1005
solid Tao 60
solitude. Bud. 74; Chr. 247
son. Bud. 173, 217, 220; Con. 55, 131, 336; Heb. 207; Hin. 306, 423, 453; Isl 537, 575; Sik. 21; Zor. 124
Son of Man. Chr. 196
song Bud 326; Heb 663, 999
sorrow. Bud. 2, 36, 77, 98, 156, 181; Con. 50, 113, 377, 380; Heb 315; Hin. 69, 78, 412, 416
sorrowful Chr. 760, Heb. 443, Isl. 568
sought. Isl. 555
soul Bud. 71, 164, Chr 48, 624, Heb 330; Hin 21, Isl 301, Jai. 5, 21, 69, 76, 96, Shi. 94, Sik. 203; Zor. 35, 61, 93, 114, 119
sounding brass Chr 57
sounds. Tao. 18
soup Bud 145; Chr 477; Con. 132, 280
sour Con. 425
sovereign. Con 325, 417
sovereignty. Isl. 17
sow (animal). *Chr.* 125
sow. Chr 86, 217; Heb. 707, 864; Sik. 124
space. Hin. 105, Jai. 88, 122
spade Chr. 90
spare. Chr. 484
sparks. Heb. 222, 853
speak. Bud 13, Chr. 235, 579, Con. 497; Sik. 32; Tao 68, 81
speaker. Tao. 172
speaking Bud. 321
spears. Heb. 883
speech. Bud. 328; Con 138, 301, 444; Heb. 976; Isl. 100; Tao. 140
spider. Heb. 250; Hin. 37, 384
spider's web. Chr. 513; Heb. 387
spin. Chr. 645
spindle Chr. 486
spirit. Chr. 74, 181, 183, 184, 257, 389, 635; Con. 379, 392; Heb 24, 344, 523; Isl 345; Tao. 41
spiritually minded. Chr. 51
spoken. Con. 386
spoon Chr 344; Heb. 771
spring. Con. 4, 313; Heb. 924; Hin. 116
stability. Bud. 151
staff. Hin. 331, Shi. 24, Sik. 34
standeth. Chr. 165
stars. Bud. 327; Chr. 777; Heb. 338, 723; Isl. 172, 585, Sik. 236
state. Con. 106; Tao. 107
stature. Zor. 118
statutes. Heb. 3
steal. Heb. 107, 767; Hin. 445; Sik. 20
stealing. Jai. 138
step. Chr. 602; Heb. 892, 944
sticks. Bud 139; Chr. 431; Hin. 12; Isl. 57
still. Tao. 129
stillness. Tao. 156
stomach. Tao. 18
stone. Chr. 268, 558, 581, 802; Heb. 607,

889, 894, 901 ; Hin. 25 ; Isl 26 ; Sik. 65, 92 ; Tao. 80, 100
loop. Con. 490
lorehouse. Heb. 12
lraght. Con. 29 ; Tao. 23, 113
lraghtforwardness. Jai. 91
lranger. Chr 43, 616 ; Heb. 133, 343, 804 ; Hin. 418
lraw. Chr. 428 ; Heb. 472 ; Hin 201, 243, 348 ; Isl. 145
lream. Chr. 540 ; Con. 434 ; Shi 102 ; Sik. 292
lrength. Chr. 563 ; Heb. 2, 134, 220, 675, 715 ; Hin. 6 ; Tao. 16
lrife. Heb. 219, 239, 671 ; Isl. 474
lrike. Chr. 307 ; Sik. 20
lrive. Tao. 68
lrong. Tao. 84
lrongholds. Chr. 185
lubble. Heb. 445
ludy. Heb. 569 ; Hin. 18, 288
lumble. Con. 226, 243 ; Heb. 183, 909
lupidity. Tao. 17
lubdue. Bud. 275 ; Jai. 111
lubduing Hin. 410
lubstance. Isl. 515 ; Tao. 145
luccess. Con. 100
lucklings. Heb. 34
Sudra. Hin. 26 ; Jai. 1
luffer. Isl. 32
luffered Chr. 238, 302
luffering. Bud. 82, 331 ; Jai. 93
lugar. Sik. 198
luicide. Sik. 20
lummer. Chr. 226 ; Heb. 169
lun. Bud. 153 ; Chr. 469, 506, 655, 904 , Con 141, 394 ; Heb. 245, 386, 865, 868 ; Hin. 116, 122, 230, 290, 350, 429, 444, 471 ; Isl. 172, 536 ; Shi. 20 , Sik. 103, 188 ; Tao. 153 ; Zor. 47
lundial. Con. 431
lupervor. Chr. 83 ; Zor. 44
lupervor man. Con. 383 ; Tao 144
lurety. Chr. 76
lurplus. Isl. 37
luslenance. Heb. 374
lwallow. Heb. 124
lweat. Chr. 500
lweet. Con. 425 ; Heb. 203
lwims. Chr. 427
lwine. Bud. 126 ; Heb. 278
lwine's lnout. Heb. 969
lword. Heb 408, 498, 834, 883 ; Isl. 463 , Sik 198, 270, 302, 308
lympathy. Bud 264 ; Chr. 22 ; Hin. 151
lynagogues. Chr. 8
table. Heb. 41, 729, 942 ; Isl. 163
take. Heb. 274 ; Tao 48
taking. Tao. 122
tale. Heb. 1011 ; Isl. 391
tale-bearer. Heb 979
talking. Jai. 109
tame. Bud. 214
tank Hin. 423
Tao. Con. 136 ; Tao. 27, 66, 78, 184
taste. Chr. 851 ; Tao. 18
tattered clothes. Tao. 117
taught. Con. 117
taxes. Con 272 ; Isl 634 ; Tao. 149
teach. Bud. 172 ; Heb. 166
teacher. Con. 268 ; Shi. 89
teaching. Con. 378 ; Heb. 447 ; Hin. 31
tear. Chr. 559 ; Heb. 355, 777, 975
teeth. Chr. 361 ; Heb. 269 ; Tao. 94
temper. Zor. 98
temple. Hin. 283 ; Shi. 28, 131
temptation. Chr. 654 ; Heb. 485
ten persons. Hin. 203
terror. Heb. 730
testimony. Heb. 483
thankfulness. Zor. 66
thanks. Chr. 139, 730
thief. Chr. 11, 852
thieves. Tao. 108
thieving. Jai. 47
think. Chr. 225
thirst. Chr. 37 ; Heb. 182
thirsteth. Heb. 533
thirsty. Heb. 952 ; Isl. 568 ; Jai. 14
thistles. Chr. 32
thorns. Heb. 226 ; Hin. 57, 307, 347, 613
thou. Isl. 629
thought. Bud 73, 120 ; Chr. 582 ; Con 415, 504 , Heb. 1004 ; Hin. 92 ; Isl, 545 ; Jai. 44, 57 ; Tao. 140 ; Zor. 2, 14, 15, 62, 67, 73, 77, 83, 84, 91, 92, 121
thoughtlessness. Bud. 103
threefold cord. Heb. 861
three persons. Isl. 267
thresheth. Chr. 612
throne. Isl. 290
thyself. Chr. 191 ; Heb. 949 ; Hin. 315 ; Isl. 455 ; Sik. 227, 228
tidings. Heb. 589
T'ien. Con. 169, 170, 171, 173
tiger. Con. 207
tigress. Con. 42
Tigris. Isl. 368
till. Zor 41
tilling. Zor. 40
time. Heb. 349, 389 ; Jai 88, 122
tinkling cymbal. Chr 57
Tirtha. Sik 261
tobacco. Sik. 20
to-day. Chr. 906 ; Con. 242 , Heb. 1013, 1014 ; Isl. 688
tomb. Chr. 107
to-morrow. Chr. 849, 906 ; Con. 242 ; Isl. 514, 688
tongue. Bud. 266 ; Chr 160, 762 ; Heb. 139, 187, 341, 403, 539, 557, 570, 732, 780, 903 ; Isl. 50, 148 ; Sik. 253
tooth. Chr. 149 ; Heb. 63 ; Isl. 388
Torah. Heb. 225, 400, 494, 549, 748, 824
touches. Isl. 610
tower. Tao. 125
trade. Heb. 767
trading. Heb. 280
tranquil. Bud. 21, 30 ; Tao. 62
tranquillity. Isl. 591 ; Tao. 27, 156
transgress. Isl. 167

transgresses. Heb. 706
transgressions. Heb. 481, 649
transitory. Jai. 7
transmigration. Sik. 43, 152, 155
traveller. Con 514
travelling. Con. 12
travels. Tao. 193
treasure. Chr. 11; Heb. 978; Shi. 49
treasurer. Chr. 832
tree. Chr 294; Con. 31, 381, 485; Hin. 72; Isl. 180, 665; Shi. 19, 102; Sik 85, 150, 320; Tao. 125; Zor. 72
tree of life. Heb. 697
trespass. Chr. 42, 190
trials. Con. 159
tribulations Chr. 664
trouble. Heb 189, 673; Isl 492; Shi. 55, Tao 123
trough Chr. 187
true. Isl 51, 156, 157, 334, 421
trust. Heb. 478, 931; Isl. 69, 402, 468
truth. Bud. 132, 190, 245, 296, 297, 317; Chr. 13, 84, 389, 813, 877; Con. 68 104, 114, 274; Heb 47, 457, 518; Hin. 120, 370, 400, 440; Isl. 275, 384, 637; Jai 10, 81, 91; Shi 43, 140; Sik. 80, 181, 156, 173, 203, 222, 237, 244, 249, 299, 314, Zor. 66, 75, 96, 125
truthfulness. Bud 264; Hin 58, 98, Sik 211
truthful words. Zor. 79
turtle. Heb 44
twisted Tao. 131
two. Hin. 210; Isl. 271
Tzar. Chr. 263
udumbar fruits. Jai. 50
ugliness. Tao. 8
unbelief. Chr. 21; Isl. 496, 516
unbeliever Con. 19
unchanging. Tao. 22
unchastity. Bud. 183
unclean Con 34
uncleanness. Sik 322
uncreated Tao 22
understand. Zor. 8
understanding. Bud 131, 132; Chr 675, Heb. 488, 557, 856, 935, 937, 948; Sik 24; Zor 126
unfilial Con. 335
unhappiness. Heb 328; Sik 158
unity Chr. 52
universe Isl. 79; Tao. 97
unjust. Chr 162
unknown. Con. 265
unmanifest. Hin 308
unoriginated. Bud. 309
unpleasant. Hin. 165
unreal. Bud. 2; Hin. 271
unrighteousness Heb 704
unseen. Shi. 1
unselfishness. Bud. 193
untruth. Bud. 307; Hin. 422; Jai. 138
Upadhyayas. Jai. 11
upright. Con. 168
uprightness. Shi. 111, 122
usury Isl. 29, 95
Vaishya. Jai 1
valley. Con. 297, Heb 921; Isl 248; Tao. 64, 150
vanity. Heb 470, 540, 742, 743; Hin 399
varnish tree. Tao. 178
vase. Con. 482
Vayu. Zor. 31
Veda. Hin 145, 148, 167, 244, 351, 432
vessel. Tao 186
veins. Isl. 551
vice. Con 459, 463, 472; Hin. 442; Isl. 635
victory. Hin. 178
vile. Zor. 18
village. Bud. 246, Chr 63; Jai. 52
vine Chr. 33, 340
vinegar. Heb. 267
vineyard. Chr. 892; Heb 331
vipers. Chr. 592
virtue Bud. 317; Chr 453, 578, Con 126, 133, 134, 156, 354, 361, 440, 443, 499; Hin. 246, 321, 373, Isl 101, 650; Jai. 42, 56; Shi 2, 143, Sik. 33, 37, 102; Tao. 166, 188; Zor. 96, 100
virtuous. Con. 493
virtuous deeds. Con. 390
Vishnu. Hin 43, 139; Sik 148
vision. Heb. 131
voice, Bud. 123; Heb. 921; Hin. 92, Shi. 35
vows Jai. 12, 137; Sik 192
vulgar Heb 760
wage. Heb 82; Isl 382
walk. Heb 685; Tao 148
wall Hin. 4
wander. Bud. 239
wandering. Sik. 153, 247
want. Con. 332; Hin. 34
wanting. Heb 121
war. Heb 295, 524; Tao. 107
warm. Isl. 674
warner. Isl 570
warning. Isl. 517
warrior. Zor. 131
watch. Chr. 845
watchman. Heb 525
water. Chr. 489, 646; Con. 132, 211, 314, 322, 460; Heb. 14, 60, 67, 137, 173, 218, 356, 469, 492, 495, 511, 526, 877; Hin. 15, 83, 129, 170, 243, 350, 387, 429; Isl. 39, 83, 129; Shi. 36, 72; Sik. 73; Tao. 6, 40, 182; Zor. 9, 24, 27, 110
water-dog Zor. 81
water-pot. Bud. 128, 161; Hin. 331
waterspouts. Heb. 145
way. Con. 233, 286, 478, 483; Heb. 210, 932; Isl 512; Shi. 15, 85; Sik. 94; Zor. 31
wayfarer. Heb. 656
weak. Chr. 189; Sik. 257; Tao. 152, 185
weal. Sik. 1, 22
wealth. Bud. 85, 226; Chr. 870; Con. 195, 461; Heb 225, 262, 634, 825;

Hin. 133, 212, 456 ; Isl. 137, 327, 607 ; Sik. 69, 107, 136, 137, 146, 205, 214
weapons. Chr. 18 ; Hin. 382 , Sik. 283 ; Tao. 45
wear out Con. 188
weary. Heb. 907
weasel. Heb. 418
web. Chr. 451
weeds. Isl. 367
weep. Shi. 27
weepeth Isl. 49, 561 ; Sik. 201
weeping. Heb. 23
well (water-hole). Con. 370 ; Heb. 99, 1009 , Hin 4 ; Tao. 173
well. Heb 885
well-doing. Bud. 19, 74
well-famed. Zor. 100
well-makers. Bud. 324
west. Chr. 153 ; Isl 15, 134
wheat. Heb. 84 ; Isl. 223, 285 ; Sik. 2
wheel. Bud. 300 , Heb 743
whirlwind. Heb 922
white. Con. 213, 422, 477
white people. Chr 466
white substance. Con 214
wicked Heb 700 ; Hin. 114, 464 ; Isl. 483
wickedness. Chr. 525 ; Con. 196, 464 , Heb. 156, 702, 857, 967 ; Zor. 98
widow. Chr. 468 ; Heb. 410, 449, 615, 622
wife. Bud 17 , Chr 518 ; Heb. 30, 37, 382, 570 ; Hin. 134, 306, 456 ; Isl 69, 137 ; Sik. 21 ; Zor. 37
wilderness. Chr. 873
will. Con. 99
win. Con. 147, 183
wind. Bud. 282 , Con. 310 ; Heb. 221, 356, 670, 776, 801 ; Hin. 429 ; Shi. 59 , Sik. 119 , Tao. 153
window. Isl. 342, 344
wine. Chr. 41, 77 ; Heb. 158, 173, 532, 533, 544, 760, 785, 874, 942 , Jai. 50 ; Sik. 20, 288 ; Zor. 51
wine-bibbing Jai. 47
wine-cup Heb. 86
wings. Heb. 730
winnowing fan. Sik. 243
winter. Heb 44, 169
winter months. Con 503 , Shi. 74
wisdom. Bud. 228, 251, 262, 318 ; Chr. 402, 445 ; Con. 197 , Heb. 180, 209, 245, 376, 394, 570, 669, 736, 812, 856, 875 ; Hin. 232, 398 ; Isl. 352, 401 , Sik. 107 ; Tao. 71 ; Zor. 75, 86, 93, 100
wise. Bud. 14, 145, 314 ; Chr. 188, 189 ; Con. 501 ; Heb. 25, 241, 367, 372, 446, 552, 664, 698, 733, 738, 869 ; Jai. 66
wise man Bud. 148, 153 ; Con. 307 ; Heb. 227, 433, 684, 941
wise speech. Chr 567
wisest man. Zor. 68
wishes. Heb. 149
witchcraft Zor. 107
without. Con. 498
witness. Isl. 264
wizard. Con. 63
woe Bud. 101 , Isl. 362 ; Sik. 1, 22
wolf Chr 796 , Isl. 509
woman Bud. 206 ; Heb. 150, 225, 373, 416, 497, 508, 823, 926 ; Hin. 339, 356, 408 ; Isl. 506, 561, 671 ; Shi 23
womb. Heb. 249, 547, 548 , Hin 70 , Sik. 199
wood. Bud. 282 , Chr 268 ; Con. 205 ; Heb. 219 ; Hin. 356 ; Isl 236
wool. Chr. 359 ; Heb. 755, 875
word. Bud. 120 ; Chr. 34, 146 ; Con 85, 109, 260, 446, 483 ; Heb. 147, 335, 733, 735, 739 ; Isl. 152, 457 ; Jai. 44, 57 ; Sik. 43, 161 ; Zor. 2, 14, 15, 58, 59, 62, 67, 73, 77, 83, 84, 91, 92, 112, 113, 121
work. Bud. 289 ; Chr. 152, 696, 727, 728 ; Con 101 ; Heb. 53, 180, 320, 326, 519, 638, 727 ; 1008 ; Zor. 88
worker. Chr. 388, 407 ; Heb. 202
world. Bud. 37, 86, 180 ; Chr. 230, 270, 317, 400, 639, 854 ; Heb. 168, 292, 302, 349, 378, 401, 463, 682 ; Hin 9, 39, 40, 164 ; Isl. 99, 451, 501, 558, 597, 654 ; Jai 3 ; Shi. 25, 79 , Sik 27, 76, 82, 112, 121, 229, 238, 297 , Tao. 69 ; Zor. 67
world's affairs. Con. 73
worldly love. Sik. 62
worldly possessions. Jai. 138
worm. Heb. 380 ; Sik. 95, 181
worship. Heb. 371, 824 ; Hin. 76, 169, 451 ; Isl. 528 ; Zor 9
worshipped. Chr. 384
worshipper. Sik. 87
wound. Chr. 345 ; Heb 338 ; Isl. 59, 388
wounded. Heb. 261
wrath. Chr. 579 ; Heb 271 ; Isl. 94 ; Sik. 62, 164
wreck. Chr. 422
writing. Isl 377
wrong. Chr. 773 ; Con. 154, 256 ; Heb. 296 ; Isl. 533 ; Taq 127, 128
Yama. Sik. 275
yea. Chr. 82
years. Con. 432 ; Heb. 7, 132, 1019
yesterday. Heb. 1011 ; Isl. 434, 435
Yoga. Hin. 36
yoke. Heb. 396
young. Heb. 348, 573
yourself. Chr. 628 ; Con. 49 ; Isl. 456 ; Tao. 98
youth. Con. 327 ; Heb. 75, 361, 1015 ; Sik. 69, 146, 191, 201
youthful gallant Hin. 56
Zarathustra. Zor. 131

BIBLIOGRAPHY

I wish to express my appreciation to the authors, compilers and publishers who have kindly granted me permission to use material from their works.

W E S. = *Wisdom of the East Series.*

Adi Granth, The, or The Holy Scriptures of the Sikhs. Translated by Dr. E. Trumpp. (W. H. Allen) London. 1877.

AMRIT CHANDRA ACHARYA (Shrimat Amrita Chandra Suri). *The Sacred Books of the Jains.* Purushārta-Siddhyupaya Vol. IV. (The Central Jaina Publishing House.) Lucknow. 1933.

Anonymous. The Dialogue of the Gulshan-I-Rāz. (Trubner & Co.) London. 1887

Apocryphal New Testament. Translated by M. R. James. (Clarendon Press.) Oxford. 1924

ASTON (W. G.). *Shinto, The Way of the Gods.* (Longmans, Green) London. 1905.

BAECK (L) *The Essence of Judaism.* (Macmillan.) London. 1936.

BALFOUR (F H). *My Chinese Scrap Book* (Trubner & Co.) London. 1887.

BALLOU (R O.). *The Bible of the World.* (Kegan Paul, Trench, Trubner & Co) London. 1940.

BARNETT (L D). *The Heart of India* W E.S. (J. Murray.) London. 1924.

BEAL (S). *Texts from the Buddhist Canon (Dhammapada).* (Trubner & Co.) London. 1878.

BECK (L. A). *The Story of Oriental Philosophy.* (Farrar and Rinehart.) New York. 1928.

The Harvest of Leisure. W E S. (J. Murray) London. 1931.

BELL (R.). *The Qur'ān.* Translated with a critical re-arrangement of the Surahs. Vols. I and II. (T. and T. Clark.) Edinburgh. 1939.

BESANT (A.). *The Lord's Song or Bhagavad Gita.* (Nateson.) Madras 1907–32.

Bible, The Holy. Old and New Testaments and Apocrypha. (Cambridge University Press) 1891.

BOSE (B. C). *Mohammedanism* (The Book Co) Calcutta. 1931.

BOWDEN (E. M). *The Imitation of Buddha* (Methuen.) London. 1893

BRADEN (C. S.). *The World's Religions* (Cokesbury Press) Nashville 1939.

BRAHMA NALINI KANTA. *Philosophy of Hindu Sādhanā.* (Kegan Paul, Trench Trubner & Co) London. 1932.

BRUTON (P.). *Indian Philosophy and Modern Culture.* (Rider.) London. N D

CAPE (C. P.). *Benares, the Stronghold of Hinduism.* London. N.D.

CARUS (P.). *The Gospel of Buddha.* (Open Court Co.) Chicago. 1895.

The Canon of Reason and Virtue. (Open Court Co.) Chicago. 1913. (See also Suzuki)

CHAKRAVARTI (A.). *Panchastikaya-sara,* by Kunda Kunda acharya. Sacred Books of the Jains. Vol III. (Central Jain Publishing House) Arrah. 1920.

CHAMPION (S G.). *Racial Proverbs.* (Routledge.) London. 1938.

CHAUTHMAL (M.). *Nirgrantha Pravachana.* (Samiti.) Ratlam. 1936.

Chinese Classics or The Four Books. (China Book Co.) Shanghai. 1914.

CH'U TA-KAO. *Tao Tê Ching.* (The Buddhist Lodge.) London. 1937.

COHEN (A). *The Teachings of Maimonides.* (Routledge.) London. 1927.

Everyman's Talmud. (Dent.) London. 1932.

COLLINS (E.). *The Wisdom of Israel* W.E S. (J. Murray) London. N.D.

COOMARASWAMY (A.). *Buddha and the Gospel of Buddhism.* (Harrap.) London. 1916.

COPLESTON (R. S.). *Buddhism primitive and present in Magadha and in Ceylon.* (Longmans, Green.) London. 1892.

DAVID-NEEL (A.). *Buddhism.* (J. Lane The Bodley Head.) London. 1938.

DAWSON (M M.). *The Ethical Religion of Zoroaster.* (Macmillan.) New York. 1931.

DHALLA MANECKJI NUSSERVANJI. *Zoroastrian Civilization.* (Oxford University Press.) London. 1922.

DODS (M.). *Mohammed, Buddha and Christ.* (Hodder and Stoughton) London. 1878.

DOUGLAS (R. K.). *Confucianism and Taouism.* (Society for Promoting Christian Knowledge.) London. 1879.
DUTT (M. N.). *A Prose English Translation of the Mahabharata.* (Elysium Press.) Calcutta. 1897.

ELIOT (C.). *Hinduism and Buddhism.* 3 Vols. (E. Arnold.) London. 1921.
ELMSLIE (W. A.). *Studies in Life from Jewish Proverbs.* (J. Clarke.) London. 1917.

FABER (E.). *A Systematical Digest of the Doctrines of Confucius.* (General Evangelical Protestant Missionary Society of Germany.) Shanghai. 1873.
FADDEGON (B). *The Pravacana-Sāra of Kunda-Kunda.* (Cambridge University Press.) 1935.
FIELD (D.) *The Religion of the Sikhs.* W.E.S. (J. Murray.) London. 1914.
FRIEDLANDER (G.). *Pirke de Rabbi Eliezer.* (Kegan Paul, Trench, Trubner & Co) London. 1916.
Rabbinic Philosophy and Ethics (P. Vallentine Successors.) London. 1912.
FUJIIOTSU. *Gengo Daijiten.* Comprehensive Dictionary of Proverbs. (Yuhōdō Shoten.) Tokyo. 1933.
FUNG YU-LAN. *A History of Chinese Philosophy.* Vol. 1. Translated by Derk Bodde. (Allen and Unwin.) London. 1937.
Chuang Tzŭ. (Commercial Press.) Shanghai. 1933.

GABIROL (S. I), and TIBBON (J. I.). *A Choice of Pearls.* (Trubner & Co) London. 5619–1859.
GEDEN (A. S.) *Studies in the Religions of the East.* (C. H. Kelly.) London 1913.
GENCHI KATŌ. *A Study of Shintō, the Religion of the Japanese Nation.* (Meiji Japan Society.) Tokyo. 1937.
GHOSHAL (S. A). *Dravya-Samgraha,* by Nemichandra. Vol. I. Sacred Books of the Jains. (Central Jaina Publishing House.) Lucknow. 1917.
GILES (H. A). *Chuang Tzŭ. Mystic Moralist and Social Reformer.* 2nd edn (B. Quaritch) London. 1926.
Chinese Poetry in English Verse. (B. Quaritch.) London. (Kelly and Walsh) Shanghai 1898
GILES (L.). *Musings of a Chinese Mystic.* W.E.S. (J. Murray.) London 1927.
The Sayings of Lao Tzŭ W.E.S. (J. Murray.) London. 1904.
The Sayings of Confucius W.E.S. (J. Murray.) London. 1907.
Taoist Teachings. W.E.S (J. Murray.) London. 1912.
GOOLANCZ (H.). *Shekel Hakodesh.* (Oxford University Press.) London. 1919.
GRIFFITH (R. T. H). *The Rámáyan of Válmíki.* 5 vols (Trubner & Co) London. 1870.
GUERSHOON (A.). *Certain Aspects of Russian Proverbs.* (Muller.) London. 1941.

HACKMAN (H). *Buddhism as a Religion.* (Probsthain.) London. 1910.
HALE-WORTHAM (B). *Hitopadesa or the Book of Good Counsel.* (Routledge.) London. N.D.
HALPER (B) *Post-Biblical Hebrew Literature.* (The Jewish Publication Society of America.) Philadelphia. 1921.
HAMMON (E.). *The Splendour of God—Bahai.* W.E.S. (J. Murray.) London. 1911.
HARADA, TASUKU. *The Faith of Japan.* (Macmillan.) New York. 1914.
HARE (W. L.). See OLD.
HEREFORD (R. T.). *Pirke Aboth.*—The Tractate "Fathers" from the Mishnah. Commonly called "Sayings of the Fathers." (The Jewish Institute Press.) New York. 1925.
Christianity in Talmud and Midrash. (Williams and Norgate,) London. 1903.
HERSHON (P. I.). *A Talmudic Miscellany.* A thousand and one extracts from the Talmud, the Midrashin and the Kabbalah. (Trubner & Co.) London. 1880.
HOPKINS (E. W.). *The Religions of India.* (Ginn.) Boston. 1895.
HUGHES (T. P.). *A Dictionary of Islam.* (W. H. Allen.) London. 1885.
HUME (R. E.). *The Thirteen Principal Upanishads.* (Oxford University Press.) London. 1931.
Treasure House of the Living Religions. (C. Scribner's Sons.) New York. 1933.

JAIN (C. R.). *Divine Discourse*, by Shri Pujyapada Svami. (C. R. Jain.) Hardol. 1925.
Ratna-Karanda-Shravaka-Achara, by Samanta Bhadra acharya. (Central Jaina Publishing House.) Arrah. 1917.
JAIN KAMTA PRASAD, *The Sayings of Lord Mahavira.* (The Jain Literature Society.) Jaswantnagar. U. P.
JAIN (R. D.) *Paramatma-prakasha*, by Yogindudeva acharya. (Central Jaina Publishing House) Arrah 1915
JAINI JAGMANDERLAL. *Outlines of Jainism.* (Cambridge University Press.) 1940.
JAINI (J. L.). *Tatvartha-sutram*, by Umasvami acharya. Sacred Books of the Jains Vol II. (Central Jaina Publishing House.) Arrah. 1921.
JENINGS (F H.) *The Proverbial Philosophy of Confucius.* (Putnam.) New York and London. 1895
JENNINGS (W.) *The Confucian Analects* (Routledge.) London. 1895.
JOHNSON (S). *Oriental Religions and their relation to Universal Religion.* Vols. I and II. (Trubner & Co.) London. 1879.

KAPADIA (S. A.). *The Teachings of Zoroaster and the Philosophy of the Parsi Religion.* W.E S. (J. Murray.) London. 1905.
Kashf Al-Mahjub, The, of Al-Hujwiri. The Oldest Persian Treatise on Sufism Translated by R. A. Nicholson E. W J. Gibb Memorial Series (Luzac.) London. 1936.

LANE-POOLF (S) *The Speeches and Table-talk of the Prophet Mohammed.* (Macmillan.) London 1882.
LEGGE (J) *The Chinese Classics.* Vols I–V in 8 (Trubner & Co) London 1861–72.
LEVY (S.). *Treasures of the Talmud.* (Mazin) London. 1925.
LIN YUTANG *The Wisdom of Confucius.* (Hamish Hamilton.) London N.D
LYALL (L A) *The Sayings of Confucius* (Longmans, Green.) London. 1925.
Mencius (Longmans, Green.) London. 1932.

MACAULIFFE (M A) *The Sikh Religion.* 6 Vols. (Clarendon Press) Oxford 1909.
MACINTOSH (W) *Gleanings from the Talmud.* (Swan Sonnenschein.) London. 1905
MACLAGAN (P. J) *Chinese Religious Ideas* (Student Christian Movement.) London. 1926.
MACNICOL (N) *The Living Religions of the Indian People.* (Student Christian Movement Press.) London. 1934.
MASANI (R P). *The Religion of the Good Life.—Zoroastrianism.* (Allen and Unwin.) London. 1938.
MODI, JIVANJI JAMSHEDJI *Moral Extracts from Zoroastrian Books.* (British India Press.) Bombay. 1914.
MONIER-WILLIAMS (M.). *Buddhism.* (J. Murray.) London. 1889.
Brāhmanism and Hinduism. (J. Murray.) London. 1891.
Hinduism. (Society for Promoting Christian Knowledge.) London. 1885
Indian Wisdom 3rd edn (Wm. Allen & Co.) London. 1876.
MONTEFIORE (C. G). *Liberal Judaism and Hellenism and other Essays.* (Macmillan.) London. 1918.
MONTET (E.). *Choix de Proverbes, Dictons, Maximes et Pensées de L' Islam.* (Librairie Orientale et Americaine.) Paris. 1933.
MOORE (G. F.). *Judaism.* Vols I, II, III. (Cambridge University Press.) 1927.
MORGAN (E.). *Tao—The Great Luminant.* (Kelly and Walsh.) Shanghai. 1933.
MOULTON (J. H.). *Early Zoroastrianism.* The Hibbert Lectures, second series. (Williams and Norgate.) London 1913.
MUIR (J.). *Metrical Translations from Sanskrit Writers.* (Trubner & Co.) London. 1879.
MYERS (J. M.). *The Story of the Jewish People.* Vols. I, II and III. (Kegan Paul, Trench, Trubner & Co.) London. 1924.

NAKANO, YOSHIHARA. *Rigen Deijiten.* Japanese Proverbs. (Toho Shoin.). Tokyo. 1933.
NICHOLSON (R. A.). *The Mystics of Islam.* (G. Bell and Son.) London. 1914.

OLD (W. G.), and HARE (W. L.). *Tao Teh Ch'ing.* (C. W. Daniels.) London N.D.
The Shu King. New York. 1904

PALMER (E. H.) *The Koran* (Clarendon Press) Oxford 1900.
PARKER (E. H.). *Studies in Chinese Religion.* (Chapman and Hall.) London. 1910.
China and Religion. (J. Murray) London. 1910.
PENZER (N. M.) See TAWNEY
PITHAWALLA (M. B.). *Steps to Prophet Zoroaster.* A Book of Daily Zoroastrian Prayers. Poona. 1916.
PLOPPER (C. H.). *Chinese Religion seen through the Proverb.* (China Press.) Shanghai. 1926.
POLANO (H.). *The Talmud* Selections from its teachings, Commentaries, etc. (F. Warne.) London. 1877.
PRASAD AYODHYA. *The Gems of Vedic Wisdom* (Kanak Lal Saha.) Calcutta. 1933.
PRASAD SITAL. *Twelve Meditations,* by Kunda Kunda. (Devendra Printing and Publishing Co.) Madras. 1931
PRASADA AJIT. *Samadhi Shataka,* by Prabhendu Jaina Gazette Jan.–Dec 1937
PRATT (J. B.). *The Pilgrimage of Buddhism.* (Macmillan) New York. 1928
Proverbs, English. From an unpublished manuscript compiled by F. Gwynn, Secretary of State to William III 1653

REED (E. J.) *Japan, Its History, Traditions and Religions* 2 vols (J Murray.) London. 1880.
REISCHAUER (A. K.). *Studies in Japanese Buddhism.* (Macmillan.) New York. 1917.
Religious Systems of the World. (Swan Sonnenschein & Co.) London 1892
RHYS-DAVIDS (T. W.). *Buddhism.* (Society for Promoting Christian Knowledge) London. 1925.
RICHARD (T.) *The New Testament of Higher Buddhism.* (T and T. Clark.) Edinburgh 1910.
ROCKHILL (W. W.) *Udânavarga: A Collection of Verses from the Buddhist Canon* (Trubner & Co.) London. 1883.
RODWELL (J. M.). *The Koran.* (Dent and Sons) London 1909.
ROGERS (T.). *Buddhagosha's Parables* Translated from the Burmese with an Introduction containing Buddha's Dhammapada or Path of Virtue, by F. Max Muller. (Trubner & Co.) London. 1870.
ROY (P. C.). *The Mahabharata of Krishna-Dwaipayana* (Bharata Press) Calcutta. 1884–94.

Sacred Books of the East. Vols. 1–49. Edited by F. Max Muller (Clarendon Press) Oxford. 1879–1910.
SAIN (U.) *Niyamsara,* by Kunda Kunda. Sacred Books of the Jains. Vol. IX (Central Jaina Publishing House.) Lucknow. 1931
SAUNDERS (K. J.). See WAGISWARA.
SELL, Rev. *Selections from the Qur'an.* (Christian Literature Society) London. 1910.
SINGER (S.). *Authorized Daily Prayer Book.* (Eyre and Spottiswoode.) London 1935
SINGH, PURAN. *The Book of the Ten Masters* (Selwyn and Blount) London. 1926.
SINGH, SARDAR SIR JOGENDRA *The Persian Mystics.* The Invocations of Sheikh Abdullāh Ansāri A.D. 1005–1090. W.E.S. (J. Murray.) London. 1939.
SMITH (A.). *Proverbs and Common Sayings from the Chinese.* (American Presbyterian Mission Press.) Shanghai. 1914.
SMITH (E. W.). *The Religion of the Lower Races.* (Macmillan) New York. 1923
SMITH (M.) *Early Mysticism in the Near and Middle East.* (Sheldon Press.) London. 1931
SOHRAB MIRZA AHMAD. *The Bible of Mankind.* (Universal Publishing Co.) New York. 1939.
SOOTHILL (W. E.). *The Three Religions of China* (Oxford University Press) London. 1923.
The Analects or Conversations of Confucius with his Disciples and certain others. (Oxford University Press.) London 1937.
SPIERS (B.). *The Threefold Cord.* (Wertheimer, Lea and Co.) London 5653–1893
SRI AUROBINDO. Ed.: Roy Amlbarab. *The Message of the Gita.* (Allen and Unwin.) London. 1938.

STEVENSON (S.) *The Rights of the Twice-born.* (Oxford University Press.) London 1920.
STODDARD (T. L.). *The New World of Islam.* (Chapman and Hall) London. 1921
STREANE (A. W) *A Translation of the Treatise Chagigah from the Babylonian Talmud.* (Cambridge University Press.) 1891.
SUBHADRA, BHIKKHU. *The Message of Buddhism.* (Kegan Paul, Trench, Trubner & Co.) London. 1926.
A Buddhism Cathechism. (G. Redway.) London. 1890.
SUZUKI (D. T.). *A Brief History of Early Chinese Philosophy.* (Probsthain.) London. 1914.
SUZUKI (D. T.), and CARUS (P.). *Tai-Shang-Kan-Ying-Pien.* (Open Court Co) Chicago. 1906.
SWAMI MADHAVANANDA. *The Last Message of Sri Krishna.* (The Art Press) Calcutta 1939.
SYKES (P. M.). *The Glory of the Shia World.* (Macmillan.) London. 1910.

TARAPOREWALA (I. J. S.). *The History of Zoroastrianism.* Bombay. 1928.
TAWNEY (C. H.), and PENZER (N. M.). *Somadeva's Kathā Sarit Sāgara or the Ocean of Story.* 10 Vols. (Sawyer.) London. 1924.
TAYLOR (C) *Sayings of the Jewish Fathers.* (Cambridge University Press.) 1897
TEJA SINGH. *Sikhism, Its Ideals and Institutions.* (Longmans, Green) London 1938.
THOMAS (E. J) *The Song of the Lord: Bhagavad Gītā.* W.E S. (J. Murray.) London. 1931.
Early Buddhist Scriptures. (Kegan Paul, Trench, Trubner & Co) London 1935.
TIBBON (J I.). See GABIROL.

UPWARD (A.) *Sayings of K'ung the Master* W E S (Orient Press) London. 1904.

WADDELL (L. A). *The Buddhism of Tibet or Lamaism.* (W H. Allen.) London 1895.
Lhasa and its Mysteries. (J. Murray.) London. 1905.
WAGISWARA (W. D. C.), and SAUNDERS (K. J.) *The Buddhas Way of Virtue.* W.E.S. (J. Murray) London. 1927
WALEY (A). *The Way and Its Power.* (Allen and Unwin.) London. 1934.
Three Ways of Thought in Ancient China. (Allen and Unwin) London. 1939
WARREN (H.). *Jainism* 3rd Edn. (Shri Vardhamana Seva Mandal.) Rajputana. 1930.
WATERHOUSE (J W). *Zoroastrianism.* (Epworth Press.) London. 1934
WATTS (A. W.). *The Spirit of Zen.* W.E.S. (J Murray) London 1936.
WILKINS (C.). *Fables and Proverbs from the Sanskrit being the Hitopadesa.* (Routledge) London. 1885.
WILSON (C. E.). *The Masnavi of Jalālu-'D-Dīn Rūmī.* Book II. (Probsthain.) London. 1910.
WILSON (H. H.). *Rig Veda Sanhita.* 6 vols. (Trubner & Co.) London. 1850–88.
WILSON (J.). *The Parsi Religion—Zand Avasta.* (Bombay American Mission Press.) 1843.
WINDISCH (E.). German translation of *Yogashastra, by Hemachandra.* N.D.
WORTABET (J.). *Arabian Wisdom.* W.E.S. (J. Murray) London. 1910