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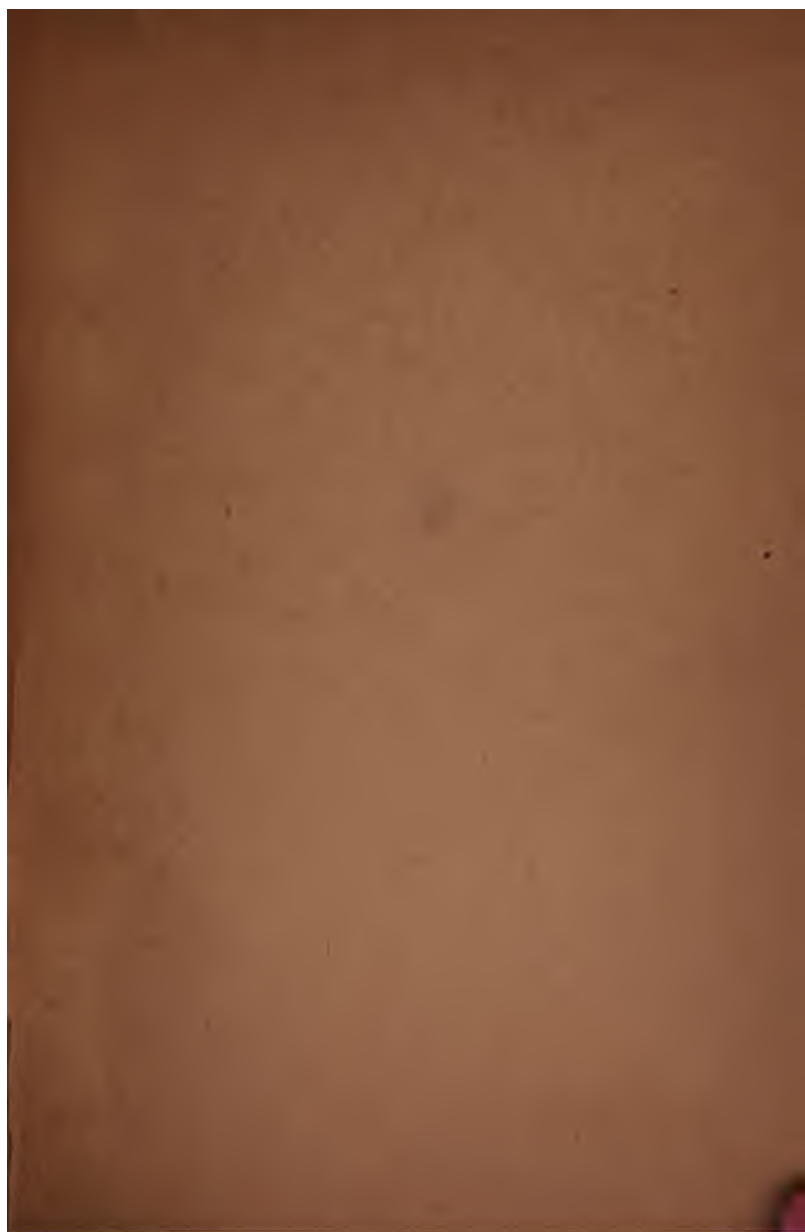
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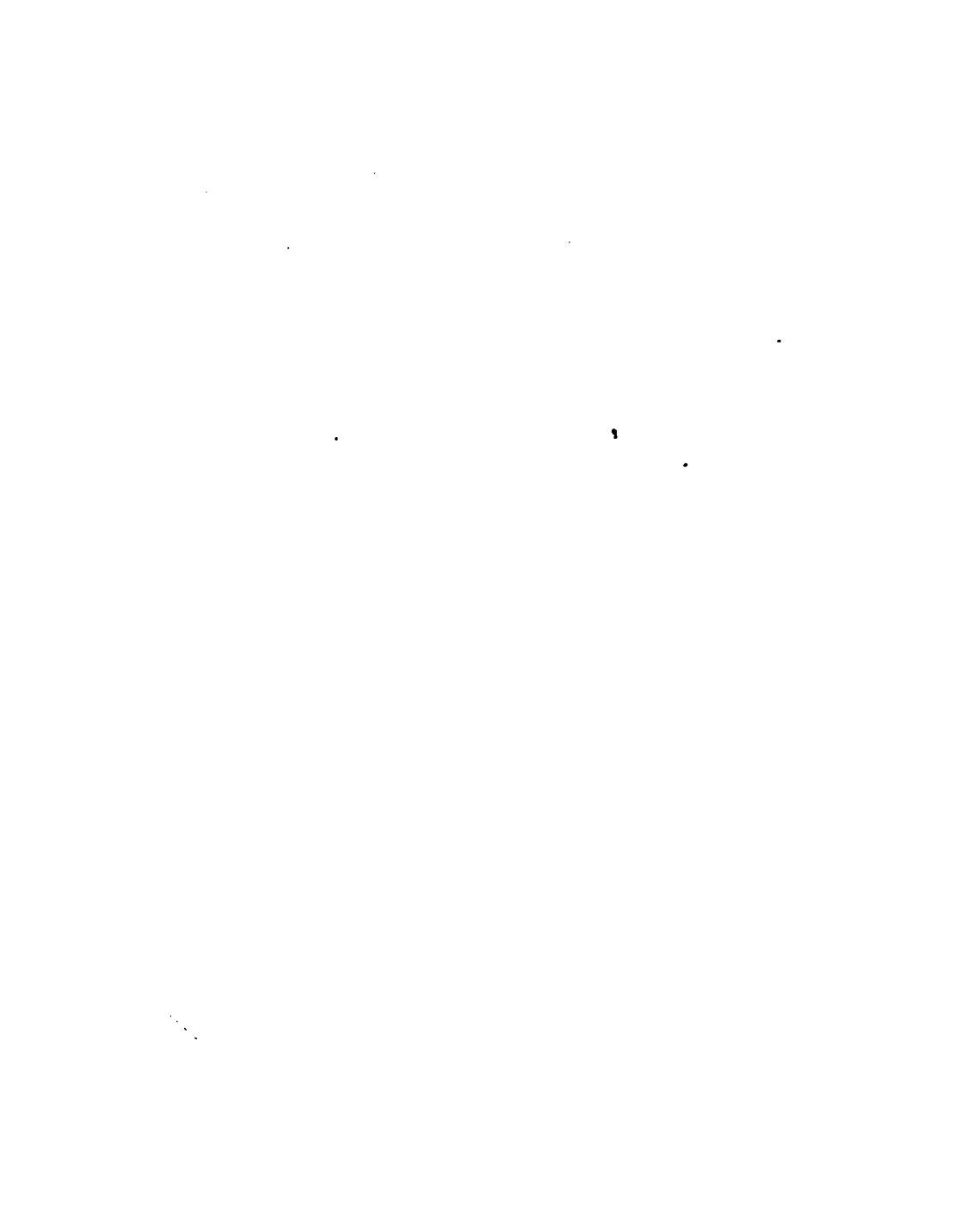
JAMES WALKER, D.D., LL.D.

(Class of 1814)

FORMER PRESIDENT OF HARVARD COLLEGE

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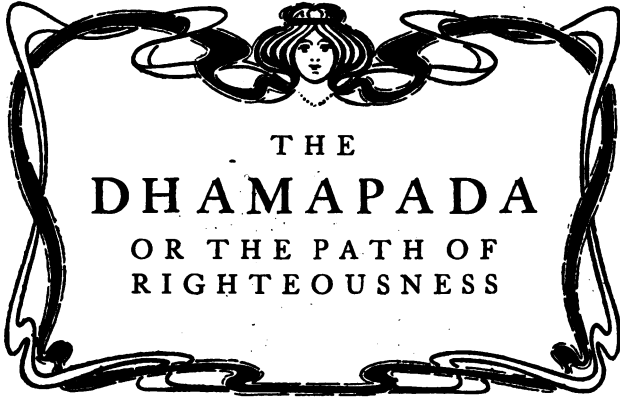


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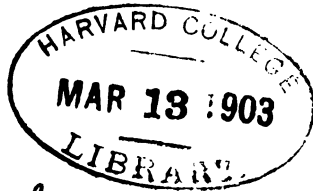
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## PREFACE.

IN PUTTING THIS SMALL VOLUME BEFORE THE PUBLIC THE AUTHOR HAS ENDEAVORED TO ADD TO THE STOCK OF HUMAN COMFORTS BY THE PRESENTATION OF THESE JEWELS OF LORDLY WISDOM, AS TAUGHT BY ONE WHO HELD HIS BROTHER'S SUFFERINGS NEAR AT HEART.

AND SHOULD THIS VOLUME FIND ITS WAY INTO THE HANDS OF ONE WHO SUFFERS PAIN OR ONE STRIVING THE BETTER WAY TO FIND, MAY SUCH STRENGTH BE ADDED UNTO HIM THAT HE THIS NOBLE PATH WITH ITS BROAD AND LOFTY WAYS MAY ENTER AND ITS GLORIOUS END ACHIEVE, IN WHICH THE COUNTLESS THOUSANDS OF ALL AGES HAVE TROD THEIR WAY IN PEACE, IS THE SINCERE WISH OF ONE "WHO LOVES THE MASTER FOR HIS LOVE OF US," TO WHOM THIS VOLUME IS REVERENTLY DEDICATED.

N. F. W. H.

## THE MOUNTAIN.

TO THOSE WHO THE TRUE DO LOVE;  
PEACE! PEACE! PEACE!  
ARISE, AWAKE, SEEK OUT THE  
GREAT ONE THYSELF AND GET UN-  
DERSTANDING FROM HIM.

\* \* \* \*

To those who Sumerus' sides do dare to climb  
for the TREASURE that the Bright-Ones  
prize, All Hail!  
For Saviors of mankind are they who seek the  
BREAD of the COMING DAY to-day.  
Higher than Indra mayest thou lift thy lot, or  
sink it lower than the gnat which stings,  
But higher than the highest wave is he, who  
seeks, and WISDOM FINDS.  
Rich is the robe that wraps SUMERUS' form,  
Gold, Purple, Blue, Yellow, Early Dawn,  
with Mid and Eve of Day, on it all splendor  
cast.  
Brighter than the Brightest, yet wrapped in  
Darkest Dark, dwells IT, the SOUL of all  
Being, Cause and Force:

## INTRODUCTION.

No man is responsible for the mistakes of others; therefore, if the expression Birth and Death in its original meaning has been perverted into the dogma of metempsychosis or re-embodiment by those who through human weakness have fallen by the wayside of right presentation, the truth cannot be affected through such action in the least, and, therefore, realizing the poetical imagery of the Oriental Mind, the Author only sees in the oft-repeated expression of Birth and Death (which is to be met with so frequently in all Oriental literature) only again the embodiments of our own knowledge, in the laws of Involution and Evolution, the Positive and Negative Forces, the elements of Creation and Destruction, and the Finite and the Infinite, which, metaphorically speaking, represent Birth and Death the same to-day as it did then.

Again, the World of Desires and its conquest must not be taken for the destruction of desires, but for, rather, a growth from desires, for nowhere can there be found an authority for teaching otherwise. Our desires but express the fact

of growth, for they are the outcome of natural inclinations, and by thus looking forward we must progress both morally and spiritually; whereas, if we only had the past desires to look back upon, we would but see the sensuous yearnings of which youth seems to be the parent, and age the deliverer.

The desires of infancy are not the desires of youth, nor the desires of youth the desires of ripened manhood; each is the natural outgrowth of the former, and thus hearts after hearts continually ache until it is seen that only through the conquering of the conditions which produce the pain is freedom won, and the reign of peace made possible.

Thus through the knowledge of self is salvation won, individual progress assured and the final triumph over death established. Each for himself must travel the Way of Self-Illumination; each for himself must win the Crown of Liberty, and perfect the plan of individual salvation.

Also, it must be borne in mind that love is neither personal nor emotional, and that the true love for another is not guided or governed by such forces. Real love lives outside these limits. Real love embraces the whole, not the individual. It is free from all selfishness and physical contemplations, and knows neither condemnation nor forgiveness.

Love is the parent, who knows and sees that we are all and each the outcome of individual evolutions, and that the least will, in time, take the place of the greatest when that plan has been worked out through the instrumentality of that Supreme Cause of Evolution, that works from Good to Better, then to Best ; that knows neither Right nor Wrong, sin nor virtue, life nor death, for are they not the arms by which we the Higher reach and Freedom win.

Riches rightly belong to those who riches win, and, whether they belong to earth or heaven, they but form degrees of comparison wherein we may value each and all. Each remains true to the plan of its action. Each will outgrow the values that have been placed upon its wares, for what we value as youths we do not value as men, and what we value **HERE** we shall not value **THERE**. For what is the **CHANGELESS** cannot be valued by the **CHANGEABLE**, and it is only when we can embrace the **INCLUSIVE** that we can measure the **EXCLUSIVE**.

With these brief notes, I sincerely hope that they may be the means of guiding my readers from the dead letters of the Law into the ever-living Spirit of Progress, which surely winds its way into the Boundless Sea forever and forever.

THE AUTHOR.



## THE LORD'S PRAYER.

OUR FATHER, WHO ART IN HEAVEN, HALLOWED  
BE THY NAME.

THY KINGDOM COME, THY WILL BE DONE ON  
EARTH AS IT IS DONE IN HEAVEN.

GIVE TO US THIS DAY THE BREAD OF LIFE, AND  
FROM ALL OBLIGATIONS FREE US,  
AS WE HAVE FREED THOSE UNDER OBLIGATIONS  
TO US.

LEAD US THROUGH DEATH INTO LIFE IMMORTAL  
AND DELIVER US FROM TEMPTATION.

FOR THINE IS THE KINGDOM, THE FORCE, AND  
THE RADIANCE, THROUGHOUT ALL EXIST-  
ENCE, FOREVER.

ALL PRAISE, ALL GLORY, AND ADORATION UNTO  
THEE, OH, ETERNAL ONE.

LET ALL MEN DO HIM REVERENCE.

Who on SUMERUS' summit neither wakes  
nor sleeps.

Of HIM the Lotus and other flowers of beau-  
teous forms and scents do speak,  
And whilst clothed in drops of dew to HIM  
their praises give.

Who sinks doth swim, who swims doth sink,  
those dumb do speak, those deaf do hear those  
sounds of LIBERTY,  
Which from the DEEP are BORN, and into  
the DEEPER DEEP return.

Thus floating in mid-current upon this Mighty  
River's bosom drifting swiftly down is this  
frail and helpless boat.

At the bow stands FAITH not knowing FEAR  
though questioning the while takes time from  
HOPE,

Who fixed firmly within the HEART of  
HEARTS stroke takes from CHARITY the  
SOUL of ALL.

Thus the Conquerors here are named :

FAITH, THE DESIRE OF THINGS UN-  
KNOWN AND KNOWN ; HOPE, THE  
CALL OF HEAVEN, THE HOME, THE  
GOAL.

CHARITY ! LIFE'S BREATH, THE LOVE,  
THE TRUTH, THE WHOLE ; THE  
SCRIPTURES ARE ITS HOME, AND  
GOD ITS SOUL.



This is the Way of which the Arts do sing, for which EXPERIENCE doth vouch, desiring IT, men the SERVICE of the SUPREME ONE ENTER.

The Secret here I now impart to thee :

IT IS THE CAUSE SUPREME, THE SOUNDLESS VOICE, THE ECHO UNSENT! RETURNED, in very truth THIS WORD IS IT, in very truth who so THIS WORD understandeth what-so-ever he longeth for, the same is surely his.

Nor is this SINGER, GLORIOUS SONGSTER born of earth, or dies HE ever; not in all space is HE there found, beyond it, below it, DEATHLESS, EVERLASTING.

Thus if the Slayer thinks he slays, and if what is slain thinks it thus remains, both here themselves deceive.

For IT destroyeth not, nor is IT destroyed, or destroyable; and though smaller than the Atom this CAUSE most surely is, yet greater than the UNIVERSE is IT.

Whilst sitting far travels HE, whilst lying everywhere spreads HE, WHO enjoying, doth not enjoy; this is the CAUSE SUPREME.

'Mid BODIES, BODYLESS, 'mid the INFIRM, FIRM, Great and WIDE-SPREAD, the Seeker the GOAL DIVINE has found.

This KNOWLEDGE is not obtained through  
EXPLANATION, MENTAL GRASP, or  
by HEARING MANY TIMES,

But to the Earnest Seeker that SELF SU-  
PREME HIS FORM ON EARTH RE-  
VEALS.

For BROAD AND STRAIGHT THE WAY  
OF LIFE IS LAID, NARROW AND  
CROOKED THE PATH OF DEATH WE  
FIND!

SPEAK ILL OF NONE, NOR HURT THE  
LEAST, BY THOUGHT, DEED, WORD  
or ACTION; this is the Way that unto  
PEACE doth lead,

Wherein all may follow to that BLESS END,  
where LOVE, TRUTH and LIBERTY for-  
ever reign supreme.

N. F. W. H.

“THE TWIN VERSES.”

All that we are is the result of what we have thought; it is founded upon our thoughts; it is made up of our thoughts, and who-so-ever speaks or acts with an evil thought, pain follows that man as the wheel follows the foot of the ox that draweth the cart.

All that we are is the result of what we have thought; it is founded upon our thoughts; it is made up of our thoughts, and who-so-ever speaks or acts with a pure thought, happiness follows that person as his shadow which never leaves him.

He abused, beat, defeated and robbed me; in those who harbor such thoughts hatred with them will never cease.

He abused, beat, defeated and robbed me; hatred will cease in those who harbor not such thoughts.

Hatred at no time is conquered by hatred, love alone conquers hate. This is an old but a well proved rule.

Those who are given up unto the pleasures of life do not know that hate, ill will, pride and oppression end in death; but those who do know this to be true, quarrel no more.

As the wind blows down a weak tree, so does temptation overcome a weak man who lives looking only for pleasure, a slave to his appetites, idle and weak.

But the man who is strong, faithful and moderate, having his appetites well under control, him temptation cannot vanquish, any more than a great mountain can be cast down by a storm.

Let him purify himself of all imperfections who wishes the robe of a teacher to wear, for he, who has no regard for temperance or truth, cannot be worthy of that garment to wear.

But he who is firm, honest and upright, who from all imperfections is free, possessing a great regard for truth and temperance, is indeed worthy of that robe which to a teacher rightly belongs.

They who through false reasoning behold truth in untruth, and untruth in truth, never arrive at the truth, but a false blazened trail surely follow.

But they who through true reasoning behold truth in truth, and untruth in untruth, surely arrive at the truth and follow a well blazened trail.

As rain will break through a poorly constructed roof, so will passion break through a thoughtless mind.

Rain however cannot break through a well constructed roof, any more than passion can break through a well controlled mind.

The wrong doer suffers in this life, and he will suffer in the next; from his sufferings he obtains no relief when he views the deeds committed in this life.

But he, who lives rightly, enjoys this life and he will enjoy the next; he rejoices when he sees the results of his good deeds.

The virtuous man delights in this life, and he delights in the next; in both of them he is happy, when he contemplates the good he has performed he is happy, and he rejoices whilst traveling the Right Path of Life.

The wrong doer suffers in this life and must suffer in the next; he suffers when he contemplates the wrong he has done, and he suffers whilst traveling the Wrong Path of Life.

The good man is happy in this world and he is happy in the next; he is happy when he contemplates the good that he has accomplished, and he is happy whilst contemplating the good deeds of others.

A man, who can recite a large portion of the law, but is not a follower of its precepts, can have no place with the chosen, for he is likened unto a cowherd; he but counts the cattle of others.

But a man who is a true follower of the law, though he can but recite a few lines, having forsaken hatred, passion and pride, being possessed of a good understanding, with his mind at peace with the world, who seeks neither reward in this life, nor in the next, he indeed has a share with the chosen.

**“EARNESTNESS.”**

Earnestness is called the **PATH OF IMMORTALITY**, thoughtlessness is called the **PATH OF DEATH**; they who are in earnest die not, but the thoughtless are as already dead.

They who clearly perceive and understand this being well advanced in the knowledge of earnestness and beholding the **DELIGHTFUL PATH** pass on its broad and open way.

These wise people who are possessed of strong powers of endurance, meditative and firm, attain to **FREEDOM**, which is of all happiness the greatest.

His glory will increase who has thoroughly aroused himself from the snares of the world and flung far afield the attractions of life, having thus become thoughtful, possessed of pure motives, filled with consideration for the well being of others and who lives by the precepts as laid down by the law.

By earnestness, steadfastness and firmness a wise man can make for himself a harbor where from stress of all storms he is safe.

Foolish and misguided mortals follow after vanities, but a wise man keeps earnestness even as the jewel of his choice.

Follow not after the enjoyments of LOVE, LUST or VANITY, for one can obtain ample enjoyment who delights in being earnest and thoughtful.

Having driven vanity away by earnestness and the terraced heights of wisdom having climbed, the wise man who is free from sorrow looks down with compassion upon the foolish; he, being free from sorrow, looks down upon the crowd, as one standing upon a mountain looks down upon those who dwell in the valley beneath.

Thoughtful among the thoughtless, awake among those who sleep, the wise man like lightning advances, outstripping the foolish and weak.

Through earnestness the SPIRIT OF LIBERTY rose to the SUPREME LORDSHIP over all beings. All thinking people praise earnestness, but thoughtlessness is forever condemned.

A true student delights in earnestness and of thoughtlessness he's forever afraid; like a consuming fire he advances, destroying his faults small and great.

A true student who delights in meditation and of thoughtlessness is forever afraid, he from the TRUE PATH never wanders, for he's far on the PERFECT WAY.



“THOUGHT.”

A wise man straightens out his unsteady and trembling mind which is most difficult to guard and control, as an arrow-smith straightens an arrow.

As a fish which is taken from its watery home trembles all over when cast upon dry ground, so does an uncontrolled mind in the presence of temptation.

It is well to train the impulsive mind, which is most difficult to control and given to flight, but when it is tamed it brings happiness and comfort unto its owner.

Let a wise man guard well his thoughts, for they are difficult to behold and very subtle, rushing violently from one point unto another, but well guarded thoughts bring great happiness.

Those who control their thoughts are independent, being emancipated from the desires of the flesh; they have naught to fear, for they have found a safe refuge in the impregnable chamber of their hearts, and from the desires of the world they are free.

'Tis knowledge will never come unto perfection in those who are of unsteady faith, know-

ers not of the True Law and having not their minds at peace with the world.

If a man's thoughts are pure and his mind at peace with all the world, having vanquished both good and evil, there is no fear of self destruction in such a man as long as he is watchful.

Those who know that this earthly life is fragile, like a vase, fix their thoughts upon immortal things, then with the sword of wisdom the Tempter they attack and subdue, and ever afterwards remain watchful and active.

Then in a little while this earthly life does end, its service here is finished and the soul having out grown its terrestrial garment casts it then aside; when it has been deprived of all usefulness, ah, like drift wood on the shores of ancient time.

Whatever one hater may do unto another hater, or one enemy unto another enemy, their own misguided minds will do them greater mischief.

Not a Father, a Mother or a Relative can do for us so much that a well directed mind will not do us greater service.

“FLOWERS.”

Who will master the secrets of Birth, Life, and Death? Who shall point out the plainly shown Path of Virtue as a clever botanist who finds the flower of his search?

The disciple of right living will master the secrets of Birth, Life and Death; he will discover the plainly shown Path of Virtue as a clever botanist the flower of his search.

They who know that this earthly existence to be as substantial as a bubble, and as delusive as a mirage, will never meet the King of Death, for they have broken the flowery pointed arrows of pleasure and have indeed from the world become free.

Thoughtlessness carries off a man who is gathering flowers of earthly pleasures, and before he has even tasted of his labors Death carries that man off.

As a bee that gathers honey and departs without injuring the flower, its color or its perfume, so let a wise man depart from house to house.

Like a beautiful flower full of color but without perfume are the picture painted words of him who does not exemplify that which he teaches.

But like a beautiful flower full of color and perfume are the helpful words of him who does exemplify that which he teaches.

As from a heap of flowers many varieties of wreaths can be woven, so can many useful things be wrought by man when once he from the womb comes forth.

The perfume of flowers cannot travel against the wind, nor that of sandal-wood, musk or the jasmine, but the perfume of virtuous people prevails even against the wind; a good man or woman pervades every place.

Aromatic spices, sandal-wood and musk; among this kind of perfumes only the perfume of virtue is unsurpassable.

Poor is the scent of musk, spices and sandal-wood in comparison with the perfume that emanates from the virtuous, for that perfume reaches even unto the very heaven of heavens.

Temptation can have no sway over those who through true knowledge are emancipated from the desires of the world and who live thoughtful and virtuous lives.

As on a heap of rubbish cast by the way side a lily will bloom full of beauty and fragrance, so among those who are accounted as rubbish, yet, being worthy followers of the law, will by their knowledge alone outshine others who are enslaved by their desires.

“THE FOOL.”

Long is the night to him who is awake; long is a mile to him who is tired; long is the life of the foolish, for they fail here to grasp the real objects of life.

If whilst on a journey a traveler meets not one of his own station or even his equal in life, let him keep strictly unto his solitary way, for there can be no companionship with a fool, nor any evil speaking man.

The fool prides himself on his worldly possessions, saying these are my sons and daughters, and this is my wealth; if a man possesses not himself, how can he be a possessor of sons, daughters or wealth?

The fool who knows that he is a fool is wise at least so far; but the fool who thinks himself wise, ah, that man is indeed called a fool.

If a fool be associated with a wise man all his life, he will perceive his wisdom as much as the spoon perceives the taste of the soup.

Let an intelligent man be associated with a wise man if but for a moment and he will perceive his wisdom as quickly as the tongue perceives the taste of the soup.

For their worst enemies fools have but themselves to contend with, as they commit evil deeds for which painful retribution must be made.

A deed cannot be well done that a man has to undo and the reward of which he receives with a mournful and tear-stained face.

So long as his evil deeds do not bear fruit, the fool thinks that they are as sweet as honey, but when they ripen and put forth fruit, then does the fool of that bitter fruitage know.

Let a fool month after month eat his food after the fashion of wise men, yet he will not be worth the sixteenth part of him who eats his food according to the law.

Like newly drawn milk that does not suddenly sour, neither does an evil deed put forth fruit all at once, but like a smouldering fire that is covered with ashes, it follows the fool unto the pit of his own destruction.

But after his evil deeds are known his resplendent position has vanished, then for the fool there is nothing but sorrow, for verily the fool cleaves his own head in twain.

Let a fool wish for a false reputation, for prominence among those of authority, for leadership in the house of assembly and for the worship which comes from the voice of the people.

Let all the living and the future posterities know that this was all accomplished by me, and

that all were subject to me in everything that was done, and that which was undone; this is the mind of a fool and thus do his vanities and appetites increase.

There is but one road that leads to immortality, and but one road that leads to destruction; if the true follower of wisdom has learned this, he strives not then after the worldly distinctions, but for the separation from them he strives.

**“THE WISE MAN.”**

If you find a man who shows you your faults, administers well merited reproof and who is well versed in the Law of Right Living, follow that man as you would follow him who knows of hidden treasures, for he but follows his own best interests who follows such a man and it will be better not worse for him.

Let him admonish, let him impart, let him forbid that which is wrong; by the good he will be beloved and by the wicked he will be feared and hated.

Have only the best of people for your friends; not the wicked nor they of impure minds and evil speech.

He who imbibes the law lives contented, for his mind is at peace with the world, for in the hearing of the law he finds his delight as it is expounded by one of the enlightened.

As the water laterals are fashioned by the engineer, the arrow by the arrow-smith and the log by the carpenter, so do good people fashion themselves.

Wise people falter not amidst blame or praise, any more than a solid rock is affected by a storm.



Wise people become like a deep, smooth, serene and beautiful lake without so much as a ripple upon its surface after they have become possessed of the True Law.

Wise people under all circumstances walk with great caution; they do not speak for the mere sensual gratification of talking, nor are they elevated or depressed when touched by either joy or sorrow.

If a man neither seeks for prominence nor wealth either for himself or for the sake of another, and if he does not by unfair means plot his own success at the price of his neighbor's downfall, he is a true, wise, good and honorable man.

Many people run up and down the shore, but few are there among them who arrive at the further side.

But they who follow the law after it has been truly and duly imparted will arrive at the further shore no matter how difficult the stream was to cross.

From the pleasures of the world the wise man separates himself and the bright path of a disciple does follow; being then thoroughly weaned from all earthly attractions, he seeks in the solitude for the pleasures which before seemed hard to possess. Calling nothing his own and leaving all pleasures behind, the wise man from the

ties of the world is then free, and his mind with the world has at peace become.

Those who possess a full knowledge of the Seven-fold Principle of Creation and from whose hearts all lingering desires have fled, who are freed from all earthly loves and attractions, having conquered all lusts of life and becoming thus fully illuminated, they stand even here on earth possessed of that Immortal Freedom.

“THE VENERABLE.”

There is no suffering for him who has abandoned the Cause of Grief, who the Fetters of Fear has cast off and who has ended his journey of pain.

The wise do not tarry in the delusive worlds of enjoyment but exert themselves with well collected thoughts; like swans who have deserted their old lake, so do they their desires and attachments.

It is most difficult to understand the path of those who have no possessions, who but live on recognized food and who have perceived void and unconditional freedom as that of the birds of the air.

They who have appeased their appetites and from the snares of their senses are free, who have perceived void and unconditional freedom, their path is as difficult of understanding as that of the birds of the air.

Even the Gods envy them who are free from desires, vanities and envies, and whose appetites have been subdued like well bred horses by a trainer.

He is likened unto a mudless lake who here performs his duties rightfully, for he like the

earth is then considerate of all things, and for such a man as that there remains no undoing in store.

Quiet are his words, his deeds and his actions when he has acquired unconditional freedom through the true knowledge of self; verily a quiet man has he then become.

He who has subdued his own self is surely the greatest of conquerors, who having become emancipated from all temptations and who has severed the ties of grief, who of the Uncreated knows and from all credulity is free.

Where-so-ever a righteous man dwells, whether it be in a hamlet, a forest, a mountain or by the sea shore, to live in such a favored location is truly delightful.

In the solitudes it is delightful to dwell where the worldly find no delights, but there the passionless delights surely find for they look not for the pleasures of earth.

“THE THOUSANDS.”

Better is one word of good sense which upon hearing brings peace to the hearer, than a speech of one thousand senseless words.

Better is one word of a poem which upon hearing brings peace to the hearer, than a poem of one thousand senseless words.

Better is one word of the law which upon hearing brings peace to the hearer, than the recitation of one thousand verses made up of senseless words.

If a man in battle conquers thousands of men, and if another conquers himself, he is the greatest of conquerors, the man who has conquered himself.

To conquer one's self is better than the conquering of all other people; not even a god or the combined powers of the universe could change into defeat the victory of one who has vanquished himself and who always lives under perfect control.

If month after month a man offers communion with a thousand people, it would be better for him were he to pay homage but for one moment unto a man whose soul is grafted in the true Cause of Knowledge, for that moment will

count for greater worth than a thousand years of mere communion.

If a man should in a forest for one thousand years worship the Divine Cause of fire, it would be better for him were he to pay homage if but for one moment unto a man whose soul is firmly grafted in the true Cause of Knowledge; that moment will count for greater worth than a thousand years of mere communion.

Whatever a man may sacrifice in this world as an offering for one whole year in order to gain a reward will be counted as worthless; it would indeed be more profitable to show even respect to the righteous.

He who never forgets to greet and who is always kind and respectful to the aged and infirm, four things will increase with that man, viz., Life, Strength, Happiness and Power.

A life of one day's duration is better for a man if he is virtuous and thoughtful than one thousand years to him who is vicious and lacks all self control.

A life of one day's duration is better for a man who is wise and reflective than one thousand years to him who is ignorant and lacks all self control.

A life of one day's duration is better for a man who has obtained the mastery over himself than one who lives a thousand years idle and weak.

A life of one day's duration is better for a man who has acquired the knowledge of the Immortal State than one who lives a thousand years and who of that state does never learn.

A life of one day's duration is better for a man who has found the Supreme Law than one who lives a thousand years and who of that law does never know.

## “EVIL.”

Let a man hasten towards the good and his thoughts turn away from evil ; if a man is slothful in doing that which is good verily that man delighteth in evil.

If a man commits an error let him not commit it again ; let him find no pleasure in evil, for the accumulation of evil is pain.

If a man does that which is right let him repeat it time and again ; let him find therein his delight, for the accumulation of virtue is joy.

Even the evil-doer sees happiness so long as his evil deeds have not borne fruitage, but when his evil deeds have brought forth fruit then does he see the results of evil doings.

Even a good man sees evil days so long as his good deeds have not borne fruitage, but when his good deeds have brought forth fruit then does he see the results of virtuous doings.

Let no man deceive himself, saying within his heart that evil will not come nigh unto me ; even a water pot can be filled by drops of falling water, so does the fool become full of evil even though he does gather it little by little.

Like a man who values his life avoids poisons, and a merchant possessing much wealth



and being with few companions avoids a dangerous road, so let a man avoid evil.

He can handle poisons who has no wounds upon his hands; he who is free from wounds poisons cannot harm, any more than evil can affect him who no evil knows.

Like a light dust that is cast up against the wind, the offense falls back upon the fool who injures an innocent, pure and harmless person.

They the Supreme Peace have reached who are free from the desires of the world. The highest happiness is reached by the virtuous; they who are evil reach the deepest sorrow, whilst some must unto births of progress pass.

Not in the skies, nor the seas, nor in the canons of the mountains, is there to be found one spot where a man from an evil act can be free.

Neither in the skies, the seas, nor in the canons of the mountains, may there be found one spot in the whole world where death will not overcome a man.

**“PUNISHMENT.”**

All men are afraid of punishment and all men fear death; remember that thou art like unto them, therefore slay not, nor cause to be slain.

All men are afraid of punishment and all men love life; remember that thou art like unto them, therefore slay not, nor cause to be slain.

He who in seeking his own happiness injures or kills other beings who are also seeking happiness, that man will not find peace after death.

He who in seeking his own happiness and who does not injure or kill other beings who also live seeking for happiness, that man will find peace after death.

Do not speak harshly unto any one, for those thus addressed will answer in like manner; blows come from blows and pain from angry words.

If you like a broken metal gong which upon being struck utters no sound, then thou hast reached the Supreme State of Peace and in thee is anger not found.

Like a cowherd with his staff drives the cows to their shelters, so do old age and death drive men unto their graves.

He who is mentally unsound is not responsible for his acts, but a wicked man is consumed by his misdeeds as if burnt by a fire.

He who inflicts pain upon innocent and defenseless people will soon be overcome by one of these judgments :

He will have cruel mental sufferings, loss of his cherished possessions, injury to his body or total loss of mind.

Or a misunderstanding with those in authority, some false accusation, the loss of a relative, or the destruction of all his personal property.

Or his houses will be struck by lightning, and when this man's life comes to an end then unto oblivion he surely does pass.

Not nakedness, nor plaited hair, dirt, fasting, lying on the ground groveling in the dust, sitting motionless, can purify one who has not subdued his desires.

He, though dressed in fine apparel, who is tranquil, quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a true disciple, a true renouncer and a true instructor.

Where in all the world is there to be found a man who is so well controlled that he does not provoke reproof, any more than a well broken horse does the whip?

Like a well broken horse when touched by the whip, be ye strenuous, eager, faithful, vir-

tuous, active, meditative, discerning, and thus being perfected in knowledge, in behavior and never forgetful, possessing a true understanding of the law—living thus, one puts far from him the griefs and pains that from this world are born.

As the water laterals are fashioned by the engineer, the arrow by the arrow-smith and the log by the carpenter, so do good people fashion themselves.

“OLD AGE.”

How can there be joy and laughter, for this world is forever burning?

Do ye not seek enlightenment, ye who are struggling in darkness?

Look at this dressed-up body joined together, having many openings, full of sickness and deceits, which has no power of itself, nor strength to exist.

This body is frail, full of sickness and perishable; to disintegration this mass of corruption is subject; verily its life ends in death.

After a man has gazed upon these gray bones which have been cast aside like autumn gourds, what pleasure can a man then here find when he contemplates this life of dissolutions?

Though the brilliant chariots of kings are destroyed and the grave this body approaches, the virtue of good people dies not; thus do the good speak to the good.

A man of little knowledge grows old like an ox; his body increases in size, but his knowledge does not increase.

Looking for the maker of this tabernacle, through a course of many lives hast thou run not finding him; and painful are life's experi-

ences again and again. But now, oh maker of this tabernacle, thou hast been seen and this body of pain thou shalt not build up again. Thy rafters are all broken, thy ridge pole is sun-dered, and the mind having approached the ETERNAL, the extinction of all desires has been reached.

Men who have not observed proper discipline and who have not gained wealth in their youth, perish like old herons in a lake that is empty of fish.

Men who have not observed proper discipline and have not gained wealth in their youth, lie like broken bows, sighing after the past.

“SELF.”

Let a man be careful who holds himself in high esteem; a wise man should be watchful at least one watch out of three.

Let a man first seek to perfect himself in the knowledge of RIGHT LIVING, then let him impart unto others; a wise man by following this precept will not in the end suffer pain.

Let a man first make himself what he teaches others to be! He having subdued himself, can then subdue others, for one's self is most difficult of subjugation.

Self is the Lord of Self! Who else could be that lord? Having subdued that Self, a man finds a lord such as few can find.

Even a precious stone can be destroyed by a diamond; so does evil committed by one's self, self-begotten and self-bred, crush the foolish.

As the creeper destroys the tree it encircles, so he whose wickedness is very great brings himself to that state where his enemy wishes him to be.

Bad deeds and deeds hurtful unto ourselves are very easy to perform, but those deeds which are good and beneficial are most difficult of performance.

The foolish man who scorns the life of the Awakened and Virtuous, and who is a follower of false precepts, does surely bear fruit to his own destruction, like a tree that is cut down for the sake of its fruit.

By one's self is evil committed, by one's self one suffers, by one's self is evil left undone, by one's self one becomes purified; by themselves the pure and the impure stand side by side, for no one can purify another.

Let no man forget the duty that he owes to himself, for the sake of another, however great the man may be; after a man has discerned his own duty, let him be always attentive and mindful of it.



“THE WORLD.”

Follow not after the evil law! Do not live on in thoughtlessness! Do not follow false precepts! BE not a friend of the world.

Arouse thyself! Do not be idle! Follow not the evil law. In bliss the virtuous rest both in this world and in the next.

Look upon this world as you would upon a bubble or a mirage; he who thus looks down upon the world, him the King of Death never beholds.

Come! Look at this world, glittering like a Royal Chariot; emerged in it are the weaklings, but the wise do not touch it at all.

He who was formerly dissipated and who afterwards becomes reformed, brightens up this world like the moon when she is free from the clouds.

He whose evil deeds are covered by good deeds, brightens up this world like the moon when she is free from the clouds.

Few only can see here, for the world is very dark; like birds that escape from the net, a few only to heaven reach.

The Swans go on the Path of the Sun, miraculously they pass through the ether; out of

this world the wise are conducted, when they have conquered the desires of this life.

If a man transgresses the law, speaks lies and scoffs at a here-in-after, there is no evil which that man will not commit.

The uncharitable do not go to the world of the Fathers. Fools only withhold praise from the liberal; a wise man rejoices in liberality, for through charity in this world a man becomes blessed in the next.

Better than sovereignty over the kingdoms of the earth, better than going to heaven, better than the lordship over the worlds, is that reward for renunciation, the first step in the Path of Holiness.

“THE AWAKENED.”

He whose conquest cannot again be conquered, into whose conquest no one can enter in, by what path can you lead him the Awakened, the Omniscient, the Pathless?

He whom no desire with its snares and poisons can turn aside, by what path can you lead him the Awakened, the Omniscient, the Pathless?

Even the gods envy those who are awake and thoughtful, who are wise and given unto meditation, and who find delight in the renunciation of all worldly joys.

The conception of men are difficult to procure, difficult is this mortal life, difficult is the hearing of the True Law, and difficult is the birth of the Awakened.

This is the teaching of all the Awakened: DO GOOD! SIN NOT! and PURIFY ONE'S SELF.

Patience is called the highest penance by the awakened! Long-Suffering is called the highest Repose! He who another strikes under any circumstances is not called Subdued! And he is not called Restrained who under any provocation another insults.

Blame not! Strike not! Live self-restrained!  
Be moderate in eating! Sleep and commune  
alone! And dwell upon the highest thoughts;  
this is the teaching of all the truly Awakened.

There is no means of satisfying lusts, even by  
a shower of gold pieces; he who knows that  
lusts have a short taste and cause pain is indeed  
wise.

Even in heavenly pleasures the wise, the  
truly Awakened, find no satisfaction; the true  
disciple is only satisfied in the subjugation of  
all desires, and therein finds great delight.

Fear drives man to many a refuge, some to  
mountains and forests, and others to groves  
and sacred trees.

But that is not a safe, nor is it the best, ref-  
uge; for a man is not delivered from pain after  
he has gone to such a refuge.

He who takes refuge in Wisdom, the Law  
and the Awakened, and who possesses a clear  
understanding of the Four Holy Truths, viz.,  
pain, the cause of pain, the destruction of pain,  
and the Eight-fold holy path that leads to the  
cession of pain; that is the safest and the best  
of refuges, and a man having gone to that ref-  
uge, from all pain is delivered.

A truly Awakened person is not easily found,  
for he is not born everywhere; but wherever  
such a one is born, that race surely prospers.

Happy is the arising of the Awakened, happy are the Teachers of the True Law, happy is the Assembly that has peace within its folds, and happy is the devotion of those who are at peace with all the world.

He who gives homage to those who deserve homage, whether it be to Master or Disciple; but to those, who have overcome this world's hosts, and have safely crossed the River of Sorrow—he who thus gives homage unto such who have found deliverance and in whom no trace of fear remains, his merit can never be measured by any standard of earth.

**“HAPPINESS.”**

We live happily indeed not hating those who hate us! Among men who hate us we dwell free from hate.

We live happily indeed free from ailments among the ailing! Among men who are ailing we dwell free from ailments.

We live happily indeed free from greed among the greedy! Among men who are greedy we dwell free from greed.

We live happily indeed though we call nothing our own! We shall be like the Bright Ones who on happiness feed.

Hatred is born of victory, for unhappy are the conquered. He who has given up both victory and defeat, he the contented, is happy.

There is no fire like passion, there is no losing throw like hatred; there is no pain like an uncontrolled mind and there is no happiness higher than Peace.

Covetousness is the worst of diseases; the elements of fear, anger and sorrow are the body's greatest foes; if one truly knows this, this is the Highest Peace, the Highest of all Happiness.

The greatest of gifts is good health, the greatest of riches contentment; trust is the greatest of friendships and peace is the highest happiness.

He who has tasted of the sweetness of solitude and tranquility, who is free from fear, anger and sorrow, and who tastes of the sweetness whilst indrinking the law.

The sight of the Awakened is good, it is happiness to dwell in their midst; that man is happy indeed who meets not with a fool in his path.

He who walks in the company of fools suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is always a pleasure, like the meeting of kinsfolk who have come from afar.

Therefore, one ought to follow the wise, the intelligent, the learned, the much enduring, the dutiful and the elect; one ought to follow such a good and wise man, as the moon follows the path of the stars.

**“PLEASURE.”**

He who gives himself over to vanity and does not exert himself to meditation, forgetting thus the true objects of life and grasping at pleasure, he will in time envy him who has exerted himself in meditation.

Let no man be a slave unto what is pleasant or what is unpleasant; not to see what is pleasant is painful, and it is painful to see what is unpleasant.

Therefore, let a man be a slave unto nothing; loss of the coveted is painful. Those who hate nothing and covet nothing are free from fetters.

From pleasure comes grief, from pleasure comes fear; he who is free from pleasure knows neither grief nor fear.

From affection comes grief, from affection comes fear; he who is free from affection knows neither grief nor fear.

From lust comes grief, and from lust comes fear; he who is free from lust knows neither grief nor fear.

From possessions comes grief, from possessions comes fear; he who is free of possessions knows neither grief nor fear.



From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear.

Him the world will hold dear, who is virtuous, intelligent, just and truthful; and who attends strictly unto his own business.

He in whom a supreme desire for the Ineffable has sprung up, whose mind is contented, and whose thoughts are not engrossed by worldly things, is called the "Swimmer of the Upward Stream."

Kinsmen, friends and lovers salute a man who has been long away and has returned in safety from afar.

In like manner will a man's good deeds receive him when from this world he's onward borne with good deeds here performed, as kinsmen receive a relative on his safe return to home.

### “ANGER.”

Let a man forsake anger and pride and obtain the mastery over all bondage; no sufferings ever befall the man who is not attached to name and form.

He who holds back rising anger like a runaway chariot is called a real driver, other people are but mere holders of the lines.

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

Speak thou the truth, yield not unto anger; give freely but wisely of that which thou hast; by these three steps thou wilt go near unto these who are of the Chosen.

They who injure naught that lives, who possess perfect control over their lives, will surely enter the Unchangeable Place, where if they have once entered they will no more suffering know.

Speedily will their passions come to an end who are ever watchful and studious and who earnestly strive after the Blissful State.

This is an old saying, O Atula, that things have changed from what they were, for they blame him who sits in meditation, they blame

him who talks much, and they blame him who speaks little; verily there is no one on earth who at times is not blamed.

There never was, and there never will be, nor is there now, a man who is always blamed, nor a man who is always praised.

But he who is day after day continually praised by the discriminating, as one who is prudent, just, wise, rich in knowledge, and virtue; who is like a coin made from the gold that is taken from the River of the Crystal Flow; who would dare to cast blame upon such a man as that: for even the Elected unto such a one offer praise, yea even by the Highest is he praised.

Beware of bodily anger and control thy body! Leave the transgressions of the body and with thy body practice virtue.

Beware of the anger of the tongue and control thy tongue! Leave the transgressions of the tongue and with thy tongue practice virtue.

Beware of the anger of the mind and control thy mind! Leave the transgressions of the mind and with thy mind practice virtue.

The wise who control their body, who control their tongue and who control their mind are indeed called Well Controlled.

## “IMPURITY.”

Thou art now like a leaf that has been seared ; the messengers of death have come nigh unto thee ; at the door of thy departure thou standest and for the journey thou hast no provision made.

Make thyself an island, work hard, be wise ! When thy impurities are blown away, and from all guilt thou hast become free, then wilt thou enter the heavenly world of the chosen.

Thy life here to an end has come ; nigh unto death hast thou been time and again ; no resting place for thee has been found upon this road and for thy journey thou hast no provision made.

Make thyself an island, work hard, be wise ! When thy impurities are blown away, and from all guilt thou hast become free, thou wilt not enter again unto birth and decay.

Let a wise man blow from himself all his impurities, as a smith blows off the impurities from the gold, one by one, little by little, and from time to time.

As the rust which springs from the iron destroys it when that impurity comes forth, so do the transgressor's own works lead him to his destruction.

Non-repetition is the taint of prayers; non-repair is the taint of houses, sloth is the taint of the complexion and thoughtlessness is the taint of the watchman.

Bad conduct is the taint of either man or woman; niggardliness is the taint of a benefactor. All evil ways are tainted, both in this world and in the next.

But there is one taint that is worse than all taints,—the greatest of taints called IGNORANCE. Oh brothers, throw off that taint, and taintless, Oh brothers, become.

Life for a man without shame is easy to live, for a crow hero, a mischief maker and for an impudent, bold and wretched creature.

For an unpretentious man life is most difficult to live, for he is ever seeking after that which is pure; who is quiet, spotless, unassuming, intelligent and disinterested.

He who takes *life*, who speaks untruth, who appropriates in this world the property which rightfully belongs to another and who is intimate with another man's wife, this life is easy to live.

And for the man who gives himself to drinking intoxicating liquors, he will dig up his own roots even here on earth.

Oh man, know this, that the unrestrained are in a bad state; take heed unto thyself lest greediness and vice bring thee unto destruction.

The worldly give according to their faith, or their pleasure; no rest will he find by day, or by night, who frets about the food and drink that is unto others given.

He in whom that feeling is totally destroyed, and the very root itself has been consumed, he will find rest by day and rest by night.

There is no fire like passion, there is no losing throw like hate, there is no snare like folly, and there is no torrent like greed.

The faults of others are easy to perceive, but it is most difficult to perceive one's own; a man will winnow his neighbor's faults like chaff, but his own faults he will hide like a cheat the bad dice from the players.

If a man looks after the faults of others and is always inclined to be offended when shown his own, his own passions will increase, and from the destruction of passions he's far from the goal.

There is no path through the air, neither does a man become a disciple through mere outward appearances. The worldly delight in vanity, but from vanity the Awakened are free.

There is no path through the air, neither does a man become a disciple through mere outward appearances. Non-Eternal are all creatures, but the Awakened from death have been freed.

## “THE JUST.”

A man is not called just who carries his point by violence; but he who is learned, who is a true advocate of others, who by the one law distinguishes the right from the wrong, and being a learned guardian and a true performer of the law, that man is then called just.

He who talks much is not always learned; but he is called learned indeed who is patient and free from all fear and hatred.

A man is not a supporter of the law because he is a great talker; even if a man has learnt but little, if he possesses a clear understanding of the law's embodiments, he is a true supporter of the law who never forgets its true purpose.

Because a man's hair is gray it is no sign that he is an Elder; for his age may be ripe, but he is called “OLD-IN-VAIN.”

He in whom there is found moderation, truth, virtue, pity, and self-restraint, who is free from all impurities and is wise, that man is indeed called an Elder.

An envious, stingy, dishonest man does not become respectable by the means of much talking, or by the beauty of his complexion.

He in whom all this is destroyed, and the entire root taken up and by the fire consumed, then when he is free from hatred he is called wise and respectable.

Not by hard penances can a false speaking and undisciplined man become passified; for how can a man still held captive by his desires and greediness become a passified man?

He who always subdues evil, whether it be small or great, because he is a subduer of evil he is called a passified man.

A man is not a mendicant simply because he asks others for alms; but he is a true mendicant who is an embracer of the whole law, not he who only begs.

He who has risen above good and evil, who is chaste, and journeys through this life with care, he indeed is called a true mendicant.

If a man is foolish and ignorant, he is not a saint because he observes silence, but the wise, who chooses the good and avoids the evil as with a balance, is rightly styled a saint.

He is not called a nobleman who **KILLS** or **INJURES LIVING CREATURES**; but he is called a **TRUE NOBLEMAN WHO HAS PITY AND CONSIDERATION FOR ALL THAT LIVES AND BREATHES.**

Not by vows or discipline, not by much learning, not by trance entering, not by alone sleeping, do we earn that happiness which the worldly



cannot understand. Oh, Brothers, he who has obtained to the total extinction of all worldly desires, has obtained also SUPREME TRANQUILITY.

**“THE WAY.”**

**\*The Eight-fold Path is the best of ways. The \*Four Great Words are the Best of Truths, Passionlessness is the best of virtues, and he is the best of men who has eyes to see.**

**This is the way, none other is there that unto mental purification leads. Enter thou this path! For it leads unto the destruction of all temptation.**

**You will make an end to your sufferings if upon this path you'll enter!**

**This is the path that was taught by the wise when they had learned the way of the thorn's extraction.**

**You the effort must make for yourselves, for the wise ones are but teachers.**

**From the bondage of temptation the thoughtful are free when upon this path they have entered.**

**All created things perish; he who sees and comprehends this becomes passive in pain; this is the way that unto purity leads.**

**All created things are grief and pain; he who sees and comprehends this becomes passive in pain; this is the way that unto purity leads.**

All forms are unreal; he who sees and comprehends this becomes passive in pain; this is the way that unto purity leads.

He who does not rouse himself when it is time to rise, and though young and strong is full of sloth and whose will and thoughts are weak; that idle and lazy fellow the Path of Knowledge will never find.

Watching his speech, well restrained in mind and never committing with his body an offence! By keeping these three roads of action clear a man will achieve the way that has been laid down by the wise.

Knowledge through earnestness is gained, and through lack of earnestness knowledge is lost; let a man who knows this double path of loss and gain place himself in such way that knowledge may grow with him.

Cut down the whole forest of desires, both its trees and underbrush! For danger comes out of that forest. When you have cut down the forest and its underbrush, then, Oh Brothers, will you of the forest of desires and delusions be free.

So long as the desires of a man are subject to the world of desires, even in the least degree so long is his mind in bondage, as the milk sucking calf is of the cow.

With thy hand cut out the LOVE OF SELF as an autumn lotus! Cherish thou the Road of

Peace; this has been revealed by all the wise, as the way that unto heaven directly leads.

Here in summer and winter I will dwell through the rains; thus the fool meditates and of death never thinks.

A man with a distracted mind death comes and carries off, who is honored only for his worldly possessions, as a flood carries off a village that is buried in sleep.

There is no help coming from Fathers, Sons, Relatives or Kinsfolks for one whom Death has seized.

A man who is wise and well behaved, and who knows the meaning of this, should quickly clear the way, that unto the Blissful State does lead.

\*Right Precepts.

Right Purpose.

Right Discourse.

Right Conduct.

Right Purity.

Right Thought.

Right Meditation.

Right Pleasure.

\*Sorrow.

Sorrow's Cause.

Sorrow's Ceasing.

Sorrow's End.

“MISCELLANEOUS.”

If by renouncing a small pleasure one gains a great pleasure, let a wise man forego the small pleasure, so as to gain the large pleasure.

He who wishes to obtain pleasure for himself, at the cost of his neighbor's downfall; he being thus entangled in the fetters of hatred, will from hatred never be free.

What ought to be done is undone, and what ought not to be done is done; thus the desires of thoughtless and unrestrained people are always on the increase.

But they who direct their whole energies to the watching of their lives, who leave undone what ought not to be done, and strenuously perform that which ought to be done, the temptations of such earnest people will to an end soon come.

A wise man goes scathless though he has the parents of lust and ignorance slain, and totally destroyed those two valiant kings, the rulers of pride's and hatred's realms.

A wise man goes scathless though he has the parents of lust and ignorance slain, and totally destroyed those two valiant kings, the rulers of

Pride's and Hatred's realms, and self esteem besides.

The disciples of the Awakened are always well awake, and their thoughts both by day and night are always centered on the law.

The disciples of the Awakened are always well awake, and their thoughts both by day and night are always upon Wisdom set.

The disciples of the Awakened are always well awake, and their thoughts both by day and night are always upon the Assembly set.

The disciples of the Awakened are always well awake, and their thoughts both by day and night are always centered on their lives.

The disciples of the Awakened are always well awake, and their minds both by day and night in compassion find delight.

The disciples of the Awakened are always well awake, and their minds both by day and night in meditation find delight.

It is hard to renounce the world, it is hard to enjoy the world; the life of renunciation is hard, and its resting places are painful; painful is it to share equally in common with those with whom we dwell; thus the wavering man is ever beset with pain. Therefore let no man be a wavering disciple and thus will a man be free from pain.

A man full of faith if endowed with virtue and wisdom is respected in whatever place he may choose to abide.

Good people shine from afar like snowy mountain tops; bad people are not even seen, like arrows that are shot in the dark.

Sitting alone, lying alone, walking alone, and alone subduing himself near the edge of the forest, there let a man dwell and be happy.

**“THE PATH OF DESTRUCTION.”**

He who makes a false statement, verily goes to destruction; he also who having committed an act denies having done so, will after death find both of these are equal, and will find themselves men with evil deeds in the next world.

Many men's shoulders are covered with a teacher's mantle, but who are ill-conditioned and unrestrained; verily such evil doers by their own evil deeds go down to destruction.

Better would it be to swallow molten iron like liquid fire, than to allow a bad and unrestrained man to live off the charity of the community.

Four things does a reckless man bring down upon his head who covets his neighbor's wife: First, demerit; second, an uncomfortable bed; third, punishment, and lastly, self destruction.

There is demerit, and there is self destruction; there is the short pleasure of the frightened in the arms of the frightened, and the law of the land imposes a heavy punishment; therefore let no man covet his neighbor's wife.



As a blade of grass if improperly handled will cut the hand that grasps it, so will insincerity inflict deadly wounds on the hypocrite.

A carelessly performed duty, a broken vow, hesitating obedience to duty, will bring no great reward.

If there is anything to be done, let a man do it, and vigorously attack it! A careless pilgrim the dust of his passions but scatters more widely.

An evil deed is better left undone, for it will call for repentance afterwards; a good deed is better performed, for having performed it, one has no repentance to make.

Like a frontier fort that is well guarded with defences both within and without, so let a man guard himself. Never allow a moment to escape you, for they who let the right moment slip by them will suffer pain when passing down the Path of Destruction.

They who are ashamed at that which they ought not to be ashamed of, and are not ashamed at that which they ought to be ashamed of; such men, embracers of false doctrines, enter thus the Path of Destruction.

They who fear when they ought not to fear, and do not fear when they ought to fear; such men, embracers of false doctrines, enter thus the Path of Destruction.

They who see sin where there is no sin, and see no sin where there is sin ; such men, embracers of false doctrines, enter thus the Path of Destruction.

They who see sin where there is sin, and no sin where there is no sin, such men, the embracers of true doctrines, enter thus the Rightful Path.

**“ENDURANCE.”**

Silently endure abuse as the elephant in battle endures the arrows shot from the bow, for the world is ill-natured.

An elephant must be tamed before he can be led into the battle; upon a tamed elephant the king always rides; the man who is tamed is the best among men, he who can silently endure abuse.

Mules, noble blooded horses, and even large tusked elephants, are all good, if they are well tamed; but he who is a tamer of himself is better still.

For with these animals no man reaches the untrodden country where a well tamed man goes, on a well tamed animal, viz., on his own well tamed self.

That man of endurance strong, who is known far and near for his strength, whose temples with fragrance flow, who is most difficult of control, and when in captivity not a morsel of food does take, for he like the elephant craves the quiet and fruits of the groves.

A man who is a glutton and fat, who is lazy, sleepy and dull; that fool like a hog fed on grains to death goes time and again.

Hold in your minds thoroughly which formerly wandered about as they listed, as they liked and wherever they pleased, as the rider who carries the ankus holds in the infuriated elephant.

Be not thoughtless, watch well your thoughts, draw yourselves out of the evil way like an elephant that's stalled draws itself out of the mire.

If a man finds a congenial companion who walks with him, who is wise, and lives a sober life, he may enjoy that man's friendship, overcoming all dangers, being happy and considerate of all.

But if, on the other hand, a man finds not a congenial companion to walk with, nor one who is neither sober nor wise, let him continue his journey alone, like a king who has left his conquered country behind him and like the elephant who roams alone through the forest.

It is thus better to live by one's self, for there can be no companionship with a fool; let a man journey alone, let him commit no sin, and have but few wishes, like the elephant that through the forest roams.

From whatever may be the cause if the occasion arises, friends are pleasant, and enjoyments are pleasant; a good deed is pleasant at the hour of setting forth, and pleasant indeed is the deliverance from pain.

Pleasant in the world is the state of a mother, pleasant is the state of a father, pleasant is the state of a pacified man and pleasant is the state of a wise man.

Pleasant is virtue lasting to old age, pleasant is a faith which is firmly planted; pleasant is the attainment of knowledge, and pleasant indeed is the avoiding of sin.

## "THIRST."

Like a creeper the thirst of a thoughtless man grows; from life to life he runs like a monkey in the forest seeking fruits from tree to tree.

Whosoever this fierce, poisonous thirst does not overcome in this world, his sufferings will increase like the abounding Biráná grass.

This salutary advice has been given to the world by all the sages: Dig up this root of thirst, ye who are here assembled, as he who wants the sweet-scented Usirá root must first dig up the Biráná grass, so that temptation may not crush you time and again as the flowing stream crushes the reeds.

Even though it has been cut down it will grow again, provided that its tap root is not injured, and verily if the feeders of thirst are not destroyed both root and branch this pain of pains will return again and again.

He whose six-fold stream is strongly flowing in the channels of pleasure, that misguided man the waves will surely engulf, for his desires are set on passion.

Everywhere runs those channels, everywhere the creepers of passion are sprouting; when you

behold those creepers springing forth cut their roots by the force of knowledge.

Extravagant and luxurious are the worldly man's pleasures, he being given up to them and the acquiring of pastime; such men again and again undergo birth and decay.

Beset with lust men like a snared hare run back and forth; held fast in bonds and fetters such men again and again undergo pain and suffering.

He who has from the forest of lust escaped and gives himself over again to a lustful life, who when once freed from lust runs back to lust, look at such a man; he unto destruction runs time and again.

Fetters made from iron, wood or hemp, the wise do not call strong; but the care for wife, children, precious stones and rings, these are called strong ties indeed.

The fetters that the wise call strong are those that pull down and are yielding in their very nature, and withal are most difficult to understand, hence most difficult to untie; after having at last severed these ties people are free then this world to leave, emancipated from cares and leaving behind love's pleasures.

Everywhere these channels of worldly pleasures flow; the passion creeper stands flourishing in those sensuous streams. When you behold

the passion creeper putting forth, its tap root cut with wisdom's pruning knife.

They who are slaves to their passions down the stream of desire surely drift, as a spider his web runs down that he has cast for himself. When they at last this sever, wise people onward pass emancipated from cares and leaving all sorrows behind.

Give up what is before, behind and between, when you for the further shore depart; if thy mind is altogether free, thou will not enter again into birth and decay.

If a man by doubts is tossed about, full of strong passions, and yearning for what is delightful only, his thirst will increase more and more, thus stronger and stronger do his fetters become.

If a man is always reflecting, who in the quieting of doubts finds delight, and who dwells not upon the delights of the body, he certainly will all temptations remove, yea, the very bonds of the Tempter he'll sever.

He who does not tremble, who is freed from thirst and sin, who has the thorns of life extracted and the great consummation here reached, for such a man this will be his last death.

He who is free from attachments and without thirst, who understands the WORDS and their interpretations, who knows the LET-



TERS, their order and numbers, this man has received his last death and is called a sage and a great man.

He who knows all and has conquered all conditions of life, who is free from all taint, who has renounced all, and who through the destruction of thirst has become free; and the knowledge of his being having here acquired, what need would such a man have for a teacher?

The gift of the law exceeds all gifts; the sweetness of the law exceeds all sweetness; the delight in the law exceeds all delights, and the extinction of thirst is the conquest of pain.

Riches destroy the foolish, for their minds seek not the further shore; the foolish through their riches destroy themselves, as if they were by others destroyed.

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

The fields are damaged by weeds, mankind by vanity is damaged; therefore a gift bestowed by those who are free from vanity brings a great reward.

The fields are damaged by weeds, mankind by lust is damaged; therefore a gift bestowed by those who are free from lust brings a great reward.

**“MENDICITY.”**

Good is restraint in the eye, the ear, the nose and the tongue.

Good is restraint in the members of the body, speech, thought, and in all things self restraint is good. A man who is self restrained in all things is from all pains freed.

He who controls his hands, his feet and his speech is called well controlled; he who is collected, independent, contented, and who inwardly finds delight, that man is called a true mendicant.

Sweet indeed are the words of a man who has the control of his speech, who speaks wisely and calmly, and who imparts the true knowledge of the law.

He who dwells in the law, who delights in the law and who meditates on the law; that mendicant will never fall away from the true path of duty.

What one has received let him never despise, nor the possessions of others covet. The mendicant who envies others does not obtain that peace of mind which pacification brings.

Though a man receives but a little, yet despises not that which he has received, the gods

even praise such a man as that, if his life is pure and if from all slothfulness he is free.

He who never identifies himself with either name or form and who does not grieve over what is not to be no more, that man is called a mendicant indeed.

A mendicant who behaves with kindness, who finds his delights in wisdom's precepts, the Place of Peace that man will reach, for happiness comes through the cessation of natural inclinations.

Oh, Mendicant, empty this boat! If it is empty it will quickly glide; having destroyed all hatred and passions, thou unto that Peaceful Place will pass for aye.

Cut off the five fetters of the senses, leave these five, rise above these five. A mendicant who has risen above the five fetters of the senses is called "SAVED FROM THE FLOOD."

Oh, Mendicant, be thou thoughtful and of heedlessness be forever afraid! In pleasure's realm direct not your thoughts so that thou mayest not for thy heedlessness have the iron ball to swallow, or that when thou art burning thou wilt not call out "THIS IS PAIN."

Without knowledge there is no meditation, without meditation there is no knowledge; he who has acquired both knowledge and meditation is near unto the Blissful Place.

A man who has entered his passionless and purified body, and whose mind is tranquil, feels more than human delight, when he perceives the law clearly.

As soon as he has considered the origin and destruction of the body's emotions, he then finds that happiness and joy, which belongs to those who of that Immortal Place do surely know.

For a wise man here is the beginning: Be ever watchful over the senses, cultivate contentment, and live restrained under the law. Keep noble friends—those whose lives are pure, and who are of slothfulness forever afraid.

Let him live in charity towards all and in his duties be perfect; then in the fulness of true pleasure he will make an end to his sufferings.

As a plant sheds off its withered leaves, so let a man shed off hatred and passion, oh, ye who freedom seek.

The Mendicant whose body, tongue and mind are pacified, who is self restrained, and has rejected the baits of the world, that man is called "pacified."

Rouse thyself by thyself, know thyself by thyself; thou wilt thus live happily, oh man, self protected and watchful.

For Self is the Lord of Self! Self is the refuge of Self! Therefore curb thyself as a driver curbs the noble steed.

The mendicant full of delights, who is happy in the precepts of truth, that man the Peaceful Place will reach, for happiness comes through the cessation of natural inclinations.

He who, though an inexperienced Mendicant, but who applies himself unto the teachings of wisdom, will brighten up his world like the moon when free from the clouds.

## “THE SAGE.”

Valiantly stop the stream and drive away the desires of the world, O Sages.

When you have understood the destruction of that *which was made*, you will then understand that *which was not made*.

If a sage the further shore has reached, in both the laws of restraint and contemplation, from him all fetters vanish, when he stands possessed of this knowledge.

He to whom there is no near or further shore, nor both, he is then called a sage when he is fearless and unfettered.

He indeed is called a sage who is thoughtful, blameless, firm, dutiful, passionless, and who has attained unto the highest end.

The sun is bright by day, the moon is bright by night, the soldier in his armor is bright, the righteous man is bright in his meditations, but the sage, the Awakened, is bright with splendor by day and by night.

Because a man is rid of evil he is called a sage, because a man lives free from worldly desires he is called pacified, and because a man has sent forth all his impurities he is called a Pilgrim of the Path.

No one should strike a sage, but no sage if struck should return the blow of the aggressor! Woe unto him that strikes a sage, but greater woe is his who at his aggressor flies!!

To hold his mind back from the pleasures of the world will prove of great advantage unto the sage; for the more the desire to injure has disappeared the more all suffering will cease.

He who injures none by thought, deed, word or action is called a sage, and who is on these four points controlled.

Let a man with reverence strenuously apply himself to him from whom he learns the law, as taught by the Well-awakened, as a Righteous Man with reverence strenuously worships the Sacrificial Fire.

A man does not become a sage simply through inheritance, birth or an ascetic appearance; but in whom there is found truth and righteousness, that man is blessed and indeed is a sage.

Oh, fool, what is the use of thy ascetic appearance, or thy garments of goat skins? For within thou art defiled, and thou but makest the outside clean.

But the man who wears the garments of poverty, who is slim and covered with clearly shown veins, and who meditates alone in life's forest; that man is indeed called one of the chosen.

He is indeed called a sage, who after having severed all bonds never trembles, and who is free from fetters and ties.

He indeed is called a sage who after having severed the \*strap, the thong, the rope and all that unto it applies, who has destroyed all obstacles, and is fully awakened.

He indeed is called a sage who though guiltless of offense endures reproach, stripes and blame, who has endurance for his ally, and who has love for his attacking force.

He indeed is called a sage who is freed from anger, who is dutiful, virtuous, passionless and restrained, and of birth has received the last.

He indeed is called a sage who to sensuous pleasures never clings, like water on a lotus leaf or a mustard seed to the point of a needle.

He indeed is called a sage who even here has made an end to his sufferings, who has laid down life's burden, and who has become free from all ties.

He indeed is called a sage whose knowledge is deep and who is a possessor of wisdom, who knows the right from the wrong, and who has attained the highest end.

He indeed is called a sage who from the world keeps aloof, who is not a frequenter of houses and of wants has but a few.

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\*Fear, Anger and Sorrow.



He indeed is called a sage who lives without injuring any creature, whether feeble or strong, and who slays not himself nor causes to be slain.

He indeed is called a sage who is tolerant with the intolerant, mild with the violent, and who is free from greed among the greedy.

He indeed is called a sage from whom anger, hatred, pride and hypocrisy has dropped like a mustard seed from the point of a needle.

He indeed is called a sage whose speech is truthful, instructive and free from harshness, so that he offends no one.

He indeed is called a sage who takes nothing in this world except that which rightly belongs unto him, be it long or short, large or small, good or evil.

He indeed is called a sage who fosters no desires for this world or for the next, being free from all yearnings and bondage.

He indeed is called a sage who is free from all worldly interests, and when he has grasped the truth ceases to question : How ! How ? And who has reached the depths of the Immortal.

He indeed is called a sage who even in this world has risen above the ties of good and evil, and who is free from grief, sin and impurity.

He indeed is called a sage who is radiant like the moon, pure, serene, undisturbed, and in whom all desire for gayety has ceased.

He indeed is called a sage who has traversed this miry road, the impassable world, with all its vanities, which is most difficult to pass, and who has journeyed through and safely reached the further shore, who is thoughtful, steadfast, free from all doubts and attachments, and is content.

He indeed is called a sage who even here in this world has abandoned all expectations, and who travels about free from all ties, and for whom all attractions have ceased to exist.

He indeed is called a sage who even in this world has abandoned all yearnings, who travels about free from all ties, and in whom all covetousness has ceased.

He is indeed called a sage who after leaving all bondage to others has risen above all ties to the very gods, and from all and every fetter is free.

He indeed is called a sage who has left that which gives pleasure and that which gives pain, who is indifferent, who is free from the consequences of life's work, the hero who has conquered all the worlds and their loves.

He indeed is called a sage who knows of the destruction and of the retribution of beings both here and there, and from all attachments is free, blessed and awakened.

He indeed is called a sage whose path neither the gods, the angels nor men can comprehend, who is passionless and a righteous man.

He indeed is called a sage who calls nothing his own, whether it be before, behind or between; who is poor, and from the love of the world is weaned.

He indeed is called a sage who is manly, noble, a hero, a wise man, a conqueror, indifferent, accomplished and awakened.

He indeed is called a sage who knows of his former lives, who of heaven and hell has seen, who the end of births has reached, who is perfect in knowledge, a sage, and whose perfections are all perfected.

**THE END.**





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