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THE UNIVERSAL TEXT BOOK
PART II. ETHICS

THE UNIVERSAL TEXT BOOK
OF RELIGION AND MORALS

PART II. ETHICS

EDITED BY ANNIE BESANT
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FOREWORD

THIS is Part II of the Text Book, compiled at the wish of the Theosophical Convention of December, 1909, and it is issued by the General Council of the T. S.

The Board of Trustees of the Central Hindū College has kindly allowed me to use as much as was suitable of Part III of its Sanātana Dharma Text Book, the ground-plan of which was very fully discussed by many before the book was written, and which has since proved very widely acceptable to persons of various religions. That all religions teach similar ethics is very fully proved in the following pages.

This section of the *Universal Text Book* follows exactly the plan of Part I, and I have again to thank my collaborators. I have, however, at the last moment, decided to make this section on Ethics Part II instead of Part III, and to leave Part III for the specialities of each religion.

ANNIE BESANT

President of the Theosophical Society.

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UNIVERSAL TEXT BOOK OF RELIGION AND MORALS

PART II. ETHICS

CHAPTER I

THE OBJECT AND BASIS OF MORALITY

There is a Science of Conduct as there is a Science of Biology, of Astronomy, of Psychology; there are Laws of Conduct, as sure and as changeless as all other laws in nature, laws which can be discovered and stated, and which form a system of co-ordinated principles of Action, leading to happiness and well-being alike for the individual and for the Race. This Science is Morality, or Ethic, Right Conduct, and it lays down the conditions of harmonious relations between individuals, groups of individuals, and their several environments small or large—families, societies, nations, humanity as a whole. Only by the knowledge and

observance of these laws can men be either permanently healthy or permanently happy, can they live in peace and prosperity; where Morality is unknown or disregarded, friction inevitably arises, disharmony and pain result; for nature is a settled Order in the mental and moral worlds as much as in the physical, and only by knowledge of that Order and by obedience to it can harmony, health and happiness be secured.

Man, being divine in his nature, is Happiness in his deepest Self: "God is Bliss"¹ says the Hindū, and all religions echo the joyous statement; to enter into the "joy of thy Lord,"² is the Christian's hope. Hence, when man puts himself into accord with the World-Order, which is divine, he brings his separated Will into harmony with the Universal Will, and pure Happiness is the direct and inevitable result. Perfect Morality would bring about perfect harmony among all living things, and therefore perfect Happiness.

The efforts of a man to bring himself into this harmony are often accompanied with

¹ *Bṛhadāraṇyaka Upaniṣhaḥ*, III. ix. 24.

² *S. Matthew*, xxv. 21.

pain, as the exercises which restore an injured limb to perfect working are often agonising. But the end, in both cases, is happiness. Our desires, reaching out tumultuously after objects which yield a passing pleasure, bring us into collision with the desires of others equally eager to possess, and the conflict wounds all. The reduction of these desires to obedience is often painful, but the pain is superficial and passing, while the peace which succeeds conquest is deep and enduring. In the long run right conduct means happiness and ill conduct misery: Truly did the Lord Buddha declare the Law: "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. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."¹

God is Love² and wills the Happiness of His creatures, and that Happiness can only be permanently brought about by the harmony of their wills with His. The Science of Conduct, therefore, by establishing Righteous-

¹ *Dhammapata*, i. 1, 2.

² 1 *John*, iv. 16.

ness brings about Happiness, and its object is to fulfil thus the divine Will.

As the object of Morality is Universal Happiness, so is its basis that on which Happiness depends, the primary truth of Morality as of religion: THE UNITY OF LIFE.

We have seen¹ that God is one, that He dwells in every man, is the inmost Self of all. In all the multiplicity of living beings around us there is one Life. We have seen² that Universal Brotherhood is the inevitable corollary of this Divine Unity; we form but one body; and as, with a physical body, no one part can be injured without the whole body suffering, so is it with the Great Being, Humanity. All selves are part of the One Self, and an injury inflicted on one injures all. Thus, if a man injures another, he injures himself, none the less surely that for the moment he may not realise it; as our knowledge grows, we realise it more and more. Realised or unrealised it is a Fact, all-important, supreme. As the health of the individual body depends on obedience to the laws of hygiene, each organ working

¹ Part I. i.

² *Ibid.* vii.

harmoniously with the rest, so the health of Humanity, the universal body, depends on obedience to the laws of Morality, by which each organ of the great human body works in harmonious relations with the others.

The Will of God points steadfastly to the highest Good, and guides His universe towards good. To work with this Will is to be in harmony with the movement of the world-system to which we belong, and thus to go with the stream of evolution; to go against it is to struggle against an overwhelming current, which dashes us against the rocks, bruises and wounds us. To do right is to be at peace with ourselves and with God, and is therefore happiness; to do wrong is to be at war with ourselves and with God, and is therefore misery. The ill-doer is ever discontented, irritable, unsatisfied, however favorable his outer circumstances may be; the well-doer is inwardly peaceful and contented, even when outer circumstances are the most unfavorable. But to obey the law we must know it, and hence the question arises: How are we to know the Right, that we may do it? How are we to know the Wrong, that we may

avoid it? Granted that the Right is to work with the divine Will, and the Wrong is to work against it, how are we to know that Will?

There are three principal ways in which mankind has tried to discover what is Right and what is Wrong.

The first is the way of Religion and of Science: great Sages, the Founders and Teachers of Religions, have laid down certain laws, seen by Their spiritual vision to exist in the nature of things, and these they have declared authoritatively; these, like all other laws of nature, can be verified again and again by the use of Reason, purified from selfishness and desire. Expressions of the divine Reason, they can be discovered and expressed by the human Reason, which is its image, and can ever be re-verified by experiment.

This is the method of science: observation of facts, a generalisation or hypothesis based on the facts, experiments to test the hypothesis, declaration of the verified hypothesis as a law of nature. These laws, thus discovered and proved, are reiterated authoritatively by experts in the science, and must

be taken as true by the students until they are capable of independently re-verifying them; meanwhile the success of experiments done under guidance by themselves partially demonstrates the truth of the laws as stated. The Science of Morality follows this method; its laws have been discovered and are authoritatively stated, but are ever capable of re-verification, and also of new applications.

These laws are found in the Scriptures of the world-faiths, and those which are basic and of universal application are found in all of them. They are mixed up with local and temporary precepts, given according to the civilisation and general condition of the people to whom they were addressed; the permanent and universal can be distinguished from the temporary and local by the fact that the first are found in all Scriptures, whereas the second are various and belong to the separate religions. The unlearned and the young must accept these laws, as they accept all other laws, on authority; the earnest and competent student can, by the use of his own reason and by experiment, re-verify them for himself.

The second way is that of Intuition, expressing itself as Conscience; but conscience, being the moral instinct, is, like all instincts, determined by past experience and is limited thereby, and is hence of individual, not of universal authority.

The third way is that of Utilitarianism, "the greatest good of the greatest number;" but the minority is also a part of the whole, and its interests must be guarded, for majority and minority form one Humanity.

The union of the three ways is to be found in the recognition of the basic truth, the Unity of Life: this gives to the religious way its true foundation in the purified Reason; it gives to the intuitional way the explanation of the variations of conscience, according to the stage of manifestation reached by the One Life in each; it widens the utilitarian way by showing that the ultimate good of each is identical with the ultimate good of all, and that Morality must aim at nothing less than that ultimate Universal Good. The recognition of this truth of the Unity of Life guides us in the establishment of mutually helpful relations between all superficially separated lives. Every moral

precept finds its sanction in this Unity, and Universal Love, which is the expression of the Unity, is the root of all virtues. Only this teaching can eradicate class, racial and national hatreds, put an end to suspicion and contempt, and draw all men into one human family, in which there are elders and youngers, indeed, but no aliens.

The imperative nature of the laws of Morality needs also to be understood. A law of nature breaks that which disregards it, and ensures the success of that which works with it. Every man brings with him into the world a 'character,' the sum of his mental and moral qualities, and he can work on this to the greatest advantage if he understands what he should aim at, and the means whereby that aim may be realised. Character is the most potent factor in human life; on it depend inner happiness and outer success. A man of brilliant intellect and bad character may for a while carry all before him, but his fellows soon distrust him, and discredit saps his success. In every walk of life, the man of high character is sought for, and the love and trust of his fellows brighten all his days.

There are a Right and a Wrong which are of universal valency, the outcome or negation of the Love which "is the fulfilling of the Law".¹ They are summed up in the Indian verse: "Vyāsa has said but two things in the whole of the eighteen Purāṇas: Doing good to another is Right; causing injury to another is Wrong."² There are also relative rights and wrongs, depending on the stage of world-evolution as well as on individual stages of development and individual positions. The life of a world shows two great stages of evolution, the first half during which forms are perfected—the stage of going forth into matter—the second during which Spirit is increasingly unfolding his higher powers—the stage of return, the realisation of divinity. During the first stage, man grasps at every thing he desires and develops a strong individuality by conflict; in the second he shares all he has, and yokes that individuality to service; ever-increasing separation is the key-note of the one; ever-

¹ *Romans*, xiii. 10.

² *Sanātana Dharma Advanced Text Book*, p. 286 (second edition.)

increasing unity is the key-note of the other. Hence we need not brand as evil the rough aggression and the fierce struggles of barbarous times; they were a necessary stage of growth and were at that stage right, and in the divine plan. But now those days are over, strength has been won; the time has come when the separated selves must gradually draw together, and to co-operate with the divine Will which is working for union is the Right.

The Right which is the outcome of Love, directed by Reason, at the present stage of evolution, then, seeks an ever-increasing realisation of Unity, a drawing together of the separated selves. That which by establishing harmonious relations makes for Unity is Right; that which divides and disintegrates, which makes for separation, is Wrong.

THE SCRIPTURES OF THE WORLD

HINDU

The mark of Duty¹ is Good Conduct. Good Conduct is the mark of the Good. Higher than all teachings is Good Conduct. From Good Conduct is Duty born, and Duty enhances life. By Good Conduct man attains life. By Good Conduct he attains fair fame, here and hereafter.

Mahābhārata, Anushāsana Parva, civ.

Good Conduct is the highest Duty, declared by the Scriptures.² Therefore let the twice-born that knoweth the Self ever diligently engage therein Thus beholding the path of Duty issue from Good Conduct, the Sages embraced Good Conduct as the root of all austerity.

Manusmṛti, i. 108, 110.

¹ Dharma.

² Shṛuti and Smṛti.

For the well-being of all beings was Duty declared. That only which bringeth such well-being is Duty. This is sure. Because it supporteth and holdeth together is it called Duty. By Duty are the people upheld. That which upholdeth is alone Duty. This is sure. For the making harmless of beings was Duty declared. That which secureth preservation of beings is Duty. This is sure. He who is the friend of all beings; he who is intent on the welfare of all with act and thought and speech—he only knoweth Duty.

Vishṇu Bhāgavata, IV. xxii. 34, 35.

That in which he findeth the supreme delight which the Pure Reason can grasp, beyond the senses, wherein established he moveth not from the Reality; that which, having obtained, he thinketh there is no greater gain beyond it; wherein established, he is not shaken even by heavy sorrow. . . . That should be known by the name of Yoga, this disconnexion from the union with pain.

Bhagavad-Gītā, vi. 21, 22, 23.

He who seeth all beings in the Self, and the Self in all beings, he shrinketh away

from none. He in whose consciousness, full of perfected knowledge, all things have become the Self—in him, thus beholding the Unity, there is no more any delusion nor any sorrow.

Isha Upaniṣhat, 6, 7.

The One who controlleth all, the inmost Self of all beings, who maketh many forms of one form—they who see that One in the Self, only to those masters of intelligence belongeth the eternal happiness, unto none else.

Kaṭha Upaniṣhat, II. v. 12.

Let him with collected mind see in the Self both the Real and the Unreal. Thus beholding all in the Self, he turneth not his mind towards unrighteousness.

Manusmṛti, xii. 118.

The whole of the Scripture is the source of Duty; also the Laws and the character of those that know the Scripture; also the conduct of the good, and the satisfaction of the Self.

Ibid. ii. 6.

To give joy to another is righteousness; to give pain is sin. Let not any man do unto another any act that he wisheth not

done to himself by others, knowing it to be painful to himself. And let him also purpose for another all that he wisheth for himself.

Mahābhārata, Shānti Parva, cclx. 20, 21, 23.

Let not anyone do an act that injureth another, nor any that he feeleth shame to do.

Ibid. cxxiv. 67.

Let him not do to another what is not good for himself.

Yājñavalkya Smṛti, iii. 65.

ZOROASTRIAN

What laws of truth Thou knowest from insight of Right and the Good Mind, with these as the gains for earning, O Ahūra, fill our desire. Thus do I learn your commands, complete for our plenty and weal.

Gāthā Ahunavaiti. (*Yasna*, xxviii. 9, 10.)

Grant gladness, O Ahūra, and the Right, unto these a kingdom, a realm with the Good Mind ordered, which joy and amenity giveth.

Ibid. (*Yasna*, xxix. 10, 11.)

Mazda Ahūra will give both Health and a Life Immortal with the fulness of His grace from Himself, as the Head of Dominion, and the Good Mind's power He'll send to His friend in deed and in spirit.

Ibid. (*Yasna*, xxxi. 20, 21.)

For the wicked are sorrows; but for Truth's friend is glory.

Gāthā Vohukhobathra. (*Yasna*, li. 8.)

Purity is for man, next to life, the greatest good; that purity that is procured by the law of Mazda for him who cleanses himself with good thoughts, words and deeds . . . 'The will of the Lord is the law of holiness.'

Vendīdād, Fargard, x. 18, 20.

As through wisdom is created the world of righteousness, through wisdom is subjugated every evil, and through wisdom is perfected every good.

Dādistān-ī-Dīnīk, iv. 6.

Every thought, word and deed whose result is joy, happiness and commendable recompense . . . is well-thought, well-said, and well-done.

Ibid. xxxviii. 2.

HEBREW

'The Lord knoweth the way of the righteous and the way of the ungodly shall perish.

Psalms, i. 6.

Thou wilt show me the path of life ; in Thy presence is fulness of joy ; at Thy right hand there are pleasures for evermore.

Ibid. xvi. 11.

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.

Ibid. xix. 7, 8.

Be glad in the Lord and rejoice, ye righteous ; and shout for joy, all ye that are upright in heart.

Ibid. xxxii. 11.

Thou lovest righteousness and hatest wickedness : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Ibid. xlv. 7.

Light is sown for righteous, and gladness for the upright in heart.

Ibid. xcvi. 11.

The labor of the righteous tendeth to life
the fruit of the wicked to sin.

Proverbs, x. 16.

The righteous is delivered out of trouble,
and the wicked cometh in his stead.

Ibid. xi. 8.

The light of the righteous rejoiceth: but the
lamp of the wicked shall be put out.

Ibid. xiii. 9.

Say ye to the righteous that it shall be
well with him; for they shall eat the fruit
of their doings. Woe unto the wicked! it
shall be ill with him; for the reward of
his hands shall be given him.

Isaiah, iii. 10, 11.

And the work of righteousness shall be
peace; and the effect of righteousness,
quietness and assurance for ever.

Ibid. xxxii. 17.

BUDDHIST

So long as the brethren shall exercise
themselves in the sevenfold higher wisdom,
that is to say, in mental activity, search
after truth, energy, joy, peace, earnest

contemplation, and equanimity of mind, so long may the brethren be expected not to decline, but to prosper.

Mahā-pariṇibbāna Sutta, i. 9.

Since even animals can live together in mutual reverence, confidence, and courtesy, much more so should you, O Brethren, let your light shine forth that you may be seen to dwell in like manner together.

Cullanagga, vi. 6.

If a man's thoughts are unsteady, if he does not know the true law, if his peace of mind is troubled, his knowledge will never be perfect.

Dhammapada, iii. 38.

All men tremble at punishment, all men fear death; remember you are like unto them and do not kill nor cause slaughter. All men tremble at punishment, all men love life; remember that thou art like unto them and do not kill nor cause slaughter.

Ibid. x. 129, 130.

He who has tasted the sweetness of tranquillity and solitude is free from fear and free from sin, while he tastes the sweetness of drinking in the law.

Ibid. xv. 205.

Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings can befall the man who is not attached to name and form (or mind and body) and who calls nothing his own.

Ibid. xvii. 221.

The Sages who injure nobody, who always control their body, they will go to the unchangeable place where, if they have gone, they will suffer no more.

Ibid. xvii. 225.

He who has reached the consummation, who does not tremble, who is without thirst, and without sin, he has broken all thorns of life.

Ibid. xxiv. 351.

Let him not despise what he has received nor even envy others: a mendicant who envies others does not obtain peace of mind.

Ibid. xxiv. 36.

Reverence, humility, contentment, gratitude, the hearing of the Dhamma at due seasons, this is the highest blessing.

Kulavagga, 8.

Such a Bhikkhu, who has turned away from desire and attachment and is possessed

of understanding in this world, has (already) gone to the immortal peace, the unchangeable state of Nibbāna.

Suṭṭa Nipāṭa, 203.

All beings desire happiness; therefore to all extend your benevolence.

Mahāvamsa, xii.

Hurt not others with that which pains yourself.

Uḍḍānarāga, v. 18.

With pure thoughts and fulness of love I will do unto others what I do for myself.

Lalīta Viṣṭara, 5.



CHRISTIAN

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

S. Matthew, v. 6.

As ye would that men should do to you, do ye also to them likewise.

S. Luke, vi. 31.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righte-

ousness; that the man of God may be perfect, thoroughly furnished unto all good works.

2 Timothy, iii. 16, 17.

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Romans, xii. 2.

That ye may stand perfect and complete in all the will of God.

Colossians, iv. 12.

For this is the will of God even your sanctification.

1 Thessalonians, iv. 3.

These things have I spoken unto you, that my joy might remain in you, and that your joy may be full.

S. John, xv. 11.

That they might have my joy fulfilled in themselves.

Ibid. xvii. 13.

And the disciples were filled with joy, and with the Holy Ghost.

Acts, xiii. 52.

The kingdom of God . . . is righteousness, peace, and joy in the Holy Ghost.

Romans, xiv. 17.

The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Galatians, v. 22, 23.

Him that is able to keep you from falling, and present you faultless before the presence of His glory with exceeding joy.

Jude, 24.

ISLAMIC

O ye people, there has come to you the truth from your Lord, and he who is guided, his guidance is only for his soul; and he who errs, errs only against it; and I am not a guardian over you. Follow what is revealed to thee, and be patient until God judges, for He is the best of judges.

Al Qurān, x. 108, 109.

Verily God bids you do justice and good, and give to kindred (their due), and He forbids you to sin, and do wrong, and oppress; He admonishes you, haply ye may be mindful.

Ibid. xvi. 92.

To all almsgivers and warriors does God promise good; and God of what ye do is well aware. Who is there who will lend a good loan to God? for He will double it for him, and for him is a generous reward.

Ibid. lvii. 10, 11.

No man is a true believer unless he desireth for his brother that which he desireth for himself.

The Sayings of Muhammad, 3.

They will enter the Garden of Bliss who have a true, pure, and merciful heart.

Ibid. 22.

He who helpeth his fellow-creature in the hour of need, and he who helpeth the oppressed, him will God help in the Day of Travail. What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured. Who is the most favored of God? He from whom the greatest good cometh to His creatures. He who trieth to remove the want of his brother, whether he be successful or not, God will forgive his sins.

Ibid. 30—33.

It is your own conduct which will lead you to reward or punishment, as if you had been destined therefor.

Ibid. 116.

CHAPTER II

THE RELATION BETWEEN MORALITY, EMOTION, VIRTUES AND VICES

Emotion is derived from the Latin root, to move. It is the motive power in man, moving him towards and away from external objects, and is the expression of that part of the Spirit which is Will in the higher worlds, directed by Reason from within, and is Desire in the lower worlds, drawn out by objects which attract and repel by causing pleasure or pain. Under these two heads of attraction and repulsion fall all desires; we have love-desires and hate-desires, the wish to be united with, or apart from, the objects which come in our way. The primary desires in man are love-desires, seeking for union with the objects which maintain and carry on the body—union with food, with drink, with the opposite sex; these are the inevitable conditions of the prolongation of personal

and racial existence, and become wrong only when they lead into excessive indulgence, which injures body and mind, or are gratified violently by inflicting injury on others.

The desires into which intelligence largely enters, mental gratification predominating over sense gratification, are called emotions, and they naturally fall into the same two divisions as are found in the primaries, and we have love-emotions, tending to unite, hate-emotions, tending to divide.

Morality consists in the nurture and regulation of the love-emotions, out of which virtues are developed, and in the curbing and eradication of the hate-emotions, out of which vices grow. Desires draw human beings together into a society, but they also drive them violently apart by conflicts for the possession of the objects of desire, and no large or stable society can exist where no curb is placed on desires. Among savages, where physical desires are strong and intelligence weak, there is little stable society; persons are drawn together and driven asunder again by the violent movements of desire. The stormy gusts of desire keep the savage community in a constant

state of change, unless a strong man dominates the rest, or it is ruled by men of a superior race who provide external restraints which keep desires in check.

As intelligence grows, desires are refined into emotions, and those which belong to the love-class are the constructive and binding forces in society. Thus: love between a man and a woman creates a family, and love between parents and children, brothers and sisters, holds it together. The family is a group of persons united by love, and growing out of a love-relation. Families are drawn together by friendships and love-relations between the youngers, and form a village, or community. Many communities make a province, many provinces a nation. Society grows out of, and is held together by, the love-emotions. And all emotions which are of the love-class, attracting people to each other and making them like to live in relations with each other, are constructive.

The hate-emotions work in exactly the opposite way; they break up families, communities and nations, and driving people apart and making them revolt against relations

with each other, they are destructive.

In every human society, emotions of both kinds are found. If the love-emotions preponderate, the society grows and is prosperous. If the hate-emotions preponderate, the society diminishes and gradually decays until it perishes. Hence the enormous importance of implanting and cherishing during youth all the virtues that grow out of the love-emotion, and of eradicating all the vices which grow out of the emotion of hate.

Even the emotions on the love-side may prove a source of danger, if any elements from the hate-side—monopoly, exclusiveness, covetousness, envy, jealousy—creep into them, and if they are not properly regulated and controlled. As a river, on which the fertility of a valley depends, may work havoc if it overflows its banks and rushes headlong over fields and villages, so may the river of love, the fertiliser and gladdener of human life, work destruction, if it is not regulated and kept within proper bounds. But this fact must not blind us to the truth that the love-emotions are the only forces which give birth to and maintain human society.

When human beings come together, whether in a family or in society, mutual relations arise, and these become more numerous, more complex, and more far-reaching as the society expands. Out of these mutual relations arises Duty, that which is due from each to each. Duty is that which ought to be done, an obligation arising from the relations into which a man has been born, or has voluntarily entered. A man is born into a family, a community, a nation, a humanity; he is related to each of these by the mere fact of his birth, and owes to each a duty. The righteous man discharges his duties honorably, and becomes a bond holding society together; the unrighteous man meanly ignores his duties, and becomes a disintegrating force, undermining society.

When the mood of emotion which arises spontaneously out of love for an individual and expresses itself in beneficent action towards that individual, becomes a fixed habit expressing itself in beneficent action towards every person contacted, then the fixed and generalised emotional mood is called a Virtue. A love-emotion made

permanent and universal is a virtue. A father loves his son, and spontaneously does all he can for his good; when he does for any strange child what he spontaneously does for his son, he shows the virtue of Benevolence. On the opposite side, when the moods of emotion which rise out of hatred become permanent and general they are called Vices. Virtues and Vices are fixed emotional states. The Virtues are fixed love-emotions, regulated and controlled by enlightened intelligence seeing the Unity; the Vices are fixed hate-emotions, strengthened and intensified by the unenlightened intelligence, seeing the separateness.

Because love is the expression of the One Self, the Eternal, the Real—"God is Love"¹—and Virtues spring from this one Reality, they have been called "forms of Truth".² Truth is basic, and every virtue, springing from the Reality, must have Truth as a constituent part. Hatred, which ignores the Unity and springs from the illusory sense of separateness, is funda-

¹ 1 *John*, iv. 16.

² *Mahābhārata*, Shānti Parva, clxii. 9.

mentally unreal, untrue. Virtues are forms of the True; Vices are forms of the False; Virtues are permanent, Vices are passing; for Truth endureth for ever, while Falsehood vanishes away.

THE SCRIPTURES OF THE WORLD

HINDU

Truth is the eternal Brahman Everything rests on Truth.

Mahābhārata, Anushāsana Parva, clxii. 5.

Truthfulness, equability, self-control, absence of self-display, forgiveness, modesty, endurance, absence of envy, charity, a noble well-wishing towards others, self-possession, compassion and harmlessness—surely these are the thirteen forms of Truth.

Ibid. 8, 9.

The true and the good act ever according to the eternal Duty. The true fail not, nor are cast down; never fruitless is contact with the true; the true feel no fear from the true.

Ibid. Vana Parva, ccxci.

Fearlessness, cleanness of life, steadfastness in the yoga of wisdom, almsgiving,

self-restraint, and sacrifice, and study of the Scriptures, austerity and straightforwardness, harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, vigor, forgiveness, purity, absence of envy and pride—these are his who is born with the divine properties,¹ O Bhāraṭa. Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom, are his who is born, O Pārṭha, with demoniacal properties.²

Bhagavad-Gītā, xvi. 1—4.

ZOROASTRIAN

The accursed Aharman, when he perceived the Spirit of Truth, had fallen senseless three thousand years. From fear of Truth he never managed to hold up his head, and from fear of Truth he did not manage to come into this world. And everything that thou settest thy gaze upon therein,

¹ Divine qualities are of the nature of Love.

² Demoniocal qualities are of the nature of Hate.

that has remained on the spot when thou seekest again an examination of it, has remained through Truth.

Sad Dar., lxii. 6—8.

HEBREW

Hatred stirreth up strifes : but love covereth all sins.

Proverbs, x. 12.

He is the Rock, His work is perfect ; for all His ways are judgment ; a God of truth and without iniquity, just and right is He.

Deuteronomy, xxxii. 4.

Thou . . . gavest them right judgments and true laws.

Nehemiah, ix. 13.

All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.

Psalms, xxv. 10.

Thou hast redeemed me, O Lord God of truth.

Ibid. xxxi. 5.

Thy righteousness is an everlasting righteousness, and Thy law is the truth.

Ibid. cxix. 142.

The King of heaven, all whose works are truth.

Daniel, iv. 37.

BUDDHIST

Therefore, O Ānanda, 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 any one besides yourselves . . .

And whosoever, Ānanda, either now or after I am dead, shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves to no external refuge, but holding fast to the truth as their lamp and holding fast as their refuge to the truth, shall look not for refuge to any one besides themselves—it is they, Ānanda, among my Bhikkus, who shall reach the very topmost height—but they must be anxious to learn.

Mahā-parinibbāna Sutta, ii. 33, 35

Let us live happily then, not hating those who hate us; among men' who hate let us dwell free from hatred.

Dhammapada, xv. 197.

Victory breeds hatred, for the conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy.

Ibid. xv. 201.

There is no fire like passion, there is no shark like hatred, there is no snare like folly, there is no torrent like greed.

Ibid. xviii. 257.

A man is not learned because he talks much; he, who is patient, free from hatred and fear, he is called learned.

Ibid. xix. 258.

He who by causing pain to others wishes to obtain pleasure for himself, he, entangled in the bonds of hatred, will never be free from hatred.

Ibid. xxi. 291.

They who fear what they ought not to fear and fear not what they ought to fear, such men, embracing false doctrines, enter the evil path.

Ibid. xxii. 317.

The fields are damaged by weeds, mankind is damaged by hatred: therefore a gift bestowed on those who do not hate brings great reward.

Ibid. xxiv. 357.

O Bhikṣhus, empty this boat! if emptied, it will go quickly; having cut off passion and hatred, thou wilt go to Nirvāṇa.

Ibid. xxv. 364.

As the Vassikā plant sheds its withered flowers, men should shed passion and hatred, O ye Bhikṣhus.

Ibid. xxv. 377.

He who has done what is right is free from fear.

Uḍānavarga, xxviii. 31.

He to whom there are no sins whatever originating in fear, which are the causes of coming back to this shore, that Bhikkhu leaves this and the further shore, as a snake quits its old worn-out skin.

Uragavagga, 15.

(Among the thirty Graces of the disciple of the Noble Ones are enumerated:)

This heart is full of affectionate, soft and tender love.

Evil is killed, destroyed, cast out from within him.

He has seen the truth.

The sure and steadfast place of refuge from all fear has he gained.

He abounds in peace and the bliss of the ecstasies of contemplation.

Closely as cause and effect are bound together, so do true loving hearts entwine and live. Such is the power of love to join in one.

Po-pen-hing-fsih-king.

CHRISTIAN

Jesus said unto him: "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 neighbor as thyself. On these two commandments hang all the law and the prophets."

S. Matthew, xxii. 37—40.

This is my commandment, that ye love one, another.

S. John, xv. 12.

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 neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

Romans, xiii. 8—10.

He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer If we love one another, God dwelleth in us, and His love is perfected in us. There is no fear in love; but perfect love casteth out fear, because fear is torment; he that feareth is not made perfect in love.

1 *John*, iii. 14, 15 and iv. 12, 18.

Ye shall know the truth, and the truth shall make you free.

S. John, viii. 32.

Jesus saith unto him: "I am the Way, the Truth, and the Life."

Ibid. xiv. 6.

When He, the Spirit of Truth, is come
He will guide you into all truth.

Ibid. xvi. 13

The truth is in Jesus.

Ephesians, iv. 21

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

1 Peter, i. 22.

Let us not love in word, neither in tongue but in deed and in truth. And hereby we know that we are of the truth.

1 John, iii. 18, 19

ISLAMIC

What is Islām? I asked Lord Muhammad. He said: "Purity of speech and charity" [love]. . . . He who seeth me seeth the Truth.

The Sayings of Muhammad, p. 25.

Every good act is charity [love]; and verily it is of the number of good acts to meet your brother with an open countenance, and to pour water from your own bag into his vessel. Your smiling in your brother's

face is charity; and your exhorting mankind to virtuous deeds is charity; and your prohibiting the forbidden is charity; and your showing men the road in the land in which they lose it is charity for you; and your assisting the blind is charity for you.

Ibid. p. 110.

Deal gently with the people and be not harsh; cheer them and contemn them not. And ye will meet with many 'people of the book' who will question thee: What is the key to heaven? Reply to them: (The key to heaven is) to testify to the Truth of God and to do good work.

Ibid. 126.

CHAPTER III

CLASSIFICATION OF VIRTUES AND VICES

We have already the broad division of Virtues and Vices, springing from the Emotion of Love and the Emotion of Hate, the constructive and destructive elements in nature and in man. The subdivisions of these in relation to others are conveniently suggested by the phrase about the world which is filled with a man's "elders, equals, and youngsters".¹ The duties we owe to our superiors, our equals, and our inferiors, give us a natural division of Virtues and Vices, and all sub-classes grow out of these. Out of the emotion of Love to our superiors grow all the Virtues that are of the nature of REVERENCE. Those which grow out of the emotion of love to our equals are of the nature of AFFECTION. Those which grow out

¹ *Bālabhāraṭa*, Uḍyoga Parva, ii. 17.

of the emotion of love to our inferiors are of the nature of BENEVOLENCE.

Similarly with the Vices that grow out of the emotion of Hate; these show themselves to our superiors in forms of FEAR, to our equals in forms of ANGER, to our inferiors in forms of SCORN.

In addition to the relations a man has with his surroundings, we must consider what a man should be in himself, apart from his surroundings, as an individual with certain qualities; these form the settled character of the man, and this general character will express itself in specialised virtues when it comes into contact with superiors, equals, and inferiors. This character should be the general expression of the love-emotion, controlled by the purified reason, and this character every man and woman, every boy and girl, must build up, if duty is to be righteously discharged, and life is to be made a blessing not a curse, both to themselves and others. These virtues are named:

SELF-REGARDING VIRTUES

In a very real sense no virtue is wholly 'self-regarding,' for no man can live wholly isolated from his fellows. But, conventionally,

the virtues which concern the individual himself primarily, and only secondarily, Society, are classed under this head.

Among these, first and foremost comes TRUTH, the foundation of all virtues, Truth in thought, in word, and in act. Well may all join in the sublime invocation :

O True of promise, True of purpose,
triply True, the Fount of Truth, and
dwelling in the True, the Truth of
Truth, the Eye of Right and Truth,
Spirit of Truth, refuge we seek in Thee.¹

“Thy law is the Truth,”² sings the Psalmist. “By mercy and truth iniquity is purged,”³ declares the wise King. “They who know Truth in truth, and untruth in untruth, arrive at Truth, and follow true desires,”⁴ says the Buddha. ‘Lie not one to another,’⁵ urges the Apostle. “No man is true,” says the Prophet, “in the truest sense of the word, but he who is true in word, in deed, and in thought.”⁶ “Truth is the eternal

¹ *Viṣṇu-Bhāgavata Purāna*, X. ii. 26.

² *Psalms*, cxix. 142.

³ *Proverbs*, xvi. 6.

⁴ *Dhammapaṭṭa*, i. 12.

⁵ *Colossians*, iii. 9.

⁶ *The Sayings of Muhammad*, 27, p. 6.

Brahman . . . Everything rests on Truth.”¹

Where Truth permeates the character it shows itself in all the relations of life as *Truthfulness, Uprightness, Honesty, Integrity, Righteousness, Justice, Impartiality*, giving rise to *Trust, Confidence*, and mutual *Respect*, and building a stable society.

“It must never be forgotten that no character can be virtuous which has not Truth for its basis, and that no character can be base when Truth is preserved unsullied. It is the root of all true manliness, the glory of the hero, the crown of the virtuous, the preserver of the family, the protection of the State. Falsehood undermines alike the home and the nation, poisons the springs of virtue, degrades and pollutes the character. The liar is always weak and always despicable; scorn and contempt follow him. For the building up of character, Truth is the sure foundation.”²

The next great virtue of the individual character is SELF-CONTROL, which leads to the nice *Balance, Equilibrium* and *Dignity* which mark the well-evolved man. Self-Control

¹ *Mahābhārata*, Anushāsana Parva, clxii. 5.

² *Sanūṭana Dharma Advanced Text Book*, pp. 302, 303.

implies the recognition by the man that he is the Spirit, not the body, and that he rules the matter which he has appropriated for his own purposes. "Action is born of mind, speech and body,"¹ and each of these must be brought under control, and their energies held in due submission, in order to ensure Right Activity. *Purity* of mind, of speech, of body, are essential for true manliness and womanliness, and without self-control these are impossible. Control of the mind can be gained only by meditation, by persevering effort, by cultivating the habit of attention, by concentrating the thought on the task of the moment in daily life. It is at once the most difficult and the most necessary of achievements, and nothing in the character is securely and permanently established so long as the mind is not under steady control. Control of speech—speech which is truthful, courteous, gentle, suitable, unwounding, pleasant, useful, necessary—will follow fairly easily on control of mind; useless, aimless chattering, so common in modern society, is an abuse of speech; it scatters the mental energies, weakens the intellectual fibres,

¹ *Manusmṛiti*, xii. 3.

and slips readily into gossip, ungenerous criticism and slander. Control of the body includes control of the senses and of all the organs; it implies attention to the laws of health and of cleanliness—to keep in the best possible health is a duty to society as well as to ourselves; it demands the fitting of diet to the needs of the body and its work; the avoidance of excess of every kind—in food, drink, sex-relations, sleep, work, exercise; it requires courtesy and good manners, manners which are nicely fitted to the varied occasions of life. The self-restraint and urbanity of good breeding is a valuable social asset, and it forms part of the control of the body.

CHEERFULNESS and CONTENT are of great importance, alike as being the condition of happiness for the individual, and as shedding happiness on all who surround him. Content implies belief in the Good Law, in the justice and love of God; it diminishes inevitable suffering, and deprives misfortune of its sting. Truly says the wise King of Israel: “A merry heart doeth good like a medicine,”¹ and: “A merry heart maketh a cheerful

¹ *Proverbs*, xvii. 22.

countenance; but by sorrow of the heart the spirit is broken.”¹ Even under favorable circumstances, the discontented is unhappy, while even in the midst of trials the contented is bright and peaceful. Who does not know the difference felt on the entry of a person who is like a ray of sunshine, and of one who is “a wet blanket”? Unselfishness makes cheerfulness while selfishness breeds gloom. “Let one who desires happiness be controlled, and take refuge in perfect content; content is verily the root of happiness, the opposite the root of sorrow.”²

FORTITUDE and ENDURANCE are twin Virtues of a somewhat sterner cast than the preceding, but are essential in the building of a strong character. The man who can face misfortune calmly and without complaint, whom storms do not shake nor dangers appal, is one to whom all weaker souls instinctively turn, and who stands like a rock amid tempestuous waves. When rapid progress is being made, Fortitude is a Virtue peculiarly necessary; for progress is ever accompanied with trials, and as the swimmer

¹ *Ibid.* xv. 13.

² *Manusmr̥ti*, iv. 12.

breasts the stream he feels its current more strongly. Modern civilisation tends to enervate, and luxury softens mind as well as muscles. "Thou therefore endure hardness, as a good soldier of Jesus Christ," cries the aged Apostle to his "son Timothy"¹ and the advice is sound. Frugal, simple living is good both for body and mind, and to train the body in Endurance is to avoid innumerable petty annoyances. Similar training for the mind keeps it equable amid the varying circumstances of life, and prevents the mood of depression which is so frequent a concomitant of modern civilisation. Compare the gay endurance of petty hardships, characteristic of the soldier and sailor, with the fretful irritability under small strains often shown by the civilian, and the value of 'the military virtues' at once becomes apparent. The wise man disciplines himself, and thus is able to meet difficulties with a smile.

Utter trust in God and the Law, with love to all beings, gives the splendid virtue of FEARLESSNESS. "Fear and hatred are essentially one and the same," says H. P. Blavatsky.

¹ 2 Timothy, ii. 3.

“He who fears nothing will never hate, and he who hates nothing will never fear.”¹ Where is fear for him who knows that the Self is one? Hindū writers love to speak of “the fearless Brahman,”² of Him “who is without death and without fear”. And he who knows the Unity shares the Fearlessness, for he knows that all is well. Fearlessness brings in its train all virile virtues, and looks out on the world with open friendly eyes. It wins all hearts, and draws the timid into its shelter. Serene, calm and strong, it walks the ways of men. In presence of danger, it becomes COURAGE, springing out to meet and to repel. The State whose citizens are fearless can afford to be generous and magnanimous, for the fearless man neither permits, nor shows, aggressiveness, but remains, strong and peaceful, within his own borders.

HARMLESSNESS is the characteristic of the man who is growing towards perfection, the man who is “the friend of every creature”. This has ever been the mark of the greatest Teachers of mankind; “Holy, harmless,

¹ *Secret Doctrine*, iii. 541.

² *Prashna Upaniṣat*, v. 7.

undefiled," is the description of the Christ given in the *Epistle to the Hebrews*; ¹ "Having compassion on creatures," is said of the Buddha; ² "Harmlessness is the highest duty," declared Bhīṣhma.³ Such harmless Beings, the embodiments of Love, carry a benediction in their very presence; hurting none, injuring none, protecting all, they go to the PEACE.

¹ *Loc. cit.* vii. 26.

² *Dhammilkasutta*, 6.

Maādharma, Anushāsana Parva, cxiv.

THE SCRIPTURES OF THE WORLD

HINDU¹

Austerity, liberality, righteousness, kindness, truthfulness, these form the sacrifices.

Chhāṇḍogya Upaniṣhat, III. xvii. 4.

Say what is true . . . Do not swerve from the truth.

Ṭaittirīya Upaniṣhat, I. ii. 1.

The Shining Ones know not a better being in the universe than him of whom the all-knowing Witness feeleth no doubt when he speaketh.

Manusmṛti, viii. 96.

Harmlessness, truth, integrity, purity, control of the senses, saith Manu, is the summarised law for the four castes.

Ibid. x. 63.

¹ All the quotations in this and the following Chapters are arranged under each religion in the order of the Virtues as named in the Chapter they illustrate. Thus in this chapter we have: Truth, Self-control, Cheerfulness (Content), Fortitude, Endurance, Fearlessness (Courage), Harmlessness.

Forgiveness, self-possession, harmlessness, equability, truthfulness, straightforwardness, conquest of the senses, skill, gentleness, modesty, restfulness, absence of scorn, absence of excitement, sweet speech, harmlessness and absence of jealousy—of all these is self-control the source.

Mahābhārata, Shānti Parva, clx. 15, 16.

He who moves among all beings as if they were like himself, who is self-controlled, pure, free from vanity and egoism, he is, indeed, released from everything.

Anugītā, iv.

With senses, mind and reason ever controlled, solely pursuing liberation, the Sage, having for ever cast away desire, fear and passion, verily is liberated.

Bhagavad-Gītā, v. 28.

United to the Reason purified, controlling the self by firmness, having abandoned sound and the other objects of the senses, having laid aside passions and malice, dwelling in solitude, abstemious, speech, body and mind subdued, constantly fixed in meditation and yoga, taking refuge in dispassion, having cast aside egoism, violence, arrogance, desire,

wrath, covetousness, selfless and peaceful—he is fit to become the Eternal.'

Ibid. xviii. 51—53.

Mindful of Me, their life hidden in Me, illumining each other, ever conversing about Me, they are content and joyful.

Ibid. x. 9.

Ever content, harmonious, with the self controlled, resolute . . . taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me.

Ibid. xii. 14, 19.

The . . . best quality, beneficial to all creatures, and unblamable, the duty of the good: Joy, pleasure, nobility, enlightenment and happiness also, absence of stinginess, absence of fear, contentment, faith, forgiveness, courage, harmlessness, equability, truth, straightforwardness, absence of wrath, absence of calumniation, purity, dexterity, valor.

Anugītā, xxiii.

Confidence, modesty, forgiveness, liberality, purity, freedom from laziness, absence of cruelty, freedom from delusion, compassion

to all creatures, absence of backbiting, joy, contentment, joviality, humility, good behavior . . . (are the eternal duty of the good).

Ibid. xxiii.

Let one who desires happiness be controlled, and take refuge in perfect content: content is verily the root of happiness, the opposite is the root of sorrow.

Manusmṛti, iv. 12.

The contacts of matter, O son of Kunṭī, giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bhāraṭa; the man whom these torment not, O chief of men, balanced in pain and pleasure, steadfast, he is fitted for immortality.

Bhagavad-Gītā, ii. 14, 15.

Fortitude . . . (is) his who is born with the divine properties, O Bhāraṭa.

Ibid. xvi. 3.

A man who is a friend of all, who endures all, who is devoted to tranquillity, who has subdued his senses, and from whom fear and wrath have departed, and who is self-possessed, is release.

Anugītā, iv. 2.

Entering It, the twice-born do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them.

Ibid. xii.

He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a Sage of stable mind.

Bhagavad-Gītā, ii. 56.

The self serene, fearless, firm in the vow of the celibate, the mind controlled, thinking on Me, harmonised, let him sit aspiring after Me.

Ibid. vi. 14.

Now that serene being who after having risen from out this earthly body, and having reached the highest light, appears in his true form, that is the Self, thus he spoke: This is the Immortal, the Fearless, this is Brahman.

Chhāndogya Upaniṣat, viii. 3, 4.

Harmlessness is the highest duty.

Mahābhārata, Anushāsana Parva, cxiv.

For the *twice-born man from whom no fear arises to any living creatures, for him,

freed from the body, there will be no fear from any.

Manusmṛti, vi. 40.

A man who is a friend of all, who endures all, who is devoted to tranquillity, who has subdued his senses, and from whom fear and wrath have departed, and who is self-possessed, is released.

Amgīṭā, iv.

With his senses restrained, he should devote himself to these eight observances, harmlessness, celibacy, truth, and also straightforwardness, freedom from anger, freedom from carping, restraint of the external organs, and habitual freedom from backbiting.

Ibid. xxxi. 3.

ZOROASTRIAN

Break not the contract, O Spitama! neither the one thou hast entered into with one of the unfaithful, nor the one that thou hast entered into with one of the faithful who is one of thy faith.

Mihir Yasht. (S. B. of E. xxiii. p. 120.)

Be it known that regular morality is through truth. Those who are lovers of truth are doubtless the great helpers of mankind, have foresight and are obedient to the omniscient Lord.

Dinhard. (Vol. vii. p. 452.)

Fifthly, not to tell lies at all, lest their honor and glory be tarnished.

Ibid. (P. 492.)

Nor should one refrain from exposing falsehood, wrong ideas and wickedness. A truthful man is he who never speaks untruth on behalf of or about another person.

Ibid. (Vol. ix. pp. 602—603.)

(Therefore) if at any place holy men find it very injurious and hurtful (to speak the truth), still it (the truth) must be spoken. And, if at any place, holy men should find untruth very convenient and beneficial, still it must never, at any time, be spoken.

Ibid. (Vol. i. p. 27.)

Whosoever is able to drive out the druj (*i.e.*, an evil passion) from his person, is a ruler^f over his own individual self.

Ibid. (Vol. vi. p. 395.)

Be it known that the man is noble in person whose desires are ruled over by God.

Ibid. (Vol. vii. p. 447.)

A contented final life is through industry (in good deeds) and industry is for a contented final life. Contentment beats down greed, suppresses the desire which plunders the soul (of its good qualities) to render it greedy and ungrateful. By contentment in the heart, the knowledge of meritorious actions enters into man's desires.

Ibid. (Vol. viii. p. 458, 469, 470.)

Whosoever is content with whatsoever reaches him has his nourishment without drudgery and distress.

Ibid. (Vol. vi. p. 395.)

Be it known that, whoever is worthy of greatness, is capable of being contented, and he attaches no weight to wealth of an inferior kind.

Ibid. (Vol. ii. p. 112.)

Be it known that the characteristics of the true knowledge are as follows: Peacefulness, truthful speech, cheerful humor, sincere amity and liberality.

Ibid. (Vol. viii. p. 398.)

To obtain the next life by virtuous actions is through the power of endurance, and the power of endurance is for doing virtuous deeds.

Ibid. (Vol. viii. p. 458.)

The man who possesses proper virtuous courage, keeps the divine instinct till the end, and thereby he is very strong and resplendent.

Ibid. (Vol. viii. p. 494.)

Whosoever continually commits injury is always in fear (of infernal penalty).

Ibid. (Vol. vi. p. 395.)

HEBREW

Lord, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill? He that
walketh uprightly and worketh righteousness,
and speaketh truth in his heart.

Psalms, xv. 1, 2.

Behold, Thou desirest truth in the inward parts.

Ibid. li. 6.

He that speaketh truth showeth forth righteousness; but a false witness deceit...

The lip of truth shall be established for ever, but a lying tongue is but for a moment.

Proverbs, xii. 17, 19.

And Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain . . . Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates . . . Therefore love the truth and peace.

Zechariah, viii. 3, 16, 19.

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.

Proverbs, xvi. 23.

He that hath no rule over his own spirit is like a city that is broken down and without walls.

Ibid. xxv. 28.

But let those that put their trust in Thee rejoice; let them ever shout for joy because Thou defendest them; let them also that love Thy Name be joyful in Thee.

Psalms, v. 11.

And my soul shall be joyful in the Lord: it shall rejoice in His salvation.

Ibid. xxv. 9.

A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.

Proverbs, xv. 13.

The fear of the Lord tendeth to life: and he that hath it shall abide satisfied.

Ibid. xix. 23.

Be ye strong therefore and let not your hands be weak: for your work shall be rewarded.

2 Chronicles, xv. 7.

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

Job, xvii. 9.

Blessed is the man whose strength is in Thee: in whose heart are the ways of them.

Psalms, lxxxiv. 5.

A wise man is strong; yea a man of knowledge increaseth strength.

Proverbs, xxiv. 5.

If thou faint in the day of adversity, thy strength is small.

Ibid. xxiv. 10.

Wisdom strengtheneth the wise more than ten mighty men which are in the city.

Ecclesiastes, vii. 19.

I will not be afraid of ten thousands of people that have set themselves against me round about.

Psalms, iii. 6.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

Ibid. xxvii. 1.

In God have I put my trust; I will not be afraid what man can do unto me.

Ibid. lvi. 11.

Wait on the Lord: be of good courage, and He shall strengthen thine heart.

Ibid. xxxii. 14.

BUDDHIST

They who know truth in truth, and untruth in untruth, arrive at truth and follow true desires.

Dhammapaḍa, i. 12.

Speak the truth; don't yield to anger; give if thou art asked for little; by these three steps thou wilt go near the Gods.

Ibid. xvii. 224.

Him I call indeed a Brāhmaṇa who utters true speech, instructive and free from harshness, so that he offends none.

Ibid. xxvi. 408.

Let no one deceive another.

Meṭṭasutta, 6.

He who is faithful and leads the life of a householder, and possesses the following four virtues: truth, justice, firmness, liberality, such a one indeed does not grieve when passing away.

Alavakasutta, 8.

By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.

Dhammapaḍa, ii. 25.

The Gods even envy him whose senses, like horses well broken in by the driver, have been subdued, who is free from pride, and free from appetite.

Ibid. vii. 94.

If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors. One's own self conquered is better than all other people; not even a God, a

Gaṇḍharva, not Māra with Brahmaṇ, could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.

Ibid. viii. 104, 105.

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

Ibid. xvii. 222.

Beware of bodily anger and control thy body! Leave the sins of the body and with thy body practise virtue. Beware of the anger of thy tongue and control thy tongue! Leave the sins of the tongue and practise virtue with the tongue. Beware of the anger of the mind and control the mind! Leave the sins of the mind and practise virtue with thy mind!

The wise who control their body, who control their tongue, the wise who control their mind are indeed well controlled.

Ibid. xvii. 231—234.

The virtuous man is happy in this world and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

Ibid. i. 18.

Wise people, after they have listened to the laws, become serene, like a deep, smooth and still lake.

Ibid. vi. 28.

Far out of sight of land we were
The crew were all as dead of fright;
Yet still unruffled was my mind;
In courage I've perfection reached.

Vessantara Birth, (S. B. of E.,
Vol. xiii. p. 253.)

And then I sought and found the fifth
perfection, which is courage called,
Which mighty seers of former times had
practised and had follow'd.

Come now! this one as fifth adopt and
practise it determinedly;

In courage perfect strive to be if thou
to Wisdom wouldst attain.

Just as the lion, king of beasts, in
crouching, walking, standing still,

With courage ever is instinct and always
watchful and alert,

So thou in each repeated birth courageous
energy display:

And when this fifth perfection's gained a
Buddha's Wisdom shall be thine.

Sumedha Birth (*Ibid.*)

He for whom there is neither this nor that share, nor both, him, the fearless and unshackled, I call indeed a Brāhmaṇa.

Ibid. xxvi. 385.

Him I call a Brāhmaṇa who has cut all fetters, who never trembles, is independent and unshackled.

Ibid. xxvi. 397.

If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good or evil, then there is no fear for him while he is watchful.

Dhammapada, iii. 39.

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.

Vasalasutta, 2.

He that is tender to all that lives . . . is protected by heaven and loved by men.

Fa-Khen-pi-u, 7.

Now wherein, Vāsetṭha, is his conduct good? Wherein, O Vāsetṭha, that putting away the murder of that which lives, he abstains from destroying life. The cudgel and the sword he lays aside, and full of

modesty and pity, he is compassionate and kind to all creatures that have life. This is the kind of goodness he has.

Tevijja Sutta, ii. 1.

CHRISTIAN

Wherefore putting away lying, speak every man truth with his neighbor: For we are members one of another.

Ephesians, iv. 25.

For the fruit of the Spirit is in all goodness and righteousness and truth.

Ibid. v. 9.

Stand therefore, having your loins girt about with truth.

Ibid. vi. 14.

Finally, brethren, whatsoever things are true . . . think on these things.

Philippians, iv. 8.

Lie not one to another, seeing that ye have put off the old man with his deeds.

Colossians, iii. 9.

And every man that striveth for the mastery is temperate in all things.

1 *Corinthians*, ix. 25.

But the fruit of the Spirit is love, joy, peace, long, suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law.

Galatians, v. 22, 23.

Therefore . . . let us watch and be sober.

Thessalonians, v. 6.

If any man among you seem to be religious, and bridleth not his tongue . . . this man's religion is vain.

James, i. 26.

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Ibid. iii. 2.

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.

S. Matthew, v. 11, 12.

He that showeth mercy (let him do it) with cheerfulness.

Romans, xii. 8.

But the first of the Spirit is love, joy, peace.

Galatians, v. 22.

Strengthened with all might . . . unto all patience and long-suffering with joyfulness.

Colossians, i. 11.

I have learned, in whatsoever state I am, therewith to be content.

Philippians, iv. 11.

But godliness with contentment is great gain . . . And having food and raiment let us be therewith content.

1 *Timothy*, vi. 6, 8.

Be content with such things as ye have.

Hebrews, xiii. 5.

He that shall endure unto the end, the same shall be saved.

S. Matthew, xxiv. 13.

(Charity) beareth all things . . . endureth all things.

1 *Corinthians*, xiii. 7.

But watch thou in all things, endure afflictions.

2 *Timothy*, iv. 5.

Blessed is the man that endureth temptation.

James, i. 12.

Behold, we count them happy which endure.

Ibid. v. 11.

Fear not them which kill the body, but are not able to kill the soul.

S. Matthew, x. 28.

Let not your heart be troubled, neither let it be afraid.

S. John, xiv. 27.

Be not afraid of their terror, neither be troubled.

1 Peter, iii. 14.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

1 John, iv. 18.

Be ye therefore wise as serpents, and harmless as doves.

S. Matthew, x. 16.

That ye may be blameless and harmless, the sons of God.

Philippians, ii. 15.

And the servant of the Lord must not strive; but be gentle unto all men.

2 Timothy, ii. 24.

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners.

Hebrews, vii. 26.

ISLAMIC

Clothe not the truth with ¹vanity, neither conceal the truth against your own knowledge.

Al Qurān, ii. 41.

Use a full measure and a just balance.

Ibid. vi. 182.

Verily God bids you do justice.

Ibid. xvi. 92.

Good and evil shall not be held equal. Turn away evil with that which is better; and behold, the man between whom and thyself there was enmity shall become as it were thy warmest friend; but none shall attain to this perfection except they who are patient; nor shall any attain thereto except he who is endued with a great happiness of temper.

Ibid. xli. 34, 35.

O true believers, be patient and strive to excel in patience, and be constant-minded, and fear [revere] God, that ye may be happy.

Ibid. iii. 200.

CHAPTER IV

VIRTUES AND VICES IN RELATION TO SUPERIORS

Society consists of human beings who are related to each other in different ways, and these, as already seen, fall naturally into three groups for each of us: our Superiors, our Equals, our Inferiors. These are divisions which show themselves naturally and are found in every Society. Our Superiors may be summed up as: God; the Monarch, or Chief of the State; Parents; Teachers; the Aged. To each of these REVERENCE is due, *i.e.*, the Emotion of Love in presence of the Superior. Towards each of these FEAR is felt, when the Emotion of Hate is experienced.

REVERENCE to God is based on the knowledge that He is the Source of our Life, the One Self of all, nearest of all, since our very being is rooted in Him. How can aught but reverence be felt for Him in

whom "we live and move and have our being"?¹ Out of this spring *Trust* and *Submission*, a strong and glad *Content* and *Humility*, *Devotion*, *Peace*, *Serenity*, *Gratitude*, *Self-sacrifice*, and utter *Self-surrender*, with the *Joyousness* and *Optimism* that know surely that all shall be very well with His world. Out of this also come forth *Tolerance*, with *Wide-heartedness* and *Broad Liberality*, virtues shown indeed towards Equals and Inferiors, but having their root in Reverence for God in all His innumerable manifestations. The cultivation of these virtues is all comprised in "our duty to God;" the unfolding of the spiritual nature in man depends on this Reverence felt towards God, and meditation on His perfection produces in us, by the creative power of thought, the image of that perfection. Worship, prayer, or meditation, is the spiritual food of man, and Devotion lifts him above the storms of daily life; his feet become steadily fixed on the Eternal, and the waves of time dash harmlessly over him. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he

¹ Acts, xvii. 28.

trusteth in Thee.”¹ “Until man is able to compress the ether like leather, there will be no end of misery save by the knowledge of God.”²

The Vices, that grow out of the Hate Emotion, felt towards our Superiors, are all, as said, forms of FEAR, and their object is to lessen Fear by lessening the greatness of the one feared. The Superior having the *power* to injure, is credited with the *wish* to do so, and the effort is made to belittle him in thought, to believe that he cannot seriously harm, or to endeavor to deprive him of his position, or lessen his might.

Hatred towards God shows itself in *Unbelief*—not the intellectual incapacity to believe, which is blameless, but the wish to disbelieve, where belief is felt to be a moral restraint—in *Irreverence* and *Profanity*, idle flippant talk directed against religion, and against things dear and sacred to others. Serious argument on religious matters, thoughtful and courteously expressed dissent from the religious opinions of others, are not Irreverence. But mockery and

Isaiah, xxvi. 3.

² *Svetāshvatara Upaniṣhaḥ*, vi. 20.

scuffing are vicious, as being sins against Love as well as offences against good manners, and they vulgarise the nature which descends to them. Admiration for a high Ideal is a step towards its realisation, while the *nil admirari* attitude keeps the man on low levels of achievement. All high Ideals are summed up in the Name by which men symbolise the One Life, the Universal Father, and all attempts to belittle these are on the road to degeneration.

REVERENCE to the Sovereign is ever found hand-in-hand with Reverence to God; for the Sovereign is the embodiment of the Realm, as God of the universe. The Chief of the State should be treated with Reverence, even by those who only see in him the symbol of the will of the people, the representative of the greatness of the nation, as in the President of a Republic. Much more should the King be revered by those who see him as the symbol of the ruling and guiding Power behind all things, the symbol of the divine, rather than of the popular, Will. The true King thinks ever of his people's weal, rather than of his own pleasure; of his duties, rather

than of his rights; of his responsibilities, rather than of his privileges. Such Kings are loved in life, honored in death, and even bad Kings have not eradicated the sentiment deeply wrought into human nature, of Reverence to the King. *Loyalty, Fidelity, Service*, are the Virtues which spring from Reverence to the Monarch, and their opposites, the vices of *Disloyalty, Treason, and Rebellion*, tear asunder social bonds, and wreck the nation that harbors them.

Patriotism and *Public Spirit*—one an Emotion, the other an Activity—are noble forms of Loyalty, the love of the Motherland, the devotion to the native country. To seek the welfare of the Nation; to see it as a living whole to which Service should ever be rendered; to hold up and follow a high ideal of public duty; to oppose every wrong wrought in the name of the Nation; to guard its honor and defend its safety; to put its welfare before private advantage; to hold the betrayal of a public trust as worse dishonor than a private treachery—these are the virtues which make the good citizen, and strengthen the stability of States. The Nation whose men

and women do not show these virtues is on the downward grade and is doomed to extinction.

REVERENCE to Parents is a virtue which is becoming rarer in modern days than it was of yore. It is very closely intertwined with Patriotism and Loyalty, and is found highly developed in such a country as Japan, to which it has given the solidarity which has raised it so swiftly in the scale of nations. The family is the true human unit: "The man consists of his wife, himself and his children," says Manu.¹ The family is the basis of the State. Where due reverence and subordination are shown to the elders by the younger, love and friendship among the equals, tenderness, protection, and compassion to the younger by the elders, there all Virtues flourish and the nation is secure. National degeneration begins in the deterioration of family life, and irreverence to parents precedes anarchy in the State. The natural bond existing between members of a family is the model of all others: 'Father' is the name used in appeal to divine power and compassion;

¹ *Loc. cit.* ix. 45.

‘Mother’ is that used in seeking the divine tenderness; ‘Brother’ is that of the cry for help to God incarnate; ‘Son’ is that of softest and most pitying gentleness to the suffering and the sinner. That which is due to God in the universe, to the King in the State, is due to the Parents in the household, and Filial Reverence in the home gives rise to Loyalty in the State and to Piety in the world.

REVERENCE to Teachers is the natural expression of the gratitude which flows out to those who open to us the gateway of knowledge, and smooth the way for our stumbling feet. The office of the Teacher is, next to that of the Father and Mother, the most vital in its bearing on the future of the nation. *Teachableness* and *Obedience* are Virtues readily evoked in the child by the Teacher who is worthy of the name, and his *Trust* and *Confidence* flow out readily where invited by *Gentleness* and *Patience*—the corresponding Virtues in the Teacher. But the relations with Parents and Teachers are poisoned and destroyed where FEAR—the form of Hate ‘in’ relation to Superiors—takes the place of Love. Fear turns these naturally

sweet and joyous relations into relations of misery, productive in the younger of the many vices which spring from Fear—*Cowardice, Falsehood, Mistrust, Suspicion, Slavishness*. Where Fear is less, *Arrogance* and *Insolence* are vices which ruin the relations with Parents and Teachers, provoking the exertion of strength in tyranny, and the ever-widening gulf between elders and younger.

The Aged form the last class of our natural Superiors, and a tender REVERENCE for these is one of the most gracious qualities of hardy and vigorous youth. Respect for age has ever been held as a duty in the older civilisations, and it leads to the charming virtue of *Modesty*, a branch of *Humility*. Where this virtue is shown by the young, the Aged always readily place their experience at their service, and the gentle duteousness of physical strength to physical weakness is repaid with the willing gifts of ripe experience and thought to enrich the crudity of youth. *Disrespect, Conceit* and *Impatience* are the Vices which mar the relations between the Aged and the young, so that they become mutually distasteful instead of mutually helpful.

The class of Virtues which arises in relation to Superiors is, on the whole, the one which is most wanting in modern civilisation, in which the tendency is to depreciate, rather than to admire, superiority. These Virtues belong especially to an ordered and graded Society, to leisure more than to hurry. They are the Virtues which lend dignity, grace and sweetness to life—the Virtues which are the mark of the gentleman and gentlewoman in every social grade. Those who possess them cannot be vulgar, mean, common, whatever their avocation; those who are without them are vulgar and ill-bred, whatever their nominal rank. They belong to the chivalrous and courtly life, whether led in the castle or the cottage, and are the mark of culture as distinguished from knowledge; the learned man may be brusque, ill-mannered and rough; the cultured man is ever polished, mannerly and gentle. They go with Self-Respect and Self-Control, and mark the highly developed Soul. If modern Democracy is not to turn nations into bear-gardens—and there are many signs of such return to savagery in the methods in which public contests are now carried on—

these Virtues should be earnestly inculcated in every home and in every school, during the plastic time of childhood and youth.

For Manners are not idle, but the fruit
Of loyal nature and of noble mind.¹

THE SCRIPTURES OF THE WORLD

HINDU

“When one has reverence he acquires faith; the irreverent is not possessed of faith; the reverent alone is possessed of faith; reverence therefore is worthy of enquiry.”
“That reverence, O Lord”—said Nārada—
“is sought by me.”

Chhāndogya Upaniṣhaṭ, VII. xx.

Devotion to Me is the greatest gain.

Shrīmad Bhāgarata, XI. xix. 39.

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me.

Bhagavad-Gītā, vi. 30.

Among all yogīs, he who, full of faith, with the inner self abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonised.

Ibid. vi. 47.

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunṭeya, do thou that as an offering unto me.

Ibid. ix. 27.

Those verily who, renouncing all actions in Me, and intent on Me, worship meditating on Me, with whole-hearted yoga, these I speedily lift up from the ocean of death and existence, O Pārṭha, their minds being fixed on Me.

Ibid. xii. 6, 7.

The King is the Protector of the world, O Māṇḍhātā; if he act righteously, he attaineth to the honors of a veritable God upon earth.

Mahābhārata, Shānti Parva, xc.

The King is the inmost heart of his people, he is their refuge, their honor, and their highest happiness; relying on him they conquer righteously this world and the next.

Ibid. lxviii.

For the protection of the whole world God created the King... The sceptre governeth all the people, the sceptre alone protecteth.

Manusmṛiti, vii. 3; 18.

The Teacher, the Father, the Mother, and an elder Brother, must not be treated with disrespect, especially by a Brāhmaṇa, though one be grievously offended (by them). The service of these three is declared to be the best austerity . . . All duties have been fulfilled by him who honors these three; but to him who honors them not, all rites remain fruitless.

Ibid. ii. 225, 234.

Ten Teachers does the religious Teacher exceed, and a hundred religious Teachers the Father; but the Mother exceedeth even a thousand Fathers in the right to be honored.

Ibid. ii. 145.

He who habitually salutes and constantly pays reverence to the Aged, obtains an increase of four things: length of life, knowledge, fame and strength.

Ibid. ii. 121.

Let him salute the Aged, let him give them his own seat, let him sit by them with folded hands, let him walk behind when they leave.

Ibid. iv. 154.

He who always respects the Aged is honored [even] by 'the Rākṣhasas.

Ibid. vii. 38.

ZOROASTRIAN

Be it known that the Creator, on account of His dispensation (bestowal) of all sorts of excellent conditions unto (His) creatures, is worthy to be glorified and worshipped.

Dinkard, vi. 390.

The worship of the Creator is an evidence of good virtues, rectitude and gifted powers.

Ibid. vi. 391.

The predominance and welfare of mankind is owing to their much glorification of the Deity.

Ibid. vi. 392.

The man who is inclined to wish ill to others should nourish strongly within him obedience to God, for by the strengthening of the virtue of obedience to God the vice of envy is injured, and the evil of the Druj becomes weak.

‘ ‘
Ibid. vii. 446.

The thought of obedience to God is for obtaining the strength of the final life.

Ibid. viii. 458.

It behoves us, as far as it lies in our power, to pay homage to Spenāminō Ahūra Mazda, the Creator of the good creation, with thought, word and deed, for His gift of Life and Body.

Ibid. ix. 641.

Be it known that, it is the duty of man to be always grateful in thought, word and deed, especially . . . towards the Sovereign chiefly for his having given him protection, in this world.

Ibid. vi. 404.

In every age people become meritorious in manifold ways, especially by means of devotion and obedience to the Sovereign as well as to the head of religion.

Ibid. vi. 419.

Be it known that that the good Ruler remains in communion with God . . . And his subjects should be connected faithfully with him in order to be in communion with God.

Ibid. vi. 490.

And it is the duty of the child to be obedient and respectful to its father, and to secure his love and keep him pleased.

Ibid. iv. 263.

Be it known that, it is the duty of man to be always grateful in thought, word and deed, especially . . . towards the parents, especially for their having brought him up with care.

Ibid. vi. 404.

And such is the exposition in the Mazdiyasnian religion, that all men should adopt means for the health and well-being of the world by accepting the precepts of the accomplished high-priest, of the religion, and that they should always act in union with that accomplished high-priest who is a guide in the exalted position.

Ibid. v. 285.

Our ancestors used to respect and put in practice the precepts of the Mazdiyasnian religion, given by the high-priest of good religion, as well as the mandates issued by the sovereign professing the good religion.

Ibid. v. 284.

Be it known that, it is the duty of man to be always grateful in thought, word and

deed, especially . . . towards the moral teacher, chiefly for his instructions (that enable him) to recognise these four kinds of obligations.

Ibid. vi. 404.

HEBREW

If they obey and serve Him, they shall spend their days in prosperity and their years in pleasures.

Job, xxxvii. 11.

The Lord redcemeth the soul of His servants; and none of them that trust in Him shall be desolate.

Psalms, xxxiv. 22.

Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name.

Ibid. c. 4.

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever.

Ibid. cxxv. i.

The fear of the Lord is the instruction of wisdom, and before honor is humility.

Proverbs, xv. 33.

By humility and the fear of the Lord are riches, and honor and life.

Ibid. xxii. 4.

Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God.

Isaiah, iv. 10.

And David said to Abishai; "Destroy him not: for who can stretch forth his hand against the Lord's anointed and be guiltless?"

1 *Samuel*, xxvi. 9.

Take away the wicked from before the King, and his throne shall be established in righteousness.

Proverbs, xxv. 5.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Exodus, xx. 12.

My son, hear the instruction of thy father, and forsake not the law of thy mother.

" 7
Proverbs, i. 8.

Hear instruction, and be wise and refuse it not.

Ibid. viii. 33.

BUDDHIST

Faith, modesty, morality, charity, these virtues are lauded by holy men; by them one goes to the world of the Gods; this road, I declare, leads to the land of the Gods.

Uḍānavarga, x. 1.

Faith is the greatest treasure of man in this world, for he who in this world observes this law finds happiness.

Ibid. x. 3.

The wise man in this world holds fast to faith and wisdom; those are his greatest treasures; he casts aside all other riches.

Ibid. x. 9.

Reverence and humility, contentment and gratitude, the hearing of the Dhamma at due seasons, this is the highest blessing.

Kulavagga, 264.

Happy 'in' this world is he who honors his father; so likewise he who honors his

mother is happy; happy in this world he who honors Śramaṇas; so likewise he who honors Brāhmaṇas is happy.

Uḍānavarga, xxx. 23.

I bend my head in adoration and worship all the Buḍḍhas, the Holy Law and the Church (Saṅgha).

Introductory (*Gāthas* of the Praṭimokṣha.

(Beal's *Catena*).

A man should worship him from whom he learns the Dhamma, as the Gods worship Indra, the learned man being worshipped and pleased with him makes the highest Dhamma manifest.

Kulavagga, 315.

Let him in due time go to the presence of his teachers; let him be humble after casting away obstinacy; let him remember and practise what is good, the Dhamma, self-restraint and chastity.

Ibid. 325.

He who, through compassion towards all creatures does turn the wheel of the law, heretofore unheard, the Protector, the Teacher of Gods and men, He who has arrived at the end of corporeal existence, Him do I worship.

Uḍānavarga, xii. 16.

The preceptor ought to consider the pupil as a son ; the pupil ought to consider the preceptor as a father ; thus these two united by mutual reverence, confidence and communion of life will progress, advance, and reach a high stage in this doctrine and discipline.

Mahāvagga, i. 25.

So long as the brethren honor and esteem and revere and support the elders of experience and long-standing, the fathers and leaders of the Order, and hold it a point of duty to hearken to their words—so long the brethren may be expected not to decline but to prosper.

Mahā-parinibbāna Sutta, 6.

Let him honor old people, not be envious, let him know the right time for seeing the teachers, let him know the right moment for listening to their religious discourses, let him assiduously hearken to their well-spoken words.

Kulavagga, 324.

CHRISTIAN

Thou shalt worship the Lord thy God,
and Him only shalt thou serve.

S. Matthew, iv. 10.

His mercy is on them that fear Him from
generation to generation.

S. Luke, i. 50.

If any man be a worshipper of God and
doeth His will, him He heareth.

S. John, ix. 31.

Let us have grace, whereby we may serve
God acceptably with reverence and godly
fear.

Hebrews, xii. 28.

Submit yourselves therefore to God.

James, iv. 7.

Thou shalt not speak evil of the Ruler
of thy people.

Acts, xxiii. 5.

Let every soul be subject unto the higher
powers. For there is no power but of God:
the powers that be are ordained of God.
Whosoever therefore resisteth the power,
resisteth the ordinance of God: and they
that resist shall receive to themselves dam-
nation. For rulers are not a terror to good

works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Romans, xii. 1—4.

Put them in mind to be subject to principalities and powers, to obey magistrates.

Titus, iii. 1.

Fear God. Honor the King.

1 *Peter*, ii. 17.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

1 *Peter*, ii. 13, 14.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise.

Ephesians, vi. 1, 2.

But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God.

1 *Timothy*, v. 4.

Exhort servants to be obedient unto their own masters, and to please Them well in all things; not answering again; not purloining, but showing all good fidelity.

Titus, ii. 9, 10.

Remember them which have the rule over you, who have spoken unto you the word of God . . . Obey them that have the rule over you, and submit yourselves: For they watch for your souls, as they that must give account, that they may do it with joy and not with grief.

Hebrews, xiii. 7, 17.

Rebuke not an elder, but entreat him as a father . . . The elder women as mothers.

1 *Timothy*, v. 1, 2.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility.

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1 *Peter*, v. 5.

Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind . . . backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents.

Romans, i. 28, 30.

Men shall be . . . blasphemers, disobedient to parents, unthankful, unholy . . . traitors, heady, high-minded.

2 Timothy, iii. 2, 4.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise Government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

2 Peter, 9, 10.

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Jude, 8.

ISLAMIC

And do thou bear good tidings unto those that humble themselves, whose hearts, when mention is made of God, are struck with fear; and unto those who patiently endure that which befalleth them, and who duly perform their worship, and give alms out of what we have bestowed on them.

Al Qurān, xxii. 36.

Verily God needeth not your thanks, though He deserves the highest praise.

Ibid. xiv. 8.

In God let those put their confidence who are seeking in whom to put their trust.

Ibid. xiv. 15.

Celebrate the praise of thy Lord; and be one of those who worship, and serve thy Lord until death shall overtake thee.

Ibid. xv. 98, 99.

Who rescues you from the darkness of the land and the sea; ye call upon Him in humility and in secret; indeed if He would rescue us from this we will surely be of those who give Him thanks.

Ibid. vi. 62.

Thy Lord has decreed that ye shall not serve other than Him; and show kindness

to your parents, whether one or both of them reach old age with thee; wherefore say not to them "Fie," and do not grumble at them, but speak respectfully unto them, and submit to behave humbly towards them, out of tender affection, and say: "O Lord, have mercy on them both, as they nursed me when I was little."

Ibid. xvii. 24, 25.

Those who worship the Merciful One are they who walk on the earth gently, and who, when fools speak to them, say: Peace.

Ibid. i. 25, 64.

He who wishes to enter paradise at the best door must please his father and mother.

The Sayings of Muhammad, p. 72.

A man is bound to do good to his parents, although they may have injured him.

Ibid. p. 73.

Heaven lieth at the feet of mothers.

Ibid. p. 29.

To every young person who honoreth the old on account of their age, may God appoint those who shall honor him in his years.

Ibid. p. 5.

Verily, it is one of the respects to God
to honor an old man.

Ibid. p. 78.



CHAPTER V

VIRTUES AND VICES IN RELATION TO EQUALS

As Reverence is the natural form taken by Love when we come into relation with our Superiors, so is AFFECTION that which is its expression when we are among our Equals; and this branches out into the virtues which ensure harmony in family and social life among those on a similar level. Hate between Equals shows itself as ANGER, the violent effort to repel the object of dislike, to drive it away, if possible to destroy it. Hence is it truly declared that: "Whosoever hateth his brother is a murderer,"¹ for hatred, fully expressed, annihilates its object.

It is in the close relations of the family that man learns his duties to his race: reverence to his parents—his elders; kindness to husband or wife, or to his brothers and sisters—his "equals; benevolence to his depend-

¹ 1 *John*, iii. 15.

ents—his youngers; the family is the perfect school of morals, the epitome of ethical life.

The relation between husband and wife should be monogamous and lasting through life; all divergence from this is injurious. Polyandry and polygamy have been practised in early conditions of Society, emerging from promiscuity, and true monogamy is still rare, as is shown by the existence of the *demi-monde*, in all its ever-descending phases of degeneracy. Monogamous marriage in youthful manhood and womanhood—neither the child-marriage of the East nor the late marriage of the West—preceded by perfect purity of life, on both sides, is the ideal towards which civilised humanity is tending. Loving friendship between brothers and sisters, with benevolence towards dependents, completes the perfect home, whereon the stability of the social order depends.

BROTHERLINESS, or KINDNESS, is the first virtue which grows out of AFFECTION, and to think kindly is the root of kind speech and kind action. Hence the supreme importance of guarding the thoughts from all that is uncharitable, unkind, depreciatory, in our mental attitude towards others.

Where the thoughts are full of kindness towards all, kind speech and kind action will be their inevitable outcome. "A good man out of the good treasure of his heart, bringeth forth, that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh."¹

The speech which does not wound, which is affectionate and charitable, is one of the most valuable of family and social Virtues; speech which is harsh and cutting, which seeks to inflict pain, is one of dissolvents of family and social bonds. The ready smile and cordial gesture of welcome, the attentive hearing, the outstretched hand of help, the alertness to do service—all these are fruits of Kindness, and sweeten home and social life.

Courtesy and *Considerativeness* are Virtues which spring from Kindness, and endear their possessor to all with whom he comes into contact, and every day strews in our path opportunities of practising them; to help a worried mother with her children up the

¹ *S. Luke*, vi. 45.

stairs of a railway station, to carry a parcel for an over-burdened stranger, to guide a timid woman across a crowded street, are all very little things, but they cheer the heart of the weary, and draw human beings closer together.

Hospitality is kindness to strangers, the outflowing of love towards those who are not of kin, or, to use the favorite Hebrew expression, to "the stranger that is within thy gates" or to "the son of the road" of Islām. In the crowding of modern life this gracious Virtue has fallen too much out of practice, and the uninvited guest is regarded with disfavor rather than with welcome. Yet is it written: "Grass (for seat), room, water, and fourthly, a kind word—these are never wanting in the houses of the good."¹

TOLERANCE of the widest kind has its root—as pointed out in Chapter IV—in the Reverence for God who lives and moves in each; no man has any claim to dominate his equal, nor to restrain, even by words, the full liberty of thought and action of another. Infinite are the ways of expression

¹ *Manusmṛiti*, iii. 101.

of the Self in man, and to force on another one's own opinions and ways of action is an impertinence. Individuality is the precious result of the Self-directed course of evolution, and is to be respected in every divine manifestation. Rightful authority, derived from the Head of the State, has the duty of checking the individual when he interferes actively and wrongfully with his neighbors, and each man may justly repel aggressions on his own Self-possession but he may not interfere with the similar Self-possession of another. Tolerance does not include passive acquiescence in wrongs inflicted by the strong on the weak; active interference to prevent such wrongs is to guard and respect the Self-possession which is too feeble to protect itself, and is hence the duty of every member of society; such action is of the nature of *Protection*, a duty owed to every inferior, and is not an interference with Self-possession and Self-expression, but a securing of both.

Then comes a group of allied qualities which are branches of HONOR, itself one of the chief aspects of Truth: *Uprightness*,

Straightforwardness, Fair Dealing, Trustworthiness, Fidelity, Honesty, Co-operation—these are the invaluable qualities which mark the good citizen in all his dealings with his fellow-men; he is open and above-board in all transactions, never seeking an unfair advantage, never deceiving his neighbor for his own gain; his actions are honest, his words reliable; he is faithful to his engagements, and is ever ready to cooperate with others for the common good. The name by which Muhammad was known among his neighbors, ere he became a Prophet, was 'The Trustworthy,' noblest recognition of social virtue; and when, in the first dazzling effect of the divine Call, he doubted himself, his wife Kaḍījah bade him understand that God would not deceive a man who had never deceived another. Where these qualities are found, the community, or the nation, is prosperous and respected, and although for a time, in dealings with the base, a high honorableness may appear as a disadvantage, and there may be a temptation to accept their standard, to meet cunning with ^ucunning, and guile with guile, yet in the long run it is

“truth that conquers, not falsehood,”¹ and the perfidious reap the harvest of ruin from the dishonor they have sown.

MAGNANIMITY and FORGIVENESS are Virtues which neutralise the harm that arises from the infliction of injuries and wrongs by the evil-minded members of a community. Magnanimity is slow to see evil, ever giving others credit for good motives and not harboring suspicions; when a wrong is indubitable, it then sees it in its true nature and proportion; as to its nature, it is the result of a wrong committed by the sufferer in the past, and therefore is an opportunity to pay a debt owing by him; as to its proportion, it is recognised as the trifle which it is, belonging to the level of the lower self, and unworthy of serious attention from one occupied with Realities. The magnanimous man takes a large view of life, and makes generous allowance for the weaknesses of human nature in others, while striving himself to live on nobler levels. FORGIVENESS, or Magnanimity in action, restores the offender to the equality he has lost by his ill-doing, and closes

* *Mundaka Upaniṣhaṭ*, III. i. 6.

the gulf he has opened. They both belong to the GENEROSITY which keeps a memory for all benefits received, and a forgetfulness for injuries inflicted, knowing that benefits flow from the Spirit, the Self, and are therefore permanent in their essence, whereas injuries are of matter, the Not-Self, and are therefore transitory.

URBANITY is the outward, physical, expression of the generous, the magnanimous, nature, and is the outcome and proof of respect for the God in oneself and in others. It lies at the root of good manners, and is effective in drawing hearts together, and in oiling the social machinery, so that it runs smoothly and with as little friction as possible.

The Vices that spring from the Hate Emotion raging among equals show themselves among savages in MURDER, ROBBERY and physical VIOLENCE of every kind. These are forms of ANGER carried to physical extremes, and need scarcely be mentioned among civilised people. But ANGER in its minor manifestations lies at the root of most of the unhappiness found in families and nations: "Triple is the gate

of this hell, destructive of, the self—lust, wrath and greed; therefore let a man renounce these three.”¹

Directly opposed to Kindness is HARSHNESS, beginning in hard thoughts of others, and manifesting itself in rough and cutting speech, in *Sullenness*, *Moroseness*, *Irritability*, *Peevishness*, *Impatience*, etc. All these drive men apart from each other, and by action and re-action perpetuate themselves. They are common every-day faults in the family and the community, and spread discomfort and unhappiness in every direction. Opposed to Courtesy and Considerativeness are *Rudeness* and *Churlishness*, the signs of a weak and undeveloped nature, conscious of its own inferiority, and assuming an aggressive appearance in order to impose on others the idea that it is strong. As says Chung-Tze, the wise Chinaman: “They call it independence, when it is only bad manners.”

BIGOTRY and FANATICISM are the opposites of Tolerance, and are the roots from which spring all sectarian controversies and disputes, destructive of true Religion. They have ruined the peace of families, and

¹ *Bhagavad-Gītā*, xvi. 21.

stained with blood the pages of history.

Criticism is also a frequently committed offence against Tolerance, and the critical attitude, so common in modern days, is the source of much family and social unhappiness. It breeds the habit of seeing faults first and merits second, and constantly ascribes to another evil motives which have no existence in his mind. It is prompt to perceive evil, slow to perceive good, and instead of seeking the "soul of goodness in things evil," it ever suspects evil lurking under the veil of good. It breeds *Cavilling*, *Carping*, and *Depreciation*, ugly faults which many unwisely regard as a sign of mental superiority.

The group of qualities which spring from HONOR are opposed by a similar group springing from DISHONOR, an aspect of Falsehood: *Crookedness*, *Deceit*, *Unfairness*, etc., are evils which undermine all social relations, because they destroy the mutual trust and confidence upon which the social union is built.

Suspicion, *Distrust*, *Backbiting*, *Slander*, *Abuse*, spring from MEANNESS, the opposite of Magnanimity, while VINDICTIVENESS, with

its children *Revengefulness* and *Resentment*, is the ugly correspondence of Forgiveness. Urbanity finds its black counterpart in AGGRESSIVENESS and INSOLENCE, the remnants of a savagery which has donned too soon the outer garments of civilisation.

THE SCRIPTURES OF THE WORLD

HINDU

This is the extent of the man—himself, his wife, and his children; Brāhmaṇas thus declare that the husband and wife are known as the same.

Manusmṛti, ix. 45.

The elder brother is the same as the father, the wife and the son are one's own body. The servant-folk are one's shadow, the daughter is most deserving of compassion; therefore, though slighted by these, let a man bear it ever undisturbed.

Ibid. iv. 184, 185.

There is no difference whatever between Shri¹ and the wife in the house, who is the mother of the children, who brings good fortune, who is worthy of worship, the light of the home.

Ibid. ix. 26.

• •

The Goddess of Prosperity.

Let mutual fidelity continue unto death ; this may be considered as the summary of the highest law for husband and wife.

Ibid. ix. 101.

He who moves among all beings as if they were like himself, who is self-controlled, pure, free from vanity and egoism, he is indeed released from everything.

Anugītā, iv.

He who is dishonest in speech is dishonest in everything.

Manusmṛti, iv. 256.

Let him speak the true, let him speak the pleasing, let him not speak an unpleasing truth, nor speak a pleasing falsehood ; this is the ancient law.

Ibid. iv. 138.

Let him not, even though distressed, cut another to the quick ; nor meditate acts of hostility to others ; let him never utter the malignant word that disturbs.

Ibid. ii. 162.

They are verily arrows, these evil words that issue from the mouth ; he who is wounded by them sorroweth day and night, for they wound the vitals. The wise man

unlooseth not such at others. There are no riches in the three worlds like unto these—compassion, friendliness to all beings, charity and sweet speech. Therefore ever speak gently and never harshly; honor the worthy; give, but ask not.

Mahābhārata, Āḍi Parva, lxxxvii. 11—13.

“What one thing, O Brāhmaṇa, if a man shall practise well, shall he become a standard for all beings, and attain to fame widespread?” “Gentleness is the one thing, O Shakra, which if a man will practise unremittingly, he shall become a standard for all beings, and attain to fame widespread. This one thing bringeth joy to all the worlds; practising it towards all beings, the man becometh dear unto all and always.”

Ibid. Shānti Parva, lxxxiv. 2—4.

Let him offer to the guest who has come a seat, water and food, according to his power, in accordance with rule. . . Let him not eat any food which he does not offer to his guest; the hospitable reception of guests procures wealth, fame, long life, and heavenly bliss.

Manusmṛti, iii. 99, 106.

However men approach Me, even so do I welcome them, 'for the path men take from every side is Mine.

Bhagavad-Gītā, iv. 11.

Even the devotees of other Gods who worship, full of faith, they also worship Me, O son of Kunṭī, though contrary to the ancient rule.

Ibid. ix. 23.

If there were not persons amongst mankind equal to the earth in forgiveness, there would be no peace amongst them but perpetual dissensions engendered by anger.

Mahābhārata, Vana Parva, 20—25.

Let him avoid unbelief, censure of Scriptures, and slighting of the Devas, hatred, obstinacy, pride, anger, and harshness.

Manusmṛiti, iv. 153.

ZOROASTRIAN

Whoever loves every object of the Creator is a suppressor of his own failings, possesses well qualified prudence and intuitive wisdom, and shares in religion. • •

Dinkard, vi. 356.

Be it known that the characteristics of true knowledge are: peacefulness, truthful speech, cheerful humor, sincere amity, and liberality.

Ibid. vi. 398.

One should have regard and affection to one's community, and should visit them and live with them in one abode.

Ibid. ix. 652.

It is necessary that the relations between man and man should be governed by a pure affection. . . all men are as one's own person and children. . . no man, therefore, should deliberately cause injury to others, or take pleasure in the injury that befalls them.

Ibid.

The man who hates men devoid of greed . . . who takes delight in slander, and the man who nurses his revenge, and when in power wreaks his vengeance, are men like unto Demons and the Drujas.

Ibid. viii. 480.

We sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures.

Haptan Yasht.

HEBREW

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.

Leviticus, xix. 18.

A friend loveth at all times, and a brother is born for adversity.

Proverbs, xvii. 7.

A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother.

Ibid. xviii. 21.

They helped every one his neighbor; and every one said to his brother: Be of good courage.

Isaiah, xli. 6.

He that speaketh truth sheweth forth righteousness; but a false witness deceit. The lip of truth shall be established forever: but a lying tongue is but for a moment.

Proverbs, xii. 17, 19.

Pleasant words are as an honey-comb, sweet to the soul, and health to the bones.

Ibid. xvi. 24.

And he said: Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels. And I said unto her: Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said: Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

Genesis, xxiv. 31, 45, 46.

Say not unto thy neighbor: Go, and come again, and to-morrow I will give; when thou hast it by thee. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Proverbs, iii. 27, 28.

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

Isaiah, xxxii. 17.

But let judgment run down as waters, and righteousness as a mighty stream.

Amos, v. 24.

A false balance is abomination unto the Lord: but a just weight is His delight.

Proverbs, xi. 1.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that shall pity the poor.

Ibid. xxviii. 8.

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

Ibid. xv. 18.

He that is slow to anger is better than the mighty.

Ibid. xvi. 32.

Cast out the scorner, and contention shall go out—yea, strife and reproach shall cease.

Ibid. xxii. 10.

Two are better than one: because they have a good reward for their labor. 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.

Ecclesiastes, iv. 9, 10.

BUDDHIST

Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech is painful, blows for blows will touch thee.

Dhammapada, x. 133.

Him I call a Brāhmaṇa from whom anger and hatred, pride and envy have dropped, like a mustard-seed from the point of a needle.

Ibid. xxvi. 407.

He who restrains his anger, when it has arisen, as they by medicine restrain the poison of the snake in the body, that Bhikkhu leaves this and the further shore, as a snake quits its old worn-out skin.

Uravagga, i. 1.

He who is tolerant with the intolerant, who patiently endures punishment, who is merciful to all creatures, he, I declare is a Brāhmaṇa.

Uḍānavarga, xxxiii. 46.

So long as the brethren shall persevere in kindness of action, speech and thought amongst the saints, both in public and in private—so long as they shall divide without partiality, and share in common with the upright and the holy all such things as are in accordance with the just provisions of the Order, down even to the mere contents of a begging bowl, so long may the brethren be expected not to decline but to prosper.

Mahāparinibbāna Sutta, i. 11.

Scrupulously avoiding all wicked actions,
 Reverently performing all virtuous ones,
 Purifying the intention from all selfish
 desire,

Is the doctrine of all the Buddhas.

Gāthās of Tian Tai School of Buddhism.

(Beal's *Catena*.)

Destroy anger, there will be rest and joy ;
 Destroy anger, there will be contentment :
 Anger is the root of bitterness.

Anger destroys every virtuous principle.

Ibid.

Buddha said : Who is the good man ?
 "The religious man only is good. What is
 goodness ? First and foremost it is the
 agreement of the will with reason. Who is
 the great man ? He who is strongest
 in the exercise of patience. He who patient-
 ly endures injury and maintains a blameless
 life—he is a man indeed ! Who is the man
 deserving worship or reverence ? A man
 who has arrived to the highest degree of
 enlightenment.

Sūtra of 42 Sections, 13. (Beal's *Catena*.)

Well-spoken language is the principal
 thing, says the Ārya ; to speak kindly and

not unkindly is the second best thing; to speak the truth and not lies is the third; to speak what is right and not what is futile is the fourth.

Uḍānavarga, viii. 11.

Let one speak pleasing words, which, when he has spoken them, bring joy to his neighbor, and, being received with pleasure, cause him to commit no sin.

Ibid. viii. 13.

Let one say such words by which he does not pain himself, nor hurt others; such words are truly well-spoken.

Mahāvagga, 450.

Reflect well upon the pain you have suffered in this world. Cessation and dispassion are difficult of attainment and the world is eternally false. Therefore, whenever opportunity offers, overcome all passions and sufferings by friendliness to all, by goodness, and listening to the voice of Dharma. Freedom from vanity, pride, ostentation, constant rectitude of purpose, becoming speech and honesty, are the qualities, which you, who long for Nirvāṇa, should cultivate to clear the road to it.

Laliṭa-Viṣṭara, iv. 16—18.

Let anger be subdued, yield not a moment to the angry impulse; he who can hold his wild and angry heart is well entitled illustrious charioteer.

Po-Sho-Hing-Tsan-King. (*S. B. E.* xix. 265.)

Anger and hate destroy the true law; and they destroy dignity and beauty of body; as when one dies we lose our name for beauty, so the fire of anger itself burns up the heart.

Ibid. 300.

CHRISTIAN

Have ye not read that He which made them at the beginning, made them male and female, and said: For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

S. Matthew, xix. 4—6.

Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.

1 Corinthians, vii. 3.

Wives, submit your own husbands, as unto the Lord Husbands, love your wives, even as Christ also loved the Church.

Ephesians, v. 22, 24.

But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

1 *Thessalonians*, iv. 9.

Be kindly affectioned one to another with brotherly love; in honor preferring one another distributing to the necessity of saints, given to hospitality.

Romans, xii. 10, 13.

Let brotherly love continue. Be not forgetful to entertain strangers.

Hebrews, xiii. 1, 2.

Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that

regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

Romans, xiv. 3—6, 13.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesians, iv. 31.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Colossians, iii. 12, 13.

Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without.

1 *Thessalonians*, iv. 11, 12.

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves.

2 *Timothy*, ii. 24, 25.

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging.

1 *Peter*, iv. 8, 9.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God.

James, i. 19, 20.

ISLAMIC

Women are the twin halves of men.

Sayings of Muhammad, p. 47.

Ye followers of Muhammad, I swear by God, there is not anything which God so

abhors, as His male and female servants committing adultery.

Ibid. p. 39.

A Muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good.

Ibid. p. 57.

And whoso beareth injuries patiently and forgiveth, verily this is a necessary work.

Al Qurān, xlii. 41.

If two parties of the believers contend with one another, do ye endeavor to compose the matter between them; and if the one of them offer an insult unto the other, stand against that party which offered the insult, until they return to the judgment of God; and if they do return, make peace between them with equity: and act with justice; for God loveth those who act justly.

Ibid. xlix. 9.

Humility and courtesy are acts of piety.

Sayings of Muhammad, p. 4.

Verily, God is mild and is fond of mildness, and He giveth to the mild what He doth not to the harsh.

Ibid. p. 84.

God loveth those who act justly.

Ibid. lx. 8.

The servants of the Merciful are those who walk meekly on the earth, and when the ignorant speak unto them, answer: "Peace".

Ibid. xxv. 64.

CHAPTER VI

VIRTUES AND VICES IN RELATION TO INFERIORS

We have seen that on the great ladder of evolution each of us has some who are above us, to whom we look up, and towards whom our love has the form of REVERENCE; some who are on a level with us, towards whom our love has the aspect of AFFECTION, or Friendship; these we have considered. Now we have to think of our duties towards those who are below us on the ladder, those who look up to us, as we to our elders, and to consider what form our love should take towards those who are our youngers, whether as egos or in the social scale. Love towards these is BENEVOLENCE, well-wishing and well-doing, the gracious kindly aspect seen at its highest as shown by the mother to the child. To regard all "with the tenderness which the mother feels for her first-born son" is the ideal at which

we should aim; realised to the full only by the Elder Brethren of our race, the Masters of Compassion and Wisdom, it is none the less the lovely heart-state which all of us should seek to make our own. Strength is only lovable when it shows itself as Protection; greatness is only admirable when it shows itself as Patience and Beneficence. Those who know the Unity of the Self must ever be seeking to help to strengthen the manifestation of the Self in those in whom that Highest is more obscured than in himself.

A man's natural inferiors are: Those who are below him in soul-age, that is in evolution—in spiritual development, in intellectual attainments, in moral character; those who are below him in social grade; those who are physically younger than himself, children and youths—a superficial and transitory inferiority, indeed, but one which demands at his hands the discharge of certain duties so long as they are comparatively helpless. Towards all of these, his Love must show itself as BENEVOLENCE.

The universal manifestation of BENEVOLENCE is *Compassion*, the tender *Pitifulness* which

associates itself by sympathy with the weaknesses of the inferior, and seeks to share with him its own more highly developed qualities according to the need of the occasion. By this sharing, since Love is ever attraction, the superior seeks to raise the inferior towards himself, bringing about a condition of lesser inequality; and to this end he draws the inferior to him by gentle words, softness of manner, smiles, friendly gestures, by everything which may remove any sense of fear arising in the lesser in the presence of one greater than himself. Strength is, alas, so often used to oppress, that fear arises instinctively in the weak when they find themselves in face of it; this must ever be remembered when fear is shown, and it must be met with additional softness and gentleness, not with haste or impatience. The more timid the inferior, the more gentle and sweet must be the superior, the more caressing his gestures, the more indicative of patience his movements. This *Patience* and *Sweetness* reassure the shy and the timid, and awaken in them *Confidence* and *Trust*, so that they willingly draw near and lean on the stronger instead of shrinking

from him. In strong and well-meaning but ungentle natures, timidity—as implying suspicion of their intentions—is apt to generate *Harshness* and *Resentment*, vices which spring from the Hate Emotion; and these, in presence of the timid inferior, readily slide into *Cruelty* and *Brutality*; against this evil re-action the good man must ever be on his guard, and must deliberately soften his manner where he encounters timidity, as the motherly woman coaxes and wheedles the timid child.

BENEVOLENCE, where the inferior is threatened, shows itself as *Protection*, the noblest exercise of strength in presence of weakness. Protection is a kingly Virtue, and, by whomsoever exercised, ennobles the character and stamps on it the heroic type. *Heroism* is, indeed, the Virtue evoked where the weak are protected at the peril of the protector's life, prosperity, or good name. Not only the warrior, the patriot, the martyr are heroic; not only the miners who face death to succor their comrades in the pit, the firemen who plunge into the flames to rescue the helpless, the swimmers who risk their own drowning to save the perishing

sinking beneath the flood; heroes are also the fathers who toil ceaselessly to protect their families from want, losing health and even life in their incessant labor; heroes are the mothers who sacrifice themselves day and night to protect and cherish their little ones, though life be shortened by the ceaseless strain; heroes are the doctors and nurses who risk their lives in unwearied tending of the stricken, and face infection fearlessly in the fierce strife against death. All these are exercising to a heroic degree the royal virtue of Protection, humble and limited as may be their sphere, and they in all simplicity but trying to do worthily their duty to those dependent on them.

BENEVOLENCE, where the inferior is in want, shows itself as *Liberality* and *Charity*, the endeavor to supply that of which he is in need. The bestowal of help, in whatever form, should be rendered ungrudgingly and graciously, as an opportunity of helping gladly seized, not as a response unwillingly yielded to unwelcome importunity. Moreover the exercise of these virtues should be directed by wisdom, so that the help given may really aid, and not injure, the recipient.

The bestowal of a boon asked for by an unworthy suppliant may encourage him in sloth or in some other form of vice; and it is worthy of notice that religions which press the duty of Charity on their followers also designate the classes who are worthy recipients thereof, and do not encourage thoughtlessness in Charity any more than in other matters.

Courtesy is never more gracious than when shown by the superior to the inferior, by the strong to the weak, and *Consideration* granted when it cannot be demanded is more beautiful than when yielded to an equal or a superior. The idea is put very aptly and practically in a list of the people for whom "way should be made" on meeting them, by the inclusion of "a sick person, one who carries a burden, a woman".¹ Weakness has a claim to tenderness, and such *Courtesy* lends the last finish to noble manners.

These virtues are the general expressions of Love towards inferiors; to the special classes of inferiors noted above, **BENEVOLENCE** shows itself in other ways. To those below

¹ *Manusmṛti*, ii. 138.

a man in evolution, he should ever show *Helpfulness*, readily sharing with them his superior knowledge, and willingly teaching them anything which they are willing to learn. Where there is superiority of age or social grade, *Tact* and *Discretion* are especially needed in such work, but Love finds its way without giving offence, and the quiet silent influence of high example does more to teach and lift than formal precept or instruction. The superior should therefore not isolate themselves from the inferior in evolution, but should associate with them with the intention of helping them to swifter progress, so that they may raise all with their own advance.

BENEVOLENCE towards those of lower social grade should lead, in addition to the aforesaid general manifestations, to active endeavors to ameliorate their condition, *i.e.*, to the virtue of *Beneficence*. To support and spread education, whether by personal work or by financial aiding of well-considered schemes, to apprentice boys to reliable persons for the learning of useful handicrafts, to give a lad a start in life—these and similar acts are examples of *Beneficence*. *Beneficence* is a

virtue which the higher owe to the lower, and its deterioration or disappearance is a menace to national welfare. Carefully thought-out schemes of social improvement cannot emanate from the poor and the ignorant, who only know that they suffer, and who naturally snatch at anything which promises amelioration of their condition, however fallacious the promise, however illusory the benefit. The voluntary *Self-sacrifice* of the higher to the lower in order to relieve and raise them is the reflexion of the life of all World-Saviors, the noblest demonstration of God in man.

Employers of labor, heads of households, and all who hold positions which give them authority over others, should see to it that their conduct exemplifies the virtues which humanise and glorify their relations with those dependent on them. When industry was individual rather than collective, the human factor was obvious and could not be disregarded by any good man. But now there is a growing danger lest those who employ thousands of men should entirely forget—as some indeed already do—that there is any human relation between them-

selves and their employees, that they have any duty towards them save that of the payment of their wages; and here once more is a menace to the State, due to the absence of the Love-relation which is the one social bond. Again, in the over-grown households of the very wealthy, where servants are multiplied not for use but for display, the absence of the true human relation between master and mistress on the one side and servants on the other—the relation of elder and younger, in which guidance, counsel, ordered discipline are given by the one, and industry, diligence, and intelligent obedience are rendered by the other, the one learning *Justice, Impartiality,* and *Wise Administration,* the other rising in character and knowledge by *Obedience* and *Service*—the absence of this relation is rendering the higher childish, flippant, and irresponsible, and the lower idle, arrogant and luxurious.

BENEVOLENCE towards those who are younger in physical age, towards children and youths, the extension towards all children of the *Tenderness* which is instinctive in the parents for their own little ones, is the last

of the relations between superiors and inferiors in which Love means blessedness and Hate means misery. To the heart full of Love, the weakness and helplessness of the child appeal with irresistible force, and Tenderness flows out to meet every demand that can be made upon it. *Harshness, Injustice, Oppression, Cruelty* in all its forms, including *Sarcasm* and *Ridicule*—cowardly weapons when used by the strong against the weak—are all the ugly progeny of the Hate Emotion in the relations between superior and inferior.

Hate to the inferior is SCORN, the very antithesis of BENEVOLENCE. The weakness that appeals to Love and is answered by BENEVOLENCE, appeals to Hate and is answered by SCORN. Hate looking downwards in its inner attitude is PRIDE, in its outer manifestation is SCORN. To a man dominated by Hate the inferior is but a tool, a prey, to be subjugated and used for his own advantage. *Contempt, Arrogance, Disdain, Haughtiness, Overbearingness*, are all Vices which have their roots in SCORN. Alike into the State and into the Family these Vices bring disunion and, creating in the inferiors *Falsehood*,

Treachery, Cowardice, Revenge, Cringing, Flattery, they lead to the disruption of social and family ties.

In all the relations which exist in nations and families, - relations between superiors, equals and inferiors, Love is the binding and Hate the disruptive force. Right Reason, which sees the Unity of Life, shapes Love into all the Virtues which construct, strengthen and adorn all human communities, ensuring progress and gladdening life; Wrong Reason, blinded to the Unity of Life and bewildered by the endless multiplicity of forms, lets Hate burst out into all the Vices which ruin the individual and destroy the community.

Let the young, then, learn to understand the sweet fruits of Love and the bitter fruits of Hate, and to know the Virtues which spring from Love and the Vices which spring from Hate. So shall they, in their manhood or womanhood, know how to refuse the evil and to choose the good, and to become the builders, not the destroyers, of happy homes and of prosperous States. • • •

THE SCRIPTURES OF THE WORLD

HINDU

Way should be made for a man in a carriage, for one who is above ninety years old, for a sick person, for one who carries a burden, for a woman, a Snātaka, a King, and a bridegroom.

Manusmṛti, ii. 138.

Created beings must be instructed for their welfare without giving them pain, and sweet and gentle speech must be used by the lover of duty.

Ibid. ii. 159.

Compassion is the work of the merits of saints ; compassion ever secures the blessings of the good.

Mahābhārata, Anushāsana Parva.

The King has been created to be the Protector of the castes and āshramas, who, all according to their rank, discharge their several duties.

Manusmṛti, vii. 35.

Let him always observe the duty of charity, connected with sacrifices and oblations, with a contented mind, having sought with diligence a worthy recipient. Something verily ought to be given ungrudgingly by him who has been asked.

Manusmṛiti, iv. 227, 228.

That alms given to one who does nothing in return, believing that a gift ought to be made, in a fit place and time, to a worthy person, that alms is accounted pure.

Bhagavad-Gītā, xvii. 20.

It is easy to fight in battle, but not to make a gift without pride or vanity.

Mahābhārata, Anushāsana Parva, viii. 10.

He that is exceedingly good, and is endued with humility does not neglect even the slightest suffering of any creature (without) an attempt at alleviating it.

Ibid. Udyoga Parva, xxxix. 10.

Wealth is successful when the possessor of wealth enjoys it himself and gives it away in charity. The knowledge of the Shāstras is successful when it results in humility and good conduct.

Ibid. Sabha Parva, v. 112.

ZOROASTRIAN

Be it known that the best King is he who is noble in glory who, sympathising with the afflictions of others, makes the world happy and looks to the welfare of all.

Dinkard, vii. 430.

The man who is disposed to render men unhappy should give prominence within himself chiefly to the virtue of benevolence and of taking care of others, so that by this the vice of revengefulness is weakened, and the power of the vindictive Druj is rendered harmless.

Ibid. vii. 446.

He who at his door gives to the pious dervishes food and water enough to supply their wants, obtains an excellent thing—supreme command over this world and dignity in the next. The fourth excellent gift had reference to giving food to all (the needy) that came every day (to beg) at the threshold of the door.

Ibid. viii. 454.

The prosperous wealthy man is one whose thoughts are those of a servant of God, . . . who is charitable to those in distress.

Ibid. vii. 479.

An exalted final life is through charity, and charity is for an exalted final life.

Ibid. vii. 458.

In like manner one should be charitable to the poor of superior worth, who are without proper sustenance. People of evil religions, who may be in danger of suffering from hunger, thirst, and cold, should be saved from these (hardships). Also Margazain sinners (*i.e.*, those deserving of capital punishment) should be protected. As far as possible one should not partake of food till after feeding the needy.

Ibid. ix. 638.

Moreover pain should not be inflicted on mankind, but as far as possible good should be done unto them. Pain, injury, or hardship should not be inflicted on virtuous men. Domestic animals should be kept out of harm's way, and should be attended to in the matter of the supply of water and forage, and should be guarded in other legitimate ways. They (domestic animals) should be preserved from (going into the hands of) unworthy men, from a disproportionate allowance of food and drink, from

being kept tethered, from being harmed by thieves and wolves, from hunger and thirst, from (the rigors of) summer and winter, and from being afflicted with other woes. And they should not be unlawfully overburdened with work and labor . . . and they should be treated with kindness and as required by the law.

Ibid. ix. 642, 644.

HEBREW

And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another.

Leviticus, xxv. 14.

And if thy brother that dwelleth with thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant, but as an hired servant, and as a sojourner . . . Thou shalt not rule over him with rigor; but shalt fear the Lord thy God.

Ibid. xxv. 39, 43.

Blessed is he that considereth the poor, the Lord will deliver him in time of trouble.

Psalms, lxi. 1.

The righteous considereth the cause of the poor; but the wicked regardeth not to know it . . . He that delicately bringeth up his servant from a child shall have him become his son at length.

Proverbs, xxix. 7, 21.

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Isaiah, i. 17.

Is not this the fast that I have chosen? to loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?

Ibid. lviii. 6, 7.

Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

Amos, v. 11.

Execute true judgment, and show mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

Zechariah, vii. 9, 10.

BUDDHIST

May I be thoroughly imbued with benevolence and show always a charitable disposition, till such time as this heart shall cease to beat.

Fo-sho-hing-tsan-king, v. 532.

Patience and pleasant speech, intercourse with Sāmanas, religious conversation at due seasons, this is the highest blessing.

Kulavagga, 265.

They (the old Sages) praised chastity and virtue, rectitude, mildness, penance, tenderness, compassion and patience.

Ibid. 291.

Having discovered the ending of birth and death through kindness and compassion, I will teach the way, the only road. After

having crossed the stream, I will teach others to cross as I have crossed.

Uḍānavarga, xii. 13.

The wise who are charitable and who observe the other moral precepts, acquire by the merit of charity endless happiness in this world and in the other.

Ibid. vi. 4.

The Bhikṣhus who watch over their speech, who speak leisurely and without arrogance, who, in possession of the Law, do teach its value, their speech is pleasing.

Ibid. viii. 10.

Whosoever exalts himself and despises others, being mean by his pride, let one know him as an outcaste.

Sutta Nipāta, 131.

CHRISTIAN

Give to him that asketh thee, and from him that would borrow of thee, turn thou not away.

S. Matthew, v. 42.

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.

S. Luke, iv. 18.

When thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for **thou** shalt be recompensed at the resurrection of the just.

S. Luke, xiv. 12—14.

I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said: It is more blessed to give than to receive.

Acts, x. 35.

Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Romans, xii. 16.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Ibid. xv. 1.

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

1 *Thessalonians*, v. 14.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate.

1 *Timothy*, vi. 17, 18.

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.

James, i. 27.

If a brother or sister be naked, and destitute of daily food, and one of you say unto them: Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful

to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone.

Ibid. ii. 15—17.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

1 *John*, iii. 17.

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.

1 *Peter*, iii. 8.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord . . . And, ye masters, do the same things unto them (servants) forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.

Ephesians, vi. 4, 9.

He therefore that despiseth, despiseth not man, but God, who hath also given unto us His holy Spirit.

• • •

1 *Thessalonians*, iv. 8.

ISLAMIC

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.

Al Qurān, ii. 76.

Ye cannot attain to righteousness until ye expend in alms of what ye love. But what ye expend in alms that God knows.

Ibid. iii. 87.

And give unto the orphans their property, and give them not the vile in exchange for the good, and devour not their property to your own property; verily that were a great sin.

Ibid. iv. 2.

Verily God commandeth justice, and the doing of good, and the giving unto kindred what shall be necessary; and He forbiddeth wickedness, and inequity, and oppression.

Ibid. xvi. 92.

Distort not thy face out of contempt to men, neither walk in the earth with insolence, for God loveth no arrogant, vainglorious person. And be moderate in thy pace, and

lower thy voice, for the most ungrateful of all voices surely is the voice of asses.

Ibid. xxxi. 16, 17.

O true believers, let not men laugh other men to scorn, who peradventure may be better than themselves; neither let women laugh other women to scorn, who may possibly be better than themselves. Neither defame one another; nor call one another by opprobrious appellations.

Ibid. XLIX. ii.

That person who relieveth a Mu'min from distress in this world, God will, in the like manner, relieve him in the next, and he who shall do good to the indigent, God will do good to him in this world and the next.

The Sayings of Muhammad, p. 12.

Almsgiving is a duty unto you. Alms should be taken from the rich and returned to the poor.

Ibid. p. 28.

He will not enter Paradise, who behaveth ill to his slaves. The companions said: "O Apostle of God! Have you not told us, that there will be a great many slaves

and orphans amongst your disciples?" He said: "Yes; then be kind to them and to your own children, and give them to eat of what you eat yourselves. The slaves that say their prayers are your brothers.

Ibid. p. 62.

A giver of maintenance to widows and the poor is like a bestower in the road of God, an utterer of prayers all the night, and a keeper of constant fast.

Ibid. pp. 74, 75.

Give the laborer his wage before his perspiration be dry.

Ibid. p. 125.

CHAPTER VII

INTERACTION BETWEEN VIRTUES AND VICES

All the great Teachers have proclaimed with one voice the duty of returning good for evil. "Pass over the difficult crossings—by wrathlessness wrath, by truth untruth," says the *Sāmaveda*. "Let him not be angry with the angry; spoken to harshly, let him speak softly;" thus spake the Manu. "To the man that causelessly injures me, I will return the protection of my ungrudging love; the more evil comes from him, the more good shall flow from me;" "Overcome anger by not being angered: overcome evil by good; overcome avarice by liberality; overcome falsehood by truth;" "Hatred ceases not by hatred at any time; hatred ceases by love;" thus spake the Buddha. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you

and persecute you ;” thus spake the Christ.

There must be some deep reason, hidden in the very nature of things, which has caused these Knowers of the Wisdom to speak with such unanimity and decision on this high ethical duty. In all ages lovers of these superhuman Teachers have obeyed Their precepts out of devotion to Their Persons, and have thereby reaped good results of love and peace. In these days of small devotion and of little respect for authority, it behoves us—for the sake of the welfare of Society—to understand the Law which They proclaimed.

Ordinary observation of what is going on around us every day will readily convince the onlooker that, when two ordinary people meet, one of whom is dominated at the moment by a strong emotion and the other of whom is neutral, the former arouses in the latter an emotion similar in kind to the one by which he himself is swayed. A man comes along overflowing with happiness, it smiles on his lips, it sparkles in his eyes ; those he meets catch the infection of his joy, and their own mood reflects the brightness of his own. Another is oppressed

with heavy grief, his lips droop, his eyes are dull; those who meet him are saddened by the contact, and their skies also darken to his greyness. "He is like sunshine, it is a pleasure to meet him;" "he is a regular wet blanket, he makes one feel quite miserable;" these constantly heard phrases testify to the involuntary action and re-action of human moods. The mechanism of this is simple enough: man is Spirit and matter, a life and a form; hence a change in his consciousness is always accompanied by vibrations in the matter composing his body; and *vice versâ*, vibrations in his body are accompanied by a change in his consciousness. The vibrations which accompany a mood of joyousness in a man—felt even physically in the thrilling of his nerves, the quickened coursing of the blood in his veins—set up sympathetic vibrations in the body of any one who comes near him, and these in turn produce the corresponding mood of joy in the new-comer; similarly with those which accompany a mood of grief. Hence the influence exerted by one over another, and the gladdening and saddening by propinquity.

irrespective of personal cause for either joy or sorrow in the one reflecting his neighbor's mood. That an emotion, good or evil, exhibited by one person evokes a similar emotion in another near at hand, is the first general law of the interaction of emotions.

The second general law of the interaction of emotions is that in exceptionally good or exceptionally bad men, dominated respectively by Love or Hate, the exhibition of a wrong emotion provokes the *opposite* right emotion, or the exhibition of a right emotion provokes a corresponding wrong one.

This response is automatic where Love or Hate holds undisputed sway over the nature, but between this perfection in good or evil and the ordinary man, moved to unthinking reproduction of the moods he encounters in others, are all grades of effort after the higher, or shrinking from the lower. The automatic return of good for evil is the outcome of innumerable efforts, struggles, failures and successes, and is found only in the highly evolved. An illustration will make clear the working of these Laws.

A man in a passion meets a neighbor, and, being angry, though not with him, speaks to him harshly; the neighbor fires up and gives a sharp answer; the first replies still more hotly; the second responds with added bitterness; in a few minutes a quarrel is raging—all about nothing—and each goes off in a fury. Evil has been returned for evil, and a breach has been made, difficult to bridge: "Hatred ceases not by hatred." The man meets another neighbor and again speaks sharply, being in an even worse temper than before; the neighbor replies good-naturedly, ignoring the other's black looks; despite himself the first is soothed and his anger diminishes; presently he is smiling and friendly, and goes off, quiet and at peace. Good has been returned for evil, and two hearts are drawn nearer to each other: "Hatred ceases by Love."

The laws are here seen at work in every-day experiences; in the first case anger evoked anger, both men being at the mercy of their moods, and disruption followed; in the second case, the second man—either knowing the law or obeying

the Teachers—checked the natural response of anger to anger, and deliberately met the anger with the opposite emotion, kindness; and this, in its turn, re-acting on the first man, soothed away and calmed his anger and gradually produced in him its own reflexion, and there resulted mutual good-will. The good man will ever seek thus to correct an evil by the opposing good: he will meet pride with humility, perversity with patience, insincerity with sincerity, graspingness with liberality, hypocrisy with candor. Such a man is a benediction wherever he goes, and he spreads around him peace and good-will.

Between equals the laws work as described; their action is modified between superiors and inferiors, corresponding, rather than similar, emotions being aroused. Where a superior shows anger to an inferior, the latter, by reason of his position or his weakness, cannot answer with open anger, but feels fear, revengefulness, impotent desire to injure—all emotions of the same type, but modified in expression by his own helplessness. Where an inferior shows treachery, ingratitude, rebellion, the corresponding emotions evoked in the superior will

be scorn, contempt, oppression. Hate still answers hate, according to the general law, but the special form it takes grows out of the mutual relation.

So also where Love is present on both sides; benevolence in the superior arouses gratitude in the inferior; compassion evokes trust, patience evokes confidence. Timidity in the inferior evokes tenderness in the superior, feebleness evokes pity, incapacity evokes helpfulness.

Again, where a superior is dominated by the Love Emotion, and meets manifestations of Hate from his inferiors, whether in the coarser forms of treachery and the like, or the subtler forms of suspicion, distrust, and timidity, aroused in the lesser by the mere presence of the higher; such a superior will meet these forms of Hate with the appropriate Love Emotion, treachery by pardon, ingratitude by persistent kindness, suspicion by steady friendliness, and so on. If the inferiors are normal, they will gradually come to answer by Love Emotions the Love poured out on them. If they are, unhappily, abnormal, dominated by Hate, then they will answer the Love

of the superior by attempts to take advantage of it and to use it for their own ends; they will meet trust with betrayal, liberality with cheating, kindness with insolence. Under such unfortunate conditions the superior must call wisdom to his aid, and, while still pouring Love on the unworthy, may, if he have no special duty towards them, avoid occasions of contact, or, if they are dependent upon him and he in authority over them, gently point out their mistakes, and withhold such forms of Love as would encourage them to persist in their vices. It is the lack of wisdom which often rewards the most unselfish mothers with the most selfish sons.

As men learn that there is a Science of Morality, that its laws are as inviolable as all other natural laws, that the knowledge of these laws and their observance must inevitably increase human happiness and quicken human progress, they will surely—as in other departments of nature—learn the wisdom of obedience. Human intelligence ever accepts the inevitable; even human selfishness soon ceases to fight against it, and adapts itself to that it cannot change.

Morality has suffered by having been regarded as arbitrary, as being of the nature of man-made laws, the breaches of which might be pardoned and the penalties remitted. As it takes its place among sciences, and the beautiful changelessness and inviolability of its laws are seen and accepted, human nature will conform itself to that from which it cannot escape. With its ineradicable longing after happiness, it will accept the conditions on which alone continued happiness is possible, and the precepts of the great Teachers, recognised as proclamations of an unalterable Law of Conduct, will establish the Kingdom of Heaven upon earth, and create the Golden Age.

THE SCRIPTURES OF THE WORLD

HINDU

Let him not be angry again with the angry man ; being harshly addressed, let him speak softly.

Manusmṛti, vi. 43.

Strength might be vanquished by forgiveness, weakness might be vanquished by forgiveness ; there is nothing which forgiveness cannot accomplish, therefore forgiveness is truly strongest.

Mahābhārata, Vana Parva, xxviii. 31.

He who is not angry with the angry, he is a physician unto both. He saveth himself as well as the others from great danger.

Ibid. Vana Parva, xxix. 9.

If a man deeply pierces a wise man with barbed words, the wise man should take refuge in patience. The man who, provoked to anger, smileth back gently, not yielding to anger, he taketh away from the provoker

all his merits. Spoken to harshly . . . I say nothing, even when assailed, I always forgive. This is the best—this that the elders have named forgiveness, and truth, and candor, and gentleness . . . Addressed harshly, let him not reply harshly. The wrath of the wrathful assailant consumeth himself, and taketh away all his merit. He that, addressed roughly, answereth not roughly nor even mildly; he that being struck controlleth himself and returneth not the blow, nor wisheth ill unto the assailant, verily the Shining Ones envy him. Abused, insulted, beaten, let him still forgive (all injuries) from the low and vile, from his superiors, from his equals; so shall he attain perfection.

Ibid. Shāṅṭi Parva, ccc. 10, 12, 16—18.

He indeed is the wise and good man who conquereth his wrath, and showeth forgiveness, even when insulted, oppressed and angered by a stronger.

Ibid. Vana Parva, xxix. 13.

Forgiveness always destroys anger; good behavior neutralises the effects of evil omens in the appearance of a man. *

Ibid. Uḍyoga Parva, xxxix. 43.

Goodness is the match of darkness, and passion is the match of goodness; and goodness is also the match of passion, and darkness the match of goodness. Where darkness is restrained, passion there prevails. Where passion is restrained, goodness there prevails.

Anugītā, xxi.

ZOROASTRIAN

While that striking and other injuries come back upon ourselves, and there is fear of causeless injuries and mischief being punished by justice, it is suitable for man to amend himself by habits of not injuring (*i.e.*, abstaining from injury or hurt). Man is not justified in injuring or hurting his fellow creatures.

Dinkard, vi. 396.

HEBREW

A soft answer turneth away wrath: but grievous words stir up anger.

Proverbs, xv. 1.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.

Ibid. xxv. 21.

BUDDHIST

He who smites, will be smitten: he who shows rancor will find rancor; so likewise from reviling comes reviling, and to him who is angered comes anger.

Uḍānavarga, xiv. 3.

“He abused me, he reviled me, he beat me, he subdued me,” he who keeps this in his mind and who feels resentment, will find no peace.

Ibid. xiv. 9.

He who bears ill-will to those who bear ill-will can never become pure; but he who feels no ill-will pacifies them who hate; as hatred brings misery to mankind, the Sage knows no hatred.

Ibid. xiv. 12.

A man who foolishly does me wrong (or regards me as being or doing wrong) I will

return to him the protection of my ungrudging love; the more evil comes from him the more good shall go from me; the fragrance of these good actions always redounding to me, the harm of the slanderer's word returning to him.

Sūtra of the 42 Sections. (Beal's *Catena*).

A foolish man once heard Buddha, whilst preaching, defend this great principle of returning good for evil; he came therefore to abuse Buddha. Buddha was silent and would not answer him, pitying his mad folly. The man finished his abuse. He asked him, saying: Son when a man forgets the rules of politeness in making a present to another, the custom is to say: Keep your present. Son you have now railed at me. I decline to entertain your abuse and request you to keep it—a source of misery to yourself. For as sound belongs to the drum and shadow to the substance, so in the end misery will overtake the evil doer.

Ibid.

For hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule.

Dhammapada, i. 5.

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

Ibid. xvii. 223.

He who offends an offenceless man, a pure man, free from sin, such a fool the evil deed reverts against, like fine dust thrown against the wind.

Mahāvagga, 662.

Conquer your foe by force, and you increase his enmity; conquer by love, and you reap no after-sorrow.

Fo-sho-hing-tsan-king, V. ii. 241.



CHRISTIAN

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

S. Matthew, v. 43, 44.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again.

S. Luke, vi. 34, 35.

What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow His steps; who did no sin, neither was guile found in His mouth; who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him who judgeth righteously.

1 Peter, ii. 20—23.

Not rendering evil for evil, or railing for railing; but contrariwise blessing.

Ibid. iii. 9.

ISLAMIC

Kind speech and pardon are better than almsgiving followed by annoyance.

Al Qurān, ii. 265.

He who forgiveth and is reconciled unto his enemy shall receive his reward from God, for He loveth not the unjust doers. And whoso shall avenge himself, after he hath been injured; as to these it is not lawful to punish them for it . . . Whoso beareth injuries patiently and forgiveth verily this is a necessary work.

Ibid. xlii. 38, 39, 41.

He is not a perfect performer of propinquity who doeth good to his relatives as they do to him; but he is perfect who doeth good to them when they do it not to him.

The Sayings of Muhammad, p. 72.

PEACE TO ALL BEINGS

