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ORIGINAL NOTES
ON THE
BOOK OF PROVERBS.
VOL. II.

ORIGINAL NOTES

ON THE

BOOK OF PROVERBS.

MOSTLY FROM EASTERN WRITINGS.

BY THE

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LATE VICAR OF BROADWINDSOR, DORSET.

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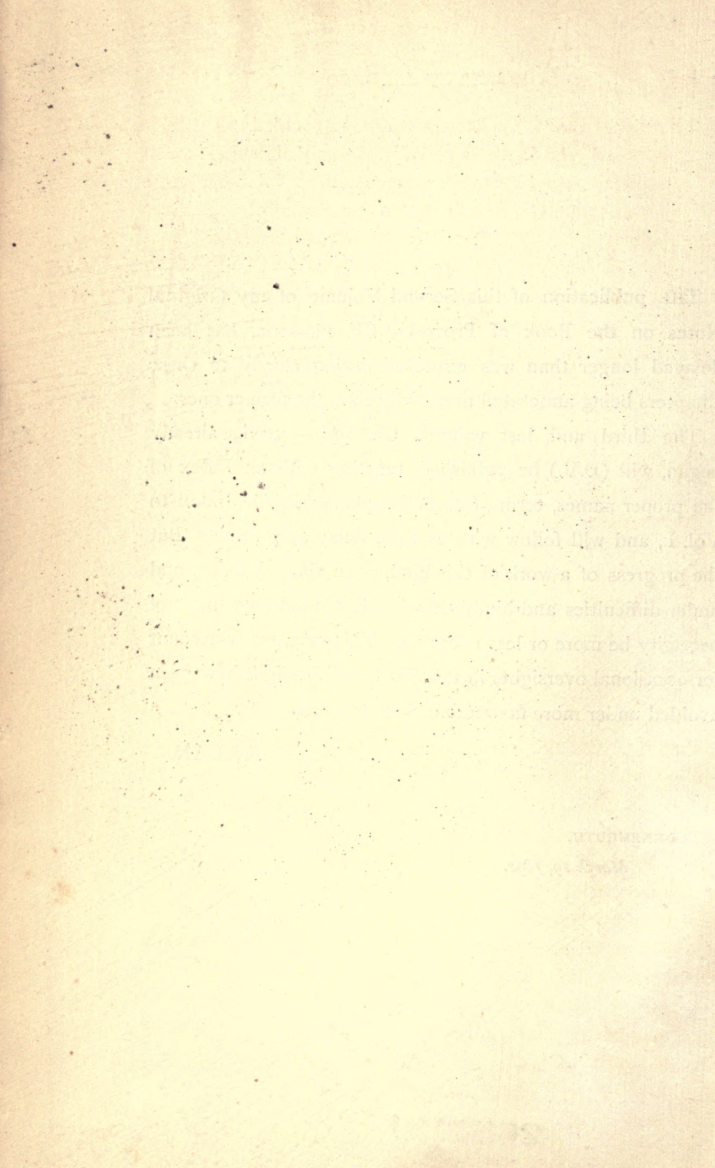
THE publication of this Second Volume of my Original Notes on the Book of Proverbs, Ch. xi.—xx., has been delayed longer than was expected, owing chiefly to these Chapters being annotated more fully than the former ones.

The third and last volume, Ch. xxi.—xxxii., already begun, will (D.V.) be published, together with an Index of the proper names, terms, &c., not explained in the Index to Vol. I., and will follow with as little delay as possible. But the progress of a work of this kind, done single-handed, and under difficulties and hindrances incident on old age, must of necessity be more or less uncertain. This may partly account for occasional oversights in this Work, which might have been avoided under more favourable circumstances.

S. C. MALAN.

BOURNEMOUTH,

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ORIGINAL NOTES
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VOL. II.

CHAPTER XI.

A FALSE balance is abomination to the Lord :
but a just weight is his delight.

מִאֲזֵי מִרְמָה, lit. 'the scales of fraud or deceit,' thus rendered in the Arabic, the Syriac, the Armenian, and the Coptic ; but the LXX. render it like the A.V. ; וְהָבֵן שְׁלֵמָה, lit. 'but a full, whole stone,' used as a weight.

"A false balance," &c. "In dealing and barter," say the Chinese, "you must be just and equal, and not tell lies to deceive others. Your weights and measures ought to be one and the same ; not light to go out [sell], and heavy to come in [buy]."¹ "Let thy work be done in truth, and thy balance in justice and faithfulness,"² say the Rabbis.

"Σταθμὸν μὴ κρούειν ἑτερόζυγον, ἀλλ' ἴσον ἔλκειν,"

"Not having two weights and two measures, but the same for all," says Phocylides.³ "Even measure in everything"⁴ [lit. in 'camphor,' which is of light weight, and in 'cotton stuffs,' that are long and heavy].

"Thy name is 'Stone [ANR, for a weight] of Truth,' that is, 'just weight,'"⁵ [said to the heart which is being weighed in the balance, with the figure of 'Truth' in one scale, at the entrance of the Hall of Justice, in presence of Osiris, in the

¹ Chin. max., Dr. Medh. Dial. 180. ² Ep. Lod. 1480. ³ Phocyl. 12.

⁴ Vararuchi Saptar. 3. ⁵ Shai-n-sin s. ii. l. 9.

'Neter Kar,' Amenti, or Nether-world].¹ "Where the heart or soul is justified in peace, if not found wanting in the balance, when the defunct's two eyebrows are said to be the beam or two arms of the balance, on the day of reckoning or of judgment."² With this compare: "On that day the weighing [of works] shall be just. Those who shall be found heavy [with good works] shall be blessed; but those who shall be found light, are they who have jeopardized their soul by making light of (or doing violence to) the clear signs we gave them."³

"The Samano Gautama's duty is to eschew fraud in [balance] weights, metals or measure."⁴ "Yea, the measure and the balance must agree with equity [public, open evenness]; it must not come out light and come in heavy."⁵ "For it is a sin," says Tai-shang, "to take from others in order to add to one's own, and to exchange bad wares for good money."⁶ "I," says Mahomet, "sent unto Madian their brother Shoghail to tell them to worship only the true God; to give the right measure and balance; and not to defraud men in what is due to them."⁷ "For in sooth he who shall have given heavy weight (balance) shall lead a happy life, but he who shall have given light weight shall dwell in hell."⁸ "A raven," say the Georgians, "has a light head; and so has he who weighs."⁹

"Arda Viraf when in hell saw the soul of a man made to measure continually dust and ashes with a bushel and a gallon [of dust and ashes], which he was given to eat. And [Arda Viraf] asked: What sin had the man committed whose soul undergoes such a punishment? Then Srosh the pious and Ataro the angel answered: It is the soul of the wicked man who, while on earth, kept neither true bushel, gallon nor weight, nor yard measure; who mixed water with wine, and dust with grain; who sold to the people at a high price, and stole and

¹ Rit. of D. c. i. 16. ² Id. *ibid.* xvii. 62, xviii. 14, 15. ³ Al Qoran, sur. vii. 8. ⁴ Silakk'handā, fol. ki. 3. ⁵ Wen chang yin t. in Shin-sin, l. iv. p. 81. ⁶ Kang ing p. ⁷ Al Qoran, sur. vii. 83, and xvii. 35. ⁸ Id. sur. ci. -, 6. ⁹ Georg. pr. 39.

extorted from good men.”¹ “A just balance and full weight do a man no harm,” say the Chinese.² According to the Qoran,³ the Book [Al-Qoran] and the balance were sent down from heaven. This balance is the common one in use, according to one commentator, who says that God sent it by Gabriel to Noah, with these words: “Teach thy people to use it for weighing.” Other commentators understand it of the balance of justice in the day of judgment.⁴

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

יָדוּן. LXX. ὑβρις. Syr. ‘obscenity,’ also ‘pride.’ Armen. ‘enmities.’ Arab. follows the Hebrew.

“*When pride,*” &c. “Let not thy heart be high,” says Ptah-hotep, “lest it be humbled.”⁵ “And set not thy heart to feel high (or great) by reason of thy learning; but hold intercourse with the ignorant as with the learned.”⁶ “For greatness lies not in clamour and much talking, and superiority lies not in pretension and self-opinion. Humility raises the ‘head of elevation;’ but pride or self-conceit casts thee down into the dust.”⁷ “Be not arrogant (or proud), O my son; for through it thou mayest some day be thrown down headlong. Arrogance is not pleasing in a wise man; it is the habit of the ignorant and foolish; it ruined Azazil [Satan], and doomed him [held him in] to the prison of God’s curse; it is the root of a bad disposition (or evil nature).”⁸

“But, O my heart! if thou makest choice of humility, people in the world will be thy friends. Humility enhances outward advantages [lit. pomp], just as the sun sheds lustre on the moon; it will [increase] raise thy character; it is the capital [sum] of friendship; it is the ornament of eminence and out-

¹ Viraf N. c. xxvii. and lxxx.

² Chin. pr. 220.

³ Sur. lvii. 25.

⁴ See Maracci ad loc. ⁵ Pap. Pr. xii. I. ⁶ Id. v. 8, 9. ⁷ Bostan, iv. st. 4.

⁸ Pend nam. p. 9, 11.

ward pomp; humility makes a man eminent; for the truly intelligent man is humble. The branch laden with fruit bows to the ground."¹ "Trees [become humble] bend under the weight of their fruit [although 'the fruit of a tree is no weight to it'²], and clouds heavy with fresh rain lower down on the earth. So also true men are not elated by an increase of riches; for such is the [character] disposition of those who live to benefit others."³

"The man who is humble reaps honour, but the proud man reaps contempt and ruin."⁴ "The water of virtue does not remain on the top of pride."⁵ "Most of humble people are wise," say the Rabbis; "they are like most of low places that are full of water"⁶ [for the use and enjoyment of others]. "He that is of a humble spirit is worthy of honour, and Shekinah [God's presence] rests upon him."⁷ "The horn [glory, prerogative] of a man of understanding is—humility."⁸ "True greatness bends," says Tiruvalluvar, "but littleness decks itself and sings its own praises. True greatness is rest of greatness [conceit], but littleness is known to mount a high car."⁹ So the Greek—

“ — τὸ γὰρ,
εὐγενὲς ἐκφέρεται πρὸς αἰδῶν,”

“for a noble or generous nature [shows itself in] is inclined to modesty,” says the Chorus in *Alcestis*.¹⁰ And Lao-tsze¹¹ says that “a man eminent in virtue likes the earth for his dwelling [i.e. likes an humble position, ‘humilis’], and in this respect comes near to the Tao.” “For in like manner as Tao is so small [subtil] as to pervade all things, and yet so great as to embrace them all, so also the holy man unto his life's end does not affect to be great. For that very reason does he achieve great things.”¹²

¹ Pend nam. p. 6. ² Beng. pr. ³ Nitishat. 62. ⁴ Ebu Medin, 174. ⁵ Mong. mor. max. ⁶ Sepher ham. in B. Fl. p. 11. ⁷ Id. ibid. ⁸ Id. p. 119. ⁹ Cural, 978, 979. ¹⁰ Euripid. Alc. v. 600. ¹¹ Tao-
te-King, c. viii. ¹² Ibid. c. xxxi.

Rabbi Akiba Mahalaleel said : "Whosoever will lay to heart these four things will not return to sin : (1) whence he comes ; (2) whither he is going ; (3) what is to become of him ; and (4) who is to be his Judge. Whence? From a dark place. Whither? To a place of thick darkness. What is he to become? Dust and worms. And his Judge? The King of kings."¹ [R. Simeon² enlarges upon this ; and in Pirque Avoth,³ R. Akiba is said to omit the third question. In the Masseket Derek erez Rabba,⁴ however, these words are quoted as they are by R. Nathan.] "By pride, learning is deteriorated [lowered] ; and by lust [or covetousness], modesty [lit. appearance, or 'name of the face'] is also altered for the worse,"⁵ say the Mongols. "As the health, so is the enjoyment ; and as the learning, so is the humility," say the Telugus.⁶

"Be very humble of spirit before men," says Rabbi Levitas ; "for the expectation of men is—worms."⁷ So also R. Meir.⁸ "Humility receives advantage ; but pride brings about ruin."⁹ "He who bends himself, is able to manage all [men] ; but he who loves to overcome, must meet with many an enemy."¹⁰ "Being entitled to respect and withal in humble contentment, with the knowledge of the result of good actions, is a blessing indeed."¹¹ "Humility is the ornament of people endued with qualities."¹² And "wisdom is the strength of lowliness."¹³ "It is but seldom that men raise a trophy to the proud," said the crow to the king.¹⁴ "The really proper [courteous, educated] man," say the Chinese, "humbles himself and yields to others ; whatever be their position, whether rich or poor, he deals courteously with them."¹⁵ And the Hindoo : "Let go pride (or self-conceit) ; but to embrace (or cherish) qualities is most delightful [desirable]."¹⁶ "Men full of 'self' [conceited]," say

¹ Avoth R. Nathan, 10. ² Id. *ibid.* ³ c. iii. ⁴ c. iii. ⁵ Sañ ügh. fol. 29. ⁶ Telug. pr. ⁷ Pirque Avoth, c. iv. ⁸ Id. *ibid.*
⁹ Chin. pr. 1308 and 1312. ¹⁰ Morriss. Dy. p. 230. ¹¹ Mangala thut. 10.
¹² Nava R. 3. ¹³ Id. 7. ¹⁴ Στεφ. κ. ἰχθυηλ. p. 306. ¹⁵ Li-ki (kiu-li), c. 1. ¹⁶ V. Satas. 79.

the Chinese, "come to grief; and boastful men are but fools [stupid]."¹ But "Heaven and earth, men and spirits, all love the humble; they do not love the proud; to the humble, happiness comes; to the proud, trouble."² "Proud men are disgusting" [lit. stinking].³ "Foolishly to make oneself noble and great [self-conceit] is the sure way to death," say the Chinese; "and he who is full of self deceives himself;"⁴ "but the mild and yielding benefits himself in the end."⁵

Chilon being asked what Jupiter had to do, answered :

"Τὰ μὲν ὑψηλὰ ταπεινοῖ, τὰ δὲ ταπεινὰ ὑψοῖ,"

"He humbles the proud, and exalts the humble."⁶ And Pindar to Hieron :

"Θεός, God," said he, "ὑψιφρόνων τιν' ἔκαμψε βροτῶν,"

"has bowed down many a haughty man, but has given lasting honour to others [to the lowly]."⁷ A great book of olden time, quoted by Wang-yew-po, says: "The humble and yielding profit; but those who are full of themselves call for trouble to themselves. These two expressions are very good. But how do humble folk profit, and self-conceited ones court misfortune? To be humble is to yield and conciliate [harmonize]. Nowadays every one seeks his own and wrangles for it. But in every great and small thing yield one step, and you will assuredly gain thereby. How then do people full of 'self' [self-conceited] court trouble? Self-sufficiency consists in considering oneself great. This feeling leads to despise authority, break the laws, and suffer for it afterwards."⁸

3 The integrity of the upright shall guide them : but the perverseness of transgressors shall destroy them.

אִתּוֹ, m. ; אִתּוֹ, f. The masc. seems to answer to the Greek in *μα*, and the fem. to it in *σις*. אִתּוֹ is integrity, perfection set forth in daily conduct ; אִתּוֹ is more the habit of mind or principle of integrity.

¹ Chin. pr. 1304. ² Id. 1309. ³ Id. 1310. ⁴ Mun Moy, fab. 21.
⁵ Id. fab. 70. ⁶ Sept. Sap. p. 20. ⁷ Pyth. ii. 94. ⁸ Wang-yew-po on the 9th maxim of Kang-he, l. 71, 72.

It often occurs in Job in this sense. Syr. 'the hope or expectation of the upright shall be realized' (lit. 'built up'). Arm. follows the Hebrew, as does Arab. But the LXX. are in great confusion in this verse.

"*The integrity,*" &c. "There is nothing better [no greater good]," says Confucius, "than to practise sincerity [uprightness]; and nothing worse than to be insincere."¹ "Neither partial nor inclined either way, neither forward nor rebellious, is the high [king's] road to walk in."² In Chih-yen-keue it is said: "As a mirror is to lighten the face, so is wisdom to lighten the heart. A bright mirror is not tarnished (or soiled) by dust, neither does bright wisdom originate evil."³ "Therefore ought the superior man to look to his own sincerity [uprightness] when practising respectful behaviour towards others; when he carries his uprightness to perfection, he then attains to happiness and emoluments."⁴ "Let a man therefore always constitute himself his own governor (or guide)."⁵

"Although affairs may be carried on by means of sundry evil actions, yet how could a wise man desire such means? A thing when done may become evil, but the wise man turns away in alarm from such a thing."⁶ "The Bodhisatwa who walks in his integrity and frees himself from [filth] guilt, will soon attain to perfection if he readily submits to the prescribed rule of life."⁷ "For those who are bent on fulfilling their duties, will part with life and their body rather than give up doing their duty."⁸ "How is that, and why? In the performance of one's duties lies the principal, spotless means of attaining to perfection; it is the way to walk happily to freedom from sorrow [nirvānam]. And the profit that accrues from the fulfilment of one's duties is immense. For instance, the ocean cannot be measured and is without limits; so also is the profit

¹ Chung yg, c. xvi. ² Shoo-King, quoted by Yung-shing in 7th maxim of Kang-he, p. 1—47. ³ Ming-sin p. k. c. xi. ⁴ Chung-King, c. x.

⁵ Vajikra R. B. Fl. ⁶ Saïn ūgh. 122. ⁷ Byan-chub-sgron-ma, fol. iii.

⁸ Dsang-Lun, c. xvi. fol. 18.

of fulfilling one's duties without measure and without limits."¹ "For an action which is not flavoured with sincerity had better be let alone."² "And the good order [measure] of an action (or work) is the measure of its excellence."³ "For many are the paths of those who go astray ; but those who walk uprightly, go straight in one way,"⁴ says Asaph. "But let a man have what qualities he may, one grain worth of evil [impurity] in him makes him disagreeable ; just as a little of the [bitter] nimba seed [margosa tree, *Melia azadaracha*], mixed up with sugar in milk or water, spoils the taste of it."⁵ "For one must keep oneself upright [right, straight] amid the worldly estimate of what is right" [act on principle, apart from people's opinion].⁶ "For a man is not a keeper of the law [dhamma-chara] for his much talking about it," says the Buddhist, "but he who sets it forth in his own person, and does not neglect it. He is not a 'thero' [a senior priest of Buddha] for having a hoary head in his old age, for he is only then said to be old to no purpose ; but he in whom is truth and piety, who does no harm, and who without failing abides firm and self-restrained, he is a thero indeed. A man is not handsome for his fine talking and his fair countenance, if he is envious, niggard and dishonest (or deceitful) ; but if he gives up all those [evil habits] and is wise, he is then said to be handsome. So also a man is not a samano [young priest, ascetic] for having his head shorn ; but he is such by overcoming his sins. Then he is a samano. Neither is one a bhikkhu [mendicant] for his begging of others ; but for leading conscientiously the life of a 'brahmachari' in this world. Neither is a fool a 'muni' [sage] for keeping silence ; but he is a muni who, holding the balance, chooses the best part and forsakes his sins. He, and he alone, is indeed a muni."⁷

"Art thou not afraid to wander alone?" said the king and

¹ Dsang-Lun, c. xvi. fol. 18.

² Akhlaq i m. ii.

³ Tam. pr.

⁴ Mishle As. xxxii. 21.

⁵ Subhasita, ed. col.

⁶ Shi tei gun, p. 11.

⁷ Dhammap. Dhammathut, 258 sq.

queen to their son Mitra Dzoghi [yōgi; a celebrated Mongolian monk]. "Shalt thou meet thy equals [and treatment suited to thy rank] in foreign India? Shalt thou not be laughed at and ill treated?" "Even if I meet with unequal treatment," answered Mitra, "yet with an even [lowly] disposition I shall [lay myself down] subdue myself and go quietly through this passing world, though I be alone and without a companion."¹ "Vir temperatus," says Cicero, "constans, sine metu, sine ægritudine, sine alacritate ulla, sine libidine, is est sapiens."²

"Walk so as to be a great and good man,"³ says Avveyar. "A great and good man," says Meng-tsze, "does not lose the simple heart he had when a child."⁴ "How could such a man swerve from that which is good in itself, even at the risk of his life? Fine gold, whether cut or burnt, will not change its colour."⁵ "For although fools may gain some advantage through evil means, yet not so, wise men. These are not ashamed to fail, when trying to act by fair means."⁶ "But misery and ruin are invariably the result of sin."⁷ "For the angels who had left heaven had wrought a great corruption in the earth. There will then be no peace for them in the earth, neither forgiveness of sins; and there will be neither pity nor peace for them."⁸ "In like manner as a spot of rust arisen on iron eats into it forthwith, so also do the deeds of him who transgresses the rule, mean or measure, lead him to an evil end,"⁹ says the Buddhist.

4 Riches profit not in the day of wrath: but righteousness delivereth from death.

הוֹן, 'wealth will not avail, יוֹצִיל, in the day of the pouring forth of wrath' (day of judgment). The LXX. render this verse thus: "The righteous when he dies leaves regret after him, but the destruction of the wicked is at hand, and people rejoice over it." Both the

¹ Mitra Dzoghi, fol. 4. ² Tusc. Q. v. ³ Avv. Adi S. 54. ⁴ Hea-Meng, viii. 12. ⁵ Legs par b. p. 45. ⁶ Id. ibid. 721. ⁷ Gun den s. mon, 225. ⁸ Bk. Enoch, c. iii. 12. ⁹ Dhammap. Malav. 240.

Armenian and the Coptic add this to their correct rendering of the Hebrew. The Arabic and Syriac versions render the Hebrew עֲבָרָה by 'indignation' and 'wrath' respectively. Chald. 'a lie will not profit.'

"*Riches profit not,*" &c. "The happiness of men," says Democrates, "lies neither in the body nor in wealth, but ὀρθωσύνη καὶ δικαιοσύνη, in uprightness and righteousness."¹ "A wise man was asked: What is the value of righteousness? To reign for ever."² For "thinkest thou that thy wealth will rescue thee from the prison into which thy actions have cast thee?"³ "I," quoth Nushirwān, "for whom brass has been overlaid (or incrusted) with gold [on monuments], yet do things which are not allowed. Why do I make my name evil through violence? My body is consumed without profit to myself, and through this madness my heart is burnt to the quick."⁴ "Therefore [use] build with bricks of silver and bricks of gold [do good with thy money] before thy death."⁵ "For treasure hoarded up in treasuries is a perishable thing; but the treasures of the mind [or heart, lit. inside the body, inward] are imperishable."⁶

"Wealth," says Pythagoras of Samos, "is an anchor that gives way; glory is still less to be trusted. What are then safe anchors? Prudence and magnanimity and valour; these are anchors which no tempest can wrench."⁷ "With money one may purchase everything pleasing to the eye; but with exertion [there is here a play on words in the original] one purchases everything pleasing to the intellect."⁸ "Gold opens everything," say the Greeks, "κ'Αἶδου πύλας, even the gates of Hades."⁹ "Riches without virtue," said Sappho, "are a ruinous consort."¹⁰ "A wise man, therefore, thinks light of them."¹¹ "For the right use of wealth is most difficult; therefore does

¹ Democr. Aur. Sent. 6. ² Eth-Theal. 45. ³ Hariri i. p. 16, ed. Schult.
⁴ Nizami Makhzan al-asr, 923—926. ⁵ Sadi Gul. iii. 23.
⁶ Kukai in Jits go Kiyō. ⁷ Pythag. Sam. 12, ed. G. ⁸ Mishle Asaph, xxxiv. 16.
⁹ γνημ. μόν. ¹⁰ Sappho, 33, ed. G. ¹¹ Hien w. shoo, 63.

the really great man forsake it.”¹ The commentary on Ta-hio quotes the words of Kieou-fan:² “When a man is dead, nothing is of any value to him [his riches profit him not]; benevolence [virtue] and filial duties alone are his only riches.”

Rabbi Nathan ben Yoseph said: “He who neglects the law for the sake of his riches, will have to neglect them by reason of affliction. But he who continues in the words of the law in his affliction, will in the end be supported by riches.”³ “By eschewing sin through virtue, a man attains nirvāna, being delivered from innate defilement.”⁴ Sophos and Syntipa have a fable of the ass and the horse. “The ass envied the horse that died in battle; the moral of which is, that we may live happy in poverty, yet not so in riches and show.”⁵ And Pindar says rightly that “prosperity, σὺν θεῶ φνρευθεῖς, implanted by God is of all riches most enduring.”⁶ “I have sons, I have wealth, says the fool. Yet he is not his own master, neither of his family, nor yet of his wealth.”⁷ “Rich or poor, sinners go to hell, but ‘sugatino,’ those who walk or go well [the good], go to ‘saggam’”⁸ [swarga, heaven]. This and other like expressions tend to modify one’s notions of nirvānam, nibbān, nibbānam. For if it is total extinction, how can it be good or bad and lead to heaven as an existence and abode of eternal bliss? The idea of total extinction, though borrowed from Buddhism, yet seems to differ materially in the old and the modern sect of that name].

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

“*The righteousness,*” &c. Prahlāda said to the Brahmans: “Who is killed and by whom is he killed? and by whom is he left unprotected? A man either kills or protects himself,

¹ Kawi Niti Sh. vol. v. lf. 29.

² Ch. x.

³ R. Nathan, xxx.

⁴ Dulva,

⁵ Sophos, fab. 32, Syntipa, 29.

⁶ Nem. viii. 28.

⁷ Dhammap. Balav. 62.

⁸ Id. Papav. 126.

according to whether he practises good or evil.”¹ “For the perfect man,” says Confucius, “there is only one way ; he who has not a clear idea of good, cannot himself tend to perfection.”² “But the good virtues of the perfect man are good itself. Nothing else is good.”³ Chung-tsze said : “I examine myself three times a day in order to see if in my relations with men I may not have been insincere ; whether towards my friends I may not have been faithless ; and whether I have practised the instructions [I have received].”⁴ “For the good order [measure] of actions is a test (or measure) of excellence,” say the Tamulians.⁵

“He,” says Confucius, “who, when he sees a chance of gain, thinks of justice ; who, when he sees danger, is able to give suitable advice ; who, however important his business be, yet never forgets the language that may tend to peace, he indeed is a perfect man.”⁶ “Perfection,” says Meng-tsze, “is the way of Heaven ; and to wish for perfection is the way of man [to walk in].”⁷ “And perfection,” says Ts’heng-tsze, “comes from within ; but the appearance of it shows itself without.”⁸ “Therefore does the good man keep watch over himself, in awe of that which can neither be seen nor heard” [God’s presence everywhere].⁹ “He watches over his eyes by not looking at what he ought not ; over his mouth, by not speaking ‘short’ [gruffly] ; over his heart, by not indulging impure or covetous desires ; and he keeps watch over his own person by not associating with bad companions,” said prince Luy-yew-yung.¹⁰ “For he alone can be called perfect who is sincere.”¹¹

“Be upright, then, and attain unto happiness and emolument ; be insincere, and punishments will assuredly befall you.”¹² “Walk steadily in the path of virtue, completing the gilding of the elephant’s tusk,” say the Bengalees.¹³ “Even

¹ Vishnu P. x. 18, 21.

² Chung-yg, c. xx.

³ Cural, 982.

⁴ Shang-Lun, i. 4.

⁵ Tam. pr.

⁶ Hea-Lun, xiv. 13.

⁷ Hea-Meng,

vii. 13.

⁸ Comm. on Ta-hio, v.

⁹ Chung yg, c. i.

¹⁰ Ming-sin,

p. k. c. iii.

¹¹ Chung-King, c. xiv.

¹² Id. c. xvi.

¹³ Beng. pr.

animals show confidence towards a man whose only thought is to do good ; for the disposition of such persons does not swerve from the practice of what is good.”¹ “I,” said the priest Bakenkhonsu, “worshipper of my god Amun, I walk in his ways, and perform the [turns] rites of the [service] glory and honour of his sanctuary.”² “In acting the man,” say the Chinese, “the first thing is to apply oneself to one particular business, which, although it be done outwardly, yet proceeds from the heart. And in this business, whatever it be, the first thing is to be worthy, honest, correct, upright, sincere, dutiful to parents, temperate and just. Those who act thus are the first class of men.”³

“Such was the Bodhisatwa, who was endowed with a heart upright, without crookedness, free from craftiness, and that nothing hinders [to do what is right].”⁴ “Thus ‘Sugato’ [gone well] is said of the Tathagata.”⁵ On the other hand, “the fool does not repent of whatever he commits. But the evil-minded man shall rue when consumed by his own works.”⁶ “For sin committed by oneself is one’s own offspring ; it originates with oneself, and bruises the senseless man, like diamond which is got out of a stone, yet bruises a gem.”⁷ “Thus when Viraf was in hell, he saw a man undergoing awful tortures, who when on earth was unjust, took bribes, and gave false decisions.”⁸ “Yea, the violence [cruelty, wickedness] of a man will hurl him down,” say the Arabs.⁹ “What other course [or end] can there be for a depraved [lost] man ?”¹⁰ “The innate vileness of men of depraved [lost, ruined] character, is the cause of their own ruin, [just as] smoke, which is raised by fire to the position of a cloud, destroys the fire that raised it by falling upon it as rain.”¹¹ An evil action is itself a burden. “An evil deed is a heavy weight on a

¹ Hitop. i. 86. ² Stèle of Bakenkhons. ³ Dr. Medhurst’s Dial. p. 167.
⁴ Rgya-tcher r. p. c. ii. ⁵ Sinhala Suttam, fol. ne. ⁶ Dhammap. Dandav. 136. ⁷ Id. Attav. 161 ⁸ Viraf. N. c. lxxix. ⁹ Nuthar ell, 157. ¹⁰ Sanscrit pr. Kobita Ratnak. 9. ¹¹ Kobitamr. 21.

man ; for once done, his reputation (is disturbed) suffers from it."¹

6 The righteousness of the upright shall deliver them : but transgressors shall be taken in their own naughtiness.

בְּגָדִים, not so much 'transgressors,' as 'men who act covertly ;' fraudulent or perfidious. And תְּהֵאָהָרָה here is 'greed of gain, cupidity,' rather than 'naughtiness.' The sense seems to be that 'fraudulent men are caught in the toils of their own weaving.'

"*The righteousness,*" &c. "At the end of the world," said the Spirit of Wisdom, "there is death and disappearance. But the end of the spirit of that which is the soul of the righteous, is not subject to decay, but is immortal and is free from sorrow or affliction ; it is full of glory and full of enjoyment, for ever and ever with the Yazdas and with the Ameshaspends ; the 'fravashi' [type, idea or counterpart] of the righteous. But the destruction and punishment of the wicked in hell is for ever and everlasting."² "Men given to meditation, who persevere, and are endued with much strength, attain to nirvānam, to that supreme safety,³ 'sugatena desitam,' shown, taught by the 'Sugata' [Buddha, who walked the right way]."⁴

"But said the parrot : Know thou that he who breaks his agreements is soon caught in the snares of his own misdeed."⁵ "A liar may put on a fair appearance, but after a while his lying is found out. The ass having let his tail appear, caused his flesh to be sold."⁶ [Alluding to the ass in the lion's skin]. "Time alone," says Pindar,⁷ "proves the real truth." Dost Mohammed having dealt treacherously after he had been received among the Ozbegs, they [blinded] put out his eyes, applying to him this saying : "His salt has got into his eyes."⁸

¹ Kudatku B. xvii. 71.

² Mainyo i kh. c. xl.

³ Dhamm.

Appam. 23.

⁴ Id. Maggav. 285.

⁵ Στεφ κ. ἰχν. p. 398.

⁶ Sain ūgh.

148.

⁷ Ol. x. 65.

⁸ Baber nam. p. 97.

“For treachery destroys the treacherous, and roguery injures the rogue.”¹ “And evil thoughts (or imaginations) are, in the beginning, like a spider’s web, but at last become like a cart-rope.”² Also “like a weaver’s beam.” “At first they come in as a guest; but by-and-bye they take up their abode in the man, and there remain.”³

7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

אִוְנִים is variously rendered, owing to the manifold meanings of אִוְנָה (from inus. אִוְנָה), ‘strength, power, wealth,’ and of אִוְנָה as stat. constr. of אִוְנָה, ‘vanity, misery, wickedness, worthlessness, pain,’ &c. Here, however, אִוְנִים may be taken for אִוְנֵי אִוְנֵי, ‘men of nought,’ viri nequam, Job xxii. 15, &c. The LXX., which is followed by Copt., Armen., Syr. and one Arabic version, gives this clause thus: “When the righteous man endeth (his days) hope perisheth not, but —”

“*When a wicked man, &c.* “The man who does not steadily practise virtue which opens the iron bolts of heaven, is by-and-bye smitten with remorse when he sees himself surrounded with decay, and is burnt up in the fire of sorrow.”⁴ “With final emancipation [or happiness] before him,” said Prahlāda, “the wicked, athirst for it, never reaches it.”⁵ “Such a man is either a grain-basket full of hope, or a winnowing-fan full of ashes,” say the Bengalees.⁶ And the Chinese: “If a man does good in this present world, then in the life to come he will again be a man. But if in this present world a man does that which is not good, in the life to come he will be turned into a brute, or fall down into [the earth, prison] hell, and endure misery.”⁷ “Therefore let the mind of the man who swerves from goodness, and does what he ought not to do,

¹ Eth-Theal. p. 97, 290.

² Succa in Millin, 646.

³ Ibid. id.

⁴ Hitop. i. 163.

⁵ Vishnu Pur. i. 17, 45.

⁶ Beng. pr.

⁷ Dr. Medh.

Dial. p. 156.

[say to itself], Know thou, I shall surely perish."¹ "For," says Pindar,

" — κενεᾶν
δ' ἐλπίδων χαῦνον τέλος,"²

"the end of vain hopes is foolish (or empty)."

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

Or in his place, יִתְקַדְּשׁ; gets into some of the trouble out of which the righteous is delivered.

"*The righteous*," &c. "A great (and good) man, though he be brought low (or pressed down) for a while, ought not to be grieved at it. The moon, although [failing] eclipsed for a time by a planet, soon again reappears."³ "It is impossible that when honourable men die, dishonourable men should take their place. No one would take refuge under the shadow of an owl, not even if the huma [phoenix, a bird of good omen] were no more in the world."⁴ In the Tso-foo it is said: "After great strait comes relief."⁵ "In like manner as an elephant caught in the mire can only be rescued by the leader of the herd, so also when a great [and good] man endued with great wisdom falls into adversity, he is delivered by his great knowledge" [that helps him to hold out, and to endure].⁶ "I know no one besides those two [Ahura Mazda and Vohu Mano], O Asha [blessing personified], to protect us."⁷

9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

יִתְקַדְּשׁ, 'a deceiver, hypocrite,' according to Aben Ezra יִתְקַדְּשׁוּ, 'one who is good on his outside, and evil in his inside (or middle); hence, in general, 'impious, profane,' παράνομος; and is so rendered by Syr., Armen., Copt.; but Arab. has 'hypocrite, dissembler.'

¹ Cural, xii. 116. ² Nem. viii. 77. ³ Legs par b. p. 23. ⁴ Gulist. i. st. 3. ⁵ Ming-sin p. k. c. xi. ⁶ Subhas. 21. ⁷ Yaçna, xxxiv. 7.

"*An hypocrite,*" &c. "It is a sin," says Tai-shang,¹ "for the mouth to be right and the heart to be wrong;" or as the Mandchu renders it: "To be 'yes' with the mouth, and with the heart 'no.'" "Let Olympian Jove," says Theognis, "destroy the man who [chatters] talks over his neighbour, the while deceiving him."² "He," says Manu, "who speaks of himself to good men as being different from what he really is, is the greatest sinner in the world; he is a thief and a robber of souls. Men receive their impressions through the meaning of words; they depend on them, and their acts result from them. The man, therefore, who cheats in words (or falsifies speech) cheats in everything."³

"Place no confidence in a wicked man because he speaks fair. Honey is on his tongue, but he hides a subtle poison in his heart."⁴ "For the friendship of a man in whose blood craft and calamity lie, is but falsehood and shift"⁵ [of conduct, manner, &c.]. "Such a man keeps faith no more than a sieve holds water."⁶ "For," says Meng-tsze, "to pass off feigned propriety for genuine propriety; to impose upon others with feigned justice, is what no great and good man would do."⁷ Peter said: "Thou shalt not act with a double heart, nor with a double tongue; for a double tongue is a snare of death. Thou shalt not be greedy of gain, nor rapacious, nor yet a hypocrite; neither shalt thou have an evil heart, nor be proud."⁸

"Do not talk hypocrisy, exaggeration, or craft."⁹ "It is called 'black art' or 'black deed.'"¹⁰ "For there is, O man, great iniquity in injury done to a friend," said Duryodhana.¹¹ "Ever since the fist [hand, grasp] of hypocrisy prevailed, judgments have been distorted and actions corrupted. So that no man can say to his fellow: 'My actions are greater

¹ Kang-ing-p. ² Theognis, 829. ³ Manu S. iv. 255, 256. ⁴ Hitop. i. 83. ⁵ Caab b. Zoheir, 7. ⁶ Id. *ibid.* 9. ⁷ Hea-Meng, viii. 6.

⁸ Apostol. Constit. Copt. i. 6. ⁹ Atthi Sudi, 45. ¹⁰ Cural, 287.

¹¹ Maha Bh. Sabha P. 1942.

than thine.”¹ “Every man who is a hypocrite brings man’s wrath upon this world; and besides that, his prayer is not heard.”² “Yea, further, children that are yet in their mother’s womb, curse him.” “And he falls into hell.”³

A hypocrite is said by the Javanese “to split his face” [to have two faces].⁴ “At the root of his tongue, venom; and ambrosia on the tip of it.”⁵ “A snake,” say the Georgians, “is spotted outside, but man is inwardly deceitful (or flattering).”⁶ “Hypocrisy, deception or cheating, is a three-fold sin,” say the Cingalese.⁷ “So he who is full of guile and deception knows not the superiority (or value) of friendship.”⁸ “And the neck of a false believer [hypocrite], is one mass of beads [is all rosary].”⁹

“People’s misfortunes do not come from Heaven,” say the Chinese. “Fair speech and backbiting hatred, these come from men.”¹⁰ “The fair talking of a bad man.”¹¹ “The good that is in a man [much or little] may deceive other men, but not Heaven,” say the Chinese; “as a man’s wickedness may frighten men, but not Heaven. If a man’s heart is bad, Heaven does not wash it over with metal [does not gild it]. Imperial Heaven does not depend on the good or the bad of man.”¹²

“Trust not thy money,” say the Spaniards, “to a man who looks down when speaking to thee.”¹³ “A hypocrite shall perish like a grasshopper [hopping into the fire].”¹⁴ “For the worst lie, ‘gwaethaf celwydd,’” say the Welsh, “is to hide one’s disposition.”¹⁵ A wise man said therefore: “Be not deceived by the bowing of the hypocrite; for the more he bends and bows to thee, the more he does it for evil.”¹⁶

“A man who hoists the standard of virtue in order to hide

¹ Sota, fol. 41, B. FL. ² Id. *ibid.* ³ *Ibid.* ⁴ Javan. pr.
⁵ Tam. pr. 108. ⁶ Georg. pr. ⁷ Atthitha W. D. p. 46. ⁸ Tam. pr.
⁹ *Ibid.* ¹⁰ She-King, v. ode 7. ¹¹ Bahudorsh, p. 57. ¹² Ming-
 sin, p. k. ch. ii. ¹³ Span. pr. ¹⁴ Vemana, iii. 125. ¹⁵ Welsh pr.
¹⁶ Ep. Lod. 300.

his vices, makes what Prahlāda called 'the vow of a cat.' A cat, he said, pretended holiness and retired to the banks of the Ganges, where he deceived birds and rats, all of which he devoured. At last an old rat, Kokila by name, wiser than the rest, said to them: The cat grows fatter as we perish; even Dindika has disappeared. It is all pretence to deceive us. Let us all be gone. So then, Ulūka, tell the son of Vasudeva, to throw off his mask, and to do good works."¹ "A wily cat will snatch the funeral-cake bestowed by devout hands; so also does the detestable snake-like bad man have a double tongue, pouring forth deadly venom from his mouth" [lit. 'venom incurable by good mantras;,' spells].²

"He who holding up the standard of virtue does evil in secret and thus deceives others, acts the part of the cat that ate the mice" [alluding to the above story by Prahlāda].³ "The cat," say the Japanese, "hides her claws to catch the rat." "The deceiver sets his mien fair, and then afterwards shows his real intention."⁴

"He," say the Georgians, "who praises thee to thy face is a disciple of Satan."⁵ "One false word might kill a man. Shall I then commit [or contract] such a sin?" said Shalya to Karna.⁶ "It is killing a man with cold water" [to use fair words], say the Cingalese.⁷ "Of all venomous creatures, wise men do not vainly declare the cheat to be the most venomous, because a snake is hostile to the ichneumon [to others than his own race], whereas the cheat is cruel to his own kindred" [with a play on 'nakula,' 'of other race,' and ichneumon, or mangoose].⁸ "Shall a man obtain happiness by using false words?" asks Vema. "Where will vain babbling [lit. the noise of animals] pass current? It is nothing worth; nothing but mind reft of every quality."⁹

¹ Maha Bh. Udyoga P. 5420-50.² Kamand. Niti Sara, iii. 20.³ Musika jat. 128, and Bitara jat. p. 461. ⁴ Sāin ūgh. 149. ⁵ Georg. pr.⁶ Maha Bh. Karna P. 2010.⁷ Cing. pr.⁸ Kobitamrita, 17.⁹ Vemana, i. 87.

“If a bad man sets forth good conduct outwardly, it is but a show or pretence [false appearance]. Glass may borrow lustre from a gem ; but if it is put in water, it shows its real colour.”¹ “A bad man accomplished in knowledge [artifice], only deceives others by it.” “But the wicked man who does evil openly, deceives others by the words of his mouth.”² “‘A szép alma,’ a beautiful apple, is often maggoty within,”³ say the Hungarians, and the Italians also say the same ; but of a chesnut.⁴ “The Zahid [religious devotee] is not such for his covering of course sackcloth. Be purely pious and dress in satin.”⁵ “O thou whose inward parts are void of piety, and who wearest on the outside garments of hypocrisy ! Thou drawest a seven-coloured curtain of silk before thy door, thou who dwellest in a hut of reeds.”⁶ “Thy words are only ‘from thy lip and out,’ but thy heart is not in them.”⁷

“One need not fear [open] enemies like a sword ; but one may well be afraid of those who appear like friends.” “Yea, fear a foe from within” [a traitor].⁸ “And remember,” say the Chinese, “that good words are not spoken behind a man’s back ; words thus spoken are not good.”⁹ “Do not treat thy friend like a brother,” says Hesiod—

“μηδὲ ψεύδεσθαι γλώσσης χάριν,”¹⁰

“neither speak falsely for the sake of talking.” Loqman has a fable of the ‘Ichneumons and the Fowls ;’¹¹ Sophos, of the ‘Fox and the Fowls ;’¹² and Esop, of the ‘Fowls and the Cat,’¹³ the moral of which, as given by Loqman, applies to a man who shows friendship with hypocrisy, and in his heart hides deceit.

“The mean man,” says Ts’heng-tsze,¹⁴ “does not continue long in doing good. He sees the good man’s conduct, and does all sorts of extraordinary things in trying to imitate him ;

¹ Legs par b. p. 55. ² Saïn ügh. 145, 146. ³ Hung. pr. ⁴ Ital. pr.
⁵ Gulist. ii. 4. ⁶ Id. ii. 47. ⁷ Sanhedr. 106, M. S. ⁸ Cural, 882, 883,
⁹ Chin. max. ¹⁰ ἱ. κ. ἡμ. 707. ¹¹ Fab. 33. ¹² Fab. 11. ¹³ Fab.
157, 211, 6, and 103. ¹⁴ Comm. on the Ta-hio, c. v.

but the wise man sees through him [lit. his liver and lungs]. How then does the mean man profit?" "Ψιθυρὸν ἄνδρα ἔκβαλε τῆς σῆς οἰκίας," "Drive a whispering man out of thy house," said Thales;¹ and Chilon also, very much to the purpose at present: "Ἡ μάλιστα νόμων, ἥκιστα δὲ ῥητόρων ἀκούουσα πολιτεία, ἀρίστη ἐστί," "The state best governed is that which hearkens most to laws and least to orators."² "And where the wicked are not suffered to rule," adds Pittacus.³

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

"*When it goeth well,*" &c. "Virtuous men rejoice with the virtuous; not so, however, with those who are not virtuous. The honey-bee delights in flowers; not so the blue-bottle [or flesh-fly]."⁴

"καλὸν δὲ κοινόν ἐστι χρηστὸς εὐτυχῶν,"

"It is a common good when it goes well with the good man."⁵ "Men are afraid of the wicked, but Heaven is not: wicked men upbraid the good, but Heaven does not," say the Chinese.⁶ "When the high and good are held in honour and affairs are entrusted to them, every one finds rest and joy. Wise men say that the Chintāmani [fabulous gem, that brings good fortune] set on the top of the Khan's standard, protects the place it occupies."⁷ [So reads the Mongolian; but the Tibetan original says: "When a good man is chosen for ruler, then every one readily finds his good and happiness. Wise men say that when a sacrifice is performed with a gem on the top of the standard, it is a good token [of victory] for the country."⁸] "One's own exaltation is another man's destruction (or decay); and both, they say, is polity. Granting this, then our fine language is contradicted by our actions."⁹ "But respect for the upright in their way [walk or conduct] is best."¹⁰

¹ Sept. Sap. p. 36. ² Id. p. 24. ³ Id. p. 30. ⁴ Saïn ūgh. 111.

⁵ Γνωμ. μον. ⁶ Chin. pr. p. 14. ⁷ Saïn ūgh. fol. 7. ⁸ Legs par

b. p. 26. ⁹ Hitop. iii. 99. ¹⁰ Dhammap. Sahassav. 108.

“What is the most profitable thing, and that causes no sorrow? The death of bad men, answered the wise.”¹

11 By the blessing of the upright the city is exalted : but it is overthrown by the mouth of the wicked.

תִּהְרָס, ‘is ruined, desolate.’ Well suited to the time when knavery works on folly, and wisdom is set at nought.

“*By the blessing,*” &c. “Go to, thou best of men, and put the state in order,” said the high-priest to Œdipus ; “go to, take counsel and be wise. The land calls to thee as saviour of it, in its present good will to follow thy lead. For we could not cherish the memory of thy reign, if after having been raised up thou let us down.”² Rabbi Gamaliel, son of R. Judah, said : “Every study that is not accompanied with work [practice] comes to nought. Those, then, who conduct the affairs of the congregation (or state), ought to do it as unto God.”³

“Good men, O my son, have never ruined any city ; but when it pleases the wicked to do violence, to ruin the people, and to set up unjust men for judges for the sake of their own private gain and power, do not expect that if that city is at present quiet, it will long continue so, when these wicked men thus gratify their wishes, to the ruin of the people.”⁴ “Often has this state (or city), like a ship on her beam-ends, drifted ashore, through the wickedness of her rulers.”⁵ “If three men consort together against a country (or town), they will ruin it,” say the Arabs.⁶

“When the shepherd is angry with the sheep, he gives the flock a blind sheep for leader.”⁷ [God sends bad rulers, for the sins of the people]. “On the other hand, that city is best

¹ Matshaf Phal.

² Sophocl. Œd. Tyr. 43.

³ Pirque Av. ii.

⁴ Theognis, 43.

⁵ Id. 835.

⁶ Egypt. pr. 173.

⁷ Yalkut Tanch. R.

Bl. 336.

to live in," says Solon, "in which good men are held in honour, and where, on the other hand, evil men are duly requited."¹ Being asked what town or country one should choose for a residence, he answered: "One in which the citizens obey the rulers, and the rulers obey the laws."²

"When in hell, Arda Viraf saw souls undergoing great torture, and asked what they had done when in the body. They are the souls, said Srosh, of men who [desired] strove for anarchy, and through whose covetousness, avarice, lewdness, wrath and envy, innocent and pious people were slain. Therefore do they now suffer this severe punishment and retribution."³ "Let the Sultan do no violence; you cannot turn a wolf into a shepherd. For the padishah who is a tyrant [acts with cruelty] saps the foundation of the wall of his kingdom. Deal honourably with your subjects, and sit secure from war with your enemy; for the subjects of a just sovereign are his body-guard."⁴

"When a king abides by God's commandment, God becomes his guardian and his helper. It is impossible when God is thy friend that thou canst fall into the hand of thy enemies."⁵ "Go to, protect the poor and needy," said Nushirwān, on his death-bed, to his son Hormuz, "for the Shah holds his crown from the people. The subjects are like the root, and the Sultan like the tree. And the tree derives strength from the root." "But ruin and a bad name come from tyranny. Let great men dwell on this saying with due deliberation."⁶

12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

חָסֵר לֵב, 'short of' or 'wanting in heart' [mind, judgment or wisdom]. Syr. 'wanting in thought or reflexion.' LXX. render it differently; but Arab. and Armen. correctly. Copt. wanders from the Hebrew. Chald. 'void of mind, wanting in sense or intellect.'

¹ Sept. Sap. p. 18.

² Ibid.

³ Viraf N. c. lv.

⁴ Gulist. i. st. 6.

⁵ Bostan, st. 1.

⁶ Id. ibid. st. 2.

"*He that is void,*" &c. "The seventh door to decay," says the Buddhist, "is when a man is proud of his birth, of his wealth and of his family, and despises his relations."¹ "They ought not to despise the ferryman, though he be of a low caste, because he takes them across the water."² "O thou wise and sensible man, make not public the faults of others. But busy thyself with thine own, rather than with other people's."³ "And before despising thy neighbour, judge him not," said Rabbi Hillel, "until thou art in his place."⁴ "Remembering whence thou comest and whither thou goest—to dust, and before whom thou must appear," said R. Akiba."⁵

"A deficient lad may yet be noble; a foolish-looking one may yet be learned; and a man of no wealth may yet possess much [in other ways]; therefore despise no one."⁶ "For disrespect must be expiated (or punished)."⁷ "Be obedient to thy superiors, and despise not thy equals," say the Georgians.⁸ "Τὸν ἐλάττω μὴ ἀποσκυβαλίσῃς," "Despise not thy inferior," says Cleobulus.⁹ "For the blind, the lame, the hump-backed, may all have some quality," say the Bengalees.¹⁰ "And a neighbour's right is God's right," say the Osmanlis.¹¹ "Despise no one; for how many pearls are often found under a poor man's tatters," say the Rabbis.¹²

"Speak to [hold intercourse with] the ignorant as well as to the wise," said Ptah-hotep to his son.¹³ Tiruvalluvar, however, seems to differ from the Egyptian sage: "To speak before those who are not of one's tribe [or rank], is like dropping nectar [ambrosia] into mire."¹⁴ But here is better advice. "The Tale [or Screw-pine, Pandanus odoratissima] has a large leaf, and sweet is the scent of the Magil [Mimusops elengi]; say not then: Their [body] growth is mean [insignificant]. For the sea is broad and wide, yet one cannot drink of it;

¹ Paranibb. Sutt. 7. ² Naladiyar, 6. ³ Bostan, vii. st. 6. ⁴ Pirqe Av. iii.

⁵ Id. ibid.

⁶ Lokaniti, 39.

⁷ Patimokha sur. 54.

⁸ Zneobasa Tser. p. 102.

⁹ Sept Sap. p. 10.

¹⁰ Beng. pr.

¹¹ Osman. pr.

¹² Orchot. chaj. B. Fl. p. 50.

¹³ Pap. Pr. v. 12.

¹⁴ Cural, 720.

whereas the trickling spring may quench thy thirst."¹ "So you must not pass by modest [self-controlled] people, thinking them ignorant. The heron may die of hunger while waiting for a particular fish, if not satisfied with those that swim about him at the top of the weir."²

"A man will always see with his eyes his neighbour smaller than himself."³ "But," says Tai-kung, "he who sets about measuring men of this world, should, first of all, measure himself."⁴ "Therefore do not arrogantly despise others."⁵ "And have no part with those who despise others, for whatever reason."⁶ "Wan-kung says: "He who wishes to measure other men should first of all measure himself. Words that hurt others, hurt ourselves also. To hold blood in the mouth in order to spurt it upon others, first of all defiles our own mouth."⁷ And says Meng-tsze: "The well-behaved [respectful] man does not despise others; the temperate [or moderate] man does violence to no one."⁸

"Do not despise (or slight) a poor or mean man."⁹ "For respect is a door to religion," says the Buddhist; "it enables a man to practise constantly all absence of doubt."¹⁰ "And the knowledge of our own actions [*μάρτυρες σοφώτατοι*],¹¹ is one door to religion, for it teaches us not to despise others."¹² "The excellent man considers his own faults; the bad man searches into those of others. The peacock looks at himself; but the night-owl is an evil omen to other birds."¹³ "He who says, 'I know nothing,' is a knowing one in the world; he who says, 'I am learning,' is a talker only; but he who holds his peace [who says nothing] is by far the best of all."¹⁴ "Of three men walking together," says the Mandchu, "One at least may be my master (or teacher)."¹⁵

¹ Muthure, 10. ² Id. 14. ³ Ep. Lod. 1368. ⁴ Ming-sin, p. k.
⁵ i. c. 5. ⁶ Jap. pr. ⁷ Shi tei gun, p. 11. ⁸ Morris. Dy. p. 231.
⁹ Hea-Meng, vii. 16. ¹⁰ Oyun tulk, p. 11. ¹¹ Rgya-tcher r. p. c. iv.
¹² Pind. Ol. i. 53. ¹³ Rgya-tcher r. p. c. iv. ¹⁴ Legs par b. p. 104.
¹⁵ Vemana, iii. 247. ¹⁶ Ming h. dsi, 33.

"The wise man," says Confucius, "values others and depreciates himself; he prefers others, and places himself after them."¹ "Honour (or value) every man, and flatter no one to thine own profit. Nay, let thy neighbour's honour be as dear to thee as thine own."² "Let the Brahman despise no one," says Manu, "nor create enmity with any one."³ "O king of kings," said Brahma to Yayāti, "neither the low, the excellent, nor the mean, are to be despised by thee."⁴ "Despise me not," says a poet, "for oftentimes has a mouse bored a hole through the mound (or wall) of Yadjudj [built by Alexander between the countries of Gog and Magog]."⁵

Sophos has a fable of the bull who kept aloof from the herd and was devoured by a lion, from want of help, with this moral: "Those who through pride and arrogance despise others, find no one to help them when they are in adversity."⁶ See also Esop's fable⁷ of the 'Lion and the Mouse,' on which the Chinese say: "When you spare people, spare them. Do not on any account think another man mean [or small; despise him]; but sincerely fear lest the small mean man of to-day, may by-and-bye become 'goodness man' to you. You cannot tell how it will be."⁸

13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

לְבַיִת אֶתְּוֹרָה, lit. 'one who goes about (with) defamation.' LXX. ἀνήρ δίγλωσσος, 'double-tongued.' Armen, 'deceitful.' Syr. 'accuser.' The Syriac name for Satan in S. Matt. iv. is lit. 'feeding on accusation, or calumny.'

"A talebearer," &c. "Σφραγίζου τοὺς μὲν λόγους σιγῆ, τὴν δὲ σιγὴν καιρῷ," "Seal thy words with silence," says Solon, "and thy silence with a proper opportunity."⁹

¹ Li-ki, c. xxv.

² Derek erez sutta, ii. 10.

³ Manu S. vi. 47.

⁴ Maha Bh. Udy. P. 4114.

⁵ Eth-Theal. 154.

⁶ Sophos, fab. 42.

⁷ Fab. 48.

⁸ Mun moy, p. 55.

⁹ Seph. Sap. p. 14.

"Virtutem primam esse puto compescere linguam,
Proximus ille Deo est, qui scit ratione tacere."¹

"It is a sin," says Tai-shang, "to reveal the secrets of others."² "For the hearts of genuine men are graves for the secrets of others," say the Arabs.³ "Beware of thinking light of words easily spoken; for ears are applied to the wall."⁴ "The partition-wall must have ears; how much more will there be people listening under the window."⁵ "Noble-minded men preserve all their life long a thing which is to be kept secret; but mean men tell it all."⁶

"Make no friendship anywhere with a man who is 'no man' [worthless]; for he will make thy secret known to everybody."⁷ "Take care, then, of what thou sayest before a wall, lest there should be an ear behind it."⁸ "Therefore the wise have said that it is not well (or good) to tell everything one has seen in secret, as one would of things done in public; nor to make it known to all."⁹ "Better it is to be silent than to open the thoughts of thy heart to some one, and say to him: Don't tell it."¹⁰ In Siddhikur we are told that "in the north of India, in black China, king Dai-bang [Tai-wang] had a son who, when he became king, never showed himself because he had ass's ears; but put to death every man who combed his hair, lest the secret should ooze out. One man who had combed his hair escaped through his own stratagem, and was bound over to keep the secret. This burden on his mind made him ill. His mother advised him to go and unburden his mind in some lonely place. He went and told it in the hole of a squirrel. The squirrel told it, and the wind carried it abroad ["A bird of the air shall carry the voice," Eccl. x. 20] until it reached the ears of the king, who sent for the man. The man advised him

¹ Dion. Cato, lib. i. 3. ² Kang-ing-p. ³ Meid. Ar. pr. ⁴ Gun den s. mon. 793.
⁵ Hien w. shoo, 170. ⁶ Sain ügh, 133. ⁷ Ahmed u Yusuf. st. i.
⁸ Gulist. viii. 12. ⁹ Thoodhamma tsari, st. xi.
¹⁰ Gulist. viii. 10.

to wear a cap ; and that is the origin of the cap worn by the king and others.”¹

“Jemshid had a minister more intimate with him than the sun is with the moon, who was wearied with the responsibility, and said to himself : My endurance (or patience) weighs down my body. My sovereign has laid the jewel of his secrets in my heart. It is a great thing ; I cannot betray it. I have not closed my heart to his word, but I have tied my tongue because of my own weakness.”² “He who holds fast a secret, holds fast [the opportunity] of telling it (or of making it known) ; but if he does not hold it fast, then never—no, never divulge it to him.”³

“The lion’s mother said to him : We ought to keep our friend’s secrets. But where the object is to state the truth, and to vindicate one who is falsely accused, then the fault should not be concealed.”⁴ “Despite, said she, of what wise men have taught of the guilt and shame there is in revealing secrets, I have told thee what thou didst not know. I am not ignorant of what wise men have said concerning the penalty due to those who reveal secrets, and of the shame they bring on themselves. Yet would I tell thee of the counsel taken and of the plot that was made.”⁵

“A secret told thee,” said Buddha to his son Rahula, “is not to be spread abroad ; neither utter a low word in the presence of others. Speak that which is worth remembering, and let alone what is not.”⁶ “The prudent man repeats what he saw ; the fool repeats what he heard.”⁷ “And make not a chest for thy secret, but in the breast of a true and genuine friend.”⁸ At the same time, “Do not inquire of him who conceals the matter from thee ; and search not into that which is hidden from thee.”⁹ “For four things are requisite in order to live at

¹ Siddhi kur, st. xxii.

² Nizami, p. 105.

³ El Nawab. 63.

⁴ Στεφ. κ. ἰχν. p. 137.

⁵ Calilah u D. p. 137.

⁶ Rahula thut. 14.

⁷ Ep. Lod. 776.

⁸ El Nawab. 138.

⁹ Chagig. Millin, 245.

peace with others : to see, to hear, to hold one's peace, and to endure."¹

"A man of sense does not reveal to others these five things : loss of money, anxiety of mind, whatever goes wrong in the family, being taken in by others, and the want of respect shown him. So also are the nine following to be carefully concealed : one's age, means, household, defects, devotion, marriage, medicine, austerities, charities, and disrespect."² "The sick are a boon to the physician ; the vicious and dissipated, to officers ; fools are the life of the wise ; and trusty men [who can keep a secret] are the life of kings."³ "The holding safe of one's own secrets answers in two ways ; if the plan succeeds, it is to the credit of him with whom it originated ; but if it does not succeed, it hides his failure, said the crow about the war with the owls."⁴

"A secret is pledged faith,"⁵ says Abu Ubeid. "No one keeps a secret but he who is faithful ; it remains shut up with the good among men. A secret with a good man is as it were in a house with a lock, the key of which is lost, and the door shut."⁶ "My many friends," said Meskyn of Dasima, "have confided to me their secrets, which I have hidden in the impenetrable [recesses] of my heart. My friends are scattered ; but their secrets are entombed in one stone, that will weary those who try to break it."⁷ "What, then, are the four principal rules of conduct for wise and good men ? As regards telling the faults of others, to be as one without a tongue ; as to seeing their evil actions, to be as one without eyes ; to be modest [lit. as it were, trembling] towards one's own wife and all others ; and as to injuring others, to be as one without intention."⁸ "Do not mention the faults of others."⁹

"Nil bene cum facias, facis attamen omnia belle ;
Vis dicam quid sis ? magnus es ardelio."¹⁰

¹ Ep. Lod. 392.

² Hitop. i. 137, 138.

³ Ibid. iii. 36.

⁴ Στεφ κ. ἰχν. p. 250.

⁵ Abu Ubeid, 51.

⁶ Alef leil. ix. p. 60.

⁷ Hamasa, p. 573.

⁸ Putsa pagienaga, Q. 19.

⁹ Gun den s. mon. 177.

¹⁰ Mart. Epigr. ii. 7.

So that—

“Est et fideli tuta silentio
Merces.”¹

14 Where no counsel is, the people fall : but in the multitude of counsellors there is safety.

תְּחִלָּה here means more than ‘counsel ;’ it is properly ‘deliberations, guidance, government, as by one at the helm,’ from תְּחִלָּה, ‘a cable or rope,’ תְּחִלָּה, ‘a sailor.’ The LXX. render it well κυβερνήσις, which Armen. follows. The Arabic has ‘direction, counsel, with regard to the end or issue thereof.’ Syr. follows the LXX., but reads κυβερνήτης, ‘guide, director or pilot.’ The Hebrew plural, though idiomatic, has a peculiar force here.

‘Where no counsel is,’ &c. “There is no success without deliberation,” says Ali ; whom the Persian paraphrase thus renders : “Counsel (or deliberation) is the guide to success ; in everything take counsel ; if the action of him who does not take counsel succeeds, it can only be a wonder.”² “Chi trovò il consiglio inventò la salute,” “He who discovered counsel invented safety,” say the Italians.³ “If the man says : Soul, come let us jump down the well. Let us wait till Sunday, says the Soul, and then we will jump down the well.”⁴ “He is the best seer [soothsayer or prophet] who is also counsellor,” says Menander.⁵

Yu said : “My intentions were first settled ; I consulted and deliberated ; every one was of the same opinion. The demons and the gods also complied ; and the tortoise and the reeds [divination] harmoniously followed.” To which Yu also added : “Do not listen to unauthenticated words ; and do not follow counsels that have not been advised (or well deliberated).”⁶ And E-yun on the occasion of his escorting Thae-kea to Po, said : “When the people are without a

¹ Hor. Od. iii. 2.

² Ali b. A. Taleb, max. xxiii.

³ Ital. pr.

⁴ Telugu pr.
sect. 3.

⁵ Menand. i. θεοφορ. á.

⁶ Shoo-King, bk. i.

governor, they have no means of correcting one another in order to preserve life."¹

"From want of propping the house with a beam, it falls of itself," say the Bengalees.² "Yet even if thou hast sixty counsellors, forsake not thine own counsel," says Ben Syra.³ Yet "with too many carpenters the room is made awry," say the Chinese.⁴ Still, "as the flame of fire dispels darkness from a house, so also if there be many counsellors their lamp [light] outshines the sun in brilliancy."⁵ "A poisoned draught kills one, and an arrow kills one [only once]; but confusion in counsel ruins king, kingdom and people," said Vidura to Dhritarashtra.⁶ [An authority only inferior to the one that said: "A kingdom divided against itself cannot stand," S. Mk. iii. 22, &c.—a warning at the present time.] "And firmness in keeping a secret is the perfection of a counsellor."⁷ On the other hand, "a king is destroyed by evil counsel."⁸

"A king who is overtaken by sudden misfortune is the enjoyment [or solicitous care, opportunity] of counsellors [or ministers]: therefore do ministers wish the king's misfortune. But in like manner as he who is free from disease does not send for the physician, so also does a king free from difficulty dispense with counsellors."⁹ Referring to the difficulty and importance of good government, one of the early Emperors of China, mentioned in 'the Song of the Five Children' [brothers of Thae-kang, B.C. 2170], is reported to have said: "When I come to the millions of my people, I feel as if I were guiding six horses with rotten reins. He, then, who is placed over the people, how can he feel otherwise than awe-struck [and careful]?"¹⁰ "For," said Chung-hwuy [one of T'ang's ministers, B.C. 1800], "Heaven formed man subject to passions, so that

¹ Shoo-King, bk. iii. sect. 6.

² Beng. pr.

³ Ben Syra, 21.

⁴ Chin. pr.

⁶ Lokopak. 73.

⁶ Maha Bh. Udyoga P. 1015.

⁷ Niti Sara, iv. 37.

⁸ Nitishat. 34.

⁹ Pancha T. i. 133, 134.

¹⁰ Shoo-King, bk. ii. 3.

if there be no ruler, the people get into confusion. But Heaven brings forth an intelligent man to govern them."¹

Both Sophos and Syntipa have a fable of the 'Hare and the Fox,' the moral of which is that they fare like the hare in the well, who will take no advice, but act entirely of their own accord.² "That, however, may be done which is the opinion of five men," says the Bengalee proverb.³ Shun, addressing Yih and Tseih, said: "Ministers, oh! how important! attendants, oh! attendants, oh! ministers, oh! You are my legs and arms, my ears and eyes. When I wish to help the people, you must help me. If I act unreasonably, help to set me right. Do not seem to agree with me, and when you go from my presence have [invent] some after [backbiting] words. Mind that!"⁴ "He is the real companion of a prince (or king), who setting the law and virtue [of his duty] before him, and setting aside his likes and dislikes, tells him truths he may not like."⁵ "But the prince who is of many minds in his counsels, is disliked by his minister. On account of his variableness, he finds himself neglected in his affairs by the minister."⁶

15 He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.

"*He that is surety,*" &c. "Be surety for no one; it will bring about many evils."⁷ "Ἐγγύη, πάρα δ' ἄτη," "Surety? sorrow (or trouble) at hand," said Pittacus.⁸ "The strange gardener with whom seven Bymahas had deposited six hundred pieces of silver, and who tried to ignore the deposit, had to restore it, nevertheless."⁹ On the other hand, "in your intercourse with men," says the Siao-hio, "be sincere and truthful;

¹ Shoo-King, bk. iii, 2. ² Sophos and Syntipa, fab. 10. ³ Beng. pr.

⁴ Shoo-King, bk. i. sect. 5.

⁵ Hitop. iv. st. 8.

⁶ Id. *ibid.*

⁷ Tam. pr. 4739.

⁸ Sept. Sap. p. 18.

⁹ See Dhammathut. ii. 3.

even if a man be a barbarian, you may not neglect him (or forsake him).” “For instance,” adds the Japanese commentary, “if one loses his way in a strange country, he may not be left to himself and neglected, though he be a stranger.”¹ “Let me give thee five bits of advice and keep it, said a man to one who had been taken in: trust not wholly an ignorant man; do not show thyself weak in presence of an unknown individual; be alert at all times, even in thine own home; be not the guest of a hungry man; and take no present from a poor one.”² [The worldly saying, ‘No trust, no mistrust,’ is wise in general, but liable to many charitable exceptions.] “Rear a tiger,” say the Japanese, “and he will kill you” [lit. you seek your death].³ “Elève un corbeau, et il te crèvera les yeux,” say the French.⁴

16 A gracious woman retaineth honour: *and* strong *men* retain riches.

וְאִנְשֵׁי צַדִּיקִים, ‘and strong men,’ &c. The LXX. paraphrase this verse and are followed by Syr., Armen. and Copt.

“*A gracious woman,*” &c. “God,” said Simonides, “did not make all women of one mind. Some good, some bad; some cunning, crafty, sly, disorderly, &c. But he is fortunate who takes for his wife one like a bee. Such a one no fool will come near. But life flourishes and prospers under her hand. She grows old with her husband, loving him the while; the mother of a renowned family. She is singled out of all other women. Surrounded by divine favour, she takes no pleasure in the frivolous talk of other women. Such are the best and most sensible women whom Jove grants as a favour and a blessing to men for their wives.”⁵ “Even when she is ill, she thinks nothing of it, but waits on her husband with affection. For the relation of a wife to her husband,” say the Japanese,

¹ Siao-hio, c. iii. Jap. ed. ² Sibrzne sitsr. xcvi. p. 123. ³ Jap. pr.

⁴ Fr. pr. ⁵ Simonid. ii. 83.

"is drawn from the laws of nature, heaven and earth, Yo and Yin [male and female principles]; man, the Yo, revolves and works like heaven; but woman, the Yin, like the earth, is quiet and follows her husband, as the earth follows heaven."¹

"Women should cultivate chastity and constancy; men, talent [skill] and goodness."² "The earth is covered [protected] by the sea; a house by the wall; a kingdom by the king; and women are protected by their own demeanour."³ "Which is the most pleasing woman?" asks Vararuchi. "She who conducts herself well."⁴ "And bashfulness is the [praise] ornament of a handsome woman."⁵ "Yet let not a wise man either despise women or place confidence in them."⁶ "Among the thirty-two qualities which the woman should possess of whom Byam-tsum-sems-pa [Buddha] was to be born, were the following: she was to be handsome, of course, and of a good family, &c., with a smiling countenance, affable, no flirt, no gossip, patient and chaste, modest and bashful, &c. Such was Maya, the daughter of Suddhodana, of the Shakya race."⁷ "For one of the best women is she who can do what is handsome and comely."⁸

"King Littsavi's queen was not handsome; but he made her his queen because of her modesty [shame-facedness]. She was a poor girl whom he noticed walking more modestly than the rest. To this Phara Thaken said: Such perfect modesty and shame-facedness is rarely found. It has nothing to do with good or bad looks. For the greatest beauty deserves no mention [no long talk] in comparison with it."⁹ "Therefore," said also Phara Thaken, "women who have no great beauty, but have purity and excellence, shall attain unto a state of excellence."¹⁰ "The human body is a precious jewel when possessed of the two-fold gem-like mind and rule, dis-

¹ Onna ko kiyo, c. xiii. ² Gun den s. mon. 161—168. ³ Chanak. 76.
⁴ Var. Pancha Ratna, 4. ⁵ Id. Nava Ratna, 3. ⁶ Vishnu-Pur. iii. 12, 22. ⁷ Rgya-tcher rol-pa, c. iii. p. 26. ⁸ Putsa pagien. Q. 85.
⁹ Buddhagh. Par. xvi. ¹⁰ Id. ibid. Par. xix.

cretion and instruction withal. But on account of the great difficulty of finding all these qualities united, they are reckoned a precious jewel."¹

"How sweet [pleasing] is beauty," say the Greeks, "when gifted with a wise mind."² For "modesty," say the Arabs, "is a part of religion."³ "The ornament of a woman," say again the Greeks, "lies in her manner, bearing, deportment; not in her jewels."⁴ "Don't you think that a beautiful woman is respectable without paint, ornaments, or a turquoise ring? Brocade and broad-cloth only look out of place on a bride who is not good-looking."⁵ "A thing which is by nature beautiful, requires no artificial get-up; a pearl is not submitted to the grinding [polishing] of the grinding [or touch] stone."⁶ "Pride, also, and haughtiness are not seemly on women."⁷

"A fine house," say the Rabbis, "a handsome wife, and beautiful furniture, enhance the opinion others have of a man."⁸ Again: "A handsome wife is happiness to her husband; and the number of his days is doubled."⁹ [Chānakya, however, did not think so, for he says "that a handsome wife is an enemy.]"¹⁰ Yet "she is a fit consort for a great man."¹¹ "The power of a child lies in crying to be caressed; the power (or strength) of fishes is the water in which they roam [that is their safety]; that of birds is the expanse in which they fly; but the power of a handsome woman for being loved is four-fold."¹² "One loves one's own property; but everybody loves a handsome woman."¹³ "A woman's appearance (or looks) is her wealth," say the Burmese.¹⁴ "But simplicity [modesty] is her ornament," say the Tamulians.¹⁵ "Beauty of form," says the Buddhist, "is the wealth of women; knowledge is that of men; morality, that of religious mendicants [bhikkhus]; and

¹ Thar-gyan, fol. 9. ² Γνωμ. μου. ³ Meid. Ar. pr. ⁴ Γνωμ. μου.

⁵ Gulist. ii. 33, 46. ⁶ Drishtanta Shat. 49. ⁷ Megilla in Khar. Pen. xxi. 1. ⁸ Berach. in Millin, 352. ⁹ Jebam. Millin, 201. ¹⁰ Chanak. 45.

¹¹ Kawi Niti S. ¹² Id. ibid. ¹³ Hill pr. 143. ¹⁴ Ibid. 237.

¹⁵ Tam. pr. 4949.

strength is that of kings." "But the glory of a wife is to be devoted to her husband."¹

"The greatest virtue in a woman," say the Mongols, "over and above her fifteen other merits, is a good and gentle disposition. Let a woman be ever so accomplished in other ways, yet if she has a bad disposition, she is to her belongings [or surroundings] like a cataract in the eye."² "A little beauty," says Sadi, "is better than great wealth. A beautiful woman meets with honour and deference wherever she goes, even if her father and mother had turned her out of doors in anger."³ "The lamps in a house are sacred," said Vidura to Dhritarashtra; "so also are the women belonging to it looked upon as deities, and are thus to be especially taken care of [and cherished]."⁴ "Where women are duly honoured," said Manu, "there the gods are well pleased; but where women are not so treated, all other deeds are fruitless."⁵ "And the sage asked the Spirit of Wisdom: Who is chief among women? Then the Spirit of Wisdom answered: The woman who speaks well [of agreeable voice and conversation], who has a [straight] frank disposition, who is clever, who has a good name, who is good-tempered, who is the light and life of her home, who is duly modest and bashful, who is friendly towards her own father, uncle, husband and guardian, and who, withal, is good-looking, is chief among her fellows."⁶

"*and strong men,*" &c. "Strength and weight and valour are the ornament of a man; but the virtue of his partner is to yield obedience to him. The Yang and the Yin combined are strength and softness in one." The E-king says: "The rule [way or display] of strength is in a perfect man; that of [kwan] the earth, is in a perfect woman."⁷ "A modest girl, a brave boy, and good price for one's land," say the Georgians.⁸ "Helmeted men go to battle, but the brave among them win

¹ Lokaniti, 93, 94.

² Oyun Tulk. p. 4.

³ Gulist. iii. 28.

⁴ Maha Bh. Udyog. P. 1408.

⁵ Manu S. iii. 56.

⁶ Mainyo i kh.

c. lxi. ⁷ Yew hio, vol. iii. p. 1.

⁸ Georg. pr.

it."¹ "Yea, the brave and bold man catches the tiger."² "There is a time for procuring wealth," say the Chinese; "and manly strength is the root of it," said Confucius.³ "The strong man sees virtue in the world [passes for virtuous, or thinks his strength virtue]," said Bhishma to Arjuna's wife.⁴ "And good fortune attends the brave."⁵ So says Ennius,

"Fortibus est fortuna viris data."⁶

And Horace,

"Fortes creantur fortibus et bonis."⁷

"'Fortes' enim non modo 'fortuna adjuvat,' ut est in vetere proverbio, sed multo magis ratio, quæ quibusdam quasi præceptis confirmat vim fortitudinis," says Cicero.⁸ For,

"ὁ μέγας κίνδυνος ἀναλκιν οὐ φῶτα λαμβάνει,"

"A great venture does not admit a powerless man."⁹

17 The merciful man doeth good to his own soul :
but *he that is* cruel troubleth his own flesh.

נָפְשׁוֹ בְּנֶפֶשׁוֹ, lit. 'retributes or renders, returns good to his own soul,' or 'to himself.' LXX. and Copt. 'to his own soul.' Armen. 'to his own person, to himself.' Arab. like the Hebrew. Syr. 'entails a good retribution on himself' [or on his own soul]. But אִישׁ שְׂדֵדִים means 'a benevolent, kind-hearted, pious' man, rather than 'merciful;' this being only one of the attributes of benevolence or of piety. אִישׁ יְדֵי־יְהוָה, 'pious men,'¹⁰ אִישׁ יְדֵי־יְהוָה, 'His saints.' Syr. ὁσῖος, 'saint, pious,' &c.

"*The merciful man,*" &c. "Excellent men do good to themselves and to others also; but a cruel and wicked man troubles himself and others also. A fruit tree feeds itself and others, but a dry tree consumes [burns] both."¹¹ "Good men show pity to good and bad alike. The moon does not withhold her light from the Chandāla's hovel."¹² "The Bodhisatwa

¹ Berach. in Khar. Pen. iii. 8. ² Malay pr. ³ Ming-sin, p. k. c. xii.

⁴ Maha Bh. Sabha P. 2354.

⁵ Telug. st. 2.

⁶ Ennius Ann. 262.

⁷ Hor. Od. iv. 4, 29.

⁸ Tusc. Q. ii. 11.

⁹ Pind. Ol. i. 129.

¹⁰ 1 Maccab. vii. 13, and Joseph. Ant. Jud. lib. xii. 10, 3.

¹¹ Sain

ugh. 106.

¹² Kobitamr. 22.

[the highest of the five classes of men] is a man of a naturally kind and righteous heart, and free from guile, &c. He is perfected, and others also are made godly by prescribed means and discipline, just as butter is procured from milk. So also from a living being a 'Burkhan,' Buddha, may be produced."¹ [This and like passages show clearly that 'Burkhan,' as it is used in the Mongolian Bible, is a bad equivalent for 'God.'] "An easy [good, generous] heart [lit. exhausts] is the greatest happiness of a quiet life," say the Chinese.²

"Every one who is merciful towards [God's] creatures shall himself find mercy from heaven; but he who shows no pity shall receive none," said R. Gamaliel.³ "Come what will," said a Turkish father to his son, "be not heart-breaking nor tongue-cutting."⁴ King-hing-luh says: "A great man is always measured [moderate], grave, sedate and indulgent. He does not affect it, but is so indeed."⁵ "Who are they that are like the soft influence of moon-beams? Good men."⁶ "What ought one to practise? Kind feeling towards all beings."⁷ For

"Semper beatam se putat benignitas."⁸

"Wise men say that a good disposition [good mind or morals] is like a powerful rope that draws good to the good man; and that it is like a sling that throws off evil from him," says the Ethiopic adage.⁹

"Like as perfumed oil does not grow less in golden vessels," say the Cingalese, "so also do love and pity [kindness] that fill a good man's heart never grow less in it."¹⁰ "As regards a good man, his belongings are attached to him [lean on him]; while he benefits himself by practising the virtue of his heart."¹¹ "But as to the bad man, others keep at a distance from him; while he works for himself, before his eyes come trouble and sorrow that might not have taken place."¹² "When good men

¹ Tonilkhu y. ch. c. ii. ² Ming-sin p. k. c. xi. ³ Shabbath, 151, M. S.

⁴ Khair nameh, p. 26. ⁵ Ming-sin p. k. i. 5. ⁶ Ratnamal. 29.

⁷ Id. 32. ⁸ Publ. Syr. ⁹ Matshaf. Phal. ¹⁰ Lokopak. 32.

¹¹ Wen chang yin, &c., Shin-sin l. c. v. p. 54. ¹² Id. *ibid.*

help others, others also, every one, will help them in return."¹ "And a good disposition [good-nature] gives peace [well-being]," say the Telugus.² And the Chinese: "In most things [business] be easy [yielding, large-hearted], agree and forgive; and your happiness will increase of itself."³

"He who hoists the standard of tenderness (or compassion) does his own work and that of the whole creation. But he who raises his head above it [who disregards it], will go back from the happiness (or wealth) he had seen."⁴ "El Jonaid was asked the token of a generous [noble] man. He answered: Forgiveness."⁵ For it is said: "Forgiveness of faults is purity of soul." "Be merciful to men, and be called 'merciful,'" said Nur-ed-din to his son. "For there is no hand above it but God's hand; but no one is cruel that does not waste away through cruelty."⁶ "Fortune makes choice of liberality, because a man becomes fortunate through liberality."⁷ "It is the work of pious men, and freshens up the heart of worldly men through generosity." "For he," say the Chinese, "who does good to others, does good to himself."⁸

"The bad man always injures those who protect him, but the good man protects them. The pie-bald mare brings her own mother to ruin [the Mongolian version renders thus the Tibetan: "The worm eats little by little that which protects it," such as fruit, wood, &c.], but a lion protects the neighbourhood where he lives."⁹ "A good man by his gentleness does good [preserves] both to himself and to others."¹⁰

"Τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;"

"Where is the good man who [as such] is not his own friend?" said Œdipus.¹¹ "In assisting him I benefit myself," said he also to Creon.¹² For—

"Multo ignoscendo, fit potens potentior,"¹³

¹ Nidivempa, 91.

² Nitimala, ii. 28.

³ Ming-sin p. k. i. 5.

⁴ Akhlaq i m. xix.

⁵ Eth-Theal. 83.

⁶ Alef leil. xxi. p. 159.

⁷ Pend nameh, p. 3, 4.

⁸ Ming-sin, p. k. c. i. p. 4, and Chin. pr. G.

⁹ Saïn ügh. 132.

¹⁰ Legs par b. p. 105.

¹¹ Sophocl. Œdip. Col. 309.

¹² Œdip. Tyr. 141.

¹³ Publ. Syr.

"And he who studies the advantage of others, studies his own."¹ "Those that are gentle and easily entreated, profit themselves in the end. But the violent and the fierce invite misfortune."²

"The wise are always at rest and satisfied in their mind. The wicked, on the contrary, are always in trouble and mischief."³ For "to be hard, violent and inhuman, are sins that shorten a man's life," says Tai-shang.⁴ "Accustom thyself to mildness," said the brahman to the king.⁵ "Mildness is the first duty (or virtue)," said the brahman of Mithili.⁶ "He is reckoned good and merciful who is kindly disposed towards all; but the pitiless man is just the reverse," said Yudhisht'ira to the Yaksha.⁷ "All men will cleave to him who has a reputation for kindness. When one spreads cotton-wool on a mat, some will adhere to it."⁸ "Kindness of heart is the root of ten thousand good things," said Meng-tsze.⁹ "And he who shows pity day by day [by giving alms], the goodness of his heart comes out increasingly."¹⁰

"Generosity, said the young dge-long to Paltschei, is 'born common' [inbred] in good men; we pray thee to forgive us. To which he replied: I bear you no ill-will; be free from the consequences of your injury to me."¹¹ The true principle of mercifulness is in the love of God. Even the Chinese say that 'jin,' charity, philanthropy in its true sense, is 'Thëen-sin,' the heart, sentiment or thought of heaven, the exercise of which constitutes a perfect man. One day one of Confucius's disciples asked another one how it happened that the Master's course of conduct was so consistent. Hwuy-tsze answered: "The rule of life of our Master consists in being sincere in his endeavour to feel for others as he does for himself."¹² [After this maxim, "In our actions we must obey the will of Heaven; and in our daily intercourse consult the feelings

¹ Ming h. dsi, 2.

² Hien w. shoo, 78.

³ Ming h. dsi, 51.

⁴ Kang. i. p.

⁵ Dsang-Lun, fol. x.

⁶ Maha Bh. Vana P. 13989.

⁷ Id. *ibid.* 17377.

⁸ Legs par b. p. 297.

⁹ Shin. s. l. i. p. 94.

¹⁰ Ming-sin, p. k. c. i.

¹¹ Dsang-Lun, fol. 80.

¹² Shang-Lun, c. iv.

[heart] of men.”¹] On another occasion Fan-che asked the meaning of ‘jin.’ Confucius answered: “It is to love men.”² “The man who has charity wishes to fix his heart in it, and also the heart of others; he wishes to be absorbed in it, and to absorb others in it also.”³ “All of you,” says the Buddhist, “listen attentively to this doctrine, and, having heard it, hold it fast.” “Whatever things are not agreeable to yourself, are not to be done to others.”⁴ “This is ‘shoo,’” said Confucius; “what you do not wish for yourself, do it not to others,” and it is the real meaning of ‘jin,’ ‘the love of man, charity.’⁵

“Ignoscito sæpe alteri, nunquam tibi.”⁶

And Tai-kung says: “The kind-hearted live long; but the wicked and the violent perish.”⁷ “And the warm-hearted, genial and respectful man is the pillar of virtue.”⁸ “For there is no greater virtue than mercy, and no greater sin than malice,” say the Bengalees.⁹

“He is not an Ariya who kills living beings; but he who injures no one is indeed an Ariya [noble, who attains nibbānam at the end of his present life].”¹⁰ “Ill-nature is a disease bred in the body.”¹¹ “If a man is without knowledge (or intelligence) and unable to assist others, yet if he is free from falsehood, he will be of use to himself. But if a man is ignorant and false, and a fool withal, he will be looked upon by every one as an enemy, and good for nothing.” So said the dge-long to himself, while hesitating whether or not to tell the truth to Mangal’s son.¹²

“Ἐὐεργάτων εὖ πράσσει,” “Do good to thyself by doing good to others,” says Theognis.¹³ “For ill-natures,” are justly to themselves the sorest pain to bear.”¹⁴ And, say the Osmanlis, “Strong vinegar injures both itself and the vase that holds it.”¹⁵

¹ Hien w. shoo, 87.

² Hea-Lun, c. xii.

³ Shang-Lun, c. xvi.

⁴ Bstan-hgyur. vol. cxxiii. 1, 174.

⁶ Hea-Lun, c. xii.

⁶ Publ. Syr.

⁷ Ming-sin p. k. c. i.

⁸ She-King, in Liki, c. xxvi.

⁹ Beng. pr.

¹⁰ Dhammath. 270.

¹¹ Lokan, 77.

¹² Dsang-Lun, fol. 73.

¹³ Theogn. 587.

¹⁴ Œdip. Tyr. 674.

¹⁵ Osm. pr.

“A snake,” says Chānakya, “is cruel (or terrible), and a vile man is also terrible (or cruel). But a vile man is worse than a snake; for the snake is tamed with charms, but where-withal can a vile man be warded off?”¹ Mahasatwa said in answer to Mahanada: “It is difficult for men so gross and sensual as we are to part with life; but not so for those who strive after excellence. It is difficult for men to become Buddhas, even by doing good to others. Yet as it is only through pity and compassion for creatures that a man can attain to regions of the gods, I will try for it.”²

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.

פְּעֻלַת שֶׁקֶר, lit. ‘a work of lie,’ ‘a lying work,’ ‘a work that lies to him, deceives him.’ Armen., Copt., Syr., follow the LXX., ἀσβεβῆς ποιῆι ἔργα ἄδικα, &c. Arab. renders it like A.V.

“*The wicked*,” &c. “Mentitur iniquitas sibi.”³ “Enmity is a work that gives plenty to do,” says Ali; and as the Persian explains it, “Enmity is a work without profit or advantage; that keeps men from all useful employment, and is itself disappointing. It either brings trouble to the heart, or brings the body to jail.”⁴ “A man thereby cuts off his own nose to hinder another man’s journey.”⁵ “A deed (or work) done with bad faith, is like the mirage [deceptive] and like ashes.”⁶ “The pot (or kettle) of the false man does not boil; or if it boils, it [the broth, pilaw, &c.] does not thicken,” say the Ozbegs.”⁷ “When a foolish and stupid man does anything, though according to custom, yet when finished it turns out different.”⁸ Vartan has a fable of the ‘Lamb and the Wolf,’ in which the lamb told the wolf to sound the horn that brought the dogs that fell upon him; “showing that many men are deceived by silly speeches, and repent of it afterwards.”⁹

¹ Chanak. sh. 26.

² Altan Gerel, sect. x. fol. 160.

³ Lat. pr.

⁴ Ali b. A. T. max. lix.

⁵ Beng. pr.

⁶ El Nawab. 30.

⁷ Ozbeg pr.

⁸ Sain ügh. fol. 11.

⁹ Vartan, fab. 11.

“Dishonest men do not enjoy happiness long, through their dishonesty. They prosper only as the heron and the crab. The heron pretended to take the fish to the pond, but ate them. A crab, however, nipped off his neck.”¹ Sophos has a fable of ‘the Eagle and the Fox,’² and Esop also,³ the moral of which is, that the deceiver is punished, if not by men, assuredly by God. Phædrus⁴ draws a different lesson from it, but Gab. Faernus,⁵ more correctly,

“Qui tenuem amicum lædit, hinc si humanitus
Impune fuerit, imminet vindex Deus.”

See also Esop, fab. 44, 46, and 144. Vartan has also a fable of ‘the Poor Man and the Eagle,’ probably borrowed from this fable of Sophos or of Esop, with the moral “that he who injures the innocent brings upon himself guilt, in consequence of his evil deeds.”⁶ “He who deceives others injures himself.”⁷ Thus D. Cato,

“Nolo putes pravos homines peccata lucrari,
Temporibus peccata latent, sed tempore patent.”⁸

On the other hand, “God,” said R. Simeon, “is not unmindful of thy labour, but He is faithful and will reward thee for it. And know that the reward of the righteous is in the world to come.”⁹

“If one seed of virtue is sown, numberless fruits are produced.”¹⁰ “He that plants a vine shall gather grapes; so he who sows righteousness shall reap perfection.”¹¹ “For the hand that [awards] distributes justly shall not be cut off,” say the Georgians.¹² It is said in the Shoo-King: “Do good, and a hundred blessings shall descend upon thee. Do evil, and a hundred miseries will alight on thee.”¹³ “Every one has a disposition that is not exhausted [that is liable to improvement or to deterioration]; happiness which is not enjoyed to the full, and misery which is not irremediable. Doing good is

¹ Baka jat. p. 223. ² Fab. 25. ³ Fab. 1. ⁴ Fab. 28.
⁵ Fab. 60. ⁶ Vartan, fab. 3. ⁷ Sain ügh. fol. 31. ⁸ D. Cato, ii. 8.
⁹ Pirqe Av. ii. ¹⁰ Mong. mor. max. ¹¹ Mishle As. xxvii. 26.
¹² Georg. pr. ¹³ Chung-King, c. xvi.

like vegetables in a garden in spring, you cannot see them grow, yet they increase nevertheless. Doing evil is like a hone; you do not see it grow less, yet it wears away nevertheless."¹ "I am wealthy," said king Mig-ched ['Open-eyed,' so called for his being able to see fourteen leagues off, through mountains, &c.], "and my people are subject to me like grass laid on one side by the wind. But if at this present time I do not prepare fruit for hereafter, I shall have trouble and sorrow. Like husbandmen who sow in spring and reap in autumn, if I do not in this time of spring sow seed also, I shall not reap in the autumn of hereafter. Therefore will I not be idle now, but I will sow seed in the field of happiness hereafter."² "If so be that virtue is here without reward," said Yudisht'ira to Draupada, "it is only because this world is plunged in degrading obscurity (or darkness). Virtue then is not without fruit, neither is vice without fruit; for, indeed, the fruits are seen both of the ignorant and of the religious."³

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

בְּנֵי צְדָקָה לְחַיִּים, 'thus (doth) righteousness (tend) to life.' This seems a more natural construction, as a consequence of the preceding verses, inasmuch as בְּנֵי means 'thus' rather than 'as,' especially at the beginning of a sentence, as it is here. The LXX., which are followed by Syr., Armen. and Copt., have hardly anything in common with the Hebrew original. Chald. 'he that worketh righteousness [lays it] as a store for life [lives].'

"As righteousness," &c. "It does not matter," said Pwangkang [B.C. 1400], "whether [people] be far or nearly related one to another. Whosoever commits sin shall be punished with death; and whosoever acts virtuously, his good shall be made manifest."⁴ A saying in the kingdom of Tsin is: "To follow good is like going upwards; but to follow evil is like rushing down [a precipice]."⁵ Ma-kin said: "The end [or

¹ Ming-sin p. k. c. i.
Vana P. 1184, 1190.

² Dsang-Lun, fol. 193.

³ Maha Bh.

⁴ Shoo-King, iii. 9.

⁵ Ming-sin p. k. c. i.

object, purpose] of the body is to work good. Cease not to devise plans for good. Evil done one day will bring many other evils with it.”¹

“Firmness [or contentment], patience, self-control, abstaining from theft, purity, restraint of the organs of sense, understanding, wisdom, truth, freedom from anger, are the ten tokens of virtue. The brahmans who study this ten-fold code of duties, and who, having studied it, put it in practice, go the best way to heaven. When a brahman has forsaken all work, is intent on his own occupation [meditation, &c.], is free from all other feeling, and his sin is done away with through his austerities, he is on the best road [to heaven].”² “If a man has practised virtue generally, and unrighteousness only a little, he enjoys happiness in heaven, clothed in brilliants. But if, on the other hand, he served unrighteousness in general, and righteousness only a little, bereft of these heavenly brilliancies, he falls into the power of Yama [king of Death], and suffers his torments. And when he has in life endured these torments inflicted by Yama, then released from his taint he is again restored to the five elements, according to their distribution.”³ “Let us then be as it were afraid of sin and in awe of death.”⁴ “For the motives [practices] of serpents, of evil men, and of slanderers, do not prosper in the world.”⁵ “What chance has a man of being happy who has no humanity?” says Confucius.⁶

20 They that are of a froward heart *are* abomination to the Lord: but *such as are* upright in *their way are* his delight.

עֲקָשִׁי לֵב, ‘tortuous (in) heart’ (or ‘of heart’).

“*They that are,*” &c. “It is a sin,” says Tai-shang, “to harbour a double heart within. The officer who harbours a

¹ Ming-sin p. k. c. i. ² Manu S. vi. 92—96. ³ Id. ibid. xii. 20—22.

⁴ Vemana, ii. 62. ⁵ Pancha T. i. 366. ⁶ Shang-Lun, iii. 3.

double heart will deceive his prince, as the son will deceive his parents, and the wife her husband. And if men do not know I am such, yet the spirits, alas! know my inmost (thoughts)," say the Chinese.¹ And Pindar also :

". . . εἰ θεὸν
ἀνὴρ τις ἔλπεται τι λασέ—
μεν ἔρδων, ἀμαρτάνει,"²

"If a man hopes he may hide aught he does from God, he makes a mistake." "If a man indulges licentious or disorderly intentions in his heart, he then walks in the way of corruption [becomes depraved]; and this comes from the will (or purpose) of his heart not being upright (or firm)."³

"To men," says Hesiod, "who are addicted to injustice and other evil deeds, far-seeing Jove sends heavy judgments from heaven; plague and famine, with the ruin of families and nations; but to those who love justice—justice that walks unseen among men to punish the wrong-doers [for justice shall prevail in the end, however much or little fools may profit by their own experience]—to just and good men, far-seeing Jove sends peace and plenty; their country and people prosper, free from the tumult of war; for famine and injury do not come to men who are both just and good. But they need not go out to sea on ships to seek their maintenance; their own land feeds them."⁴ "The sinner is tormented here and hereafter—in both places he is tormented; and chiefly at this saying: Lo, what sin I have committed! when he is gone to perdition."⁵

21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

לֹא יִנְקָה רָע, 'the wicked shall not be held innocent,' exculpated. LXX. paraphrase it, and are followed by Arm. and Copt. Syr. reads,

¹ Shin-sin, l. ii. p. 79. ² Ol. i. 102. ³ Wang-kew-po, max. x. p. 80.
⁴ Hes. ε. κ. η. 215—245. ⁵ Dhammap. Yamakav. 17.

'he who stretches his hand upon his neighbour' (to injure him), &c. Arab. follows the Hebrew. Chald. 'he who stretches his hand upon his neighbour shall not be held innocent.'

"*Though hand,*" &c. "A bald man on whose pate fell the scorching rays of the sun, sought, subject to his fate, a spot sheltered from the heat, and sat himself at the foot of a vilva-tree [bêl, *Ægle marmelos*]; when one of its fruits fell and broke his skull. Thus, then, wherever a man goes who is forsaken by fortune, thither go with him all manner of misfortunes."¹ "The net of Heaven," says Lao-tsze, "is immense; no one escapes" (or it loses nothing).² And Tai-shang: "There are the 'san-she' [three presiding spirits] in the middle of man's body. Whenever the day 'king-shin' [the day on which the sins of men are judged in Heaven] arrives, forthwith go those spirits in person to the court of Heaven, and there declare the sins and trespasses of men."³

"Let no one make light of sin and say: This will not affect (or touch) me; for the pitcher is filled drop by drop. So is the fool filled with sin gathered in by degrees."⁴ "Wise men of old said: If a man who does what is not right, and yet gets a great name by it, Heaven will assuredly seek him out to destroy him, even if men cannot injure him," say the Chinese.⁵ "Yet looking at the wicked," said *Ædipus*, "we see that no profane man ever escapes."⁶ Nam,

"Raro antecedentem scelestum
Deserit pede Pœna claudo."⁷

"— ἀλλὰ δίκη κίχεται πάντας,"⁸

"But justice overtakes all."

"δειναὶ δ' ἅμ' ἔπονται Κῆρες ἀναπλάκῃτοι,"

"and then follows an awful doom laden with guilt."⁹ "For,"

¹ Nitishat. 86.

² Tao-te-King, c. lxxiii.

³ Tai-shang Kang i. p.

⁴ Dhammap. Papav. 6. ⁵ Ming-sin p. k. c. ii. ⁶ Soph. *Ædip. Tyr.* 280.

⁷ Hor. *Od.* iii. 2, 32.

⁸ Mosch. *epit. Bion.* 121.

⁹ *Ædip. Tyr.* 471.

says Tai-shang, "it is a sin to plan aught that is contrary to justice, or to act against reason; for it causes the god who presides over life to shorten it of a certain period."¹

"Ταχέως δ' ἀναμίσγεται ἄτη," "It comes quickly to grief," says Solon, "for justice is sure to reach him. It comes to some at once, and to some later; but if guilty men attempt to flee from their impending fate when sent to them by the gods, ἤλυθε πάντως, it came at last."² "If the goat-herd is lame and his goats are running out at the gate of the fold, we shall have words, and there will be reckoning together," say the Rabbis.³ "Queen Magandiya had plotted and wrought the death of queen Somavatti. That was a punishment for Somavatti's former sins. But from queen Magandiya's own body slices of flesh were cut off, which she was made to eat after they were fried in oil. Thus did she suffer great tortures for her sin,"⁴ says the Buddhist.

"Deceivers may hide themselves from men, but they do not hide themselves from God; for He watches [notices] what they do."⁵ "Children and children's children," says Wang-kew-po, "suffer for the crimes of their ancestors. Say not, then, that the Justice of Heaven does not know."⁶ "Corn," says the proverb, "goes from hand to hand, but comes at last to the mill."⁷ "And a fault," say the Turks, "returns from Baghdad" [after a time, and from afar].⁸ "Punishment," said the parrot, "comes down from those who sin, to their children and to their posterity after them."⁹ "Κακὸν ἐκ κακοῦ," "One evil from another"—"from bad to worse," as Briseis said to the corpse of Patroclus.¹⁰ "Lead a quiet life," say the Chinese, "and do good, and Heaven will increase thy happiness; but the stupid and dull [comm. 'wicked'] will meet with misfortunes. Good and evil have each a beginning and an end;

¹ Tai-shang Kang i. p.

² Solon Ath. v. 13, 8, 29—32 ed. Br.

³ Marukba Shabb. 32, M. S.

⁴ Buddhagh. par. v.

⁵ Al Qoran,

sur. iv. 108.

⁶ Wang-kew-po, 12th max.

⁷ Egypt. pr. 122.

⁸ Osm. pr.

⁹ Στεφ κ ιχν. ix. p. 398.

¹⁰ Il. á. 290.

when they are full, they each have a reward, from which, whether you fly high or run far away, it is hard to escape."¹

"Good and evil, when come to a head, meet with their reward. Do what you will, it will come early or late."² "The wicked may swim in mid-ocean, but he dies on the strand," say the Javanese.³ "Foziyo, when dying from an arrow shot at a venture by an enemy who had not seen him, said: That I should die thus! is but a requital of evil in the past world. I was not aware that the proverb, 'The parents' evil deeds shall be avenged (or requited) on the children,' should apply to me."⁴ Hasan Yakub, while fleeing, was hit in the dark by an arrow from one of his own men, and taken up dead. "When thou hast done evil, thou art not safe from misfortunes, for a reward must be given thee," said Baber, on the occasion.⁵ "Fleeing from the rain, he met the hail," say the Turks.⁶ "God, however, does not requite man until his measure is full," say the Rabbis.⁷

And according to the Vendidad, "the daeva [demon], called Visaresa, brings bound the souls of the good and bad to the sacred bridge Chinvat, where they are questioned about the deeds done while in the body. Then the fair maiden who awaited the soul at its departure from the body thrusts the guilty soul into darkness; but makes the souls of the pure (or saints) ascend a high mountain and sees them safe across the bridge Chinvat, in the way of the heavenly (or spiritual) Yazātas [heavenly deities]."⁸ This passage is paraphrased in the Mainyo i khard (c. ii. 123, foll.), where we read that, "at the command of Hormuzd, the soul of the pure (or righteous), whether man or woman, when it leaves the body and life, receives at the hand of the heavenly Yazātas the pleasantest food [maidyožarm-raogan, that procures forgetfulness of all worldly cares], and is put on a jewelled seat (or place) where

¹ Ming-sin p. k. c. i.

² Id. *ibid.*

³ Jav. pr.

⁴ Nage ki no kiri,

p. 66. ⁵ Baber nam. p. 32.

⁶ Osm. pr.

⁷ Sotah, M. S.

⁸ Vendidad, xix. 29, 30.

it will be for ever in its own brilliancy, with spiritual (or heavenly) Yazātas for ever and ever. But the soul of the wicked dies; it slinks about his head for three days and three nights, during which all his former sins and crimes are brought before his eyes. The demon Vizarsh torments that soul that cries for pity. But as no help is at hand, it is thrust by Vizarsh into the nethermost hell [azēr dōzakh]."¹ "But when 'Saoshyansh,' the saviour, comes [at the end], he will make a new world and men shall become immortal," &c.² [For the doctrine of the Resurrection as taught of old by the Magi, see Windishmann, "Zoroastrische studien," p. 231 and following.]

22 As a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.

זָהָב וְזָהָב, 'a gold ring,' but here 'a nose-ring of gold.' זָהָב means both 'ring and ear-ring,' as rendered by LXX., Armen., Syr. and Copt. after the LXX. But a 'nose-ring,' as worn by women in the East, and often adorned with pearls strung on it, is evidently meant here. It is rendered in Arabic by 'a camel nose-ring' to which the halter is fastened to lead the camel. קָרַת טַעַם 'a woman,' lit. 'wandering from, forsaking (good) taste,' or good judgment, reason or propriety. Some take טַעַם in the sense of 'flavour,' 'sapor;' and translate it 'an insipid woman.' But inasmuch as קָרַת is an active participle, it is difficult to see how it can be made to bear that meaning. The original implies a deliberate act, straying from propriety in any way.

"As a jewel," &c. "Modesty is beauty in a woman."³ "An eye without shame (or modesty) is not pleasing," say the Persians; "in the sight of wisdom it is not an eye."⁴ "And honour [character] thrown away or ruined for half a cash, cannot be restored by thousands paid for it," say the Tamulians.⁵ "In what proportion God gives qualities [wit, &c.], in such proportion also does He withhold beauty of form. Whosoever

¹ Mainyo i kh. ii. 135—166. ² Zamyad y. xix. 88; Bundelesh, c. xxxi.
³ Tam. pr. 86. ⁴ Akhlaq i m. viii. ⁵ Tam. pr. 327, 328.

possesses both, it is gold and perfume together.”¹ “The daughter of a good family who is without shame (or discretion) is lost.”² “And beauty in one who is unworthy of it, is like poison in a casket of pure gold.”³ “Like red gold fastened on a swine’s snout,” say the Cingalese.⁴ And the Arabs: “A face without shame (or modesty) is like a tree without bark, or like a lamp whose oil is spent.”⁵

“Wise men,” said Khojishtah, “teach that a woman without shame is the worst of all.”⁶ “And a bad woman is like meeting a poor old man in rags; it creates disgust.”⁷ “How good, then, is modesty (or bashfulness), especially in a woman,” say the Rabbis.⁸ “A man without repentance is like a river without water; and a woman without modesty [shame-facedness] is a lamp without light,” says Abu Ubeid.⁹ “Swiftmess is the chief ornament of a horse; learning that of a brahman; and shame-facedness that of a woman.”¹⁰ For “vain arrogance spoils beauty,” and “shame (or disgrace) of a woman abides,” says the Arabic proverb.¹¹ Yet “Bellezza e follia, son sovente in compagna,” “Beauty and folly often go together,” say the Italians.¹² Yet again: “Bellezza senza bontà è como vino svanito,” “Beauty without goodness is like wine whose flavour is gone.”¹³ For “Bellezza senza virtù presto svanisce,” “Beauty without virtue soon fades away.”¹⁴

“Diogenes seeing a good-looking man making use of bad language to him, said: The house truly is beautiful, but he who lives in it is ugly (or bad).”¹⁵ “Not every one who is handsome in form is also excellent within. For beauty (or excellence) comes from within, not from the skin.”¹⁶ “A handsome [well-modelled] figure,” says Elbohteri, “without qualities

¹ S. Bhilas, 107, and V. Satasai, 80. ² Lokaniti, 115. ³ Tam. pr. 260.

⁴ Athitha w. d. p. 43. ⁵ El Nawab. 180. ⁶ Toti nam. st. xxvii.

⁷ Kawi Niti Sh. ⁸ Ep. Lod. 1413. ⁹ Abu Ub. 115. ¹⁰ Banaraya-

staka. 6. ¹¹ Meid Ar. pr. ¹² Ital. pr. ¹³ Ibid. ¹⁴ Ibid.

¹⁵ Matshaf Phal. ¹⁶ Sadi, Gul. viii. 44.

is vapid (or insipid); it is like a body without a soul."¹ "It is like a gold necklace on an ape's neck," say the Bengalees.²

"Μὴ κρίν' ὄρων τὸ κάλλος, ἀλλὰ τὸν τρόπον,"³

"Judge not a woman from her beauty, but from her demeanour (or bearing)," say the Greeks. "For I would rather be deformed than fair and bad," say they again.⁴ "For there is no greatness for one who has no discretion [or propriety of manners]."⁵ "And a perfect woman should keep her feet, her hands, her eyes and her mind, in proper order."⁶

"For wise men soon avoid a physician given to drink, a foolish traveller, a coward in battle, and a wife vain of her youth, and addicted to others."⁷ "A young wife," say the Japanese, "must beware of familiar intercourse with the servants; keep a strict severance between men and women [of her establishment]; and in all things she must do everything agreeably to herself [to her circumstances]."⁸ "For the merit (or advantage) of bringing (or putting) things together is their agreement (or congruity); with a head-gear of velvet, wear velvet slippers also."⁹ "A crown and an elephant do not occupy the same place," say the Japanese.¹⁰ Thus "kohol [black antimony] is an eyesore on the mouth, but is an ornament to the eye."¹¹ "An egg is well, but not on the point of a horn."¹²

"Like a woman of sixty, like a girl of six, dancing to the sound of the lyre," say the Rabbis.¹³ "Anus saltat,"¹⁴ "an old woman dancing;" or, according to the Hebrew proverb, "a camel dancing."¹⁵ "Out of keeping, like a gold nose-ring on a swine's snout, or beauty on a silly woman." "If glass is worn on the forehead and a gem is worn on the feet, it is not their fault, but it is the wearer's fault. If a gem that should have

¹ Eth-Theal. 261.

² Beng. pr.

³ Γνωμ. μου.

⁴ Id. ibid.

⁵ Cural, 135.

⁶ Rgya-tcher rol-pa, c. iv.

⁷ Banarayast. 6.

⁸ Onna

dai gaku, p. 74.

⁹ V. Satasai, 228.

¹⁰ Jap. pr. p. 223.

¹¹ Drishtanta

shat. 82.

¹² Malay pr.

¹³ Moed Kat. 9, 2, B. Fl.

¹⁴ Lat. pr.

¹⁵ Heb. pr.

a setting of gold has one of lead, it neither shines nor is admired as it should be ; but he who set it thus is spoken of [as wanting in sense].”¹

“Servants, like ornaments, should be at their proper place. A brilliant ruby is not worn on the feet.”² “But everything at its proper place. A head ornament is not tied to the feet ; neither will anklets do to be worn on the head.”³ “So also the mouth in a fair countenance that says what it ought not, is like a dagger.”⁴ “And a respectable position in life without discretion, becomes a source of labour (or burden),” says Confucius ; “and a truthful disposition without discretion, must become a source of anxiety.”⁵ “The mark on the forehead [the painted badge of a sect] of one who is not used to it [to whom it does not belong], frets the forehead,” say the Bengalees.⁶ Since, then, “beauty of form is a prey,” say the Arabs,⁷—“the female portion of the household,” says Ajtoldi, “should always be kept at home ; for in women their exterior is not like that which is within. Take good care of them, and do what is right by them.”⁸

23 The desire of the righteous *is* only good : *but* the expectation of the wicked *is* wrath.

“*The desire*,” &c. “As Tsze-loo inquired about the character of the wise and good man, Confucius replied : He adorns his conduct with respectful conduct towards others. Is that all ? asked Tsze-loo. Confucius said : He adorns his conduct by promoting peace among men. Is that all ? said again Tsze-loo. And Confucius went on to say : He adorns himself by promoting peace and comfort among the people. [Again I repeat] he adorns himself by causing peace and comfort among the people.”⁹ “On another occasion Confucius asked

¹ Pancha T. i. 85 ; Hitop. ii. 71, 72. ² Pancha T. i. 82. ³ Legs par b. p. 392. ⁴ Nitishat. 55. ⁵ Shang-Lun, viii. 2. ⁶ Beng. pr. ⁷ Meid. Ar. pr. ⁸ Kudatku B. xxxviii. 9, 10. ⁹ Hea-Lun, xiv. 42.

Yan if he knew his [Confucius'] way to perfection. As Confucius was going out, and one of his disciples asked, How is it? Teng-tsze said, The way of our master is to practise continually sincerity and benevolence."¹ "Sincerity [a genial disposition] is thorough [runs through everything in a man's conduct]; its excellence (or perfection) is public [towards all]; not private [selfish]."²

Speaking of virtue, E-yun [B.C. 1750] said: "Virtue is not invariable in its rule (or teaching); it fixes upon good as its law. Goodness has no constant model; but it harmonizes with perfect sincerity."³ "Just as cream pervades milk and dwells in it, so also does the heart [spirit or feeling] of the Tathāgata pervade (or embrace) all things."⁴ "Wasps seek the blossom of the punne-tree [Ficus religiosa]; kings seek wealth; and fools, confusion or tumult; but the good seek friendship and affection."⁵ "As the rose-coloured lotus desires the rising sun, the white lotus moon-beams, and the blue bee a bed of flowers, so does the good seek friendship and affection."⁶ "As bees desire flowers, so do good men also desire virtue. Flies seek putrid food, so do wicked men evil deeds."⁷

"Tseu-sze, speaking of the good man, says that he is not satisfied with perfecting himself and going no further; but he aims at perfecting others as well. This comes from his love for mankind" [humanitas].⁸ "Good men," says the Japanese proverb, "see other men's actions in good, but evil men see them in evil."⁹ Ts'heng-tsze¹⁰ illustrates the saying of Confucius, "that the superior man settles only in the extreme good [goes on towards perfection], which extreme good consists in rectifying oneself and then others." "For," adds Choo-he, "the wise and good man does not tarry, save in the extreme good [perfection]."

¹ Shang-Lun, iv. 15.

² Chung-King, c. i.

³ Shoo-King, iii. 8.

⁴ Dam chhos rin po. fol. 3.

⁵ Nitivempa, 86.

⁶ Id. ibid. 95.

⁷ Lokan. 49.

⁸ Chung yg, c. xxv.

⁹ Japan. pr.

¹⁰ Ta-hio Com. ch. iii.

“He is a great man who entertains kindly [pleasing] thoughts, to please everybody,”¹—“considering another man’s profit as his own, and another man’s losses as his own also.”² “The way (or rule) of life of a good man is hidden [in the heart], but discovers itself more and more every day; whereas the rule of conduct of the inferior (or mean) man is all show, and goes on getting worse every day.” “All honour then, praise and joy, to the wise and good man [kiün-tsze, which the Mandchu renders everywhere by ‘ambasa saisa,’ great sages], who shines of a brilliant and rare virtue. He gives to every man his due; he derives his happiness from Heaven; his orders only tend to the protection of others, and Heaven multiplies blessings on him,” says Confucius.³ “He who does not indulge his own ease, and who does not withdraw his hand from doing good to others—his conduct is that of the great [gods].”⁴ “Oneself enduring, and having patience with others.”⁵ “Fa opere degne di vita, chi sovente alla morte pensa,” “He does actions worthy of life who oftens thinks of death,” say the Italians.⁶

“The thoughts of the wise,” say the Mandchus, “dwell only on what is just; those of mean men dwell only on gain.”⁷ “A good deed,” says Tai-kung, “is serviceable and is to be coveted; but a bad action gives no joy.”⁸ “In a good man everything appears good; the voice alone is different. But in a wicked man everything is bad; and his anger is violent.”⁹ “A good man, even if his life gets low [his condition worse], how can he forsake that which is good in itself? Pure gold does not lose its colour by being either cut or burnt.”¹⁰ “For a jewel lying in a mud-bank is yet a jewel for all that.”¹¹ “But when intending to bestow kindness, give no [second] thought to it. And having received a favour, forget it not.”¹²

¹ Kawi Niti Sh. iv. 1. ² Tai-shang, k. i. p. ³ Chung yg, c. xxxi.
⁴ Oyun Tulkidar, p. 3. ⁵ Nitimala, iii. 3. ⁶ Ital. pr. ⁷ Ming h. dsi, 73. ⁸ Ming-sin p. k. c. i. ⁹ V. Satasai, 74, 75. ¹⁰ Legs par b. p. fol. 45. ¹¹ Cingal. pr. M. S. ¹² Choo-tsze kia k. y.

“For benevolence does not look for a return. What does the earth give to the cloud?”¹

“The righteous,” say the Rabbis, “are governed by a good disposition; the wicked, by a bad one; and other men, by the one or the other disposition.”² “There are in the world men called great and little,” say the Japanese. “The great man, so called, is intelligent and superior; the little man is mean and worth little. The great man acts for others; but the little or mean man acts for himself alone.”³ “But a good, kind-hearted man is never weary of doing good and of being useful (to others); the bad man is never weary of doing harm; and a child is never weary of wanting something. These are the three insatiabiles.”⁴ “But the wicked has no other friend [or relative] than the boiling water of hell.”⁵

“O Amun! god of the first time [beginning]—he tells [what is in] the heart, he reckons the wicked: This one is for the fire, the other [is for the right].”⁶ “The wicked is for the cauldron, but the just is for the right hand”⁷ [Ram. Meriamun, 14th cent. B.C.]. “O ye sons of men,” said old Wäinämöinen, just returned from the realms of death, “so long as you live here below, do no injury to those who do none, neither hurt the harmless, lest ye be repaid for it in the [houses] realm of Tuonen [the god of death], the place of the guilty, the bed of criminals, under burning stones, a covering of snakes there prepared for them.”⁸ “When the god of the sea appeared suddenly to the five merchants of the city of Sirawassun, as they sailed in search of valuable wares, and asked them who they were and what they wanted, he added: Those who defile their life with wilful misdeeds, nourishing wicked desires, telling lies, stealing what is not given them, and speaking false words, behaving indecently, &c.—all these, when they end their birth [life] on earth, are born in hell, where the erliks

¹ Cural, 211.

² Berach. 61, M. S.

³ Gomitori, iii. p. 1.

⁴ Varar. 74, Schf.

⁵ El Nawab. 20.

⁶ Bologn. Pap. Let. iv. Chabas

Mel. ii. 145, 168.

⁷ Pap. Anast. ii. 6, l. 7.

⁸ Kalevala, xvi. 401.

[ministers, angels of hell] lay hold on them, and for some thousands of years make them undergo frightful sufferings; cut them up in pieces, boil them in cauldrons, make them pass through Mount Il-dü-dü [of swords],” &c. &c.¹

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

אֵינָהּ לְמִחְסוֹר, ‘only to want’ (or ‘destitution’). ‘But’ does not render אֵינָהּ sufficiently. Neither the LXX. nor the other versions give the full force of the original. Chald. ‘is a loss, or want, to him.’

“*There is,*” &c. “Tsze-chang asked Confucius about [‘jin,’ humanity] virtue. Confucius answered: There are five things that make the man who has them virtuous all the world over. These are: respect, liberality, good faith, quickness of perception, and benevolence. If you are liberal, you will gain the multitude. If you are benevolent, you will be able to manage men.”² “A man’s honour lies in his liberality, and his glory is in munificence. He who has neither of these two, better were it that he was dead rather than living.”³ “The head that has brains practises liberality; and mean-minded men are but skin without brains.”⁴ “A full blessing does not indeed rest on what we weigh, or measure, or count; but on that which is remote from our eye [given away]. The niggard does not prosper.”⁵

“He,” said Rabbi Hiskiah, “who heaps [hoards] up, takes from [others] and himself comes short.”⁶ “He will not move his hand to make a gift; but after heaping up much wealth, he buries it up. Yet after all he will not prosper, but perish root [and branch].”⁷ “Those who have most riches, are most in want,” says the Persian proverb.⁸

¹ Uligerün Dalai. c. i. ² Hea-Lun, xvii. 6. ³ Rishtah i juw. p. 117.

⁴ Bostan, ii. st. 16.

⁵ Taanith. M. S.

⁶ Sanhedr. 29, M. S.

⁷ Vemana, i. 162.

⁸ Pers. pr.

“Utere quæsitis opibus ; fuge nomen avari.
Quò tibi divitias, si semper pauper abundas ?”¹

“A certain covetous man would spend and give nothing, but hoarded up his wealth. His son dug it up, and put a stone in the place of it. When the father, half mad with grief at having lost his treasure, remonstrated with his son, who had already spent it, this one said : O father, this gold was for spending and eating ; if it was for keeping, what [difference is there] between a stone and gold ? They bring gold out of stone ; and in the hands of a miser it is still in a stone.”² “A brave man who eats and gives, is better than a servant of God who fasts and hoards up.”³

“Yin-tsze, when Mandarin, refused an offer of nine hundred measures of corn. ‘Refuse it not,’ said Confucius, ‘[but take it] to give to the inhabitants of your hamlets, villages and cities.’”⁴ “Those of us,” say the Japanese, “who have received their comforts from their father and mother and from their ancestors, and who do not know what is to want, ought to wish to resemble the good men who go from place to place relieving the wants and sufferings of others, thus saving them from death ; and never thinking it distasteful, nor thrusting it away from our breast, but with a cheerful and kind look ought we to scatter [give away] rice and pence in great quantity ; unable as we ought to be to witness hunger and want without relieving it.”⁵ “Vikramaditya having asked the pundits around him what they understood by ‘a liberal man,’ they answered : A liberal man excels the kalpa-tree⁶ [a tree in the garden of Indra that yields any kind of fruit that is wanted].” “He only who gives to all may be called liberal, like the rain-cloud, that makes no difference [in giving rain].”⁷

“The household [domestic establishment or estate] of the man who cherishes those who come to him daily, will not

¹ Dio Cato, iii. 16.

² Bostan, ii. p. 40.

³ Gulist. viii. 60.

⁴ Shang-Lun, vi. 3.

⁵ Ma no atari. i. p. 5, 6.

⁶ Pancha Ratna, i. 1.

⁷ V. Satasai, 100.

be in trouble or come to desolation."¹ "Bestowing hoarded wealth is the way to save it; it is like carrying about water from a tank." ["And water taken from a well springs up again," say the Cingalese.²] "If we are rich of riches, deprived of the enjoyment of them and of liberality, we are rich of riches sunk in a hole in the earth. And he whose days are spent without the enjoyment of giving away, is no better than a pair of smith's bellows. He breathes only, but does not live."³ "The wealth of him who is virtuous, and conscious of his former births, shall bubble up like a well-spring the more he gives."⁴ "In like manner as a man, by putting one and one together carefully, and multiplying, increases his gains, so also will it be with liberality; there will be fruits thereof."⁵ "But those who winnow their grain until they are weary, and give in charity the chaff and dust, or the tares and pebbles, wretches as they are! they shall delight in feeding on earth, and shall be born earth-worms."⁶

"Too much greed," says the proverb, "tends to poverty."⁷ "If one gives, he will not be ruined; and when he dies, he will take nothing with him."⁸ "Give and spend, and God will send," for "L'avarice rompt le sac."⁹ [See also, among other apologues on this subject, Sophos, fab. 61; Syntipa, fab. 42; Loqman, fab. 12, of the old woman and her hen, that laid one egg every day, but died from being over-fed in order to make her lay two eggs daily, with this moral: "Those who covet more than they have, lose even the little they hold in hand."] "Avarice," say the Rabbis, "is like a pack-saddle on a donkey, that galls him, but is a comfort to the rider [to the miser's heirs]."¹⁰ "However, when to diligence careful economy is added," say the Japanese, "a man is doubly fitted to prosper in his business. But it is a matter fraught with error to be over-avaricious and stingy."¹¹

¹ Cural, ix. 83.² Athitha W. D. p. 29.³ Hitop. i. 164—168.⁴ Vemana, ii. 121.⁵ Ibid. iii. 15.⁶ Ibid. 34.⁷ Telugu pr.⁸ Ibid.⁹ Fr. pr.¹⁰ Ep. Lod. 730.¹¹ Den ka cha wa, i. p. 4.

“For the man who amasses wealth does not enjoy it; he only gathers fuel for his funeral-pile [lit. to burn his body]. Bees gather honey for their own use, yet only for others to take away and themselves to die”¹ [“Sic vos non vobis mellificatis apes,” &c.].

“Callidus effracta nummos fur auferet arca,
Mercibus extractas obruet unda rates.
Extra fortunam est, quidquid donatur amicis,
Quas dederis, solas semper habebis opes.”²

“He who digs to hide his wealth down, down in the earth, makes first a way for him to live there [to be buried with his money].” “He who stands in the way of his own happiness by labouring to heap up riches, is a carrier of burdens for others, and a vessel full of trouble. For the miser’s wealth which is not enjoyed, is just as if it belonged to others. Yet when they say of a man, He is worth so much, it is hard for him to cut asunder such a tie.” “The miser’s wealth goes neither to God, to the brahmans, to religious men, nor to himself; it goes to fire, to thieves, and to the king.”³

“Misers’ gains—evil men and thieves.”⁴ “O Agni! ward us from the knave who gives nothing; and destroy him wholly with a club, like a potter’s vessel.”⁵ “Food for a fly and offering for a snake are not found [in a miser’s house].”⁶ “Ye’ll brak your neck as soon as your fast i’ this house.”⁷ “The dog in the manger,” of Esop’s fable,⁸ “is like those men in the world,” says Mun moy, “who are slaves to hoarding their wealth. It profits them not, and is of no advantage to others [during their life-time]. Well may they be despised indeed!”⁹ “The wealth of grace [kindness, giving] is the wealth of wealth. For abundance of money [alone] is also found with mean men. The poor may become rich; but those who have no kindness are really destitute, and cannot be benefited.”¹⁰ “In the Savatti

¹ Sain ügh. 300.

² Mart. Ep. v. 42.

³ Hitop. i. 165—171.

⁴ Avveyar Kondreyv. 4.

⁵ Rig V. i. varg. x. 15, 16.

⁶ Telugu pr.

⁷ Scotch pr.

⁸ Fab. 404.

⁹ Mun moy, fab. 31.

¹⁰ Cural,

country there was a 'thūteh' [rich man] worth four hundred millions. But one day all his wealth turned to charcoal. A friend, being grieved at this, said to him, that it happened because he was not worthy of it."¹ "Pro thesauris carbones."²

"Nullus argento color est avaris
Abdito terris,—nisi temperato
Splendeat usu."³

His wealth "is like nuts numbered and tied up in a bag,"⁴ says the Arabic proverb. "The liberal, however, is lord, while the niggard is despised."⁵ So also—

"Si quis ad ingentem frumenti semper acervum
Porrectus vigilet cum longo fuste, neque illinc
Audeat esuriens dominus contingere granum ;
Ac potius foliis parcus vescatur amaris,
Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo jactatur eodem."⁶

"And he who shuts up his hand from the poor, plays false to the Lord."⁷

"If thou wilt be great, be liberal ; for grain does not grow until it is scattered. Karoon, with his forty treasures, was killed ; whereas Nūshirwān is not dead, for he bears a good name."⁸ "For as to the virtuous, they are honoured wherever they go. Like the steps that lead to the city tank, the virtuous live only for the good of all creatures. The [respectable] excellent are like a vessel full of milk. It is a real blessing to behold such personal excellence."⁹ "Eat," says Avveyar, "but only after giving alms"¹⁰ [charity to others comes first]. "Give alms of thy wealth ; for when the gardener lops off the exuberance of the vine, it brings forth more fruit."¹¹ "For know thou that ten thousand things follow in full abundance from liberality," say the Chinese.¹² "But the miser, through

¹ Buddhagh Par. x. p. 112.

² Lat. pr.

³ Hor. Od. ii. 2.

⁴ Meid. Ar. pr.

⁵ Mifkhar Pen. B. Fl. p. 172.

⁶ Hor. Sat. ii. iii.

112—120.

⁷ Mishle As. i. 1, 19.

⁸ Gulist. i. 19.

⁹ Rgya-tcher

r. p. c. xii.

¹⁰ Atthi Sudi, 9 ; Cural, 229.

¹¹ Gulist. ii. 49.

¹² Ming-sin p. k. c. 3.

meanness, suffers the hardship of the poor.”¹ “For as regards hoarding only to keep, a stone is as good as gold.”²

“There is a three-fold door to Naraka [hell],” said Vidura to Dhritarashtra—“love, anger and greed [or covetousness]; therefore, let a man eschew these three.”³ Yet “when deciding on giving money to any one, it should be done with judgment,” say the Japanese; “but if he does not return the benefit, do not trouble: it is your part to do good.”⁴ And grudge it not. “He who takes away ‘a pruta’ [a farthing] from his alms, if he is not in want of it, shall not be taken away from this world until he finds himself in want of [or dependent on] others,” said Rabbi Nathan.⁵ “For every one who is fallen into the dungeon of avarice, gives the harvest of life to the winds,”⁶ “since there is no end to [the greed of] riches.”⁷ “But the covetous heart does not obtain [all it yearns after]; but it loses all, capital and interest,” says the Chinese proverb.⁸ “For everything that is clenched must be dropped at last.”⁹

“The miser, then, sits like a frog under a cocoa-nut shell splitting an areca-nut in two,” say the Malays.¹⁰ “He will not allow anybody to taste one fig from his garden,” says Theophrastus; “he will not let any one pass through his grounds, lest he should help himself to an olive or a date fallen on the ground.” “If he sells wine, even to his friend, he mixes water with it; and when he asks some of his own kindred to come and eat with him, he takes account of the half-eaten radishes left by the guests, lest his servants should eat them.”¹¹

“Avarum irritat, non satiat pecunia.”¹²

“A gli avari sempre esce una goccia di sangue, avanti che diano un quatrino per amor di Dio,”¹³ “Miserly people shed a

¹ Pend nam. p. 6.

² Pers. pr.

³ Maha Bh. Udyog. P. 1036.

⁴ Gomitori, iii. p. 1, 2, 9.

⁵ Pirque Av. c. 3.

⁶ Pend nam. p. 19.

⁷ Telug. pr.

⁸ Mun moy, p. 5.

⁹ Malay pr.

¹⁰ Ibid.

¹¹ Theophr. char. xi. xii.

¹² Publ. Syr.

¹³ Ital. pr.

drop of blood, ere they will give a farthing for the love of God," say the Italians. "It is like drawing one of his teeth," say the Arabs.¹ "He is cursed by every tongue; whereas the generous man is held in honour everywhere."² "He is liberal in this world, and has no one invidious of him," said Abu Temman.³

"He, then, who does not wish to see his own shame in the world [be disgraced], let him root out from his heart the seed of avarice, which is a part of folly. Avarice is a branch of the tree of hell. And the avaricious man is one from among the dwellers in a slaughter-house, who shall never see the light of Paradise. He is a gnat fallen under the foot of an elephant. Therefore avoid avariciousness, lest thou be reckoned among the crowd of fools."⁴ "For thy actions [acts, deeds] will either bring others to thee, or will keep them at a distance," said Rabbi Akabia ben Mahallat.⁵ "For however much a poor man may lack, the avaricious one lacks still more."⁶ "For though he make pilgrimages by land and sea, he will not enjoy Paradise, so says the tradition."⁷ "Therefore pay no respect to his riches, and make no mention of his wealth and possessions."

"Gather together, then, but not over-much; and remember the jackal which through greed was killed by the bow, the string of which it gnawed first, reserving the flesh of the hunter for afterwards."⁸ "For increase often is a lessening of profit, as one more finger in the hand [only] hinders it."⁹ "Enough is as good as a feast,"¹⁰ says the proverb; and D. Cato:¹¹

"Quod nimium est fugito; parvo gaudere memento.

Tuta mage est puppis, quæ modico flumine fertur."

On the other hand, "liberality is the way to Indra's heaven."¹² "And a brave, generous house [or family] does not long retain

¹ El Nawab. 85.

² Id. 70.

³ Eth-Theal. 188.

⁴ Pend i

Attar. xix. ⁵ Eduyoth, v 7, M. S.

⁶ Ital. pr.

⁷ Pend nam. p. 5.

⁸ Hitop. i. 7th st.

⁹ El Nawab. 109.

¹⁰ Engl. pr.

¹¹ ii. 6.

¹² Telug. pr.

hoarded wealth."¹ "If my hand does not dispense my wealth and I am not liberal," said Nūr-ed-dīn to his steward, who reproved him for his lavishness, "let my hand never prosper (or rest) and my foot never be lifted up (or walk); show me a miser who ever won respect or glory for his stinginess; and come! show me a liberal man who ever died of his liberality."²

"Giving," says Chānakya, "adorns the hand that gives."³ "A gift made to a wise and learned man, according to rule, yields profit both to the giver and to the receiver, in this world and in the next."⁴ "Money does not remain long in the hand of a liberal man, any more than water does in a sieve. Wherever there is a spring of fresh [sweet] water, men, birds and ants, all come to it: but not to the sea-shore."⁵ "Rivers do not drink their own water; trees do not eat their own fruit; neither are clouds stationary anywhere. So also with wealth: it is for the benefit of others."⁶ "Generosity [or liberality]! God establish the host of thy good fortune [increase a thousand-fold thy income]. But avarice is degrading."⁷

"These three will destroy [thee]: self-conceit, avarice and lust."⁸ "The householder at Benares who sold his inheritance, and turned it into a pot of gold, and did so with all he had until he got seven pots of gold, went and buried them in the earth. But he died; and because of his devotedness to these pots of gold, he was changed into a venomous serpent that guarded them."⁹ "The miser," says the Bengalee proverb, "is like an ox carrying sugar"¹⁰ [he neither enjoys nor tastes of it]. "But the wealth of the liberal [or bountiful] man does not diminish."¹¹ "Give what remains. The giver receives in return. See! he enjoys the use (or advantage) of his gift."¹²

¹ Ming-sin p. k. c. xi. ² Alef leil. n. xxxv. p. 287, and Enis ed-djelis, p. 28. ³ Chānakya, 275, J. K. ⁴ Manu S. iii. 143. ⁵ Gulist. i. 13.
⁶ Lokan. 62. ⁷ Hariri, vi. 228, 230. ⁸ Nuthar ell. 33. ⁹ Dsang-Lun, c. xxviii. fol. 139. ¹⁰ Beng. pr. ¹¹ Kudatku B. xvii. 59.
¹² Id. xviii. 12.

“ Liberal and [brave or] valiant men live best ; they seldom nourish cares,” said Odin.¹ “ For the hand that gives, gathers,” say the Welsh.² “ And a wise man being asked, When does a man gain wealth ? answered, When he gives to him who is in want [of his gift].”³ “ If thou givest,” say the Hungarians, “ give with a good heart ; if thou receivest, do so with good grace, that neither side be offended.”⁴ “ Generosity will give thee a [good] name in this world ; there is no better action in the world than generosity [or bountifulness] ; it is the harvest of life.”⁵ “ The liberal enjoy the fruit of their riches, but the niggard only suffer the pain of having silver and gold.”⁶

25 The liberal soul shall be made fat : and he that watereth shall be watered also himself.

נֶפֶשׁ בְּרָכָה, lit. ‘ the soul of blessing,’ Syr., Chald. and Arab. ‘ the generous, liberal soul,’ ‘ bountiful and bestowing.’ The LXX. ‘ a blessed soul is simple,’ and so read also Armen. and Copt. without reference to the original. The remainder of the verse is variously understood, owing to the several meanings of יוֹרֵה. If taken as the fut. hoph. of יָרָה, ‘ to throw, teach,’ and also ‘ to rain,’ then the rendering of A.V. is correct, and in harmony with the context. The Chaldee seems to have read מוֹרֵה for מְרֵנָה and gives, ‘ he that teaches shall also teach’ [for ‘ be taught’]. The Syriac, ‘ he that curses shall also be cursed,’ without apparent reason for such a rendering. Aben Ezra gives three interpretations : (1) the soul that spreads God’s blessings, temporal and spiritual, shall be made fat, blessed ; (2) he connects מְרֵנָה with soul, and מוֹרֵה with watering like a rain-cloud ; (3) the wise man who ‘ waters’ (teaches, helps) one who is in want, shall be made fat. But A.V. is best.

“ *The liberal soul,*” &c. “ The good a man does [to others] will be poured back upon him.”⁷ “ Give ; for liberality has a good footing [is solid and lasting]. But when thou givest (or showest a favour) be not a worshipper of self [self-conceited],

¹ Havamál, 47.² Welsh pr.³ Matshaf Phal.⁴ Hung. pr.⁵ Pend nam. p. 4.⁶ Id. p. 6.⁷ Ar. pr. Soc.

and say not : I am chief [I am above, and he below]. ["The hand that gives is above the one that receives," say the Arabs.¹] "I called liberality the action of superior men ; but I made a mistake. It is the action of prophets [sages, holy men]."² "To grant [lit. to add] a favour," says Tai-shang, "and to expect no return (or equivalent), is a token of what is called a good man ;³ also to give away, and to feel no regret afterwards." "An emperor said to his minister : I have spent my life in alms-giving ; has my virtue any merit or not ? The minister answered : It has no merit, for you have a heart that looks for a return. Therefore your virtue has no merit."⁴

"Increase your happiness through alms-giving," said the Bodhisatwa to the dge-long [priest].⁵ "Maan was liberal of [bread] food ; after his death, through his reputation [known liberality], he was as a meadow that is green after it has been watered," said Husain-asad.⁶ And Lao-tsze : "The more a man gives to others, the more he has himself."⁷ Tai-shang also : "To give to others without any after-thought of regret, is being a good man indeed. All men respect him ; Heaven's rule protects him ; good appointments follow him ; all evil spirits stand aloof from him ; the spirits favour him especially ; he prospers in whatever he undertakes ; and he may hope for immortality."⁸

"The constant thought of alms-giving," says the Buddhist, "is one door of entrance to religion ; it leads one to bestow freely one's goods."⁹ "The benefit of a gift made without reckoning on any return for it, is wider than the sea," says Tiruvalluvar.¹⁰ This is further enlarged by Ramanuja : "Having considered attentively [weighed] the value of a benefit conferred by one who does not calculate the profit that may accrue to him from that gift [one who gives freely, liberally],

¹ Arab. pr.² Bostan, ii. 2nd st.³ Tai-shang, kang i. p.⁴ Shin-sin, l. i. p. 96.⁵ Dulva, vol. v. fol. 29.⁶ Hamasa, p. 565.⁷ Tao-te-King, c. lxxxi.⁸ Tai-shang, kang i. p., Mandchu vers.⁹ Rgya-tcher r. p. c. iv.¹⁰ Cural, 103.

I say the good of that favour is greater than the sea.”¹ “If such a benefit, when conferred, is the size of a millet-seed, those who appreciate the advantage of it will think it as large as a palm-tree.” “The measure of the benefit is not in the benefit itself, but it lies in the condition of those who receive it.”² “The characteristic of a man of gentle birth is to give, and not to resort to the paltry excuse of saying: I have nothing.”³

“Can the wealth of the liberal man help increasing, or can he ever become poor? When the well has poured forth its water, it will fill again. Hear, O Vema!”⁴ “A good, conciliating and liberal man, though he have small means, is like the water in a well; but the abundant wealth of lawless and bad men is like the water of the sea, which even beggars do not reckon.”⁵ “There are only two castes among men; those who, without failing in justice and walking aright, do give—they are the great (or excellent) among men. But those who give not are the low caste. So it is, in truth.”⁶ “Water drawn from a well keeps fresh; if not drawn, it fouls; if drawn, it springs up again,” says also the Tamil proverb.⁷

“In like manner as a tank full of water, that benefits the fields and villages around when parting with the abundance of its water, is preserved for its own sake [because it does good to many], so also the rich man who with knowledge gives of his wealth [to others], prospers both in this world and in the next.”⁸ “The wealth of a good man,” says the Cural, “is like a tank full of water; or like a tree full of ripe fruit in the midst of a town or village; or it is like a good medicine that benefits all alike.”⁹ “The generous [bountiful, noble-minded] man raises on high the thunder-cloud of his steady rain [in soft, frequent showers], and does not send a hurricane [of wind and rain] through his delay in giving.”¹⁰ [The liberal

¹ Comm. id. ² Id. 104, 105. ³ Id. 223. ⁴ Vemana, i. 130.

⁵ Subhas. 83, and Lokan. 61. ⁶ Nalvari, 2. ⁷ Tam. pr. 2130, 2131.

⁸ Lokapak. 126. ⁹ Cural, 215, 217. ¹⁰ El Nawab. 7.

man compared to a shower of rain on a dry ground, is a frequent imagery among Arabic poets.] "The liberal, however, only meet with ingratitude; but," say the Telugus truly, "the trees that bear fruit are alone pelted with stones."¹ "I migliori alberi sono i più battuti," "The best trees are the most beaten."²

"The sage asked the Spirit of Wisdom: Which is the one good work [for a man to do]? And Wisdom answered: Liberality is the first, and truth is the next; then come the worship of God, reciting prayers," &c.³ And elsewhere,⁴ "To liberality, truth, &c., is added a firm faith in the creation of the world by Hormuzd, and in the resurrection of the dead," &c. "These six virtues ought a man never to forsake," said Vidura to Dhritarashtra: "truth, liberality, activity, freedom from calumny (or detraction), patience and firmness."⁵ "King Kosol's gifts were like waves, and his virtue and kindness were a jewel, and his words always pleasant and cheerful."⁶ Uvindu [Vishnu] when in the sea of milk, could not drink a drop of it. For whosoever dwells by miserly men, gets no profit either for this world or the next."⁷

"But only do good and look not for a return," say the Mongols;⁸ for "selfishness becomes Satan alone," say the Ozbegs.⁹ And "there is no time at which one may not give alms," say the Welsh.¹⁰ "Fortunate men, then," say the Persians, "make choice of liberality; for liberality makes the liberal man happy. It is the office of the righteous, and the duty of the elect."¹¹ "The liberal man giveth and upbraideth not," "for a benefit is fouled by being upbraided." "Gratitude for a benefit increases the favour; but upbraiding it, knocks it out of thy hand," say the Persians.¹² [The true principle of liberality, however, is freely to give for the love of God.]

¹ Telug. pr. 2271. ² Ital. pr. ³ Mainyo i kh. c. iv. 4. ⁴ Id. c. xxxvii.
⁵ Maha Bh. Udyog. P. 1051. ⁶ Kusa jat. 37. ⁷ Lokapak. 147.
⁸ Mong. mor. max. ⁹ Ozb. pr. ¹⁰ Welsh pr. ¹¹ Pend nam. p. 4.
¹² Rishtah i juw. p. 159.

“There is in the world no deed greater than generosity,” says the Persian proverb.¹ And again: “If thou wilt be great, practise liberality.” “Show honour [confer a favour], but do not lay stress on the obligation.”² “It is said of Bali, the son of Virochani, that while performing his sacrifice in his solitude, whatever beggar and whencesoever come, with whatsoever request, he received it at his hands.”³

“When the guest [whether invited or not] is come, let the householder give him a seat and water [for his feet], and let him also give him food according to his means, treating him with all respect according to rule. For ‘kusha’ grass [*Poa cynosuroides*, used in sacrifices], earth and water and conversation, and fourthly, agreeable and truthful speech, are never wanting in the house of a good man. The guest who comes at sunset is not to be sent away that same evening by the householder. But whether he be come in season or out of season, let him not remain in the house without food.” “But let the brahman treat his guests according to their rank; first helping matrons and young women, sickly people and pregnant women.”⁴

“Let him always practise the virtue of liberality, which is best at a sacrifice and is meritorious; with a cheerful disposition, according to his means, whenever he meets with a fit object for it. Even the smallest gift is to be made without grudging to him that asks. Such an object of charity is sure to arise, to whom alms-giving helps the giver of it safely through the lower regions.”⁵

“For the hand is adorned by giving; not by the bracelet.”⁶ “And niggardliness is a blot on the giver.”⁷ “Abound then in liberality, and be satisfied with little,” say the Arabs.⁸ “For the liberal man is a father, and has everything; but the niggard is useless, and has nothing,” says the Tamil proverb.⁹

¹ Persian pr. ² Ibid. ³ Ramayana, i. xxxi. 7. ⁴ Manu S. iii. 99—114. ⁵ Id. iv. 227. ⁶ Nitishat. 63. ⁷ Dham. Malavag. 8. ⁸ Ar. pr. ⁹ Tam. pr.

“What is a gift? To give without regret, and looking for no return.”¹ “Let a man, then, overcome stinginess with liberality, and falsehood with truth,” said Vidura to Dhritarashtra.²

26 He that withholdeth corn, the people shall curse him : but blessing *shall be* upon the head of him that selleth it.

בָּר, ‘corn threshed, winnowed and ready for sale.’ מִשְׁבֵּיר, ‘one who supplies מִשְׁבֵּיר, corn for food, provisions, by sale or gift.’ The Chald., LXX., Armen. and Copt. paraphrase the original; Arab. follows it.

“*He that withholdeth,*” &c. “He,” says Confucius, “who is intent on gain only, acts in a very hateful way [shall have cause to regret it].”³ In the song of the Five Children [the younger brothers of Thae-khang, B.C. 2170], one of them says : “Our great ancestor has left word in his instructions that the people must be cherished [nourished, kept close to the emperor’s heart]; they cannot be trampled down. The people alone are the foundation [or root] of the country; when that foundation is firm, the country is at peace.”⁴ “Know thou,” said Vidura to Dhritarashtra, “that wealth gotten is liable to be abused [or misused] in two ways, by giving to unworthy (or improper) persons, and by not giving to deserving ones. These two kinds of men who misuse their money should have a stone tied to their neck, and they cast into the sea, namely, a rich man who does not give, and a bhikkhu [mendicant friar] who does not beg.”⁵

“But the virtuous man has a continual feast, so long as there is corn [to give away] in his house.”⁶ “Reaching the opposite bank in alms-giving [perfect liberality] is one door of entrance to religion.”⁷ “But when in hell,” says Arda Viraf, “I saw the souls of men that were tossed from side to

¹ Ratnam. 34. ² Maha Bh. Udyog. P. 1519. ³ Shang-Lun, iv. 12.

⁴ Shoo-King, ii. 3. ⁵ Maha Bh. Udyog. P. 1050. ⁶ Hind. pr.

⁷ Rgya-tcher r. p. c. iv.

side, crying from hunger and thirst, from heat and cold. And I asked, What of these? These are the souls of the men who on earth consumed the whole of their food and clothing on their own persons, gave none of it to the good and worthy, and practised no liberality at all."¹ "Men who are by nature irritable, but who have understanding and knowledge, will give. But base men, though soft [yielding], will not give. Plantain, though unripe, is fit for food; not so 'the eddi' [Strychnos nux vomica], even when ripe."²

"He that supports this one and that one, without making a difference, is a friend to very many."³ "Has any one ever perished through alms-giving? Is rice given in alms ever scarce?"⁴ "Yet as a fact, when a liberal man stops his gifts, it creates 'cutting hatred,'" says also the Tamil proverb.⁵ "But he who will neither spend properly, nor give alms, may fancy himself rich. He has only to think that the mountain he sees is made of gold, and that he owns it."⁶ "Giving, enjoying and losing, are the three ways of spending money; he who does not give, does not enjoy; so that he only wastes his property."⁷

"He who being possessed of wealth does not enjoy it worthily by bestowing alms, is either suffering from fever, or is a 'yi-dwags,' a monster [emblem of a miser]."⁸ "But he who gathers together grain like precious stones, who threshes and winnows it in abundance, and distributes liberally such clean food—say that he is a god."⁹ "Do not lessen the quantity of grain, do not make it dear," says Avveyar.¹⁰ "For in a liberal man's eyes wheat and barley are both alike" [he gives away the best as if it were the worst, unstintedly], say the Persians.¹¹ For—

"Potens misericors publica est felicitas."¹²

¹ Arda Viraf n. c. xxxix. 1—8.

² Nanneri, 28.

³ Oyun Tulk, p. 7.

⁴ Tam. pr.

⁵ Ibid.

⁶ Legs par b. p. 268.

⁷ Hitop. i. 172.

⁸ Legs par b. p. 267.

⁹ Vemana, iii. 14.

¹⁰ Atthi Sudi, 13.

¹¹ Pers. pr.

¹² Publ. Syr.

“The liberal man puts food into the mouth, but the churl grudges even a mote.” Thus Hamasa: “He saw my distress, however concealed it was, for it was like a mote [festuca] in his eye, until he removed it [by helping me].”¹ “All have need of the owner of corn”² [literally, “of a man strong in bread,” as the Georgians say; and figuratively, of a man of parts, learning, &c.]. “Let him indeed live,” said Damanaca, “through whose life many live.”³ “And let him not think little of the blessing of the poor and needy among men.”⁴ “For the niggard is such from defect in the family; poverty comes from defect in work; madness from the mother’s fault, and stupidity (or folly) from the father’s.”⁵

“‘Who is the man,’ asked the Yaksha of Yudhisht‘ira, ‘endued with faculties, intelligent, and worshipped by the world, who yet does not live though he breathe?’ ‘He,’ said Yudhisht‘ira, ‘who does not scatter abroad [who does not give] aught to these five: gods, guests, servants, ancestors and himself—he does not live though he breathe.’”⁶ “For the best wealth [the excellence of wealth] is for the good of the many [for the support, maintenance of the people].”⁷ And “Amato non sarai se a te solo pensarai,” “You will not be loved if you think of yourself alone.”⁸ “The wonderful mill Sampo, wrought by Ilmarinen [the god or genius of the air] ground daily a measure-full for that day’s consumption in three parts: one portion to eat, one to sell, and one to store up.”⁹

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

שֹׁהֵר טוֹב, ‘he that riseth early seeking good,’ as the Chaldee דְּמַקְרִים and Aben Ezra understand it. Arab. and Syr. ‘seeketh;’ LXX. ‘worketh;’ Armen. ‘weaveth;’ Copt. ‘doeth’ good. But inas-

¹ Hariri, vi. 234, and notes.

² Khar. Pen. v. 10, and R. Bl. 254.

³ Hitop. ii. st. 2.

⁴ Pesach. in Millin. 125.

⁵ Chanak. 48.

⁶ Maha Bh. Vana P. 17343.

⁷ Kawi Niti Sh.

⁸ Ital. pr.

⁹ Kalewala, x. 419.

much as שָׁחַר means 'to seek,' and that the idea of 'rising early,' whence שָׁחַר, 'dawn,' only implies earnestness in this place, A.V. is a good rendering. יִבְקֹשׁ רְצוֹן, 'seeketh the good-will or favour of others, among themselves or towards himself.' דֹּרֵשׁ רָעָה, 'he who searcheth, inquireth, after evil,' who taketh pains to seek and to find it.

"He that diligently, &c.

"Si potes, ignotis etiam prodesse memento,
Utilius regno est meritis adquirere amicos."¹

"A good deed should be so done as to be either in thanksgiving to God or in favour of men," says Sulkhan Orbelian.² "In doing good, do not examine too closely the demerits of the person," say the Mongols.³ "He who habitually does not consider the good of others, acts after the manner of brutes. He eats and drinks with them, but he cannot prepare (or provide) their food."⁴ "Practise good all life long, as if good were 'never full,'" say the Chinese. "One day of evil done, leaves a remnant of itself. [The measure of good is never full, but that of evil soon fills.] Since good is difficult and evil is easy, a man must brace [encourage] himself to do good, and refrain from what is evil and easy."⁵ "Shed tears of compassion on all," said a brahman to Danyama, "and accustom them [promote among them] to great joy."⁶

"He who does good to others respectfully [who renders a small service modestly], does more good to himself [than to them]. He that spreads a carpet (or mantle) for his friends, receives himself the greater honour."⁷ "Do good for its own sake, and speak of it as such; but glory not in it, nor seek to profit by it. Hast thou done much good? Then let it be little in thine eyes, and say not: I have done good with what belongs to me (or of my own self); but ascribe it to Heaven. But if others do thee but little good, let it appear great in thine eyes," say the Rabbis.⁸ "Think only of good, and you

¹ Dion Cato, ii. 1. ² Sibrzne sitsr. xlvi. 68. ³ Mong. mor. max. R. ⁴ Saïn ügh. 62. ⁵ Ming-sin p. k. c. i. ⁶ Dsang-Lun, c. i. fol. 10. ⁷ Saïn ügh. 149. ⁸ Derek Erez Sutta, ii. 5, 13.

will raise no enemy to yourselves," said the Bodhisatwa to the priests.¹ "Do good only [for its own sake], and do not look for (or require) thanks."² "To seek peace does good to both parties; to quarrel, injures them."³ "If possible," quoth Ajtoldi, "take to all [the people] with thy face [address them kindly, or friendly]. And do all good with gladness and [kind] words."⁴

"Teach, instruct and bring up; provide corn to feed others; do thy best; even carry burdens for them. But look for no reward," says the Hungarian proverb.⁵ And the Greek: "He who has been saved (or rescued) is by nature thankless." And "after the gift, gratitude for it soon grows old." Still, "always think of a favour received, but forget one done by thee."⁶ For "those who receive a favour always forget it;" for "no sooner has he had mercy shown him than his gratitude for it is gone." "Nevertheless, abiding gratitude is a good store to keep in one's heart."⁷ "If a man does no good to others, his prayers to Fo [Buddha] are all said in vain." "For in doing good to others, we do good to our own selves [we profit thereby]." "And trouble will not come near him who is constant in doing good to others." "Yea, do good for good's sake, and look neither for a return nor for an equivalent."⁸ "For assuredly the best man is he who benefits others."⁹ "If dexterous and good at all times, if agreeable (or rather agreeing), he is happy in every place."¹⁰ "Seeing that the life of mortals is as wavering as the moon on the water, let a king or nobleman continually practise kindness, knowing that it is as fickle [uncertain] as life itself."¹¹

For "the well-advised [gifted with mental eyes] who do good to all creatures, when they die, go to the next world, to the joy of heroes and Nirvāna."¹² "If thou doest good, thou shalt

¹ Dulva, v. fol. 29. ² Ming h. dsi, i. ³ Id. 6. ⁴ Kudatku B. xi. i. ⁵ Hung. pr. ⁶ Γνωμ. μου. ⁷ Ibid. ⁸ Ming h. dsi, 165, 109, 1, 2. ⁹ Ebu Medin, 96. ¹⁰ Akhlaq i m. xviii. ¹¹ Kamandak. Niti S. ii. 12. ¹² Lokapak. 78.

be noticed among the multitude, or alone. Thine acquaintances (or neighbours) will search thee out, and all thou sayest shall be done," said Ani the scribe.¹ And Yang-chu: "Practise good, but not in order to get a name for it, and the name will follow. A name (or reputation) is not bound with profit, but profit is bound with a name [good reputation]. Therefore does a good man practise good diligently."² "For if a man does nothing for his own advantage that shames his heart, trouble and sorrow will not come upon him of themselves; but as to him who conducts all his affairs according to truth, abundant happiness will of its own accord freely come to him."³ "For all men," says Tai-shang, "respect such a man, and [Thëen-Tao, Heavenly Tao] Providence favours him and makes him prosper."⁴

"The good man who is endued with qualities and has in him the root of good morals, with branches covered with blossom of alms-giving, patience and knowledge, bearing fruit for Heaven, his kalpa-tree grows evermore by the water of friendship [of friendly feeling from others towards him]."⁵ [The kalpa-tree of Indra's paradise is also the name given to the 'Pinus Devadāru,' God's tree.] "As the fruit-trees of a village, like a cloud, bring profit to others, so also good men, who have the power, always do good to all creatures."⁶ "For a man's worth (or value) consists in the amount of good he does," say the Arabs.⁷

"Therefore let a man hasten to do good [or be diligent in doing good], and restrain his thoughts from evil; for the mind of him who is slow in doing good delights in sin."⁸ "For virtue is not seen except in the virtuous alone."⁹ "But malice (or mischief) leads to one's own ruin on the earth."¹⁰ For "let him do no mischief to others who does not wish that trouble

¹ Ani, max. xxxi. ² Lao-tsze, bk. viii. p. 13. ³ Ming h. dsi, 131, 19.

⁴ Tai-shang, kang i. p. ⁵ Subhasita 13, and Lokapak. 28.

⁶ Lokapak. 40. ⁷ Ali Fr. ⁸ Dhammap. Papav. 116.

⁹ Vemana, ii. 153. ¹⁰ Ib. ibid. 63.

should befall him.”¹ “You, injuring other men?” say the Chinese; “so indeed it may answer. But other men injuring you, how will it do?”² For after all, “the greater the cunning, the greater the trouble,” says the Bengalee proverb.³ See also Esop’s fable, 144, of the Ass, the Fox, and the Lion, with this moral: “Those who plot against others are involved in their ruin.”⁴

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

וּבְעֵלֶה צְדִיקִים יִפְרָחוּ, ‘but the righteous shall flourish, burst forth or luxuriate, like the leaf [foliage].’ The LXX. stray from the Hebrew, and is followed by Armen. and Copt. But Chald., Syr. and Arab. agree with the Hebrew. The righteous, יִפְרָחוּ, ‘like the growth of the tamarind (slow, green and beautiful).’

“But riches are like the ‘chigilinta’ (*Panicum verticillatum*), that grows quickly but soon withers.”⁵ “Let a man,” says Kamandaki, “look upon wealth that may be taken away by accident, as on a moment of pleasure from sorrow, as no better than a shadow, and as on a drop of water. How, in sooth, can magnanimous men be caught by alluring objects of sense, that are no better than light, fleeting clouds carried away by a high wind? Knowing then that the life of embodied souls [bodies] is like the trembling light of the moon on water, let him, so long as he breathes, practise what is good and of good repute.”⁶ “Therefore let no one indulge in pride from prosperity. He that is free from it, may be [abide] without fear,” said Krishna to the Rajahs.⁷

Lao-tsze says: “Much wealth injures (or spoils) the proper keeping of it [makes it difficult]; and overmuch learning creates confusion from what one hears.”⁸ “When the Man-

¹ Cural, xxi. 206. ² Hien w. shoo, 89. ³ Beng. pr. ⁴ Esop, fab. 144. ⁵ Telug. pr. 872, 873. ⁶ Kamand. Niti sh. iii. 10. ⁷ Prem Sagur, c. lxxiv. ⁸ Ming-sin p. k.

darin has grown fat, he [wastes] fades away like a flower; and when his years begin to fail, his own servants oppress him. So also good lasts not a thousand days to a man. When the flower withers, the bright colour thereof fades away."¹ For, "however high a man may jump, he must fall to the ground," say the Cingalese.² "And many a man, when his riches go, loses everything."³ "I have sons, I have money; 'so worries himself, the fool [in thinking]. But he is not himself [not all there]: of what use then to him are his sons and his money?"⁴ "Commit no injustice, relying on thy wealth," say the Greeks.⁵

"Riches are a possession for this world only; when the body perishes, they also perish with it. But wisdom is treasure to a thousand generations. When life ends, wisdom follows him who was wise [in life]."⁶ Luh-kung-kung says: "When virtue is taught, then comes strength; when riches overcome a man, then follows ruin."⁷ "He whose power [influence] is increased by wealth, loses his power or influence when he loses his money. I have heard that if the hoarding mouse loses its hoard, its thrifty disposition grows less."⁸ "Mother," said Molon Toin to his mother, as he was about to abandon his possessions, "your life is always spent in covetous desires. It is a bad inclination; one becomes crushed (or overwhelmed) by it."⁹

"When riches increase, let not pride increase [with them]; but let the mind abide firm."¹⁰ "For," says the Hindoo, "the high station a man reaches is the place of his fall."¹¹ [See the fable of the Two Cocks in Syntipa and in Sophos,¹² with the moral that "it does not beseem a man to glory or trust too much in his riches."] "Be not presumptuous on much wealth and fortune," says the Spirit of Wisdom, "for in the end thou

¹ Ming h. dsi, 59, 63.² Athitha w. d. p. 11.³ El Nawab. 74.⁴ Dhamm. Balav. 62.⁵ Γνωμ μόν.⁶ Jits go kiyō, p. i.⁷ Ming-

sin p. k. i. c. 5.

⁸ Legs par b. p. 125.⁹ Molon Toin, fol. 14.¹⁰ Subha Bil. 45.¹¹ V. Satas. 132.¹² Fab. 7.

must leave it all behind.”¹ “What of the rich man? All he has only makes his spirit grovel on his riches,” says a Rabbi.² And Lao-tsze :³ “A man who, being rich, is elated with pride, will bring down upon himself judgments from heaven.” And adds Tai-shang,⁴ that “to get wealth by unfair means, and to be proud of it, is a sin.”

“Man is a slave of wealth, but wealth is the slave of no man. It is true, O king,” said Bhishma to Yudhishtira ; “for we are slaves of Durjodhana for the sake of money.”⁵ “It often happens that the wealth men possess becomes the cause of their poverty [or renders them destitute]. For a man who is given to trust in wealth as the greatest good, does not on that account attain to supreme good.”⁶ “And it often happens that when a man has around him everything [that heart can wish], that man dies suddenly.”⁷ “And while living, the rich man has always to be afraid of the king, of water, fire and robbers, and of his own kindred ; just as the living are in fear of death. In like manner as prey is caught by birds in the air, is eaten by beasts on earth, and by fishes in the water, so also is the rich man devoured on all sides.”⁸

“And wealth does not lead to heaven ; it leads to everywhere else,” says the Tamil proverb.⁹ “Nothing then profits a man more than not to trust in the goods of this world, nor [believe or] rely on them,” say the Rabbis.¹⁰ He who by reason of his great wealth places confidence in his enemies, and he who trusts a wife whose affection is given to some one else, has seen the end of his days.”¹¹ “He who hates alms-giving and is proud on account of his riches, and revels in them, shall see no good, but perish at last.”¹² “If thou art rich,” say the Rabbis, “trust not in thy riches, for God’s plague is about to

¹ Mainyo i kh. ii. 112.

² Sabbat. in Millin, 52.

³ Tao-te-king,

c. ix. ⁴ Kang-ing-p.

⁵ Maha Bh. Bhishma P., quoted in Kobita

Ratn. p. 22.

⁶ Maha Bh. Vana P. 87.

⁷ Legs par b. p. 291.

⁸ Maha Bh. Vana P. 85.

⁹ Tam. pr.

¹⁰ Ep. Lod. 98.

¹¹ Hitop. i. 92.

¹² Vemana, iii. 31.

reach thee; therefore be thou always in fear; and when trouble comes, despair not; salvation is at hand."¹

"For money [pence, oboli] are but a deposit [from God] into the hands of man."² "In prosperity, therefore, cultivate humility; and in adversity, rise above it."³ "For when once got to the top, a man will assuredly topple over,"⁴ say the Japanese. "Know this then," said Auharmazd to Arda Viraf, "that cattle are dust, that horses are dust, that silver and gold are dust, and that the body of man is dust. He alone does not mingle with the dust who praises [practises] piety, and does meritorious works."⁵ "But the piety [virtue] of true men never grows old [never sees old age]."⁶ "But as to riches, no bond is made here below that cannot be dissolved. Where are now the treasures heaped together by the mighty sons of Khosru?"⁷

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

A. V. renders the Hebrew correctly. But there are various ways of troubling one's house. The LXX. reads, *συμπεριφερόμενος*, 'he who does not accord with, adapt himself to the circumstances of his house or family.' Syr. 'he who builds his house by fraud, will leave sighs to his children.' Chald. also renders 'wind,' by 'wind or sigh.' Armen. and Copt. follow the LXX. in the sense of 'managing the house, going about in it.' Arab. follows the Hebrew.

"*He that troubleth,*" &c. "A house [household or family], if it be as well fitted [outwardly] as a small box, yet if full of internal hatred, cannot be united."⁸ "For internal feuds waste a house, as a file does gold."⁹ "A hearth without faith [confidence, intimacy] is a heath laid waste [wilderness],"¹⁰ say the Welsh. "Where they disagree as water with oil,"¹¹ say the

¹ Ep. Lod. 265.² Id. 773.³ Cural, 963.⁴ Jap. pr. p. 464.⁵ Viraf n. c. cl. 20.⁶ Dhammap. Jaravag. 151.⁷ The 40 vizeers,

1st day.

⁸ Cural, 887.⁹ Id. 888.¹⁰ Welsh pr.¹¹ Javan pr.

Javanese. "A house," say the Chinese, "which accumulates good, must have abundant happiness; but the house which accumulates what is not good must have abundant calamity."¹

"If thou scoldest those of thine own house," say the Rabbis, "and fightest them, the end of it is Gehenna. But be loving and forbearing towards the members of thine own house."² For "he who lets loose his anger [zeal for vengeance] lays waste his own house."³ But rather, "govern well thy own house," says Chilon.⁴ "And do not raise (or begin) enmities with your own kindred; for parents either help you to cross this world or sink you in it," said Vidura to Dhritarashtra.⁵ "Even a monkey will not dwell in a village divided against itself" [lit. in two].⁶ "And if thou thinkest," said Œdipus to Creon, "that a next-of-kin who injures [his kindred] shall escape justice, thou thinkest not aright."⁷ "For assuredly the man who goes on troubling and deceiving shall only reap poverty, and Heaven has no forgiveness for such a man. He lives in the world like an unfortunate being who swallows the wind."⁸ Since "no 'house virtue,' is no virtue at all," says Avveyar.⁹

"For he who neglects [to do] good to his own belongings, and bestows it on others, is like the ostrich that forsakes its own eggs, and broods over those of other birds."¹⁰ "For a subject to serve his prince, the root of it is sincerity; and the home of that subject may be called the substance (or practice) of that sincerity [fidelity, worth, or merit]. Thus below [at home], practice; above [towards the prince], fidelity. Thus can his fidelity (or honesty) be perfected (or shown to be perfect)."¹¹ And as regards troubling one's household, "a little of the water lying at the bottom of a cask, when troubled, troubles the whole."¹² "And the hatchet [handle] that comes

¹ Ming-sin p. k. c. i. ² Derek Erez Sutta, iii. 9. ³ Sanhedr. in Millin, 370. ⁴ Sept. Sap. p. 24. ⁵ Maha Bh. Udyog. P. 1470. ⁶ Tamil pr. ⁷ Sophocl. Œdip. T. 551. ⁸ Ming h. dsi, 167. 168. ⁹ Kondreiv. 3 ¹⁰ El Nawab. 116. ¹¹ Chung-King, c. iii. ¹² Kawi N. ix. 1.

from the wood, fells the trees thereof [injuring one's own]."¹ "Wise men, however, even hide injuries their own belongings may have received,"² say the Greeks.

But as to what constitutes the family circle, ideas differ in different countries. "Your wife's family are your own relations," say the Telugus; "but your mother's people are your distant relations. But as to your father's people, they are your enemies [as joint heirs]."³ Ideas in this respect differ, however; for we are told by the Rabbis that "the father's family is 'the family,' but that the mother's family is not 'the family.'"⁴ Be this as it may, the French have a saying: "Pas de pire que ses proches,"⁵ "Mothers-in-law fare badly as a rule." "A mother-in-law's affection [hatred, rancour, &c.] is persevering." "The pot she breaks was cracked, she says; but the pot her daughter-in-law has broken was a new one." "For in a mother-in-law there is no good, as in a margosa-fruit [strychnos] there is no sweetness." "Where there is no mother-in-law, the daughter-in-law is excellent; and where there is no daughter-in-law, the mother-in-law is full of good qualities." "But the happiness felt under the charge of a mother-in-law, is like a blow at the elbow."⁶

With these Telugu proverbs, the popular proverbs of most other countries agree. But according to Chinese ideas, the house, or family, which it is reckoned a grievous sin to trouble, extends to nine orders or generations; four above and four below oneself. This was settled by the Emperor Yaou [B.C. 2353], "who harmonized the nine degrees of kindred."⁷ The second maxim of the emperor Kang-he's celebrated edict is on the harmony and good understanding that ought to exist among the members of the same family or clan, and the great evils that result from discord. Kang-he's son Yung-ching, in his paraphrase of his father's edict⁸ [2nd max.]

¹ Sanhedr. B. Fl.² Γνωμ. μου.³ Telugu pr.⁴ Baba

Bathra B. Fl. p. 96.

⁵ Fr. pr.⁶ Telugu. pr.⁷ Shoo-

King, c. 1.

⁸ 2nd max. p. 1.

quotes the Li, to the effect "that he who wishes to pay proper worship to his ancestors, should respect the persons of his own surname." [As there are only a hundred or more surnames in China, that duty reaches very far indeed]. And he quotes Chin, a native of Keang-chow, who on this principle fed daily seven hundred persons at his table. And Wang-kew-po adds to this in his own paraphrase, "that a hundred and ten dogs belonging to that family were so influenced [kan] by the harmony that ran through it, like blood in arteries, that when one of those dogs refused his food, the rest would not touch their own. Those, therefore, who disturb the harmony of a family or clan are worse than dogs."¹

"*Fool—wise of heart.*" "Endless kalpas ago, Udpala, a rishi of Varanasi, wishing to learn the law, offered to become the servant of him, whosoever he be, who would teach it him."² "For by reason of being wise, one can make a slave of even a great man."³ "Foolish men without knowledge, though they be many, nevertheless fall of their own accord into the hands of the enemy. One wise hare alone destroyed a whole herd of elephants."⁴ "For the wise check the recklessness of the fool, as water quenches a burning fire."⁵

30 The fruit of the righteous *is* a tree of life ; and he that winneth souls *is* wise.

Chald. agrees with the Hebrew, but has, 'and the winning of souls is wisdom.' LXX., Syr., Armen. and Copt. render this clause altogether differently. A. V. is right.

"*The fruit of the righteous,*" &c. [See at ver. 27 the quotations from the Subhasita 12, and Lokapakaniti 28 and 40, for the comparison of the righteous to a fruit-tree benefitting himself and others]. "Since joy is the fruit of gathering virtue, it must be joy to have an opportunity of practising it.

¹ 2nd max. p. 3.

² Dsang-Lun. fol. 11.

³ Legs par b. p. 11.

⁴ Sain igh. 82.

⁵ El Nawab. 107.

Those then who do not fulfil the precepts of Buddha [‘Borkhan,’ the term in the Mongolian Bible for ‘God’] are possessed by a fury [devil].”¹ “But he who gratifies his father by his good conduct, is a son indeed ; she is indeed a wife who seeks only her husband’s good ; he is a friend indeed who continues the same in trouble and in joy ; and those three good things are the portion of those who do well.”² “Let a man then gather together virtue by degrees, as the white ant builds its nest ; giving offence to no living thing, that he may have a companion in the next world,” said Manu.³ “Yea, be thou diligent in performing meritorious actions, that it may come to thy help in the world of spirits [heaven].”⁴

“For when a man considers that his visible state here below is but the root of his existence, how can he walk on earth without having God always before his eyes?” said Rama to Kaikeyi.⁵ “The practice or custom of a Buddhist is to treat others like himself, by keeping [or saving, preserving] them by means of the most perfect thoughts.”⁶ “Because the man who has little sorrow must have had good qualities [formerly]. His successive births are easy ; his natural pride diminishes, and he becomes compassionate towards all creatures ; he feels ashamed of committing sinful actions, and takes pleasure in doing good.”⁷ “For good men, whether they have much or little, minister [to the wants of] the poor. Like a tree which, so long as it bears fruit, bears it for the good of others.”⁸

“And good and bad deeds await the time of [fruit] in-gathering. Rice ripens quickly in autumn, but never in spring.”⁹ “For that which is cast and sown is called seed ; and seed being cast and sown becomes a great tree. So also by gradual knowledge a man becomes part of the Deity.”¹⁰ “Those

¹ Mitra Dzoghi, p. 11.² Nitishataka, 58.³ Manu S. iv. 238.⁴ Mainyo i kh. ii. 96.⁵ Ramayana, ii. 18, 16.⁶ Dsang-Lun, fol. 10, 11.⁷ T’hargyan, fol. 8.⁸ Lokapak. 28.⁹ Drishtanta Sh. 31.¹⁰ Vemana, iii. 48.

who restrain their heart and know the great secret, shall see the abode of bliss. He who plants the tree, shall he not reap the fruit thereof?"¹ "In like manner as the young shal-tree [Sorea robusta] shows by its beauty the wholesome moisture it draws from the earth, so also is he lovely among men in whom Achyuta [Vishnu] dwells."²

"A good and pious deed no larger than a sesamum-seed, but done with thought and knowledge, yields a fruit equal to Mount Meru. It is like the small seed of the banyan-tree and the tree itself."³ "For the fruit of the wise abides; and the [form] nature of it pleases all."⁴ "Yea," say the Greeks,

"Ἀνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται,"⁵

"the fruit of a righteous man does not perish." "Gather your surroundings to yourself with sacrifices and a becoming manner, and with liberality. Even the gods may be won over thus."⁶

As bearing on this and the next verse, we may notice a remarkable passage in the Avesta⁷ on the resurrection of the dead [which, together with the creation of the world by Ahura Mazda, is an article of faith with every true Mazda-yasnan].⁸ This in-gathering of good and evil fruit at the resurrection, is treated more fully in the 31st chapter of the Bundehesh [or 'Creation,' a much later work], too long to be given whole here. It says: "When the resurrection takes place, then Saoshyansh [the Saviour] and his thirty helpers [fifteen men and fifteen virgins] will make the dead arise. All men, whether good or evil, shall then stand up there where their soul had left the body. Then will the gathering of Setwastran take place, when every man shall see his good and bad deeds, and be judged. Then the good shall be sent to Garodman [Paradise], where they will abide, radiant in light; but the

¹ Vemana, iii. 75. ² Vishnu P. iii. 7, 21. ³ Saddhammapalam. p. 99.

⁴ Kawi Niti Sh. ⁵ Γνωμ. μον. ⁶ Legs par b. p. 316. ⁷ Zamyad Yasht. xix. ed. Kossow. ⁸ Mainyo i kh. c. xlii.

wicked will be sent to hell.”¹ Then in Sadder Bundelesh, we find Vendidad [Farg. iii.] quoted about the soul hovering three days over the place where it left the body. Then comes Serosh, who takes the soul to the bridge Chinvat, where the reckoning takes place. Rashnu makes the reckoning, whenever good deeds are [in advance of or] greater than sin; for so much does he then reckon it to that man’s credit, impartially.”² This again is told in still greater detail in the 2nd chapter of Mainyo i khard.”³

“For the retribution of good and of evil follows each like a shadow,” say the Mongols.⁴ “As the humble-bee [bingun] gathers pollen [honey] without shaking [hurting] the flower, so let a man gather revenue for both worlds without hurting a creature.”⁵ “The fruit of good or of bad actions,” said the Tarkkika [disputant, philosopher or sophist], “is not reaped here below; therefore it is for another life—heaven or hell. And therefore also there is another life.”⁶ “I saw in heaven, says Enoch, seven mountains, the stones of which were brilliant and beautiful. And between those mountains were deep valleys. The seventh mountain was in the midst of them, and on it grew sweet-smelling trees. And among those trees there was one tree that never ceased to emit its fragrance; such fragrance, that among all the trees in Eden there was not one tree like it, whose fragrance could be compared to it. The leaf, the blossom, and the wood of that tree never wither; and the fruit of it is beautiful. And that fruit is like clusters of the palm.

“Then said I: This tree is beautiful, beautiful to behold; the leaf of it is pleasant, and the fruit of it is also graceful in appearance. Then Michael said to me: On those mountains shall the Lord of Glory sit when He comes to visit the earth. And that tree that has so fragrant a smell, and not a smell of

¹ Bundelesh, c. xxxi. ² Sadder Bund. l. c. ³ Mainyo i kh.
ii. 110—194. ⁴ Mong. mor. max. R. ⁵ Lokapak. 224. ⁶ Vidwan
Tarang. p. 29.

flesh, may not be touched until the great judgment. When all is avenged and put an end to, that tree shall be given to the righteous and to the lowly. And some of the fruit thereof will be given to the elect. For life shall be planted towards the north, and towards the habitation of the Lord the King eternal in the Holy place.

“At that time they will rejoice with exceeding joy, and delight themselves [exult] in the Holy One. They shall bring the fragrance of that tree into their bones; and they shall live a long life upon the earth as thy fathers did live. And in those days grief and sorrow, toil and plagues, shall not come near them.”¹ “And when the soul of the pious goes onwards after passing the bridge Chinvat, a sweet-scented breeze [or wind] comes to greet him. And the soul asks, What breeze is this? Then Srosh answers, It is the breeze of Paradise that smells so sweet.”²

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

The Chaldee seems to have taken םלשׁי in the sense of ‘shall be kept at peace, strengthened, prosperous,’ and renders it by מִן־הַרְשָׁוָה , ‘the wicked and the sinners being יִפְּרָו , brought to an end, destroyed.’ But Syr., Armen. and Copt. Arab. follow the LXX. $\epsilon\iota\ \delta\ \mu\acute{\epsilon}\nu\ \delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma\ \mu\acute{o}\lambda\iota\varsigma\ \sigma\acute{\omega}\zeta\epsilon\tau\alpha\iota$, $\delta\ \alpha\sigma\epsilon\beta\eta\varsigma\ \kappa\alpha\iota\ \acute{\alpha}\mu\alpha\rho\tau\omega\lambda\acute{o}\varsigma\ \pi\omicron\upsilon\ \phi\alpha\nu\acute{\epsilon}\iota\tau\alpha\iota$; the very words of 1 Pet. iv. 18, “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” but with no regard to the Hebrew original. A.V., however, is right, if םלשׁ is taken in the sense of ‘requiting;’ but another version is offered of םלשׁי in the sense of ‘being betrayed, made over to death;’ this verse being rendered, “Behold the righteous is betrayed (or condemned) to death in the earth; much more the wicked and the sinner.”

“Behold the righteous,” &c. “When good and evil have reached their highest point, they each receive a full reward. You will see it sooner or later.”³ “If good is done, a good

¹ Bk. Enoch c. xxiv. 1—10.

² Mainyo i kh. ii. 140—144.

³ Ming h. dsi, 144.

reward will follow ; if evil, then evil shall return to him who did it." "And say not that the reward of thy actions does not happen [at once] before thine eyes ; it shall reach thee when seen in thy sons and grandsons."¹ "And if you will not believe it," say the Chinese, "only look at the water that falls from your roof ; how drop follows drop without intermission."² "The sinner," says the Buddhist, "has sorrow here and hereafter ; in both estates he sorrows. He sorrows and he grieves when he sees the guilt of his own actions. But the righteous has joy both here and hereafter ; in both estates he rejoices. He has joy, he has delight, at the sight of the good he has done."³ "The sin a man commits is expiated by him, and the sin he does not commit is recompensed unto him. The righteous and the wicked, each for himself ; for one man cannot cleanse another man from his sin."⁴ "For all men," said Kavya, "regulate their own good and evil [happiness or misery] by their own actions."⁵

"Virtue [or duty, dharmma] is the conduct (or practice) of true men ; every man enjoys the fruit of his own nature⁶ [or disposition, good or bad]. "A talented (or learned) man and good gold, a valiant soldier and a good horse, a skilful physician and a really good ornament, go where they will, always find favour."⁷ "Propriety requires 'to go and to return' [give and take]. Go and no return, is no propriety ; return and not go, is no propriety"⁸ [it must be reciprocal], say the Chinese. "The fruit of works [retribution] is threefold. The fruit of misfortune is owing to one's actions. So is that of happiness. So is also the moving of man [in his transmigration], as it is seen plainly in his successive births."⁹

In the Dhammapadam¹⁰ we are told of the Mahathero Chakkupala, who became blind for having caused the blindness of

¹ Ming h. dsi, 99, 157.

² Hien w. shoo, 72.

³ Dhammap.

Yamakav. 15, 16.

⁴ Id. Attavag, 9.

⁵ Maha Bh. Adi P. 3308.

⁶ Id. Vana P. 13776.

⁷ Legs par b. p. 243.

⁸ Li-ki (kiu-li), c. i.

⁹ T'hargyan, v. fol. 40.

¹⁰ St. i.

a woman. His evil deeds followed after him. How? "Thus," said Phara Thaken: "as the wheel of the waggon follows the foot of the ox that draws it." "By concentration [deep meditation] on Vishnu, depend upon it, you will reap much fruit from the tree of divine wisdom [or knowledge, brahmā]," said Prahlāda to the Daityas.¹ "The fruit of the Vedas is fire-offering; the fruit of instruction is soft moral training; and the fruit of riches is enjoyment and alms-giving."²

"But the result of actions that bring a reward is gradual. And these actions are of two kinds—those of the mind and those of the dry hardened sinner. These resolve themselves into ten black sins [or defilements]. Which are they? Those done through the door [instrumentality] of the body, that defile the whole life—lust, the tongue, lying, evil-speaking; those of the mind [or thought], evil thoughts, an evil eye, &c. [The sins of the body are punished in the body; those of thought are punished in the mind; and render men liable to be transformed into animals, &c.]"³ "For one is born of a good or of a bad birth, according to good or to bad deeds done previously."⁴

"Misfortune and happiness," says Tai-shang, "have no door [they do not come when they list, at will]. Man summons them to himself."⁵ And the Mandchu Commentary adds: "Whatever sin a man commits—if great, a period of his life is lost thereby; if small, a number of days is taken from his life. Those sins are a hundred in number. Whosoever wishes to live long, ought to avoid them." "For good and evil are followed by their reward, as a body is by its shadow. And there are spirits in heaven and on earth which investigate the results of a man's actions, and who estimate the weight or lightness of them, and who thus settle his fate." "And however you may make your plans," say the Japanese, "and think that the retribution of evil deeds is covered and

¹ Vishnu P. i. 17, 58.

² Chanak. iii. 3, Schf.

³ Tonilkhu

yin ch. c. 6.

⁴ Nütsidai ügh.

⁵ Kang-ing-p.

slow to come ; yet it will come in a short time with glaring light ; and not to yourself alone, but also to the injury of your children."¹

"Prosperity comes from doing good," say they again, "but misfortune follows from lust and evil-doing. That is to say, the heart of Heaven [Providence] is to give prosperity to every one who does good ; but misfortune to every one who does evil."² "And the three principal sects in China, the Joo or disciples of Confucius, the Buddhists and the Taouists, are of one mind as to Heaven being just and equitable in awarding rewards and punishments, both in this life and in that which is to come. The 'near' are administered to the individual himself ; the 'distant' to his children and grandchildren."³ "Good receives a good reward, but evil receives an evil one. If either is not recompensed, it is because the time is not yet come."⁴

"When good or evil have come to a head, they both at last receive their reward. Whether you fly high, or go far away, yet it will be difficult for you to escape [the result]." "For that follows, as the shadow follows the body [form or substance]."⁵ "And good and bad men walk side by side in the world. Mark how they are mixed together in one place. A waggon or carriage carries men of sundry minds."⁶ "And there will be judgment on all, even on all the righteous. For behold He cometh with ten thousand saints to pass judgment and to destroy the wicked, and to accuse all flesh of all that sinners and the wicked have done, and have committed against him."⁷ [This is the passage quoted in S. Jude's Ep. 14, 15.]

It is said in the Chung-ching-king : "Imperial Heaven, though so high, yet sends his punishments down, and Queen Earth, though so low, yet has her punishments on high."⁸ [That is, Heaven's chastenings (or trials) are temporary, but

¹ Denka cha wa. iii. p. 16. ² Kuwan ko hen. ii. p. 25. ³ Dr. Medh. Dial. p. 156. ⁴ Ming-sin p. k. c. i. ⁵ Dr. Medh. Dial. p. 237—240. ⁶ Lokapak. 105. ⁷ Bk. Enoch, c. i. 5—9. ⁸ Shin-sin l. i. p. 79.

the punishment for sin is from Heaven and hereafter.] [The Samañap'hala Suttam [2nd of Silakhanda-vagga of Diga-Nikaya] treats of the rewards and punishments attached to religious actions in this world.] "So true is this, that a man reaps the fruit of a very good or of a very bad action within three years, three months, three fortnights, or three days."¹ "Heaven," says Confucius, "retributes good in happiness to those who do good, but to those who do evil He returns it to them in misfortunes."² And Shang-shoo says: "Do good, and a hundred blessings will alight on thee; but do evil, and then a hundred calamities will befall thee."³ Again, Seu-shin-ung says: "Gather together good, and reap good; heap up evil, and find evil. Think carefully on the right measure; for heaven and earth are not washed with gold" [that is, says the Commentary, Heaven rewards daily, and not for show].⁴

¹ Hitop. i. 84.

² Ming-sin p. k. c. i.

³ Id. *ibid.*

⁴ Id. *ibid.*

CHAPTER XII.

WHOSO loveth instruction loveth knowledge :
but he that hateth reproof is brutish.

בְּעֵר, and with the accent בְּעֵר, 'stupidity, brutishness,' but oftener used in the sense of 'stupid,' &c. The Chaldee has בְּהֵר, emph. 'boor, boorish.' LXX. ἀφρων, 'thoughtless, senseless,' and are followed by Syr., Armen. and Copt. Arab. All of which agree with the A.V. and with the Hebrew.

"Whoso loveth," &c. "Oh! how evil is in general the nature of man, bereft of teaching (or law, rule). Thinkest thou to differ from the other animals? Only in this—they walk on all fours, but thou walkest upright."¹ "The man bereft of understanding (or wisdom) is a brute."² "There is but little difference between man and brutes," says Meng-tsze; "the common people lose that difference, but the superior man preserves it."³ "Eating, sleeping, fear and sexual intercourse, are common to men and to brutes: virtue is the one excellence that distinguishes men from brutes. Therefore men without virtue are like brutes."⁴ So also said Cleanthes, that "men without instruction (or education), μόνη τῆ μορφῆ τῶν θηρίων διαφέρειν, differ from brutes only by their form."⁵

"For what difference is there between a brute and a brutish man, who is void of intellect wherewith to discern between good and evil; who has no instruction whatever in the doctrine of Scripture; and whose only thought is how to satisfy hunger?"⁶ "Those who have no wisdom, no religion, no

¹ Philemon, ἀγοικ. β'.

² Hitop.

³ Hea-Meng. viii. 19.

⁴ Hitop. Introd. 25, and Lokaniti, 21.

⁵ Fragm. Phil. Gr. p. 154.

⁶ Hitop. ii. 42.

liberality, no knowledge, no morals, no qualities, no virtue, go about the world bearing the burden of their existence, like deer (or beasts in general)"¹—[like the inhabitants of the mountains of Georgia, who, says Wakhoucht, have the ways of brute beasts, but are intelligent].² "Even elephants when young learn wisdom ; much more ought children to do so, and be happier than elephants," says the Burmese mother to her children.³ "If, like the poor before the rich, thou sittest down humbly [to learn], thou shalt be learned ; but men untaught will always occupy the lowest place [outside]."⁴

"But a man without knowledge is like a brute ;" and "a man without morality is like a monkey," say the Telugus.⁵ Meng-tsze says that "the way of men to eat until they are full, to clothe themselves comfortably, and then retire to live in idleness, without instruction, can hardly be called the way of a man, but is akin to that of birds or beasts. The holy man grieves at that, and fain would teach the settled relationship of men one with another."⁶ Referring to these relations, the emperor Shun [B.C. 2286] said to his minister Sie : "The people do not agree among themselves, and five relations are not observed. Be thou public instructor, and diffuse the knowledge of the five precepts [or canons : affection of parents and children, justice between sovereign and people, duties of husband and wife, order between superiors and inferiors, and sincerity among friends]. But it all resolves itself (or consists) in a large heart."⁷

"Work diligently night and day for the honourable science," says the Turkish father to his son. "Stay not in the quality (or state, condition) of brutes, but be acquiring knowledge."⁸ "Rats have [inside] bones of their own ; but men without propriety are not men—why should they live ?"⁹ Where there

¹ Bhartrih. suppl. 3.

² Wakh. Geog. of Georgia, p. 64.

³ Putt-ovada, i.

⁴ Cural, 395.

⁵ Nitimala, iii. 29, 30.

⁶ Siao-

hio, c. i. ⁷ Canon of Shun, and Dr. Medhurst's note to sect. ii. p. 13, of his Shoo-King.

⁸ Khair nam. p. 12.

⁹ She-King, bk. iv. ode 8.

is no distinction [between right and wrong] and no justice—it is the way of birds and of beasts.”¹ Han-wan-kung says: “Men, both ancient and modern, that are not taught the right way [or reason, Tao], are but oxen and horses caparisoned.” “For without instruction a man cannot know the right way to walk in.”² “Of old, men were in appearance like beasts [rough and uncouth], but they were gifted with great and holy virtue. But the men of to-day, though they wear clothes and dress like men, yet have a brutish heart deep within. They have a heart that cannot consider (or examine); and if they do consider, it is from their natural heart. They consider without heart, because their reflection follows a depraved heart.”³ “And Tai-kung says that a man who lives without instruction, his conduct is dark, dark as the night.”⁴

“Will not men understand that men go wrong from want of education? A man may be clad in the best garments, but if his heart within is ‘muddled or stupid,’ he is no better than a mule or a horse. For although he stands apparelled in saddle, bridle and gay trappings, yet is he but a domestic animal after all.”⁵ “Wisdom is the real and greatest beauty of man, and is his hidden wealth; it gives grace, glory and excellence. He who is without wisdom is a brute.”⁶ “Sense,” says the Osmanli proverb, “comes to the Turk, but too late. He may become learned, but never a man.”⁷ “For it is but human to err,” say the Spaniards; “but to persevere in error is brutish.”⁸ “He in whom the law is not,” say the Rabbis, though he have plenty of money and be held in honour, is yet to be thought nothing of, but to be reckoned among brutes.”⁹

Thus wrote the scribe Mahou to scribe Pinem [in the days of Ramses Mei Amun]: “Be not a man without heart, without teaching (or instruction). One looks at thee lying; one teaches thee walking; but thou hearkenest not to justice

¹ Li-ki, c. x.² Ming-sin p. k. c. ix.³ Id. c. vii.⁴ Id. c. ix.⁵ Wang-kew-po Kang-he's 6th max. p. 1—42.⁶ Rajaniti in Kobita R. 72.⁷ Osman. pr.⁸ Span. pr.⁹ Ep. Lod. 1123.

[common-sense, judgment]. Thou doest thine own will (or purpose). Even the camel brought from Kush hearkens to words; and the horse is broken in (or tamed); all are taught, but thou alone. One knows not the like of thee among men. Mind that."¹ "For he who does not consider what is good and what is bad, and who does not improve his mind and hearing, is like a hog without hair, that only cares to gorge himself with food."²

On the other hand, "He," says Confucius, "who loves instruction is near to knowledge."³ Tsze-kung asked? "Why was Kung-wang-tsze said to be learned?" Confucius answered: "He was not ashamed to inquire of those who were his inferiors. That is the reason of his being called learned."⁴ "How great was the wisdom of Shun!" said Confucius. "He loved to examine the words of those about him; he concealed the bad, but proclaimed the good. He then considered both ends of the question, and holding fast the mean, used it for the good of the people."⁵ "When we make a candle, we seek light; when reading a book, we seek reason [good principles]; light to lighten the darkness of the house, and good principles (or reason) to enlighten the heart."⁶ "He," says Confucius, "who strives to practise [virtue], is near to humanity [as he who loves instruction is near to knowledge]; he who knows how to blush, is not far from being manly; and he who knows these three things, knows how to order himself aright, and others with him."⁷ "For if he has understanding, he will not be ashamed to inquire of men beneath him."⁸

Confucius says also: "A clever man is fond of instruction; he is not ashamed to find himself in the lower class."⁹ "O ye children, all of you," says the Burmese mother, "bend like a little bow, if you wish to become learned, while at the monastery [at school]; stick to your books, standing, lying, ques-

¹ Bol. Pap. letter vi. Chabas Et. ant. 405.

² Legs par b. p. 63.

³ Chung yg. c. xx. ⁴ Shang-Lun, v. 15. ⁵ Chung yg. c. vi. ⁶ Hien w. shoo, 48. ⁷ Id. c. xx. ⁸ Ming h. dsi, 27. ⁹ Ming-sin p. k. c. ix.

tioning, answering, eating, drinking, any how, &c.; and mind your teacher's instructions." "Country people are mean and rough, not polished (or 'respectable') and not right; but they sit down all day long to drink themselves drunk and to fill themselves with food."¹ "Cease not to learn," says Avveyar.²

"Sit mihi, quod nunc est, etiam minus, et mihi vivam
 Quod superest ævi, si quid superesse volunt dī;
 Sit bona librorum et provisæ frugis in annum
 Copia."³

"My son," said Rabbi Tibbon in his will, "make thy books thy companions;"⁴ as Ben Mishle says: "My books are my garden and paradise."⁵ "And be thou one [of those] who love instruction [or hearkening, obedience]," says Ptah-hotep.⁶ "The scholar," says Yung-ching, "is the first of the four classes of the people; therefore in order that they should respect him, he must respect himself, and be a pattern to all in his behaviour. He ought to consider for himself the filial and brotherly duties, which are the root, branch and twig, that come first; literary distinction coming last. As to his reading, it ought to be of standard [correct, orthodox] works only, and his intercourse with men of that stamp also. And let him study propriety, and avoid shame, lest he disgrace his college."⁷

"So also, if the husbandman knows his business well, and applies himself to it earnestly, he is a scholar [in his way]. If a soldier obeys his superior officers and obeys and loves his parents, he too is a scholar [in his way]."⁸ "Read, and if you succeed, apply to reading; and if you do not succeed, still apply yourself to reading."⁹ "One of the ancients said: The more I read, the less [lit. the more I do not] I succeed; what have I to do with fate? The more I do not succeed, the more

¹ Putt-ovada, p. 3, 4.

² Atthi Sudi, 11.

³ Hor. Ep. i. xvii. 107.

⁴ R. Tibbon's Testament.

⁵ Id. *ibid.*

⁶ Pap. Pr. xii. 14.

⁷ Yung-ching, on Kang-he's 6th max. p. 1—40.

⁸ Wang-kew-po, on

the 6th max.

⁹ Id. 10th max. p. 79.

I will apply. What has fate to do with me?"¹ "Oh! 'Fate must be given to do it,' say craven men. Nay, make an effort, O man, and [slay] overcome thy fate. If thou succeedest not, whose then is the blame? [not thine, at all events]."² "He who having somewhere a wise teacher, does not learn good qualities of him, is either possessed of a devil or is suffering from his former actions."³

"But rather," says Manu, "let the brahman be always given to the study of the Vedas and to some good work; for he who is intent on a good work upholds (or supports) both animate and inanimate creatures."⁴ "A family need not cease from instruction (or education) because it is poor, nor a rich one despise it because it is rich; diligent instruction will give a position to the poor family, and glory and lustre to the rich one. For education [instruction] constitutes the value of a man, and is the [delicacy] thing most valued in the world. Thus it is that education makes the superior man, and the want of it makes the mean man. Education is like refined rice; but the want of it is like dry wood and grass. And as the best grain, it is the provision stored up for the kingdom, and the most precious thing for the world."⁵

2 A good *man* obtaineth favour of the Lord; but a man of wicked devices will he condemn.

יִפְיֵק 'draweth (from),' depromit, God's blessing, as a natural consequence of his serving Him. Chald. מִן דִּקְבֵּל (is) 'he who receives.' The LXX. render טוב by κρείσσων, 'excellent,' and are followed by Armen and Copt. Arab.; but Syr. reads, 'Good shall be done to the man who feareth the Lord.' Arab. agrees with the Hebrew and A. V.

"The wicked man only thinks of trickery and deceit because his heart is evil; but the wise are righteous and kind because they put their trust in Heaven."⁶ "Yet if a man wishes to

¹ Wang-kew-po, on the 10th max. p. 79.
par b. p. 266.

⁴ Manu S. iii. 75.

² Hitop.

⁵ Ming-sin p. k. c. ix.

³ Legs

⁶ Ming

h. dsi, 170.

find fault with (attach sin to) one, why then look for excuses to do it?"¹ "No one knows, however, what God may (or will) do to one who resists Him," said Ptah-hotep to his son.²

3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

"*A man shall not,*" &c. "The man who lives by confusion and fraud shall always be wretched and poor. From the first there is in Heaven no pardon for such a man." "The sly and wicked man deceives him who is good and simple-hearted; but the good and simple-hearted man takes care of him who knows nothing." "The sly and wicked man, however, shall be transformed into an ass, to be then ridden by the simple-hearted man he had deceived," say the Mandchus.³ "Who are they, on the other hand, who, like large rocks, remain unmoved even in the Kali age [the last and worst]? Good and true men."⁴ "Mount Sumburi [Sumeru] is high and is not moved; so also is the mind of the best men like it. But as a flake of cotton is easily carried about, so also do mean men change about [up and down] very much."⁵ Piety, however, never grows old [never wears out], whereas crime is never forgotten; but wealth passes away, and good done alone remains."⁶ "For this world passes away like writing; but wisdom endures like an engraving," says Abu Ubeid.⁷

4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

אִשָּׁת חַיִּיל. LXX. γυνή ἀνδρεία, not 'a masculine' wife, but a valiant one. Chald. כְּשִׁדְרָה 'upright, good, or worthy, virtuous;' and, adds the paraphrase about the bad wife, 'Lo! she is accursed to the tree or wood (fit to be hanged, crucified, or put in the stocks), for she destroys the bones (or whole body) of her husband.' The Syriac

¹ Chin. pr. M. Moy, p. 2. ² Pap. Pr. ii. l. 2. ³ Ming h. dsi, 168, 173, 174. ⁴ Ratnamal, 60. ⁵ Sain ügh. 140. ⁶ Ebu Medin, 38.
⁷ Abu Ub. 142.

follows the LXX. literally. Armen. 'diligent, active, good manager.' Aben Ezra, 'a wife who gains money whereby her husband may be respected, as a king is by his crown.' Rabbi Levi B. Gershon, 'a wife tucked up for work, diligent, good house-wife.' Copt. Arab. 'a strong, powerful wife.' Arab. 'an excellent, virtuous wife.' Fr. 'une femme forte.'

"*A virtuous woman,*" &c. "A virtuous wife is a very great honour to her husband, but a bad wife is a great grief to him."¹ "And a good wife is a good gift to her husband, but a bad wife is a wasp (or hornet) to her husband."² "Every man who marries an upright [virtuous] woman, is as if he stood firm in the whole law, from beginning to end," said Rabbi Asha.³ "But he who marries a wife for her money, shall have children who will do him no credit [shall be ill-bred]," said R. Nakhman.⁴ "The virtuous wife, however, who is like a fruitful vine, has virtuous children, and is thus virtuous from Aleph [the head of the family] to Thau"⁵ [the youngest child. The crop often depends as much on the soil as on the sample of wheat].

"For no generation of men has been delivered [from taint or decay] but through the purity of righteous women," say the Rabbis.⁶ "As the kingdom is ruined by the sins (or misdeeds) of the king, so is the house by those of the wife."⁷ "But which is the most pleasing wife? She who is devoted to her husband."⁸ "Like Shaivya, queen of Shatadanu, who was devoted to her husband, eminently virtuous, sincere, pure, pitiful, and adorned with every female virtue, modest and well-behaved,"⁹ &c. "She is a wife," said Shakuntala, "whose life [breath] is in her husband, and whose heart wholly turns to him."¹⁰ "She is a wife," says Vishnu Sarma, "who manages her house well; she is a wife who bears children; she is a wife

¹ Chin. pr. p. 91.

² Jebam. in Millin, 200.

³ Midrash Yalk.

in Ruth. M.S.

⁴ Kiddush, 70, M.S.

⁵ R. Asha Midr. Yalk. l. c.

⁶ Yalkut Ruth. D.

⁷ Beng. pr.

⁸ Bhartrih. Suppl. 10.

⁹ Vishnu

Pur. iii. 18, 36.

¹⁰ Maha Bh. Adi P. 8027.

whose whole life is—her husband ; she is a wife whose heart always turns to him.”¹

“In choosing a wife, then, [her merit] does not consist in her beauty ; if she is worthy and virtuous, then indeed she is [good] worth having.”² “Therefore, before looking at the beauty of her face (or form), inquire after the goodness of the root [her race and heart].”³ “For a bad wife is a fiend ; but she who is gentle as a sister, and [flows] comes to the heart like a devoted friend, who is as practical [useful] and as loving also as a mother, and as hard-working as a servant,—honour her like the goddess of the family.” She is to be honoured like a goddess,” says the Commentary, “because she protects her family from loss and damage.”⁴ For human relationship is five-fold, and husband and wife is the first. The great ceremonies are three thousand ; and that of marriage is the most important.”⁵ “When the wife is wise, the husband has few causes of complaint.”⁶ “Let a man, therefore, take good care always to honour his wife ; for no blessing comes to his house but through his wife,” said Rabbi Chelso.⁷

“A woman,” said Shakya, “who is vulgar, whose behaviour is not perfect, and whose words are not true, will by no means suit me. But a woman young and handsome, yet not vain or proud of her beauty, of a gentle disposition towards her brothers and sisters and mother ; who has a kind, clement mind ; who delights in alms-giving to priests and brahmans, and who knows when to do it—if there be such a woman, father, let her be given me to wife. One who, being without conceit, pride or superciliousness, has given up altogether deceit, envy and artifice, and is upright in her conduct ; who is always satisfied with her husband ; who is modest and chaste, even in thought ; who is not corpulent, but has a firm and steady gait ; who is free from pride, and as simple

¹ Hitop. Mitr. 209. ² Hien w. shoo, 120. ³ Altai pr. ⁴ Nāgārjuna's Letter, 36, 37. ⁵ Hien w. shoo, 22. ⁶ Ming h. dsi, 85. ⁷ Baba Metzia, M.S.

as a maid-servant ; who is not addicted to music, perfumes, delicate food or wine ; who is free from covetousness and selfishness, and is contented with her lot ; who abiding in truth, does not parade herself, but is strictly modest in her dress [lit. studies a garment of blushing] ; who is not given to much laughing and display ; who is diligent in her moral duties, without a superstitious worship of the gods at festivals ; who is perfectly and really pure in her person and speech and heart ; who is neither dark, dull of understanding, nor stupid ; who is gifted with good judgment, and does everything in the proper way ; who treats her father and mother-in-law with as much respect as her spiritual teacher, and treats her men- and maid-servants in as gentle a manner as she would treat herself ; who is thoroughly wise ; who goes last to sleep, and rises first from her bed ; who makes every preparation like a mother, without fuss or trouble—if there be such a woman, father, give her to me to wife.

“Then the king sent his minister to Ser-skya [Kapilavashtu], to fetch a woman with all those qualities ; ‘whether she be of the brahmanical, the patrician, or the plebeian class ; for my son,’ said he, ‘does not look chiefly for race or pedigree ; but his heart delights in qualities of the mind, in virtue and in moral worth.’”¹

“For he whose wife is always doing the right thing [who is kind] like a mother, his frame [members] waxes great like the moon.”² “Of all jewels, women are the best. What will other jewels profit if you leave out this one?”³ “And yet, O king, they have a thousand faults, and but three virtues (or merits) : to manage the house, to bring forth children, and to die with their lord.”⁴ “For there is no wife so correct and virtuous as she who does her husband’s will.”⁵ “A worthy wife causes her husband to be honoured ; but a bad wife causes her husband to be lightly esteemed.”⁶ “Whatever the husband be,”

¹ Rgya-tcher r. p. c. xii.

² Chānak. 186, J. K.

³ Id. 171, J. K.

⁴ Id. 173, J. K. ⁵ Midrash Yalk. in Judges, M. S. ⁶ Hien w. shoo, 140.

says Manu, "he is to be revered like a god by a virtuous wife." "As far only as a wife is obedient to her lord [or does him service, pays homage], so far only is she exalted in heaven." "The virtuous wife who wishes to attain to her lord's mansion in heaven, must do him nothing unkind, whether he be alive or dead." "If he dies, then let her emaciate her body by living readily on pure flowers, roots and fruit ; but let her not even pronounce the name of another man when her husband is dead." "Let her abide until death patient, retired and restrained, and given to religious duties, and to the supreme virtue of women, wives of only one man." "A virtuous wife [sādhwī] who after the death of her husband devotes herself to religious austerities, ascends to heaven, though she has borne no children." "But a widow who turns away [from the remembrance of] her husband, and who, from a wish to bear children, marries again, only brings reproach on herself, and is shut out from her lord's mansion." Then, after declaring illegitimate a child begotten by another man than the husband, and denouncing women twice married, Manu sums up by, "No second husband is allowed to a virtuous woman"—[so also the Chinese and Mandchus: "A good subject cannot serve two lords ; and a chaste woman does not marry twice"].¹ "But the wife who is not unfaithful to her husband with other men ; who keeps under her tongue, her heart and her body, will attain to the abode of her husband in Swarga [heaven] ; and by good men she is called virtuous. By such conduct does a wife who rules her tongue, her heart and her body, acquire the highest reputation here on earth, and in heaven the same abode as her husband."²

"For women are not protected by being shut up at home, even by affectionate husbands ; but those whom their own soul protects are truly protected (or really safe)."³ "For women, even of a respectable family, without modesty are

¹ Ming h. dsi, 169.² Manu S. v. 165, 166.³ Id. ix. 12.

lost."¹ "As truth is the soul of a promise, so also the soul of a woman is her honour," says Sumati Shatakam² [a book of good precepts]. "O woman! a thousand [alas-es!] sighs! do not be free with men. Of a man one may speak; but of a woman who is free with men, one cannot speak."³ "But Chung-shih is sincere [or true]; her heart is a depth of sincerity; and she watches over her person [as regards conduct, manner, &c.]"⁴ "Women must be careful to preserve their chastity; and men, to acquire talents and good things," say the Chinese, and the Japanese also.⁵

"But a chaste wife is chaste without orders from her husband" [it must come from principle within], says Avveyar.⁶ "And that feeling of self-respect and modesty is the beauty of women."⁷ Meng-tsze mentions one of the marriage ceremonies in olden time, when the mother accompanied her married daughter to the door of her new home with these words: "The duty of a married woman is to reverence, to watch over, and not to oppose her husband; but to look upon obedience as the right way."⁸ "When a woman leaves her father's house and marries, being at the head of her establishment, and having made herself over to her husband, her duty is to think she has but little of her own. His parents are hers; and she is to devote herself to him morning and evening," say the Japanese.⁹ "For to treat slightly one's husband, and to honour oneself, is to show one does not fear Heaven [Ten-do]."¹⁰ "As in the world in general; where it is customary for husband and wife to have no determination to continue faithful one to another," say also the Japanese.¹¹

As they also teach that "a woman from the age of fourteen should avoid all public places where men come together; all theatrical performances, dancing and singing; and also avoid

¹ Chānak. 80.

² Quoted in a Telugu gram.

³ She-King,

bk. v. ode 4.

⁴ Id. bk. iii. ode 3.

⁶ Gun den s. mon. 161—168.

⁶ Kondreiv. 14.

⁷ Id. 15.

⁸ Shang-Meng, vi. 2.

⁹ Waga-

tsuye, vol. i. p. 12.

¹⁰ Onna Ima kawa.

¹¹ Jap. pr. p. 594.

seeing and hearing the ways of loose women. A well-conducted woman also dresses according to her station, without show.”¹ [In Japan, it seems that, as in England, the secret of good dressing is that no one should notice what you have on.] As Tiruvalluvar says truly: “If the domestic state [establishment] is ever so great, yet it is nothing if the wife is not endued with domestic virtues.” “If the head of the family owns ever so much wealth, yet has not such a wife, what has he got? But if he has such a wife, what does he lack? What is there more excellent than a wife, if she has the firmness of chastity? And what is the use of a guard? The one safeguard of a woman is her chastity.”²

“But those sinful wives who follow evil are the plague of their husbands. A wife ought never to do anything disagreeable to her husband,” said Satrajiti to Yajnasani.”³ [For a description of a virtuous woman, see the account of Satyabhama, Krishna’s wife, in this section of the Vana Parva, sl. 1470]—“Gopa, Shakyamuni’s bride, said: All who have restrained their bodies, and have kept their passions in subjection, who study to restrain their tongue, who have coerced their secret lusts, and their heart as well, why should such women veil their faces? Although they cover their bodies with a thousand dresses, yet all such, who withal, have their mind stripped bare, without shame or modesty, who are reft of those qualities and tell falsehoods, go about the world more barefaced than if they wore no clothes. But women who restrain their thoughts, and who, having subdued their passions, think of their husband alone, are like the sun and moon without a cloud (or veil). Why should such women veil their faces?”⁴

On the duties of a wife, thus wrote Melissa, a disciple of Pythagoras, to her friend Cleareta. “Melissa to Cleareta, greeting: Thou seemest to me to be by nature full of good

¹ Onna dai gaku, p. 70.

² Cural, vi. 52, 53, 57.

³ Maha Bh.

Vana P. 14665.

⁴ Rgya-tcher r. p. c. xii. p. 141; Csoma, Tibet. Gr.

p. 161.

feeling. For thy earnest desire to hear from me concerning things that become a woman, leads me to believe thou wishest to come to grey hairs in the path of virtue. It becomes then a modest and free woman to converse with her lawful husband, simply dressed, but not magnificently. Her dress should be white, clean and plain; but not costly and extreme. For gorgeous apparel of purple and gold must be left to loose women, who use it as wiles to effect their purpose of ensnaring their prey.

“But the ornament of a wife who wishes to please her own one husband, consists in her manner [bearing, conduct], and not in apparel. For it is ‘good form’ [εὖμορφον] in a wife who is a free woman, to please her own husband and not others; and to wear on her cheeks the blush of modesty rather than paint; and on her person comeliness, goodness and reserve [modest bearing], rather than gold and emeralds. For the woman who studies becoming modesty, does not affect sumptuous apparel, but rather the good order of her house; endeavouring to win her husband’s love by studying to please him in every way.

“For the wishes of her husband should be the unwritten law of a well-ordered wife, whereby to rule herself so long as she lives; reckoning that the best and largest dowry she could bring him is propriety of conduct towards him. For we ought to rely on the beautiful qualities and wealth of the soul, rather than on the beauty of form and riches. For these only procure envy and disease, while the others last until death.”¹ [Μέλισσα, Melissa, ‘Bee,’ like דְּבוֹרָה, Deborah in Hebrew, Μυία, Mya, ‘Fly,’ &c., and the like, were favourite names for women. Simonides, after saying that at first Zeus had not made all women of one mind, and that some had the mind of a horse, of a fox, of a dog, and others of the earth, the sea, of an ass, of a weasel, or of a cat, &c., says: “But he also made some with the mind of a bee, thus called Melissa]. Happy is the

¹ Melissa’s letter to Clear. ed. G. p. 748.

man who gets one for a wife. To such a one no fool will come near. But with her, life blossoms and [grows] prospers; she grows old, loving her husband, who loves her also; she becomes the mother of a good and renowned family. She is singled out among all women, surrounded as she is with divine favour [or grace]. She takes no delight in the empty or frivolous chatter of other women; but she is one of those women, best and most sensible, whom Zeus grants as a favour to men."¹

"What are the four virtues of a wife?" ask the Chinese. "Female virtue, female countenance, female words, and female handicraft."² "Woman's virtue is not deep," say they again; "but her anger (or resentment) has no end."³ "An 'angry [contentious] woman in a house," say the Rabbis, "is like weavils in wheat, or like a maggot in a sesamum-seed."⁴ "Loose morals in a family are like a weevil in a sesamum-seed."⁵ "However, no man," said the soldier's wife, "can seduce a virtuous woman, and no husband can guard one who is not virtuous."⁶ "The woman said to her p̄amour, whose foot she descried peeping from under the bed, in presence of her husband: 'Most of us women like to have friends for our pleasure, though we care neither for their rank nor number. But a husband is in the place of a brother's father. Yet let God disgrace the wife whose husband is not to her like her own soul.' The husband, hearing this, thought how much she loved him."⁷

"The honour [character] of a woman," say the Uigurs, "is her name [i.e. merit]. If the name of the weak one is not protected, then she is not as she ought to be."⁸ [This may also mean, the root, rank or support of a woman, or of a wife, is in her name of woman or wife. As she is the weaker vessel, she is to be guarded and protected; if not, she loses the rank

¹ Simonid. ii. 83—93.

² Yew-hiao, vol. iii. p. i.

³ Chin. pr. P.

⁴ Talmud, Sotah. B. Fl.

⁵ Sotah in Millin. 542.

⁶ Toti nameh, st. iv.

⁷ Calilah u D. p. 197.

⁸ Kudatku B. xxviii. 15.

and honour of being woman or wife.] "For an unchaste woman insures the fall of her family; she throws blame on her offspring, and creates confusion in relationship and connections."¹ "He who has a field on the bank of a river, a faithless wife, a serpent in the house, how can he enjoy peace of mind?"² "Any disease," say the Rabbis, "but a bowel complaint; any pain, but of the heart; any ache, but a head-ache; any evil, but a bad wife."³

"A bad wife consumes the flesh of people joined together in one house by family ties, who have little understanding; as the female crab is devoured by her own offspring. Let a man eschew such a wife," said Pujani.⁴ "What is a wife to him who cannot govern her? For a woman who is not governed [who is without a husband or parents] is like the sand of a river," say the Tamuls.⁵ "A stubborn wife who shows fight is like death. She who does not repair early to her kitchen, is a disease; and she who does not bestow the food she has prepared, is a demon in life. These three are an instrument (or weapon) of death to their husbands."⁶

"A disobedient wife is an evil to her mother [for having given her birth] and to herself."⁷ "A flickering lamp is useless [worthless] in a house; and a faithless wife is worthless [a shame] to her husband."⁸ "She who winks with her eyes, has ruined families" [with a play on the word that means 'to wink' and 'to ruin' or 'to destroy'].⁹ "Eschew from afar a bad country; a bad friend, family and relation; a bad servant, and a bad wife."¹⁰ "A vicious wife, a deceitful friend, servants who reply [when they receive an order], and living in a house with a serpent, is death, without doubt."¹¹ "For a bad wife destroys all happiness."¹² "And wise men flee quickly from a faithless wife, as from a brother without affection, and from

¹ Pancha T. i. 192.² Id. *ibid.* 234.³ Shabb. ii. M. S.⁴ Maha Bh. Shanti P. 5222.⁵ Tam. pr. 806, 808.⁶ Naladiy.

Nanneri, 3.

⁷ Tam. pr. 89.⁸ Telugu pr. 1761.⁹ Id. 2257.¹⁰ Lokan. 89.¹¹ Chanak. 43, in Kobita R. 164.¹² Banarash. 3.

a horse with no go in him.”¹ “A harlot is better than a wife without virtue, who thus brings disgrace upon herself, her husband and her family.”²

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

“The thoughts of the righteous are ⲓⲛⲁⲩⲁⲓ (good, right) judgment.” LXX. κρίματα; so also Syr. ‘judgment.’ Copt. Arab. follows the LXX. Arab. ‘justice, equity.’ Armen. ‘right.’ Chald. ‘judgment.’

“*The thoughts of the righteous,*” &c.

“Ἐν δὲ δικαιοσύνη συλλήβδην πᾶσ ἀρετῇ ᾽στι,”

“Every virtue,” says Theognis, “is comprehended in righteousness and justice; for every good man, my son, is just and righteous.”³ Confucius says: “The scholar forms his intentions on (or according to) Tao [the right way]. He is ashamed of dressing or eating badly; but is never satisfied to try to speak and to do [arrange] things properly.”⁴ “A man who seeks [desires] good, when he sees what is not quite right, considers that evil. But the low (or mean) man, although he knows what is proper (or convenient), yet that is to him as a great evil (or very bad).”⁵

“The wise man,” says Husain Vaiz, “is he whose thoughts, words and works, all agree with what is good.”⁶ “And,” quoth Kamandaki, “the moon shining on a pond full of blue lotuses, does not rejoice the mind so much as do the actions of a good man.”⁷ “That which is good,” says Menander, “must needs be most noble; and that which is free [‘liberal,’ in the true sense, not political] must needs always nourish lofty aspirations (or thoughts).”⁸ “And he who is unjust to no one, is in want of no law,” say the Greeks.⁹

And Meng-tsze teaches that “the great [and good, superior]

¹ Vararuchi Shapta R. 2.

² Nitinerivil. 83.

³ Theogn. 149.

⁴ Ming-sin p. k. c. xi.

⁵ Choo-tsze kea k. y.

⁶ Akhlaq i m. 29.

⁷ Kamand. Niti Sh. iii. 15.

⁸ Menand. ἡρ. β’.

⁹ Γνωμ. μον.

man does not speak as if his words must be believed [peremptorily], nor does he act as if he [wished to prevail or] were superior; but he studies only to abide in what is just.”¹ “In the house of a man who, driving away from him evil thoughts, studies to think aright, children will obey their father; younger brothers and elder ones will agree together; the husband will rule (or direct) his wife and the whole family; friends and relations will advise and counsel mutually; evil spirits will depart; and the Spirit of Heaven will of His own accord fence and protect them.”² “The righteous say little, but do much; the wicked, however, say much, but do little,” so say the Rabbis.³

“*but the counsels,*” &c.

“*Merc. to Sos. Advenisti, audaciæ columen, consutis dolis.*”⁴

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

Syr. and Chald. ‘The words—plot or lay wait for blood.’ LXX. λόγοι-δόλιοι, and so also Armen. and Copt. Ar. But Arab. ‘The words—are a lying in ambush,’ or ‘laying wait’ for blood.

“*But the mouth,*” &c. “The thoughts (or spirit, mind) of the supremely wise are how to exert himself for the happiness of the world.”⁵ “Yahia ben Akatam one day said to Al-Mamun: ‘O Emir of the faithful! this man wants me to confirm his witness!’ ‘Then,’ said Al-Mamun, ‘he has let his uprightness fall from his tongue.’”⁶

7 The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

A.V. and the versions convey the meaning, but not the terseness, of the original Hebrew.

¹ Hea-Meng, viii. 11.
Metzia B. Fl.

² Mandchu Pref. to Dzu-gung.

³ Baba

⁴ Plaut. Amphit. i. 1.

⁵ Arjuna wiwaha.

⁶ Eth-Theal. 16.

“*The wicked,*” &c. “The shadow of clouds in summer abides not, said the tortoise to the mouse; nor the state (or fortune) of the wicked; neither the love of women, nor false witness, nor yet great wealth.”¹

“*but the house,*” &c. “The house in which there are plenty of righteous deeds, must assuredly prosper abundantly; but the house in which evil is done, will assuredly [grow weak or] decay.”²

“The house that has accumulated good deeds, will assuredly enjoy abundant happiness. But to the house that has gathered together evil deeds, much sorrow will assuredly come.”³ “The house in which the words of the law are heard at night, shall not be ruined (or laid waste),” say the Rabbis.⁴ [Family prayer brings blessing on the family.] “Every house in which the words of the law are heard at night,” said Abarbanel, “shall never be ruined.”⁵ “He,” says Lao-tsze, “who lays a good foundation shall not be destroyed. He who knows how to preserve anything, need not fear to lose it. His sons and grandsons will sacrifice to him without interruption.”⁶ “But this will be known for certain in time; for time only shows the righteous man,” said Creon to Œdipus.⁷

8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

לְפִי שִׁכְלוֹ, ‘for the mouth (words) of his understanding’ (wise and clever sayings). Chald. follows the Hebrew. Syr. ‘men will praise the mouth of understanding.’ LXX., Copt. Ar. ‘The mouth of understanding shall be praised by man.’

“*A man shall be commended,*” &c. “A mountain is honoured [valued], not for its height,” say the Japanese, “but for the trees that grow on it. So also is a man honoured, not for his

¹ Calilah u D. p. 174.

² Go ji kiyō.

³ Ming h. dsi, 8, 9.

⁴ Erubin in Millin. 833.

⁵ Abarban. B. Fl.

⁶ Tao-te-King, c. liv.

⁷ Œdip. Tyr. 614.

[bulk] size, but for his wisdom.”¹ “A man is known by his speech and by his wisdom. Be not like a parrot, talking without knowing what he says.”² “Thou hast heard it with thine ears,” said the brahman : “make Gnag-lhas-sgyes [‘born in a stable’] thy teacher. For let a man be born in a stable, if he rids himself of his passions, and does the work of one born of Brahma, he then becomes a pure gem.”³ “When respect is paid to qualities, no regard is shown to the want of them. Some merit is granted to a parrot, but none to a crow.”⁴ “Contempt for a good man, or, in the place of it, respect for a mean (or low) one? What great difference is there between contempt for a swan or praise of a crow?”⁵

“A man is proved by his wisdom (or sense),” say the Finns. “By his wisdom does a man always excel also.”⁶ “But,” said Ichnelates, “do not despise my meanness and weak state; for victory is not always to the strong and powerful in body. For many of the more powerful have been overcome by chance opponents.”⁷ “A fine horse,” said Confucius, “is not praised (or thought much of) on account of his strength; but he is valued for his virtue [docility and mettle].”⁸ Yan-yuan, wondering at the wisdom of Confucius, said : “Whether I aim at it, oh, how high! or search into it, oh, how [deep] solid it looks!”⁹ [His own wisdom—not borrowed.] “For,” say the Burmese, “one may eat of the food left by others, but one cannot speak the words left by others.”¹⁰

“No man,” says Ali, “comes to grief [perishes] who knows his own power.” “That is,” says the Commentary, “he who knows his own power [what he can do], so long as he lives here on earth, is placed on a pinnacle of respect, and clad in a breastplate of safety. No hurt will touch him from any one, and no fear will reach him from anywhere.” And the Persian : “Every one who knows his position (or place) and

¹ Jits go kiyo.² Bostan, vii. st. 3.³ Dulva, vol. ii. p. 488.⁴ V. Satas. 78.⁵ Id. 254.⁶ Kalewala, xxiii. 85.⁷ Στεφ. κ. Ιχνηλ,

p. 50.

⁸ Hea-Lun, xiv. 32.⁹ Shang-Lun, ix. 9.¹⁰ Hill pr. 11.

does not stretch his foot beyond the blanket of his estimation [merits], and does not meddle with any round of duties foreign to his station and circumstances, will be free from trouble all his life long, and bound up in safety (or peace)."¹ "The price (or worth, value) of a man is that in which he excels (or does best)." Watwat explains it thus: "In so much as a man excels in knowledge (or learning), in so much also is he prized in the hearts [breasts] of men; on the other hand, a man sinks in rank and dignity (or respect) in the hearts of others, in so much as he is deficient in learning." And the Persian: "The price (or value) of a man is according to one's estimation of his knowledge. If he has great learning, his value is enhanced; but if he has little knowledge, his price falls."²

"*but he—of a perverse heart,*" &c. "The avaricious man is accursed by every tongue; but the generous man is honoured everywhere."³

9 *He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.*

A.V. and Chald. follow the Hebrew. LXX. 'He who while being despised ministers unto himself,' which Syr., Armen., Copt. Arab. follow.

"*He that is despised,*" &c. We read in the Li-ki that "one must divide [share], but not take too much for oneself;" and also that "the respectable man values others while he depreciates himself; others come first, then himself; and then he may rebuke the people" [give advice to others. Quoted by the author of Shin-sin-luh from the commentary on this saying of Tai-shang, "Yield much and take little."]⁴ "Better," say the Chinese, "to be a fowl's beak than the tail of a cow."⁵ "The great need not be proud; and pride in evil men, of what

¹ Ali b. A. Taleb, 4th max. ² Id. ibid. 5th max. ³ El Nawab. 70.

⁴ Shin-sin-l. i. p. 95. ⁵ Dr. Morrison's Dial. p. 239.

use is it? A gem needs no praise; but who would buy a false gem, even if it were praised?"¹

"Let no frivolous thoughts disquiet thee," says Epictetus. "It is enough for thee to be a philosopher; and if thou art disregarded, what does it matter?"² "For the value of a man is not in his silver and gold, but in his ability (or power) and skill."³ "The character (or disposition) of a man that causes him to be honoured or despised," said Tchinggiz-khan, "comes from within him. My horse has mettle in him though he be lean; while another one wears himself out by riding."⁴ "Who is honourable? He who honours God's creatures," say the Rabbis.⁵

"*than he that honoureth himself,*" &c., from false pride or shame; or from keeping up false appearances, above one's real station. "The name of a man's house is 'kasturi' [musk]," say the Telugus; "but the smell of it is like the smell of a bat's-hole."⁶ "At home he has not ten pieces of silver; but on the road, plenty of banter."⁷ "But he would still be a goat, even if he could fly," say the Arabs.⁸

"Ubi cœpit pauper divitem imitari, perit,"⁹

"When once the poor man takes to aping the rich, there is an end of him," says Publius Syrus.

"Tu poscis vilia rerum
Dante minor, quamvis fers te, nullius egentem."¹⁰

"Thou beggest cast-off clothes and broken meat of thy better, pretending withal to want nothing."

"The love of sufficiency [self-love, importance] is the key to weakness," said Abd-ullah ben Masudi; "self-importance causes the weakness of keeping up false appearances. It is so in all countries."¹¹ "The rat-snake," say the Cingalese, "seeing the cobra swelling its hood, at once takes a potsherd

¹ Legs par b. p. 204.

² Epict. Ench. xxxi.

³ Beharist. R. 4.

⁴ Tchinggiz-khan's last words, p. 7.

⁵ Ep. Lod. 66.

⁶ Telug. pr.

⁷ Beng. pr.

⁸ Meid. Ar. pr.

⁹ Publ. Syr.

¹⁰ Hor. Ep. i. 17.

¹¹ Abd-ullah b. M.

in his mouth”¹ [in order to look like the cobra]. And “dry cow-dung floats, but ‘tiruwanagala’ [a precious white stone, a kind of quartz] sinks to the bottom.”² “Scum uppermost.”³ “A man who, with no money, loves fine apparel; one who, while living on others, is proud; and one who, ignorant of books, attempts to dispute,—are three things that make people laugh.”⁴ “He who is nothing and nobody, but who thinks himself something and somebody,” say the Rabbis, “better were it for him not to have been created.”⁵ But as regards honouring oneself in the sense of ‘self-respect,’ the Chinese say: “He who honours [respects] himself, ennobles himself; but he who disesteems [thinks little of, disregards] himself, degrades himself [makes himself cheap].”⁶

10 A righteous *man* regardeth the life of his beast : but the tender mercies of the wicked *are* cruel.

יָדַעַתְּ חַיַּת הַיָּשָׁרִים, ‘a righteous (or just man) knows (there is) life (breath, or soul) in his beast.’ Chald. ‘a righteous knows the life (breath or soul) of his beast.’ Syr. ‘a righteous (or just man) takes knowledge (or account) of the life of his beast.’ LXX. δίκαιος οἰκτεῖρει ψυχὰς κτηνῶν αὐτοῦ, ‘a righteous (or just man) feels compassion for the souls (or lives) of his beasts.’

“*A righteous man,*” &c. “Be kind-hearted towards animals” [creatures in general], says Tai-shang; and, “You must not injure either insects, plants, or trees.”⁷ “The virtuous,” says Tiruvalluvar, “are justly called ‘Andanar’ [beautiful, merciful, &c., from ‘Andanan,’ a name for God]; for in their bearing [conduct] towards other creatures, they are clothed with kindness.”⁸ “The superior (or gentle) man,” says Meng-tsze, “loves animals [creatures], but does not show them benevolence [jin, humanitas, ἀγαπή]; he shows this to man only.”⁹ “A compassionate heart,” says the Buddhist, “is one door to reli-

¹ Cingal. pr. ² Id. ibid. ³ Engl. pr. ⁴ Legs par b. p. 257.

⁵ Midrash Qohel. in Khar. Pen. xii. 26. ⁶ Chin. pr. G. ⁷ Kang i. p.

⁸ Cural, iii. 30. ⁹ Hea-Meng, xiii. 43.

gious enlightenment; it leads to a careful practice of harmlessness."¹

"Always consider insects and ants attentively," says Wen-chang; "for Shang-te loves life and hates death [killing]. A kind [loving, tender] heart [reaches] embraces all things, and thus [rises high] raises itself. A good ruling prince ought to act thus; how much more towards man [his subjects]?"² "For to injure living things is to transgress the law."³ "And he who is without ever so little of kindness (or pity), is his virtue real virtue?"⁴ "Mercy is one of the qualities that belong to the generous, but hardness [of heart] belongs to the mean man," say the Arabs."⁵ "And one of the qualities of the Bodhisatwa, besides his being of a good and kind disposition, and free from all guile, is—to cherish [all ways] all means of enabling him effectually to protect life."⁶

"The story of the dog, the cat and the ichneumon, every one of which was purchased for a hundred pieces of silver, and was well treated, because they had benefited their master and saved his life, shows that although man is more excellent than beasts, yet that he will derive advantage from kindness and pity shown to them."⁷ "The distinguishing feature [or quality] of a Rahanta," said Gautama to the Rahans [mendicant priests], "is not to kill (or destroy) any living creature."⁸ "According to some, all animals, except the cat, become Buddhas after death; because the cat was not allowed to attend Shakya-muni, with the rest of animals and birds, when he entered Nirvāna."⁹ "The house in which animal life is preserved, sees neither pestilence, madness nor sickness of any kind. For to have pity on creatures is a secret work of charity from a man, whom on that account misfortune and disease will not touch," say the Japanese.¹⁰

¹ Rgya-tcher r. p. c. iv.

² Shin-sin l. v. p. 14.

³ Baba Metzia,

32, M. S.

⁴ Nitimala, iii. 31.

⁵ Eth-Theal. 82.

⁶ Tonilkhu y.

ch. ii.

⁷ Thudham. Tsari. st. 14.

⁸ Buddhaghos. Par. i. p. 47.

⁹ Anthol. Japonaise, p. 21.

¹⁰ In shits mon. i. p. 8.

“Tradition says: The ‘Kiün-tsze’ [good, well educated man; comes nearest to ‘real gentleman’],” says Siün-tsze, “serves [cherishes] living creatures; but the mean man is served by them [gets all he can out of them].”¹

“*but the tender mercies,*” &c. “He,” say the Finns, “who is cruel towards his beast, is [cool] indifferent towards his wife.”² “As the man is, so are his animals,” say the Welsh.³ “And the cattle is like its owner,” say the Georgians.⁴ “The master’s eye makes the horse fat, and his foot the ground.”⁵ But “though one may break a stone ball into fragments, and hills may be reduced to powder, yet the heart of a cruel man cannot be melted.”⁶

“And I saw in hell,” says Arda Viraf, “souls of men that were under the feet of bullocks, and were being gored by them. These were men who while on earth [tied] muzzled the mouth of their oxen and ploughing cattle [Deut. xxv. 4; 1 Cor. ix. 9; 1 Tim. v. 18]; and during the heat gave them no water to drink, but kept them hungry and thirsty.”⁷ “And I saw also the souls of men whose back and legs were covered with sores, and they hanging head downwards, and stones falling upon them. They were the souls of the wicked men who while on earth had beasts which they worked hard and too heavily laden; who gave them little food and starved them, until they were covered with sores,” &c.⁸ “For it is forbidden that a man should himself eat before he has given fodder to his beast,” said Rabbi Jehudah.⁹

11 He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons* is void of understanding.

עֶבֶד אֲדָמְתוֹ, lit. ‘he that serveth (colit) his land.’ Chald. and Syr. ‘he that laboureth (on) the land’ (the husbandman). LXX.

¹ Siün-tsze, ii. c. 1. ² Finn. pr. ³ Welsh pr. ⁴ Georg. pr.

⁵ Engl. pr. ⁶ Vemana, i. 135. ⁷ A. Viraf nam. lxxv. 1—5.

⁸ Id. lxxvii. ⁹ Gittin, M. S.

Armen and Copt. Ar. 'he that worketh in his field.' Arab. 'he whose business (occupation) is in his field.' סֶמֶךְ לְעֵצִים , 'shall be satisfied with bread,' but rather 'with food,' as סֶמֶךְ means bread, meat and food in general; Arab. 'flesh, meat;' for support from farming includes milk and meat from the flock.

"*He that tilleth, &c.* "If thou art a tiller of the ground," says Ptah-hotep, "gather from the field what the great God gives into thy hand, and do not satisfy thy [mouth] hunger among thy neighbours."¹ "For thou mayest perhaps obtain food from them once or twice, but if more, woe be to thee," says Hesiod; "ask it, therefore, of no one; but be alert and work, and delay not.

Οὐ γὰρ ἐτρωσιεργὸς ἀνὴρ πῖμπλησι καλιῖν,

for the man who shirks work does not fill his barn, nor yet he who is dilatory; but diligence and care will fill it. When ploughing-time is come, then starting very early, with thy servant—not one given to look here and there among his fellows, but one intent on his work, to plough straight furrows. But, first of all, praying to Jupiter and to Ceres, that she may yield thee heavy sheaves of her gifts."²

"O fortunatos nimium, sua si bona norint,
Agricolas! quibus ipsa procul discordibus armis
Fundit humo facilem victum justissima tellus."³

So Virgil. And Cicero—"Omnium rerum ex quibus aliquid exquiritur, nihil est agricultura melius, nihil uberius, nihil dulcius, nihil homine libero dignius"⁴ [not at the present time, however]. The time is gone by when Horace sang:

"Beatus ille qui procul negotiis,
Ut prisca gens mortalium
Paterna rura bobus exercet suis
Solutus omni fenore."⁵

"To have fields," say the Chinese, "and not to till them, is to have empty barns; to have books and not to teach one's

¹ Pap. Pr. vii. l. 5.
Georg. ii. 459.

² Hesiod, *ἰ. κ. η.* 395—480.

⁴ De Offic. i.

⁵ Epod. ii. 1.

³ Virg.

children, is to secure a stupid posterity."¹ "The family tills the field, and the field yields [food] to the family."² "The ploughman goes forth to guide the plough; but Providence (Vidhāta) guides the result and the scale," say the Bengalees."³ "Of all things sown, asked the Yaksha, which is the best? Corn is the best thing sown, answered Yudhisht'ira."⁴ "And when Bharata visited Ramchandra after he had ended his ascetic life, Ramchandra said to Bharata: Give me a good account of the corn, the chief produce that requires so much labour, and is so necessary for daily food."⁵ "For corn was given from heaven as a continual treasure for the support of man."⁶

"O Aswins, come hither with the aid by which you supported the valiant Manu with food when ye showed him the grain [to be] hidden in the earth."⁷ "You Aswins, who cause the barley food to be sown [in fields prepared] by the plough, and who milk [the clouds with rain] for the sake of man."⁸ "The man who gets his living from husbandry," says Chānakya, "who enjoys uninterrupted freedom from sickness, and who has a wife devoted to him, his house is a continual feast [prosperous]."⁹

"If you look for what I have hidden in my vineyard," said the dying father to his sons, "you will find it." They looked for treasure which they did not find, but the ground being well turned over yielded abundant fruit, showing that, "*ὁ κάματος θησαυρός ἐστὶ τοῖς ἀνθρώποις*,"¹⁰ "Labour is a treasure to men," thus paraphrased by the Chinese translator: "It is better for a man to spend his strength in labour (or exertion), than to sit down and consume his gold. There is no limit to man's exertion (or industry). But the end soon comes of riches consumed [without work]."¹¹ [See as counterpart of this fable, Esop, v. 82,

¹ Chin. pr. P.² Finn. pr.³ Beng. pr.⁴ Maha Bh.

Vana P. 17341.

⁵ Ramay. in Kobita R. 181.⁶ Pancha T. i. 248.⁷ Rig. V. i. skta. cxii. 18.⁸ Ibid. skta. cxvii. 21.⁹ Chānakya, 90.¹⁰ Esop, fab. 22 or 23.¹¹ Mun moy, fab. 54.

and Avienus 12, of the labourer who while ploughing found a lump of gold, and then let his oxen go their own way, while he lived on it].¹

“If you seek riches,” says Avveyar, “work the plough.” And Phocylides: “Are you in search of riches? then—

Μελέτην ἔχε πίονος ἀγροῦ,
ἀγρὸν γάρ τε λέγουσιν Ἀμαλθείης κέρασ ἔιναι,²

take good care of your field, well manured; for men say that a field is Amaltheia's horn [cornucopia], a source of plenty.” “The management of the principal thing is husbandry; and this consists in the early and latter crops [sowing and reaping]. Sow ye both to eat and to sell.”³ “In like manner as a field tilled carefully at the proper time yields fruit afterwards, so also does good rule bring about good results, not all at once, but by degrees and at length.”⁴ “However much the world may [trouble or] disquiet itself, it follows [depends on] the plough. Therefore is the plough [husbandry] the chief thing, though it is laborious.” “Those who live by the plough [tilling the ground], do live; other men, whatever be their life, contemplation, &c., come after them.” “Those who get their own living with their own hands [need] not beg, but have enough and to spare for others.” “If the ploughman relaxes his hand, even those who have given up the world [ascetics] shall wax faint.”⁵

“The most important thing is ploughing [tilling] and mulberry [rearing silkworms]” said the emperor Kang-he in his edict.

On this, his son, the emperor Yung-ching, says:⁶ “We have heard that the [root] support of the people consists in raiment and food. Ploughing and mulberry-trees, that is, food and raiment, come from the field. If a man will not plough [till the land], he shall suffer hunger; if a woman will not

¹ Kondreiv. 24.

² Phocyl. Milesius, i.

³ Gun den s. mon. 649.

⁴ Hitop. iii. 46.

⁵ Cural, 1031—36.

⁶ 4th max.

weave, she shall suffer from cold. In olden time emperors themselves ploughed [like Shun, who tilled the land while elephants ploughed and birds weeded it for him], and empresses reared silk-worms. So then the way of the food and raiment of man is to come from the earth, to be matured in time and to be gathered by man. But if a man will not work at the fundamental [radical] employment [tilling the land], and does not exert himself, he may as well sit down and wait for misery." [But rather, O man, chase away thy cares with the substance gotten through thine own efforts].¹

"Therefore," continues Yung-ching, "listen to me, and exert yourselves. Men will then have grain, and women cloth, to spare. I wish my people to exhaust their strength in tilling the ground and rearing mulberry-trees. Love not idleness and hate work. Begin not with diligence and end in sloth; and do not relax your efforts by reason of changeable weather," &c.²

"And if thou art not idle, thy harvest will burst upon thee like a spring; and thy poverty will flee from thee like an evil runagate."³

When Ahura-Mazda gave to Yima—the first man—directions concerning the earth and the creatures on it, he said to Zerdhust: "I gave him [weapons] implements to rear food from the earth, for the use of men and of beasts and of plants, namely, a mattock [or plough] of gold [to signify the value of husbandry] and a golden goad [wherewith to goad the oxen]. Then Yima split (or rent) the earth with the golden mattock [or share?], to prepare food for the use of men and beasts,"⁴ &c. Addressing thus Armaiti [Genius of the Earth, and also perfect Wisdom], "Dear, holy Armaiti, proceed in accordance with my prayer, to procure food for animals, plants, and human beings," &c.

¹ Moha Mudgara, i. ² Paraphr. of Yung-ching, p. 1. 2. ³ Didasc. Ap. Ethiop. xi. ⁴ Vendidad, ii. 7, 10, ed. Koss.

“*but he that followeth,*” &c. “Again,” says Yung-ching, “tilling the ground and rearing silk-worms may be neglected for the love of gold, gems, and other such vain and costly fashions. Guard against it.”¹ “For to forsake obedience, and to follow after vain, useless things, is a sin,” says Tai-shang.² “And he,” says Manu, “who walks [consorts, associates] with a fallen man for one year, falls [like him] not [only] by offering sacrifices [with him], reading the Vedas, or by contracting affinity with him, but even by sitting in the same carriage (or seat) with him, and by eating with him.”³ When following such men, “those who go before raise the sand, and those who follow get sore eyes,” say the Chinese.⁴ And the Rabbis: “The loaf and the stick were sent down from heaven tied together; and God said: If you keep the law there will be bread for you to eat; if you do not keep it, the stick shall be for your punishment,” said Rabbi Simon Ben Jochai.⁵

12 The wicked desireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.

מִצֹּד, ‘the booty, prey, capture.’ יָתַן, ‘yieldeth’ or ‘giveth’ fruit, but also ‘roots;’ striketh root. Chald. יִתְקַיֵּם, ‘shall be made to stand,’ ‘shall be established.’ Syr. ‘shall blossom,’ or flourish. LXX. ἐν ὀχυρώμασι. Arm. and Copt. Ar. follow the Greek. Arab. will ‘flourish’ or abound.

“*The wicked,*” &c. “A thirsty crow,”⁶ is a Javanese expression for a man who goes after bad things. “He who does not offer a gift to Buddha, does not lay the foundation of virtue. Therefore let him gather, during his uncertain life, a heap of virtues brought forth by himself.”⁷

“*but the root,*” &c. “When the root is sound, the tree, though it be clipped, will yet grow and flourish again.”⁸ “It

¹ Kang-he's 4th. max. p. 2.

² Kang. i. p.

³ Manu S. xi. 180.

⁴ Chin. pr. G.

⁵ Dukes, Rab. Bl. 46.

⁶ Javan. pr.

⁷ W. y.

Okhda. tuxhchi, p. 14.

⁸ Dhammap. Tanhav. 338.

was said of Ali Shi'ita that he was a man, 'totus teres,' one [the same] both in and out."¹

13 The wicked is snared by the transgression of *his* lips : but the just shall come out of trouble.

"*The wicked,*" &c. "The wicked praise the wicked, as a swine praises [delights in] mud. Will it praise rose-water?"² "The wicked, at the beginning, is drawn out by his words; then when he is become shameless (or careless) he is caught from without [by police-officers]."³ "A thousand occasions of sorrow and a hundred of fear befall the fool day by day; but not the wise man."⁴ "But where is righteousness, there is victory (or success)."⁵ "And justice," says Hesiod, "ἵπτερ ὕβριος ἰσχυεῖ, ἐς τέλος ἐξελλοῦσα, is more powerful than injury, and prevails at the last."⁶ "A man," say the Ozbegs, "is caught by his words, as an ox is by his horns."⁷ "One is not entrapped (or made to trip) by his asking questions, but by his answers," said Foziro to Tokinusi.⁸

"*out of trouble,*" &c. "But best of all, let one fix his dwelling (or abode) near a good man who has suffered affliction. A lamp burns for itself, and sheds abroad light on others also."⁹ "I have used no deceit," says the soul in the Hall of Justice in Amenti; "I have not despised (or spoken ill of) the king; nor have I spoken ill of my father."¹⁰

14 A man shall be satisfied with good by the fruit of *his* mouth : and the recompence of a man's hands shall be rendered unto him.

יָשִׁיב לוֹ 'shall be returned, made to come back to him.' Chald. and Syr. 'but every son of man, whatever his hands may do, that shall be recompensed unto him.' Vulg. : 'unusquisque replebitur, &c.

¹ Ahmed. J. Arshah. p. 40.

² Vemana, i. 31.

³ Sain ügh. 141.

⁴ Hitop. i. fab. i. 2.

⁵ Kobita R. 8.

⁶ Hesiod, ἔ. κ. η. 215.

⁷ Ozbeg pr.

⁸ Nakegi no kiri, p. 47.

⁹ Vr. Satasai, 292.

¹⁰ Rit. of the Dead, cxxv. 27.

"*A man shall be satisfied,*" &c. "A man reaps the fruit of his good deeds or of his evil ones, here below, within three years, three months, three fortnights or three days, according to the nature of his actions."¹ "Wishest thou for health [well-being], then let no senseless (or profitless) word escape from thy lips."² "For a man's tongue is [the cause of] a man's contempt; it is his error. But it is also [the cause of] his being respected, and his reward."³ "Joy and anger come from the heart, and words come out of the mouth. How can one avoid being sincere [careful]?"⁴ "An act of the mind [or soul] is of the heart; having its origin in the mind [or soul], it is the action of the heart. The body and speech only make it known (or evident). A small action ripens [develops] into innumerable [results or consequences] to oneself; because it is one's own, 'done by me to myself,' with the understanding, the results of which are many—either misfortune or happiness, transmigration," &c.⁵

"To praise others and to speak well of them produces happiness; but to speak evil only brings trouble."⁶ "But [purity of] good manners comes from cleanness [soundness] of roots [origin, birth]."⁷ "And then," says Abulpharaj, "disposition [qualities] is such as to yield sweet perfume, and the fruits thereof find a ready sale."⁸ "For the [fruit] proof of a superior understanding is in good manners (or morals)."⁹ "Yet study is not the main thing, but 'doing' is," say the Rabbis;¹⁰ "so the wise man says to his son: 'Son, be not wise in words only, but in deeds; for the wisdom of deeds will profit thee for ever, but the wisdom of words will be left behind,'" say again the Rabbis.¹¹

And the Chinese: "One may destroy a man either with words or without them [from want of speaking at the proper

¹ Hitop. i. 84. ² Kudatku Bil. x. 14. ³ Id. xiv. 10. ⁴ Ming-sin p. k. i. 5. ⁵ T'hargyan, v. fol. 40. ⁶ Ming h. dsi, 7. ⁷ Eth-Theal. 247. ⁸ Id. ibid. ⁹ Ebu Medin, 63. ¹⁰ Pirqe Avoth. i. ¹¹ Rab. Bl. 189.

time]; and one may ruin one's words either with words or without them. He, therefore, who knows how not to lose (or ruin) others, does not waste his words."¹ "For every one who injures with the sword [the tongue] shall also perish with it,"² say the Rabbis; and also: "With the measure a man uses towards others, will others also use towards him,"³ say they to all alike.

But to courtiers, Sadi says: "It is but to wash one's hands in one's own blood, to oppose the Sultan's will. If by day he should say, 'It is night,' it behoves thee to say, 'Behold the moon and the Pleiades.'"⁴ "If he has a tongue, he shall win," and "receive with one hand the reward due to the work of the other hand."⁵ "And with a man's own measure will others measure him also," say again the Rabbis;⁶ for "the smith often wears the fetters he made."⁷

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

"*The way of a fool,*" &c.

"Homine imperito nunquam quidquam injustius
Qui, nisi quod ipse facit, nil reeturn putat."⁸

"Men of a fickle and changeable mind," says Vemana, "think themselves wise (or knowing), and know not themselves to be without understanding. They disappear like men wandering in a thick forest [are bewildered and lost]."⁹ "The fool never goes whither he ought, but always tries to go where he ought not to be. It is like when a bad summer is passed, for a dry spring to return [when rain is wanted]."¹⁰ "A fool's opinion [quality, disposition] is to him as straight as a line,"¹¹ say the Tamulians. "Therefore," said the Egyptian of old,

¹ Ming-sin p. k. c. 18.

² Ep. Lod. 1131.

³ Sota, in Millin, 246.

⁴ Gulist. i. 30.

⁵ Telug. pr. 2457.

⁶ Targ. Hieros. in B. Flor.

p. 357.

⁷ Id. p. 358.

⁸ Ter. Ad. i. 2.

⁹ Vemana, iii. 93.

¹⁰ Saïn ügh. 29.

¹¹ Tam. pr. 4744.

"do not form [make] plans after a fool [follow not his advice]."¹ For "he is like the blind tortoise that thinks it is all right."²

The tortoise and the turtle are said to be blind, by the Chinese and Japanese: "Like a blind turtle finding a stick in the water."³ "When lost, the floating stick of the blind tortoise is difficult to find again," said Foziro to Tokinusi.⁴ By the Chinese: "A blind tortoise picking up a needle."⁵ And by the Mongols: "Like a man in Altan Delegei [Golden Land] who threw a board with a hole in it to a blind tortoise, that had a poor chance of passing its neck through it. So difficult is it for a man with three evil natures to find his way to good."⁶

"As a tree planted in a soil that will not do, does not grow, so a man who is ill-disposed does not hearken to what is said to him."⁷ "But he who does not hearken to the words of friends kindly disposed towards him, perishes like the foolish tortoise that let go the stick."⁸ This is an allusion to the story of the Two Geese and the Tortoise,⁹ friends that lived together in the same pond. But fishers preparing to catch them, the two geese agreed to take the tortoise to another pond. They each seized one end of a stick in its beak, and told the tortoise to bite and hold tight the middle of the stick, warning the tortoise not to let go. They flew away, the tortoise hanging by its beak to the stick. But some cow-herds shouted, at so strange a sight, that when the tortoise fell they would kill and eat it. The tortoise, enraged at this, opened its beak, let go the stick, fell, and was killed.

This story, that has found its way, with other such, in many books of the East, is variously told. The Arabic¹⁰ transforms

¹ Maximes Demot. M.S. du Louvre. ² Kawi Niti Sh. ³ Jap. pr. p. 354, 559. ⁴ Nakegi no kiri. p. 47. ⁵ Chin. pr. Gonzalves.

⁶ Tonilkhu y. ch. p. 3. ⁷ Dr. Desima, in Tamino Nigiwai, p. 16.

⁸ Pancha T. i. 358, and Kobitaratna, 68. ⁹ Hitop. iv. 3, 4. ¹⁰ Calilah u. D. p. 125.

the geese into ducks, and makes the tortoise say to the people looking at it, "God put out your eyes, O ye men!" the Syriac, "Go, to have your eyes put out!"¹ the Persian,² "Let him be blind who cannot see [me flying];" so also the Hindustani,³ and the Turkish.⁴ But the Greek⁵ follows the Arabic, and makes two ducks take the tortoise, which, in self-exultation exclaims: ἀνωτέρη ἴπταμαι ὑμῶν, "I fly over and above you" [whence, perhaps, the Latin, 'Testudo volat,' unless it be from the 'Eagle and the Tortoise'].⁶ On the other hand, the Tibetan⁷ makes two crows do the work, and the Mongolian turns the tortoise into a frog.⁸ Then the Cingalese⁹ changes the geese into cranes, and the cow-herds into a jackal that cried to the cranes to let go the tortoise; while the Chinese¹⁰ keeps to the geese, but makes little boys cry, "There go geese carrying a tortoise!" at which the tortoise replied, "What business is that of yours?" then it fell and was killed.

Then we find it told again in the Kachchapa Jataka,¹¹ where two young geese propose to the tortoise to take it to their home on the Himavanta mountains. "Wherefore," said the Bodhisatwa to Brahmadata, who was king of Varanasi [Benares], and was very talkative, "speak at the proper time, for the tortoise was killed through much talking." Likewise also in the Vinilakha Jataka we read that two young geese said they would go and fetch Vinilakha from where he sat, on the top of a 'tal' tree. They made him sit on a stick, and each taking an end of it in its beak, brought him by flying above the city of Mithila. Vinilakha seeing Videha, king of Mithila, driving in his chariot, compared himself to him. Wherefore his father commanded the two geese to deposit him on the dunghill of Mithila.

¹ Kalilag u. D. p. 210.² Anwar i soh. p. 167.³ Khirud

Ufroz, vol. i. p. 235.

⁴ Humayun nam. ad.⁵ Στεφαν. κ. Ἰχν. p. 116.⁶ Esop. 61, Babr. 8, Avien. 2, &c.⁷ Legs par. b. p. 87.⁸ Saïn

ügh. ad. i.

⁹ Athitha W. D. p. 8.¹⁰ Avadanas, in Julien Nouv.

Synt. Chin. vol. ii. p. 297.

¹¹ Ed. Fausb.

This story may have been founded on fact, inasmuch as the small amphibious tortoise that is found in the ditches, pools, and meres of Bengal, is not too heavy for two geese or ducks to carry in the manner aforesaid. A like feat was witnessed elsewhere on a smaller scale. In the 'Animal World' for November, 1875, we read the following from America: "The myriads of sparrows that nestle in the ivy that clings to and almost entirely covers the walls of Christ Church, occasionally display a surprising amount of intelligence in their little acts of kindness to each other. From a tree located about opposite to Northrop's in Church Street, a sick or crippled sparrow recently fell to the ground, and fluttered about the side walk in vain efforts to regain a place of safety. Several of its little companions gathered around it, and seemed greatly concerned for it, and by their incessant chirping attracted a swarm of little winged converts from the church walls. Efforts were then made by several of the number to lift the helpless bird by catching its wings in their beaks, but there seemed to be a difficulty in getting started together, and the effort was futile; and then the chattering increased perceptibly, as if there was a general scolding going on.

"Presently several of the birds flew away, one returning with a twig about four inches long and an eighth of an inch thick. This was dropped before the sick one, and each end was picked up by a sparrow and held up so that the sick bird was enabled to catch the centre of the twig in its beak, and with the aid of the other two it flew over the fence into the churchyard, and from tombstone to tombstone until the church was reached, when they disappeared in the ivy, followed all along by a swarm of their companions, chirping as if in great joy. The whole affair was viewed by several spectators." [New Brunswick, N. J., Times.]

"*But he that hearkeneth,*" &c. "A man who is not endued with good advice [prudence, judgment], may well make use of one who has plenty of it. The hand may not, of itself, kill

an enemy, but if it takes a weapon may it not do so?"¹ "I have heard," said Chung-hwuy, "that he who can get for himself an adviser, is sure to reign; while he who says others do not come up to him [equal him], is sure to come to nought."² "The safety of kings depends on wise ministers [counsellors]; therefore hear that great profit accrues to kings from knowledge of the wise [wise advice]."³ "Receive kindly a wise man's advice," say the Greeks.⁴

"When Tchinggiz-khan had been three years from his home, occupied in conquering his neighbours, his queen, Bürte Djudjin, sent him this message by Argassun Khartchi, his musician: 'Bürte Djudjin, queen [khatun], greets her lord through Argassan, the lute-player. Thy spouse, the princes and princesses, and the great of the realm, are all well. The eagle built his nest and laid eggs on a high tree, and, trusting to it, grew careless; then another bird destroyed the eggs and devoured the young. Swans also, that made their nest among the rushes of the lake, trusted to that safe retreat. But a water-eagle soaring above, devoured the young of these also. My lord will understand the message.' In answer, Tchinggiz-khan sent word: 'All right,' and returned home."⁵ To this may be added the story of 'the Dove and the Hawk.'⁶

"*Nam parva sunt foris arma, nisi est consilium domi,*" says Cicero [and Khartoom also].⁷ "*Et melius curantur ea quæ consilio geruntur, quam quæ sine consilio administrantur.*"⁸ "And he," said R. Gamaliel, "who multiplies counsel, multiplies prudence;"⁹ "but," says Ben Syra, "if thou hast sixty counsellors, still use thine own judgment [decide thyself]."¹⁰ "For an old man's bones are good for medicine [his advice is worth having],"¹¹ say they in Bengal. "Then ask well and kindly (or courteously), but use thine own, and little of that,"

¹ Legs par b. p. 310.² Shoo-King, bk. iii. 2.³ Lokap. 149.⁴ γν. μον. ⁵ Ssanang Setzen, p. 76. ⁶ Dsang-Lun, st. i. ⁷ Offic. i.⁸ Id. de Inv. i.⁹ Pirqe Av. ch. ii. 7.¹⁰ In B. Flor. p. 47.¹¹ Beng. pr.

say the Chinese.¹ "In like manner as a bhikkhu [mendicant friar] begs his food from all alike, from the low, high or mean, so also, if thou wilt attain to Buddhahood, be firm in the pursuit of perfect wisdom, by inquiring always for wisdom and knowledge, from all wise men alike. So shalt thou attain to Bodhi [supreme lore]."² "And let him who wishes to know (or find) a help towards good morals, question the learned."³

"By hearkening, one learns to distinguish good teaching from bad ; one eschews [flees from] sin. By hearkening, one abandons what is profitless ; and by hearkening, one escapes from sorrow [Nirvāna];"⁴ by practicing what is right. "Faith," said Molon's mother to him, "is wrought out by thy obedient disposition."⁵ "For he," said Rabbi Isaac ben Phinehas, "who has research but has not practice, has not tasted the taste of wisdom."⁶ And the Japanese: "The great and holy man, Tokuhon, says in his verses: 'Since Mida [Amida, Buddha] is so interwoven [with us], it is frail and foolish in man not to look up to him. It shows the great love and care of the gods. They help us day and night to see as regards our original heart [conscience] what is evil and what is good. They show that our fancies, lusts and passions, are not to be followed. Yet do men turn away from their conscience. The gods love men as parents love their children ; but men behave towards them as undutiful children. Yet men who disregard them are but frail creatures [so let them beware, &c.]."⁷

16 A fool's wrath is presently known : but a prudent *man* covereth shame.

בַּיּוֹם, 'by day, within a day, soon.' Chald. and Syr. בֶּר יוֹמִיָה, 'son of his day,' ἀντὶ ἡμέρας. LXX. id. Vulg. 'statim.' Arm. 'that day.' Copt. Ar. 'from day to day.' Arab. 'that very day.'

¹ Chin. pr. P. 114.

² Pannâp. Jataka, p. 21, 22.

³ Bahud. p. 37.

⁴ Vasubandhu, 13.

⁵ Molon tuin. fol. 16.

⁶ R. Nathan, Mass.

Avoth. xxix.

⁷ Kiu O Do wa, vol. i. serm. 2, p. 6.

"*A fool's wrath,*" &c. "Time alone," said Creon to Œdipus, "shows a good man [for what he is];

κακὸν δὲ καὶ ἐν ἡμέρᾳ γνούς τις μίαν,

but as to a bad one, thou mayest know him in one day."¹ "A man who is often angry, shows himself to be an abject [degraded] individual."² "*A fool's wrath,*" says the Arabic proverb, "lies in his words; but the wrath of an understanding man lies in his deeds."³ "And a man," say the Rabbis, "is known by three things: by his purse [liberality], by his cups, and by his wrath."⁴ Bakr ben Abdollah said: "When thou gettest angry, remember the power of God."⁵ "For a wrathful man is on a horse without a bridle," say the Tamils.⁶ "But a man who has forsaken wrath, thereby acquires strength. This strength united by time to a great man [a man of great attainments], is found hard to endure by angry men; [they yield to it]. But ignorant men take anger for strength. Yet this passion was set in men for the destruction of the world," said Yudhisht'ira.⁷

And Parāsara to Maitreya: "My grandfather, Vashishta, thus spake to me: 'Enough, in sooth, of anger, my son; overcome this thy temper (or frame of mind). Anger is the property of fools: but of knowing men, whence? Anger is the source of much trouble to men; it keeps them back from swarga [heaven], from glory, from devotion; it even ruins them. Do not give way to it, my child; for endurance [patience] is the pith [strength, might] of the good man.'"⁸ "Do not [give way to wrath]," says the Spirit of Wisdom. "For the man given to wrath forgets his work, his good actions, prayers and service of God; sin and all manner of crimes fall upon a man in anger, until his wrath has subsided. Wrath is said to be like Ahriman;"⁹ "perchè non può esser prudente, chi non è

¹ Œd. Tyr. 614.

² Eth-Theal. 76.

³ Meid. Ar. pr.

⁴ Erubim and Shabb. in B. Fl.

⁵ Eth-Theal. 71.

⁶ Tam. pr. 3009.

⁷ Maha Bh. Vana P. 10866.

⁸ Vishnu Pur. i. 20, 24.

⁹ Mainyo

i kh. ii. 16.

patiente.”¹ “And anger should always be restrained in presence of the gods [idols], of a guru, of cows, of kings, of brahman, of children, of old people, and of sick folk.”² “Yea, leave off every intention (or thought) of wrath,” said the brahman to the king.³

“*but a prudent man,*” &c. “Non ha coscienza chi non ha vergogna.”⁴ “He has no conscience who is without shame,” say the Italians. And Martial :

“Simpliciter pateat vitium fortasse pusillum ;
Quod tegitur, majus creditur esse malum.”⁵

“Men cover over shameful deeds ; but thou wilt never find noble ones hidden from men,” says an Arab ;⁶ and Confucius : “A man to be hidden, indeed ! Impossible.”⁷ “Yet better is he who blushes for himself, than he who blushes before others,” say the Rabbis.⁸

17 *He that speaketh truth showeth forth righteousness : but a false witness deceit.*

“מִי שֶׁנֶּאֱמָר, ‘he that breatheth forth truth.’ Chald. ‘he who beareth witness to the truth.’ Syr. and LXX. ἐπιδεικνυμένην πίστιν ἀπαγγέλλει δίκαιος. Vulg. ‘qui quod novit loquitur.’ Copt. ‘the righteous speaketh habitually (plain or) evident faith (truthfulness).’

“*He that speaketh,*” &c. “What is the ornament of speech ? Truth.”⁹ “I reckon as sincere, words that come and go [issue] from the heart ; but great, snake-like, deceitful words issuing from the mouth—artful words, like the tongue in an organ-pipe, are shameful,” say the Chinese.¹⁰ “For true words are known [by their tone or accent],” says Rabbi Chanina.¹¹ “Let a brahman,” says Manu, “speak the truth, and what is agreeable ; never let him say anything unpleasant, neither let him

¹ Ital. pr.

² Hitop. iii. 123.

³ Dsang-Lun, fol. x.

⁴ Ital. pr.

⁵ Epigr. iii. 42.

⁶ Eth-Theal. 17.

⁷ Shang-L.

i. 2, 10.

⁸ Taanith, and Derek Erez sutta. M. S.

⁹ Ratnamal. 37.

¹⁰ She-King, v. 4.

¹¹ Sotah, 9, M. S.

ever say anything pleasant that is false. This precept is eternal."¹ "A witness is cleansed [absolved] when speaking the truth, and justice is increased thereby; therefore is truth to be spoken by all witnesses of all classes." "The soul (or spirit) of Brahmā is witness of the spirit; the Soul [eternal Spirit] is that to which the spirit of man goes [as last resort, 'gati;' comp. Eccl. iii. 21, xii. 7]. Therefore do not think light of thine own soul, the best witness of men."² "And let the brahman speak that which is both agreeable and not false; neither let him blaze abroad the faults of others."³

"Let the well-advised man speak the truth that gives pleasure to others; but when truth causes pain, let him hold his peace."⁴ "He who speaks the truth from his heart (or mind) is chief of him who practises liberality with penance [is superior to him]."⁵ "When thou speakest, speak the truth (or according to truth) and according to virtue."⁶ "And let truthful speech be the light of all thy actions."⁷ "For there is nothing in the world better than truth, and nothing worse than falsehood."⁸

"Truth, however, is sour," says the Arabic proverb. So that "a truthful speaker will be driven away from nine cities," say the Osmanlis⁹ [no one will endure him]. Yet "he that speaks the truth is always at ease, although it may often disturb his peace," say the Persians."¹⁰ Any how, "no diminution shall happen to truth."¹¹ "Truth is true; it can be neither more nor less." "It may be blamed, but cannot be shamed." "Difficult, then, as it is to ascertain the truth, still the word of truth is best," said Nārada;¹² "although he that speaks the truth is at enmity with many," says truly the Tamil proverb.¹³

"When truth [inward sincerity] is outspoken, the whole

¹ Manu S. iv. 138. ² Id. *ibid.* viii. 83, 84. ³ Vishnu P. iii. 12, 13.

⁴ Id. *ibid.* 30.

⁵ Cural, 295.

⁶ Avvey. Atthi Sudi, 96.

⁷ A. Ubeid, 139.

⁸ Pend nam. 27.

⁹ Osman. pr.

¹⁰ Pers. pr.

¹¹ Id.

¹² Maha Bh. Shanti P. 10571.

¹³ Tam. pr.

body breaks out in ulcers," "causes hatred from all;" and "he who thus tells the truth is reckoned a wicked man;" for "this is not the village (or place) for truth-telling, nor for giving good advice," says the same authority.¹ Still, "A man's tongue," says the Arab, "is in the service of his heart."² "True speech is akin (or near) to the gods, but a lie drops from the mouth [lit. beak] of bad men; therefore truthful men in this world are akin to the gods [godlike or godly]."³ "Few, however," says Theognis, "are equally gifted alike with a good spirit and a good tongue."⁴

"He, then, who turns his cheek [countenance, face] to the truth, is master [prospers]," says Ali. "But," adds the Commentary, "he who turns away from it perishes." And the Persian: "Whosoever abides in the truth, prospers in every thing that relates to both worlds; on the other hand, he falls into the whirlpool of destruction who turns his back to the truth."⁵ "Let no one hide his truth; no one will do harm with a word of truth; bring forth truth, so shalt thou be safe. Truth from the heart is victory from God. Yet if words of truth are pearls, still they are bitter, very bitter; for truth is bitter. When thou bringest out a word of truth in its proper place, God will help thy speech."⁶ "True men spread abroad (or put forth) the excellent qualities of the just (or pious), as the sweet smell of flowers is spread abroad by the wind."⁷

"*but a false witness,*" &c. "Do not speak so as to commit a fault [wrongly]."⁸ "If the wish came to thee of honourable and good things, and if thy tongue did not stir up mischief with words, then," said Sappho, "thou hadst no cause to blush (or to feel ashamed), for thou didst speak words of righteousness."⁹ "Some sin against the earth and not against heaven, and some sin against heaven and not against the earth; but

¹ Tam. proverbs. ² Meid. Ar. pr. ³ Lokap. 173. ⁴ Theogn. 1137.

⁵ Ali ben A. Taleb. 88th max.

⁶ Nizami m. ul asrar, 1753-56.

⁷ Drishtanta Sh. 12.

⁸ Avveyar A. Sudi, 78.

⁹ Sappho, fragm.

he who speaks with an evil tongue, sins against both heaven and earth.”¹ Abba ben Abi Lobaba said: “When a man courts notoriety by lying, then God, in justice and equity, sends him shame.”² “Suppress false accusation,” said the emperor Kang-he, “in order to preserve the good and gentle [innocent].”³ “And have only one face [be not double-faced]; there is nothing like it; come what will, it is always right.” “For when a man’s word is worthy of credit, it is easy to act accordingly,”⁴ say the Chinese.

18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

יש בוֹטָח, ‘there is one [chattering, tittle-tattling] talking idly, or at random, like the thrusts of a sword.’ Chald. ‘there is one whose words are as swords, causing tumult or confusion’ (or, ‘to be felt,’ penetrating?). Syr. id. The idea seems to be that the words of a random talker are like running amuck, and stabbing right and left. LXX. ‘there are some who when they speak, swords wound [others]. Vulg. is wide of the mark. Armen. ‘there are some whose words wound like swords.’

“*There is that,*” &c. “Bad words may cause distress,” says the Tamil; “but, on the contrary, good ones never do so;”⁵ “because time passes away, but the accusation remains [throw mud, some will stick].”⁶ The good emperor Shun said: “Out of the mouth proceeds good; and out of it also comes what makes men take up arms [one against another].”⁷ “The root-worm destroys the tree it attacks, as does also the sap-worm destroy the herb (or shrub). So also does the back-biter destroy virtuous men whom he attacks.”⁸ “Therefore leave off unkind and abusive words (or speaking); and do not speak sharply,”⁹ says Avveyar.¹⁰ Then Agamemnon

¹ Midrash Kohel. in B. Fl. ² Eth-Theal. 46. ³ Kang-he, 12th max. p. 1—90. ⁴ Woo-kih. s. p. p. 48 and 41. ⁵ Parlamodhi, 15.
⁶ Telug. pr. 2275. ⁷ Shoo-King, i. 3. ⁸ Vemana, i. 15 and 76.
⁹ A. Sudi, 31. ¹⁰ Id. 104.

to Calchas : " Prophet of evil, thou hast never said one word in favour of me ; but thy mind delights in foretelling evil." ¹

" O thou," said Dasaratha to Kaikeyi, " who, like a razor, always speakest untruth with fair words, thou of a hateful disposition, bent on the ruin of thy kindred, I can hardly bear to let thee live, detestable as thou art, doing thy utmost to consume my heart with the ties thereof." ² " For many are the wounds inflicted by the backbiter." ³ " Thus then, be not guilty of slander," says the Spirit of Wisdom, " lest disrepute and wickedness attach themselves to thee. For it is said that slander is heavier than witchcraft; and in hell every demoness runs to the front, except the demoness of slander, that runs to to the back, because of her heavier sin." ⁴ Also said the same Spirit : " Practise not idle gossip, lest a weight of injury happen thereby to Amerdād [Ameretāt, archangel of immortality] Awerdād and Mārspend [Spirit of Prayer]." ⁵

" For the man who wounds others with sharp-pointed words, who stings others with word-thorns (or spikes), is the most unlucky of men ; for he carries with him calamity tied to his mouth. The arrows (or darts) of words are shot by speech ; and he who is hit by them complains (or weeps) night and day. They penetrate into the inner parts (or joints). So let no wise man ever hurt another [with such weapons]," said Gayati to Puru ; ⁶ as Vidura said also to Yudhisht'ira : ⁷ " A blow from the tongue is harder than one from a spear." ⁸ " Happy is he, then, who has a tongue free from tongues of fire in it." ⁹

" Seest thou not," says Sadi, " that the tongue is like fire, that cannot be put out in a moment with water?" ¹⁰ And Kung : " A covetous (or greedy) heart injures oneself ; but a piercing tongue injures men." ¹¹ " A sharp sword," says the

¹ Il. á. 106. ² Ramay, ii. 12, 106. ³ Sanhedrin B. Fl. ⁴ Mainyo i kh. ii 8. ⁵ Id. ibid. 33. ⁶ Maha Bh. Adi P. 3559. ⁷ Id. Sabha P. 2192. ⁸ Nuthar ell. 142. ⁹ Akhlaq i m. xix. ¹⁰ Bostan, vii. st. 4. ¹¹ Ming-sin p. k. c. 3.

Chinese proverb, "makes a deep wound [penetrates the body], but evil-speaking wounds with hatred that cannot disappear [heal]."¹ "Yet the sharpest word does not hurt those that are not guilty."² Thus: "A brahman's heart," said Paushya, "is like fresh butter, but in his tongue is a razor with a keen edge and a sharp point. It is the contrary with a kshatriya [military]."³ "For the tongue shows the man," say the Osmanlis, "and kills more men than the sword."⁴ Then "mark the end and make not a sword of thy tongue, nor a window letting out secrets." "For the sword is pleasant, but only while it is in the scabbard." "Then open not thy mouth if there is nothing good under it ; for there are many ears about the wall."⁵

"A rough, harsh, hard disposition," say the Mongols, "is a pike and a spear."⁶ "Yet put not away from thee sharp swords" [for self-defence in words].⁷ "The mouth and tongue is the door of a man's misfortune ; it is the axe that completely destroys him," said Kiun-ping.⁸ And Siün-tsze : "Talking with [or the words of] a good man are as soft and pliable as silk ; but the words of a grievous, wounding man stab like the thrust of a sword."⁹ "A man (or limb) wounded by an arrow may yet live (or grow) ; but a bad thing spoken is abominable. A wound from words heals not," said Vidura to Dhritarashtra. "Barbed arrows of iron may be drawn from the body ; but the arrow of a word cannot be extracted. It slumbers, deep in the heart."¹⁰ "Those shafts come from the mouth ; he who is hit with them mourns [suffers, grieves] night and day"—"stung with the thorns of speech."¹¹

"A wound may be cured by a clever man ; but no one can heal the wound of a bad word. The wound of an owl, if dressed by a crow, would be seen in its traces (or consequences) the length of a kalpa [a day and night of Brahma,

¹ Chin. pr. P. 78.² Ibid. 81.³ Maha Bh. Adi P. 786.⁴ Osman. pr.⁵ Nizami. m. ul asr. p. 106.⁶ Oyun tulk. p. 8.⁷ Id. p. 12.⁸ Ming-sin p. k. c. xviii.⁹ Id. ibid.¹⁰ Maha

Bh. Udyog. P. 1173, 1174.

¹¹ Id. 1175, 1267.

4,320,000,000 years]."¹ "Know that a blow [mark or impression] come unawares, shot like an arrow from the bow of the mouth, will not return, but that it follows its course from the mouth forward. When it is thus once gone to the world, even though the world were a waste, the shafts of thy words will not glance aside."²

"The shaft of a word devours and frets the mind," said Vidura.³ "Harsh, searing words spoken by ill-natured men," said Kamandaki, "cut through the marrow [inner parts] of the body like so many weapons."⁴ "Yea, often is a word spoken by the mouth harder to bear than the thrust of a sharp sword (or dagger)."⁵ "And a three-fold tongue kills in a three-fold way, him who speaks, him who hears, and him who retails it. But the tongue of the wise is also three-fold: it is blessing, wealth and health (or healing)."⁶ "But hard words are worm-wood,"⁷ worse than a blow."⁸ "He speaks like the piercing of an arrow." "Therefore ought cutting words never to be spoken."⁹

"But even though you make enmities with those who plough with their bows, form no enmity with those who plough with their words."¹⁰ "For Arda Viraf saw in hell the soul of a man whose tongue was hanging out of his mouth, while he was being gnawed by 'khrafstars' [scorpions and other venomous creatures]. And he asked what sin that man had committed when in the body. Srosh and Ataro answered: In the world he was guilty of slander, and at last his soul fell into hell."¹¹ Thus the justified soul of the Egyptian in the nether world [Amenti] pleads, among other things, "that he has caused no one to weep; nor ill-used his tongue."¹²

¹ Legs par b. p. 180. ² Rishtah i juw. p. 46. ³ Maha Bh. Udyog. P. 1524. ⁴ Kamand. Niti Sh. iii. 25. ⁵ El Nawab. 178.
⁶ Aruch and Ketub, in Millin. 917, 918. ⁷ Sabb. in Ep. Lod. 599.
⁸ Tam. pr. ⁹ Nitimala, ii. 13. ¹⁰ Cural, 872. ¹¹ Arda Viraf n. c. xxix.
¹² Rit. of Dead, c. cxxv.

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

וְעַד אֲרִיבָהּ, lit. 'but while I nod consent,' i.e. an instant, a moment. Chald. 'but testimony (given) in a hurry is like a lying tongue.' LXX., Vulg., Syr. and Arm. follow it on the whole.

"*The lip of truth,*" &c. "Speak the truth, so bid thee all true men." "For a truthful tongue is an ornament in the mouth of men who are by nature great."¹ "What thou sayest, say it correctly."² Therefore "do I nurture powerful [strong] truth," says Tiresias to Œdipus; "if indeed there is strength in truth." Ἄλλ' ἔσται, "But there is!" replies Œdipus; "and if I do not speak the truth I deserve to die."³ "When are men most like the gods? When they speak the truth. For the Magi say of their chief god Horomagden [Hormuz, Ahura-Mazda], that his body is like light, and his soul like truth."⁴

"For truth," say the Arabs, "is the best thing spoken."⁵ "It stands firm on its feet, but a lie does not stand," say the Rabbis.⁶ "Truth has two feet, but lying has none."⁷ "Truth is magnificent [is noble, is magnificence], but a lie is vile." "It is a disease, but truth is health."⁸ "And the face of a liar is black, but the face of him who tells the truth is white."⁹ "And he whose tongue (or speech) is truthful, seldom stumbles [in his words]."¹⁰ "The run of vanity [untruth] lasts one hour; that of truth lasts until that day; [of the resurrection]."¹¹ "It is also said that unto a liar belongs a run [duration] that comes to nought; but to truth belongs a brightness that is never tarnished, cast down or vilified."¹² "The run [duration or existence] of vanity (or folly), is only one moment; but that of truth is for ever. Vanity is always vanity, and worth-

¹ Nitishat. 70, 55. ² A. Sudi, 96. ³ Œdip. Tyr. 356, 369, 370, 943. ⁴ Pythagor. fragm. 22, ed. G. ⁵ Meid. Ar. pr. ⁶ Shabbat. 104, M. S. ⁷ Id. in B. Fl. ⁸ A. Ubeid, 72, 73. ⁹ Hind. pr. ¹⁰ El Nawab. 44. ¹¹ Nuthar ell. 47. ¹² Eth-Theal. 43.

less. It is difficult for it to assume the appearance of truth (or reality)."¹

"For the true words of a good man sink and dwell in the earth" [bring forth fruit].² "No one perishes for telling the truth, and no one prospers for telling a lie," say the Tamils; "for the mind in which is not truth need not be destroyed; it destroys itself."³ "For truth, while it stands, baffles [folly or] absurdity."⁴ "E battuta la verita, ma non abbattuta:" "Truth may indeed be smitten, but beaten down, never," say the Italians. "Puo patire, ma non morire:"⁵ "it can suffer, but it cannot die." "It may languish a while, but it cannot perish." "A voice [words] untrue, uttered even aloud, soon settles down," said Nārada; "but a good word (or saying) by degrees shines [among men] in the world."⁶

Rabbi Simeon said: "The world rests on these three things: on truth, on judgment and on peace."⁷ Vasudeva relates that the good brahman Kaushika said for himself: "Let me always speak the truth," and for that reason he was called 'Satyavādī, the truth-teller.'⁸ "If thou speakest the truth, thy intentions shall be fulfilled (or satisfied); but if thou followest various pursuits [ways of speaking], thy mind will become distracted."⁹ "For the result of speaking the truth is peace; but the result of telling a lie is to be found fault with."¹⁰ "Truth and joy," says Asaph, "are sisters twined together in order to cause those who love them to inherit delectable things. But lying and trouble are brothers who give those who harbour them both evil and lasting plagues."¹¹

"The sage asked the Spirit of Wisdom, Which is good [or best], liberality or truth? And the Spirit of Wisdom answered: In the soul, liberality; but in all the world, truth."¹² "Thus, then, the Bodhisatwa having spoken the truth, acts accord-

¹ Rishtah i juw. p. 94. ² Kawi Niti Sh. ³ Tam. pr. ⁴ Meid. Ar. pr. ⁵ Ital. pr. ⁶ Maha Bh. Shanti P. 10583. ⁷ Pirke Av. i. ⁸ Maha Bh. Kana P. 4449. ⁹ Gun den s. mon. 393. ¹⁰ E. Medin. 241. ¹¹ Mishle As. vi. 14, 15. ¹² Mainyo i. kh. c. iii.

ingly.”¹ “Nay, I cannot bear to tell an untruth,” said Agni; but as to thee, O good Dānava [thou mayest speak it] though untruth is never honoured, even in this world.”²

“*But a lying tongue,*” &c. “A lie,” say the Georgians, “has but a short foot;”³ and “has no breath (or life),” say the Cingalese.⁴ “A gran bugiardo,” say the Italians; “ci vuol buona memoria,” “a great liar need have a good memory.”⁵ And the Osmanlis: “He who tells a lie on the day of the Arifé [first day of fast] is ashamed of it on the day of Bairam.”⁶ And the Greeks: “A lie does not creep on to old age.”⁷ “A lie is a short business.”⁸ “It has a short rope.”⁹ “It has no feet on which to stand.”¹⁰ “Such is the liar’s penalty, that when he tells the truth, they do not believe (or listen to) him.”¹¹

“Lying words and boiled water, how long do they last?” asks the Bengali proverb.¹² “Let a man tell but one lie, when he speaks the truth he raises a doubt [in the mind of others],”¹³ say the Mongols. “Lying is fit only for hypocrites,” say the Arabs.¹⁴ “The mouth that speaks lies shall not get food to eat.”¹⁵ “The mouth that speaks lies does not prosper; but the mouth that speaks the truth does not perish.”¹⁶

“Therefore overcome niggardliness by liberality, and a false tongue by a truthful one.”¹⁷ “For a lie cannot overcome truth, nor yet anger patience.”¹⁸ “Nay, a king called Kriti said to Harischandra that the birds once fell down from heaven for having told one untruth.”¹⁹ “For however fleet be the lie, truth will overtake it,” say the Italians.”²⁰

20 Deceit *is* in the heart of them that imagine evil :
but to the counsellors of peace *is* joy.

¹ Rgya-tcher r. p. ch. ii. ² Maha Bh. Adi P. 896. ³ Georg. pr.
⁴ Cing. pr. Athitha, p. 49. ⁵ Ital. pr. ⁶ Osm. pr. ⁷ Γνωμ. μου.
⁸ Mifkhar pen. B. Fl. ⁹ Meid. Ar. pr. ¹⁰ Shabb. id.
¹¹ Sanhedr. B. Fl. ¹² Beng. pr. ¹³ Nütsidai ügh. 16. ¹⁴ Meid.
Ar. pr. ¹⁵ Tam. pr. ¹⁶ Id. 4978, 4980. ¹⁷ Lokapak. 127.
¹⁸ Nidivempa, 52. ¹⁹ Markand. Pur. viii. 21. ²⁰ Ital. pr.

חֲרָשֵׁי רָע, 'those who plot, fabricate, devise and work out evil.' Chald. דְּחָשְׁלִין, 'who beat out, plot, devise evil.' LXX. τεκταινομένου κακα, &c. More than 'imagine' only.

"*Deceit*," &c. "A wicked man only thinks of deceit and fraud, because his heart is evil."¹ "He who thinks one bad thought in his heart, and who utters one bad word with his mouth, and who gets a name for thus deceiving [or speaking craftily], is a deceiver, though appearing wise, and he too deceives others who calls that deceiver wise."² "Wicked people do their best to create divisions, but the good strive to make peace; as holes in cloth are gradually repaired with a needle."³ "A ferret having heard certain fowls were sick, put on peacock's feathers, and went to ask how they were. 'Much the better for not seeing your face,' was their answer."⁴ [See also Esop's The Eagle and the Fox,⁵ &c.]. Therefore, "speak not deceitfully."⁶

"*but to the counsellors*," &c. "A wise disciple loves peace and ensues it," says Maimonides.⁷ "The Samano Gotamo is not a retailer here of what he heard there; neither does he retail there what he heard here, in order to create divisions. But he is a reconciler of men divided asunder from each other; a promoter of friendships; he delights in peace, he rejoices at it, and speaks words that make for peace."⁸ "And so procures favour to both parties; but quarrelling injures both."⁹ "He that perfects peace and good-will heaps up (or gathers in) power for hereafter."¹⁰ "For if there is peace in one house (or family), it spreads over a whole tribe."¹¹ "Therefore strive to make every one thy friend," say the Georgians.¹² "'Mettapine!' or well-wishing to all beings; to men, Nats, Buddhas, Ariyas, ponguls [maimed, crippled], and all beings, visible and invisible, that are mutually at variance one with

¹ Ming h. dsi, 170. ² Saïn ügh. 143. ³ Rav. 9, Schf. ⁴ Loq-man, fab. 33; Sophos. fab. 40. ⁵ Fab. 1. ⁶ Avv. A. Sudi, 27.
⁷ Halk. De'oth. iv. 7. ⁸ Silak'handā, fol. xi. 3. ⁹ Ming h. dsi, 6.
¹⁰ Oyun tulk. p. 7. ¹¹ Mong. mor. max. ¹² Zneobisa Tser. p. 102.

another. But promote happiness among them, prosperity, well-being, &c.”¹ “For joy is the daughter of peace,” says the Finnish proverb.² “And happiness is easy in good company; but bad fellowship is the place for misery. See what difference there is between the smith’s shop and that of the perfumer.”³ “And joy is one of the doors to religious brightness; it dispels causes of sorrow.”⁴ Peace gives joy; “peace that gives abundant wealth to men does not rob delicious sleep from their closed eye-lids,” says Bacchylides.”⁵

21 There shall no evil happen to the just : but the wicked shall be filled with mischief.

𐑖𐑦𐑦, ‘misfortune, or calamity.’

“*There shall no evil,*” &c. “To those who are always intent on leading a good life,” says Manu, “who are devout, occupied in religious meditation, and who offer the prescribed sacrifices, no fall [misfortune] ever happens.”⁶ “And no evil shall ever happen to those who are joined to the honoured foot of him who is free from all desire and aversion [God].”⁷ “Good morals (virtue or piety) are indeed blest (or happy); they are unsurpassed in this world. Look and see. The virtuous man [silāvā], like a fearful snake, is hurt by nothing and no one.”⁸ “Good men avoid (or get rid of) the smallest wickedness; but mean men do not avoid a great sin. Small dust on curds is soon removed; but if it sinks into ‘araki’ [arak], it is greatly multiplied.”⁹ “If a man for the sake of his own good does nothing of which his heart feels ashamed, trouble and sorrow will not attack him of themselves.”¹⁰

“*but the wicked,*” &c. “The wicked (or irreligious) man, and he whose wealth is gotten by fraud, as well as he who is

¹ Mettapine Anit. 33. ² Finn. pr. ³ V. Satasai, 235. ⁴ Rgyatsher r. p. c. iv.
⁵ Bacchyl. 9, ed. G. ⁶ Manu S. iv. 146.
⁷ Cural, i. 4. ⁸ Silavinn. jat. p. 371. ⁹ Sain ūgh. 7. ¹⁰ Ming h. dsi, 131.

bent on mischief, shall enjoy no happiness here below.”¹ “He who thinks, talks, and commits sin, is always given to sin, and was born from a sinful womb.”²

22 Lying lips *are* abomination to the Lord: but they that deal truly *are* his delight.

רְצוֹנוֹ, ‘his good-will, good pleasure or delight.’ Chald. מְרַחֵם, ‘is friendly, associates with him.’ A common farewell among Osmanlis is, ‘God be well pleased with thee and give thee his blessing.’

“*Lying lips*,” &c. For “God,” says Menander,³

“ἔλεγχος γὰρ θεὸς
τῇ παρρησίᾳ, τῇ τ’ ἀληθείᾳ φίλος,”⁴

“tests the openness of speech, and is a friend of the truth [thereof].”

“οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ’ ἀρωγός,”

“for father Zeus never will help and countenance lies.”⁵ “Let the wise Ahura listen, he who made both worlds, and who rules over [sways] words spoken in truth.”⁶ “Bring forward truth, and thou shalt be safe.”⁷ “For there is no greater [disgrace or] calamity than that of telling lies; it is an abomination always ready in the mouth.”⁸ “He that tells lies is known to the lord of the village; but the Lord knows him who speaks the truth.”⁹ “A false word is filth.”¹⁰ “Telling a lie is darkening the truth;” but “peace and quiet are always before him who speaks the truth,”¹¹ says the Persian proverb. On the other hand also: “He that speaks the truth is the enemy (or adversary) of many.”¹²

“Lying is a dishonour and a shame on a man. O my brother, take care and never utter a lie; for a liar is a man of

¹ Manu S. 170.

² Bahudorsh, p. 8.

³ ἔλεγχ. ἀ.

⁴ Id. *ibid.*

⁵ Il. δ'. 235.

⁶ Yaçna, xxxi. 19.

⁷ Rishtah i juw. p. 164.

⁸ Vemana, iii. 165.

⁹ Id. ii. 20.

¹⁰ Id. *ibid.* 67.

¹¹ Pers. pr.

¹² Tam. pr. 1545.

lost character [or respectability]."¹ "For God created the tongue and the heart for upright conversation. If words are false (or crooked), they burn [from fear of consequences]. The profit is great for a man if he speak upright words; but if he speak crooked ones, they are but an insult."² "Therefore it is the duty of parents strictly to accustom their children from early childhood to think a lie a very wicked thing," says the Japanese Dr. Desima.³ "Without telling lies one may get a moderate fare; but with telling lies, only misfortune. When a lie is told, it requires eight more lies to support it."⁴

"Tell not a lie consciously within thy heart. If thou tellest a lie, thy breast [heart] will burn."⁵ "Absence of lying, there is no praise equal to it; it gives all other virtues without labour (or trouble)."⁶ "Yea, of all the five commandments," said the Phara Thaken, "that of not telling a lie is the greatest."⁷ "But he who wishes to hide from God either the truth or a lie, must work hard at it," say the Rabbis; and "if he tells a lie, he must keep witnesses at a distance."⁸ "O thou breaker of bones in Suten-khennu," says the soul in the palace of justice in Amenti, "I have not spoken a falsehood (or lies)."⁹

[Lying in any shape is, of course, an abomination unto the Lord, who is the God of truth, "and with whom we have to do." But those who knew Him not, taught otherwise.] Thus, "in certain cases," says Manu, "a man saying 'so-and-so' from a pious motive, although he knows it to be otherwise, will not lose his place [ooze or drop out of] in heaven; for they call it 'a divine (or godly) speech.' When the death of a man of the sudra, merchant, military or brahminical class would result from speaking the truth, then falsehood may be spoken. It is even better than truth. But then such men must offer oblations of rice, barley, and pulse boiled in butter

¹ Pend nam. p. 28. ² Kudatku B. xiv. 6, 7. ³ Waga-tsuye, vol. i. p. 7. ⁴ Subh. Bilas, 132. ⁵ Cural, 293. ⁶ Id. 296.
⁷ Buddhagh. Par. p. 153, ed. Rang. ⁸ Ep. Lod. 864, 866. ⁹ Rit. of the Dead, c. cxxv. 22.

and milk, to Saraswati and to the goddess of Speech, whereby they will work out a complete absolution from that misdeed.”¹

Hear also Krishna to Arjuna : “A good man will tell the truth ; there is nothing better than truth. Yet a falsehood may be spoken [at times] : not only at the time of marriage ; for the preservation of one’s life ; to prevent one’s wealth from being taken away, but in behalf of a brahman. Under these circumstances falsehood is not sinful.”² Said also by Vasudeva.³ And Nabi Effendi, in his advice to his son, says : “Lying is the root of all villanies, and wise men have nothing to do with it ; except with the intention of healing animosities, then lying is not blameable.”⁴ [All truth need not be told at all times ; but what is said should always be pure truth.]

23 A prudent man concealeth knowledge : but the heart of fools proclaimeth foolishness.

עָרוּם, includes ‘sharpness,’ with ‘prudence’ ; ‘shrewd, sharp, prudent.’

“*A prudent man,*” &c. “The tongue of the understanding [wary, prudent] man is in his heart,” says Ali. “Whatever secret a wise man has in his heart, he hides it there, and his tongue does not blab or make it known,” says the Arabic paraphrase ; and the Persian : “Every man of sound sense hides his tongue in his heart. He lets out none of his secrets, and utters no foolish (or vain) word.”⁵ “Thus it behoves one to see as if he saw not, and to hear as if he heard not.”⁶ “For the virtue of fools comes out at their mouth, but the wise hide their wisdom within them. A straw floats uppermost on the water ; but a gem, though placed upon it, sinks down.”⁷

¹ Manu S. viii. 203—205. ² Maha Bh. Kama P. 3434 sq. ³ Id. 3467. ⁴ Khair nameh, p. 35. ⁵ Ali, 92nd max. ⁶ Tam. pr. 2069. ⁷ Sain ügh. fol. 18.

“Then do not boast of thy virtue or knowledge as long as thou livest,” says the Mongolian teacher.¹

“For,” says again Ali, “the fool’s heart is in his mouth. Every secret a fool knows he blazes abroad and tells to everybody,” says the Arabic ; and the Persian : “The heart of the stupid man [lit. who runs in pair with stupidity] lies on his tongue. Whatever he knows, be it good or bad, is on the tip of it.”² “Call him not a man who blazes abroad his own empty words. Call him ‘chaff of a man,’” says Tiruvalluvar.³ “Silence becometh well the wise, how much more the fool;”⁴ with whom “that which is in the cauldron runs over the side.”⁵ “A horse that neighs, an ox that lows, and a prayer in a fool’s mouth,” says Asaph.⁶ Like Sultan Mahmoud Mirza’s verses, of which Babar says : “Better not write at all than write such poetry.”⁷ “It is all owing to a bad disposition. If you squeeze the sugar-cane, the juice will come out.”⁸

24 The hand of the diligent shall bear rule : but the slothful shall be under tribute.

יד הַרְוָצִים, ‘the hand of sharp, clever, and diligent men;’ but the רַמְצָה, ‘slack, slothful hand shall,’ &c. A. V. reads as if ‘diligent’ and ‘slothful’ referred to ‘the diligent, slothful’ man ; whereas ‘diligent’ refers to a class, and slack or ‘slothful’ to ‘the hand.’ The Vulgate follows the Hebrew, ‘manus remissa.’

“*The hand of the diligent,*” &c. “As a lion in all his ways shows strength, is full of energy, and never gives in [is no laggard], so also do thou, in every state and circumstance, hold on, and cherish firm exertion [or fortitude].”⁹ Thus “consider as uncertain what [thou thinkest] certain, and do quickly what is in thy power to do ; for the days of thy life are gone,

¹ Oyun tulk. p. 7.

² Ali, 91st max.

³ Cural, xx. 196.

⁴ Ep. Lod. 1079.

⁵ Midrash Rabb. in Eccl. vii. M. S.

⁶ Mishle

As. xxxiv. 10.

⁷ Baber nam. p. 33.

⁸ Subha Bil. 41.

⁹ Viriyapar. jat. p. 22.

are gone, and Yama [death] is come, is come.”¹ “For whatever an intelligent [or quick] man wishes to obtain in this world, he gets it, however hard it be to get. Therefore must efforts be made.”² “Better, in sooth, to sigh (or groan) from hard work, than only look up to heaven [and do nothing].”³ “For [a great thing, or] beautiful is labour,” say again the Rabbis; “it is an honour to him who labours;”⁴ “and it keeps him warm.”⁵

“Know then that patience and perseverance are the main root of most things (or business); but although invaluable, yet are they difficult; as it is said: ‘Firmness of purpose is inestimable among men;’ for it is said: ‘Prowess may last one hour, but patience and firmness of purpose succeed in the end.’”⁶ “To will is the soul of work,” say the Germans;⁷ and the Italians: “La volontà è tutto.”⁸ “Fortune,” say the Hindoos, “follows in the footsteps of the lion-hearted man who makes efforts [to succeed]; but craven-hearted men say: ‘Fate, or luck, must give it.’ Kill fate or luck, and do thy very best like a man; if it succeeds, well and good; if not, whose fault will it be?”⁹ “Do the work appointed to thee,” said Bhagavān to Arjuna; “work is better than rest, want of work, or idleness.”¹⁰ “And whatever thou takest in hand, hasten to do it [finish it].”¹¹ “Do not put it off to to-morrow, or to the day after,” says Hesiod; “for the listless man does not fill the barn, nor he who puts off his work.”¹²

“For he who always puts off work, only struggles with misfortune.”

“Qui non est hodie cras minus aptus erit,”

says Ovid. In plain English: “Do not put off until to-morrow what you can do to-day,” is good advice, fraught with

¹ Naladiyar, 4. ² Kamand. Niti Sh. v. 11. ³ Berachoth, 8, M. S.
⁴ Nedarim, 49. ⁵ Gittin, 67, M. S. ⁶ Borhan-ed-d. iii. p. 36.
⁷ Germ. pr. ⁸ It. pr. ⁹ Hitop. p. 12. ¹⁰ Maha Bh.
 Bhishma P. xxvii. 958. ¹¹ Sahid. max. Rosell. Gr. p. 129
¹² Hes. *ἔ. κ. ῆ.* 408.

success. "With zeal and patience the mouse eats through the board," says the Osmanli;¹ "because it sticks to it till it is done." "But he," says Bacchylides, "who undertakes too many things at once, labours to no purpose."² "But the dust of labour is better than the saffron of indolence," say the Arabs.³ And Sophos:⁴ "Care and incessant effort are better than carelessness and indolence," is the moral of his fable of the 'Hare and the Tortoise.' "Do thy best after thy power," says Asaph.⁵ "The love of work," say the Greeks, "will give thee what thou desirest; for they must work, and work hard, who wish to succeed."⁶ "If a man has [a good] understanding and diligence withal [if he exerts himself], what is there that he cannot obtain?"⁷ "As are thy efforts [as thou exertest thyself], so wilt thou also gain elevation [distinction] and praise."⁸ "If thou art patient (if thou perseverest), whatever thy heart lays hold of will at last come to thy hand."⁹

"Affairs succeed by efforts made for them, but not by indolence. Small deer do not of their own accord run into the mouth of a sleeping lion."¹⁰ "Yea, let a man make every effort to increase his wealth lawfully and justly; and let him be diligent in providing food for all creatures," says Manu.¹¹ "O brahman, he who leaves his work, it is to him wickedness. But he who is intent on his work, it is assuredly his virtue [or merit, dharma]," said the brahman from Mithila.¹² "And the diligent always have time, but lazy men are in a hurry in their own home," say the Finns.¹³ "Yet man's hand is only for service [menial]; but God's hand is mighty [to bless and to give]," say the Osmanlis.¹⁴ Still, "handicraft favours luck, and luck loves it," says Agathon.¹⁵ "For an indolent (purpose or)

¹ Osm. pr.² Bacchyl. Ceius, 2, ed. G.³ Meid. Ar. pr.⁴ Fab. 38; Loqm. xx.; Es. 173, &c.⁵ Mishle As. xxxv. 5.⁶ Γνωμ. μου.⁷ Legs par b. p. 244.⁸ E. Medin, 39.⁹ Akhlaq

i m. xvi.

¹⁰ Hitop. p. 14.¹¹ Manu S. ix. 333.¹² Maha

Bh. Vana P. 13819.

¹³ Finn. pr.¹⁴ Osm. pr.¹⁵ Agath.

Ath. 18, ed. G.

intention cannot accomplish any business," says the Dr. Ching-he-e.¹

"Yet one should never have to regret having delayed (or put off) one's work."² "For unless you apply yourself in earnest to that which is to be done on that day, it will not succeed. Trees, unless they acquire their full stature, and at the proper season, do not ripen their fruit [properly],"³ say the Tamils. And Usurtesen, when about to build the temple at On, has left on record, in his own words, that "Diligence (or activity) is the chief [head, or beginning] of lasting or eternal works."⁴ "For energy [efforts] is a token of a man's life."⁵ "Yea, the beauty of a man engaged in any work consists in his courage and manliness [manly, steady aim]."⁶ "Exert yourselves [make efforts], and let not the wise among men give in [in trying to cross to yonder shore]." "I see myself safe to land," said Gautama, "after swimming for my life."⁷ "See, then, the result of efforts."⁸

"No praise, then, for the stupid and lazy." "No good to to them"—"and for the timid there is no fort (or refuge)."⁹ "Do then all that lies in thy power, and play not false to the Lord, who has given thee to work effectively."¹⁰ "For the sign of a mean man is, not to begin a thing (or work) for fear of failure (or fault). Yet, O brother, by whom is food refused from fear of indigestion?"¹¹ "Those who keep their eye on their work (or business), consider neither fatigue of body, hunger, sleep, nor anything else." "Although not sure to succeed, yet persevere to the end in your efforts. The brave will not say: 'Fate will happen whether we work or not.' But there is a power that overcomes fate. In time, in place, and with deliberation, things prosper."¹²

"Diligence, but not hurry." "He," say the Chinese, "who

¹ Ming-sin p. k. c. vii.

² Nitimala, iii. 3.

³ Muthure, 4.

⁴ Hierat. MS., Zeitschr. Aug. 1874.

⁵ Tam. pr.

⁶ Vettivetkai, 10.

⁷ Culajanaka jat. p. 268.

⁸ Amba jat. p. 450.

⁹ Cural, 533, 534.

¹⁰ Mishle As. xvii. 1.

¹¹ Kobitamr. 57.

¹² Nitineri-vilac. 49, 50, 53.

works slowly will come out a clever workman; and the workman who perseveres will of himself become perfect.”¹ “Mistakes come through haste, but not through steady work.” “To one continued effort [diligence] nothing under heaven is difficult.” “Diligence is an inestimable treasure, and prudence is a safeguard.”² “It brings together men who live at a distance, and opens every closed door.”³ “Nothing is too great for an able man,”⁴ say the Tamils. And the Burmese: “Men good at work [diligent] get good things [prosper]; but lazy men become slaves.”⁵ “There is no greatness [excellence or merit],” says Tiruvalluvar, “like the greatness that says, as regards work: ‘I will not withdraw my hand from it [till it is done].’”⁶

The Shoo-King says: “The raising of a building on high depends on the will [plans, designs, &c.], but the spreading out [completing] depends on diligence.” “There is nothing under heaven that can be accomplished with perfect ease; but there is nothing also that may not easily be accomplished. Do not be lazy; but work hard rather than seek rest.”⁷ “If thou art a man, seek not rest,” say the Mandchus; “if thou seekest rest, thou art not fit to be a man.”⁸ “Having hit, pierce; or having struck, break,” say the Japanese. “Cling in earnest to your purpose, and provide carefully.”⁹ “When a thing is thought impossible, then nothing [relating to it] is possible; but when it is thought possible, then nothing is impossible [with regard to it].”¹⁰ “For there is no power equal to work.”¹¹ And “più fa colui che vuole, che colui che puote:” “More does he who will, than he who [only] can.”¹²

“For work is to be done by persevering in it; how then will it be with the listless? Must not one water the root of a tree to get fruit from it?”¹³ “Practise, therefore, constantly

¹ Chin. pr. G.² Id. *ibid.* Sc.³ Borhan-ed-d. iv. p. 58.⁴ Tam. pr. 8109.⁵ Hill pr. 37.⁶ Cural, 1021.⁷ Yung-

ching on Kang-he's 10th max. p. 76.

⁸ Ming h. dsi, 83.⁹ Shin ga ku.¹⁰ Singal. pr. MS.¹¹ Lokaniti, 22.¹² Ital. pr.¹³ V. Satasai, 183.

that from which thou gettest thy living.”¹ “Therefore does the good priest study all his life (or constantly).”² “If then one says to thee, ‘I have worked and not found,’ believe him not. But if he says, ‘I have worked and found,’ yea, believe him then.”³ “For the diligent goes five times; but the slothful breaks down at the first.”⁴

And as to diligence in study, we are told in the Do ji kiyo, the Santsze King, and other Chinese and Japanese works for young people, of wonderful examples to follow. “Kiyo-ko did not keep himself warm at night, in order to study. Sou-kei made a hole through the wall, and took advantage of a clear moonlight [to shine through it]. So-shin, having shut his door, would let in no one, that he might study all night. Shun-kei who, in order to keep himself awake, ran an awl into his thigh. Shu-in was so fond of study that he tied a rope round his neck, to keep him from sleep. Sen-shi studied by the light of fire-flies at night. And lastly, Kiyo-hoku heaped snow in front of his house, to give him light enough to read at night.”⁵

25 Heaviness in the heart of man maketh it stoop :
but a good word maketh it glad.

A.V. is here a translation of the Vulgate rather than of the Hebrew, that cannot be thus rendered. The two verbs with fem. suff. *יִשְׁחַקְנָהּ* and *יִשְׁמַחְנָהּ*, both refer to the fem. *דְּאִגָּה*, ‘heaviness, anxiety of mind,’ and cannot be construed with *לֵב*, ‘heart,’ which is masculine. The sense of the Hebrew, as Schultens, Abr. Ibn Ezra and others point out, therefore seems to be: ‘(If) heaviness (is) in the heart of man, let him keep it (the heaviness) down; and a good word will make it [the heaviness] glad.’ The LXX. and the old versions have all stumbled more or less at this passage.

“*Heaviness in the heart,*” &c. “He who carries the yoke,

¹ V. Satasai, 70. ² Hung. pr. ³ Megillah B. Fl. ⁴ Finn. pr.
⁵ Do ji kiyo.

knows the weight of the burden.”¹ “The heart is turned into corrupt matter through sorrow,”² and “the hair is turned white in one night.”³ Also “the heart is made to gallop [from pain].”⁴ “The heart,” says Theognis, “wastes away under a great sorrow, but it revives when the pain is removed.”⁵ “A good word is like warmth during three winters; but one bad word injures a man as much as six months of cold weather.”⁶ “Fame and pleasure,” say the Chinese, “are instruments for the destruction of virtue; and anxious thoughts are a source of injury to the body.”⁷ And Choo-he says:⁸ “If a man has cause for sorrow and anxiety, he cannot attain to rectitude [evenness] of heart.” “A sick heart,” say the Arabs, “wears out like a garment,” or “it turns to frivolities.”⁹ “For the mind [thoughts] even of good men is soft in the time of prosperity, but becomes hard in the days of adversity. The leaf of a tree which is tender in Chaitra [March, April], becomes hard in Asharha [June, July].”¹⁰ Then “give thy mind, O king,” said Vaishampaka to Dhritarashtra, “to nectar-like words with which Vidura gladdened the heart of the son of Pandu.”¹¹

26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

This verse, which is liable to more than one rendering, does not seem to give the meaning of the Hebrew, and is, also, not quite clear. For who is meant here by the ‘neighbour’? It cannot always be a wicked man, as opposed to a ‘righteous’ one. The probable reading is: *הַיָּגֵר*, fut. ‘high’ (not of *יָגֵר*, ‘to surpass, excel,’ &c., still less from *יָגֵר*, but) of *הַיָּגֵר*, ‘to go about, go round, compass’ (Chald. *הַיָּגֵר*, a guide). ‘The righteous goes about (takes interest in, or), takes care of his friend or neighbour; but the way of wicked men causes them (the wicked) to go astray.’ The versions explain

¹ Telug. pr. ² Japan. pr. p. 240. ³ Id. p. 297. ⁴ Id. p. 248.
⁵ Theogn. 351. ⁶ Ming h. dsi, 162. ⁷ Chin. max. ⁸ Ta-hio
com. c. vii. ⁹ Meid. Ar. pr. ¹⁰ Drishtanta, s. 37. ¹¹ Maha
Bh. Shanti P. 46.

it otherwise; but the Syriac, 'the righteous man counsels a good counsel to his neighbour,' comes nearest to the true sense of this passage.

"*The righteous,*" &c. "How excellent is a righteous man," says Confucius.¹ "To look at salt and at camphor, they both appear alike; but if you look and look [consider them attentively], the taste and features of them differ. So is the righteous [religious] man different from other men."² For the value (or worth) of a man is [not in his wealth, but] in his goodness,"³ say the Arabs; and the Tibetans: "A good man is rare in this world."⁴ "The whole multitude by comparison with an excellent man endued with solid qualities, is like an ant-hill to Mount Meru. [The good man] is to the rest like the fame of this Jambudwip [Ceylon], to that of the yard of one of our poor cottages,"⁵ say the Cingalese.

"One son who is blessed [with good qualities] is better than many children that are weak [without merit or talent]," says Loqman, in his fable of the 'Lioness and the Hare.'⁶ "True," said the lioness, "that I only bring forth once a year, but my offspring is a lion."⁷ "And an elephant when lying down is as high as a horse."⁸ "Since there is no one all made up of good qualities, nor altogether destitute of them, and since men are made up of faults and qualities, the wise man will attach himself to him whose affection is for good qualities."⁹ "And one may know the blessing of the society of a good man by meeting with a bad one. One appreciates (or knows) the sweetness of the sugar-cane when the mouth is full of sharp lime."¹⁰ "And in like manner as a sweet-scented and pleasing flower grows on a dung-heap by the road-side, does the attentive hearer of Buddha's doctrine shine among the blind multitude through his intelligence."¹¹

¹ Chung yg. c. ² Vemana, i. 16. ³ Nuthar ell. 199. ⁴ Legs par b. p. 237. ⁵ Subhasita, 65. ⁶ Fab. 11, Es. 106. ⁷ Sophos, xxvi.

⁸ Telug. pr.

⁹ Legs par b. p. 210.

¹⁰ Subbha Bil. 69.

¹¹ Dhammap. Puppav. 14, 15.

27 The slothful *man* roasteth not that which he took in hunting; but the substance of a diligent man *is* precious.

רַמְיָהוּ, 'indolence or sloth,' לֹא יִחַרְהוּ, 'roasteth not,' A.V. צִידוֹ, 'his prey or quarry' ('that which he took in hunting,' A.V.). But one can hardly understand how a man who would not shrink from the exertion of hunting, would be too lazy to roast his prey, which he could not eat raw. חַרְהוּ, which is only found here, may be compared with Ar. 'kharak,' 'to stir, move, start,' rather than with 'kharag,' 'to burn, roast.' The sense would then be: 'Indolence will not hunt or start its prey or quarry.' A somewhat far-fetched etymology of חַרְהוּ would render this passage: 'Indolence (or the indolent) will not net its prey.' Chald. and Syr. 'The prey will not come before the indolent man.' In the following hemistich, the words should be read thus; וְהוֹן יִקָּרַךְ, 'but precious wealth (is to) a diligent or clever, active man.' As these words now stand in the text, they cannot be rendered as in the A.V. without doing violence to grammar.

"*The slothful,*" &c. "Diligent (lit. not idle) men acquire wealth; not so, slothful or arrogant ones," said Bhishma to Pujani.¹ "Delay," says Chānakya, "is the ruin of action; indigence, that of intellect; begging, that of respect; and eating is the ruin of families."² "A careless [indolent] man does not cut the knots of the bamboo" [leaves things half done].³ "And he hunts his hare in a carriage, but not on horseback," say the Georgians.⁴ "He who cannot bore a hole through [do anything thoroughly], will never do anything well. He who cannot digest anything, will he eat even sweet things?"⁵ "The sluggard eats his plantain whole [skin and all]."⁶ "God gives food, but He does not put it into the mouth ready cooked and strained."⁷ "He gives it to birds, but He does not throw it to them in the nest."⁸ "So he who will catch fish, must often go out and get wet."⁹

¹ Maha Bh. Shanti. P. 5269. ² Chānak. shat. 91. ³ Jap. pr. p. 41.

⁴ Georg. pr.

⁵ Legs par b. p. 295.

⁶ Tamil. pr. 3499.

⁷ Telugu pr. 2401.

⁸ Danish pr.

⁹ Georg. pr.

"*but the substance,*" &c. "If a man, say the Tibetans, wishes to be well-favoured and great, let him do in earnest whatever he takes in hand."¹ "Diligence is a treasure of inestimable value," say the Chinese;² "and honesty (or sincerity) is the safeguard of one's person."³ The rich man's son who would go to sea to get riches for himself, said to his wife: "Wealth gotten by diligence is best [excellent]; if I die at sea, such a death is respectable."⁴ "Profit, eh? it comes by hard [ways] work; profit is filled by profit. O Vaccuna [god of Rain], rain hard on the dry ground; waters are filled by water. But such is not the [cause, or origin] incentive to work."⁵ "But he who is smart at work, is slow at retirement [idleness]."⁶

"For a man's quickness [alertness, cleverness] shows his root or origin"⁷ [the stuff he is made of]. "And diligence is profitable, even as regards heaven."⁸ "Diligence is a kingdom without a crown," say the Rabbis.⁹ "Yet a man's works are raw, unless he ripens them by reflection."¹⁰ "The disciples [upasake] of Pataligama," says the Buddhist, "are the five advantages of a virtuous householder, through the attainment (or perfection) of moral virtue (or conduct): (1) He acquires immense wealth; (2) he acquires a wide and excellent reputation; (3) he enters a company (or society) with assurance and not ill at ease; (4) he has a happy death; and (5) after death he goes happily to Swarga-loka."¹¹ "Through labour and toil," says Hesiod, "men become rich in cattle and in wealth. For he who works hard is the greater favourite with gods and men; but idle men are hated."¹²

¹ Bslavcha. 1.² Hien w. shoo, 182.³ Ming-sin p. k. i. 5.⁴ Thudham. tsari, st. 6.⁵ Lokan. 142.⁶ Ming-sin p. k. xi.⁷ Rishtah i juw. p. 166.⁸ Yalkut.⁹ Yalk. in Sanhedrin R.

Bl. 285, 286.

¹⁰ El Nawab. 181.¹¹ Mahaparanibbāna fol. gna.¹² Hes. i. κ η. 306.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

Some copies read אֶל מָוֶת, 'to death,' instead of the Masoretic אֵל מָוֶת, 'no death,' as if דֶּרֶךְ נְתִיבָה meant 'a high road' (S. Matt. vii. 13) that leads to destruction. But דֶּרֶךְ נְתִיבָה is properly 'a beaten track,' 'a pathway;' so that A.V. is right. Chald. 'the way אֶלְעֻרְתָּנָא, of the froward,' and Syr. 'of the wrathful man' (is) to death. LXX. and Copt. ὁδοὶ δὲ μνησικακῶν εἰς θάνατον. Vulg. 'iter autem devium ducit ad mortem.'

"*In the way,*" &c. "The good man in his lifetime makes a way (or path) of virtue [his deep devotion shows it]."¹ "Wilt thou, Mitra Dzoghi, forego thy clever [intelligent] and mettled steed, with a saddle and trappings embroidered with gold?" said his father the king to him. "Father," answered the prince, "all that only deceived my eyes. I will now ride the horse of good forethought in the path of eternal salvation. Lo, I now go to follow earnestly the law (or teaching) of perseverance (or devotion) unto the end."² "Prosperity is [found] in good conduct, and a wise man in consultation;"³ and "by continuing in the path of virtue, you eat rice at midnight."⁴ "When you have taken this road," says the Buddhist, "you will make an end of misery. The way I speak of will teach you the allaying of all pain."⁵ "Keep clear," said Yama [Death] to his messenger, "from them who are known through their good life and pure conduct to possess Vishnu in their heart." [Legend of Bhishma and Nakula].⁶ And Nagasena repeated to king Milinda the following saying of Sariputta: "I delight not in death, and I delight not in life; but I await my time as the hireling awaits his release, as a man well conscious and collected."⁷ [This occurs also in Manu].

¹ Kawi Niti Sh. ² Mitra Dzoghi, p. 5. ³ Beng. pr. ⁴ Id. ibid.

⁶ Dhammap. Maggav. 3. ⁶ Vishnu P. iii. 7, 20. ⁷ Milinda pan. p. 45.

CHAPTER XIII.

A WISE son *heareth* his father's instructions : but a scorner *heareth* not rebuke.

'A wise son (is, or shows) מוֹסֵר אָב, that he has been (chastised or taught) trained by his father'—as some will read it. But Chald. and Syr. 'A wise son receives his father's instruction,' agrees with A.V. and seems simplest and best. LXX. ὑπήκοος πατρί takes the Hebrew מוֹסֵר, as part. Hoph. 'under his father's teaching, obedient.'

"*A wise son,*" &c. "I am a child only ten years of age," said Shuka to Vyasa, "but thou art old, O giver of knowledge. All the world over, does not a father impart knowledge to his son?"¹ "The very first and most important thing," say the Chinese, "is to show filial piety and obedience to one's father and mother; for the body and substance of a man is derived from his father and mother. The father and mother alone care for the child when he is sick; they are sorrowful and anxious; they draw lots and inquire of diviners, bowing to the spirits and bowing to Füh [Buddha]. Wishing and praying that their child may recover."

"Filial piety and obedience then, what is it? Filial piety is to love to attend to the wishes of one's father and mother; and obedience is not to disobey their directions. Children, therefore, ought to provide food and raiment for their parents; suitable clothing in summer and winter, and three meals a day; inquiring every morning after their health and comfort, and in everything listening to their instructions.

"Do not, therefore, listen to the fond words of your wife,

¹ Pancha Ratna. iii. 9.

that might make you think lightly of your father and mother. Do not look and dote on your sons and daughters, and forget your two parents. Do not find fault with their partial love for your younger brothers, and treat them coolly on that account. And do not despise them because they are poor, nor look lightly on them.”¹

“Respect for age [aged parents],” said Confucius, “is the root of all virtue; and education is that which procures life. It is the beginning and end of our duty to parents.”² “It is the rule of Heaven.”³ “How can one explain,” says another Chinese, “all the toil and trouble parents take [for their offspring]? What, then, do your father and mother require you to do in return for all their trouble and anxiety on your behalf? No more than that you should show yourself filial and obedient.”⁴ “The truth [or reality] of ‘jin’ [ἀγάπη, humanitas],” says Meng-tsze, “is to serve one’s parents. The reality of justice is to obey one’s elder brothers. The reality of wisdom is to know those two things, and the reality of propriety is to adorn them [by one’s conduct].”⁵

Elsewhere⁶ Meng-tsze holds up Shun⁷ as an example of filial piety. “He received riches, honours, &c., from the emperor, but could find no comfort in them, because his parents did not love him. He could find nothing to allay his grief but obedience to his father and mother.” “What is required of a son?” said Confucius of himself. “That he should serve his father; but I cannot do this fully.”⁸ “At home, the disciple ought to show filial piety; out of doors, fraternal respect; show love to all, and reverence virtue.”⁹ Tsze-ha [a disciple of Confucius] then said: “If a worthy man, of an easy disposition can serve his father and mother, though he says of himself, ‘I am not learned,’ yet do I call him learned.”¹⁰

¹ Dr. Medh. Dial. p. 204, 206.

² Hiao-king, c. i.

³ Id. c. vii.

⁴ Dr. Medh. Dial. p. 204.

⁵ Hea-meng, vii. 27.

⁶ Id. *ibid.* c. ix. 1.

⁷ Shoo-King, i. 2.

⁸ Chung yg. c. xiii.

⁹ Shang-Lun, i. 3. 6.

¹⁰ Id. 7.

“To [stand under] obey a father, to serve a prince, and to be strictly correct in the performance of those duties, is said to be truly respectful. Exhaust your strength in serving your parents, and, if need be, lay down your life in the service of your prince.”¹ “Men,” say the Japanese, “worry themselves about eating and drinking, poverty, making money, &c., but when they die there is an end of all that. How much better to die for what is right, and gain happiness! To die for one’s parents is by far the best way of happiness for a child.”²

“Fwan-chi asked: ‘How can one describe filial piety?’ Confucius answered: ‘While parents are living, they should be served with propriety; when they die, they should be buried with propriety, and also worshipped with propriety.’”³ “Tsze-yaou asked about filial piety. Confucius answered: ‘Filial piety, as it is practised now-a-days, consists in being able to support [maintain] one’s parents. But the same duty extends to keeping dogs and horses. Wherein does the difference lie then, unless it be in the feeling of veneration for one’s parents?’”⁴ “Rama delighted in obeying his father.”⁵ And the daughters of Kusanasha said to Vayu, in answer to his flattering and deceitful words: “Our father is our Lord; he is like a god to us. None of your proposals, then. He to whom our father gives each of us, shall be her husband; no one else.”⁶ “We belong to our father. Fare thee well! We do not act independently of him.”⁷

“So also Rama and his brother did obeisance to their father as to a god.”⁸ “What is there,” said Rama, when about to leave his kingdom for the wilderness, “that I would not do for my fond teacher, my kind father, and to my king in obedience to his commands?”⁹ “Know thou, then, that I, like the sages of old, am intent only on doing my duty. Whatever is in my power to do while pleasing my father, were it

¹ Gun den s. mon. 241—256.

² Koku ni naru, p. 4.

³ Shang-

Lun, i. 2, 5.

⁴ Id. *ibid.* 7.

⁵ Ramay. i. xix. 19.

⁶ Id. i.

xxxiv. 21, 28.

⁷ Id. *ibid.*

⁸ Id. *ibid.* lxxvii. 21.

⁹ Id. i. xix. 5.

even to die, I will always do it. For there is here below no higher duty [or greater virtue or religion] than to obey one's father and to hearken to his words."¹ "It will then be thy business to see that Bharata protects the kingdom and obeys his father. For this commandment is everlasting."² "If thou art a son," say the Mongols, "[settle thyself] abide in filial piety."³ "For a genuine son listens to his father, though he does not speak; and the son keeps his eye on his father, though he make no sign."⁴

"The duty of filial piety and of obedience," says Dr. Desima, "is the same, whatever the parents be. It is a good fortune to have good parents, and it is a misfortune to have harsh ones; yet is the duty the same. For instance, it is a good fortune to be born with a fine figure, and it is a misfortune to have an ugly one; shall I change it, then? But filial piety is the way (or order) of Heaven. So then, however rough parents be, one's duty is to practise filial piety consistently."⁵ And Tseng-tsze says: "If your father and mother love you, be delighted, and forget not their favour. If they hate you, feel alarmed, but do not resent it. If they have faults, discriminate [consider that they are your parents], but do not rebel on that account."⁶ And as to correction, "A good child," say the Finns, "corrects himself [lit. takes himself the rod]; a bad child is not improved by it."⁷

"King Dhammasoko [Asokus] asked his son and daughter if they would enter the priesthood. To this they both replied: 'We will become priests this very day, if thou, lord, wishest it.'⁸ "When Khormuzda [Hormuzd] called his sons and ordered one of them to come down to this world that was destitute ere Buddha came and taught Nirvana, they all refused. He then said to them: 'Am I your father? It looks more as if I were your son and you were my fathers.'⁹ "For

¹ Ramay. i. xix. 21, 22, 26.

² Id.

³ Mong. mor. max. R.

⁴ Liki (kin li), c. 1.

⁵ Gomitori, i. p. 5.

⁶ Ming-sin p. k. c. iv.

⁷ Finn. pr.

⁸ Mahawanso v. Tatiyadh.

⁹ Gesser Khagan p. 5.

a son with a father living, is a slave with an elderly master,"¹ say the Turcomans.

"*but a scorner,*" &c. "He who resists his father is not a son; so think the good and wise among men. But the child who is obedient to his father's and mother's word, who is yielding (or proper), and who acts the part of a father towards his father and mother, he truly is a son. Therefore," said Yayati, "Puru, though he be the youngest, yet shall have the kingdom."² "If one is obstinate (or negligent) in his disobedience [not hearkening to advice], he does not succeed in anything [lit. does not anything of his]; but he looks upon learning (or instruction) as ignorance, and upon virtue as vice," says Ptah-hotep.³ "It is a sin," says Tai-shang, "to feel vexed at a teacher's instruction (or advice); and to oppose and disregard one's teacher is said to hate his teaching." Shang-te says: "When you give general instruction, do not exhaust yourself [i.e. the subject, go too deep into it], for that would be a mistake. But although it is impossible to avoid mistakes, yet endeavour to attain thorough knowledge."⁴

In Niu-tsih it is said: "If a father or mother has faults and reproves you in ill-temper, it should [raise] increase your respect and filial piety. If they rebuke and are angry, say nothing. You dare not hate and feel at variance; but increase your respect and filial piety."⁵ "Counsel, however, does no good to the shameless child."⁶ "He will not hearken to what is said to him; he has no sense that way."⁷ "For the child who rejects his mother's advice is stupid,"⁸ says Avveyar. "But overcome by self-conceit and thine own opinion, thou wouldst take no advice. See then to what it has brought thee," said Stephanites to Ichnelates, who was in prison by his own fault.⁹ "For people of the lower orders are neither truthful nor respectful," says Chu-tse; "they transgress and

¹ Djabatai pr.² Maha Bh. Adi P. 3523.³ Pap. Pr. xvii. 4, 5.⁴ Shin-sin-l. ii. p. 47.⁵ Siao-hio, c. ii.⁶ Osman. pr.⁷ Tam. pr. 3488.⁸ Avv. A. Sudi.⁹ Στεφ. κ. Ιχνηλ. i. p. 164.

know not how to repent ; and if they repent, they know not how to reform."¹ Any how, "Too much fault-finding only creates hatred," say the Arabs.²

2 A man shall eat good by the fruit of *his* mouth : but the soul of the transgressors *shall eat* violence.

"*A man shall,*" &c. Lao-tsze says: "A heart clear and clean is rest to the spirit ; but he whose tongue abuses others, destroys himself his own body."³ "It brings happiness in both worlds to tell of the virtues and wisdom of good men. Therefore will I set forth the qualities of worthy men as much as I can."⁴ "At the beginning of this world," said the young Bymaha to those he was going to examine, "no contrary opinions were ever spoken, and there was no misery ; but when they died they went to the Nat country [the abode of intermediate deities or spirits ; comp. Hesiod, Op. et D. 108—125]. But when they began to speak untruth, they fell from this nature to one of misery, and could not escape hell. You must tell the truth [what is right]."⁵

"He who speaks well," says Lao-tsze, "commits no errors."⁶ "If a man shuts his mouth and closes his doors [his ears and eyes], to the end of his life he will feel no anxiety. But if he opens his mouth and multiplies his occupations, to the end of his life he cannot be safe."⁷ "The wise men who subdue (or restrain) their body, and their speech, and also their mind, are well fraught [kept or restrained] on all sides."⁸ "Therefore," say the Chinese, "it is very important to be watchful and careful in our words and expressions, because the words that proceed from the mouth all come from the heart and show what is in it."⁹ "If by shutting your mouth

¹ Siao-hio, c. v.

² Meid. Ar. pr.

³ Ming-sin p. k. c. iii.

⁴ Lokapak. 31.

⁵ Dhammathat. c. i. 12.

⁶ Tao-te-King, c. xxvii.

⁷ Id. *ibid.* c. lii.

⁸ Dhammap. Khodav. 15.

⁹ Dr. Medh.

Dial. p. 163.

[when you are angry] you can thus keep your heart and apply your mind, and be thus cautious and careful, your conversation will assuredly be cultivated [taught or educated]."¹ "Much talking is the cause of a man being caught; but holding one's peace is that of his being free. The talkative parrot is shut up in a cage; but other winged fowl that are mute fly at liberty [lit. it is well with them]."²

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

לֹא מִתְּהַבֵּל לֹו, '(is) breaking in pieces, destruction to him.' Syr. 'works breaking in pieces, destruction for himself.'

"*He that keepeth,*" &c. "Guard your mouth as you would guard a bottle," say the Chinese, "and guard your thoughts as you would a city. Right and wrong [quarrels] come through too much opening of the mouth. Trouble and anger all result from forcing oneself forward."³ "O my son, mind thy mouth, lest somewhat give thy skull a blow."⁴ "For the tongue is a lion lying at the door; if thou art hasty, he will eat thy head."⁵ Hear, then, what says the man who [holds] restrains himself. "By holding his tongue well, he has obtained effectually what he wished to get."⁶ "For curbing the tongue is a door to the law," says the Buddhist; "it subdues the four vices of speech."⁷

"The head may be cut off," say the Chinese, "but the tongue cannot be restrained."⁸ "And yet beware lest thy tongue smite thy neck." Then "remember that thy mouth is the prison of thy tongue."⁹ "And that the tongue of the wise man lies behind his heart," says Ali; thus explained in the Commentary. "The tongue of a wise man follows his heart and obeys his understanding. He does not bring out (or

¹ Dr. Medh. Dial. p. 165. ² Legs par. b. p. 226. ³ Dr. Medh. Dial. p. 232. ⁴ El Nawab. 12. ⁵ Kudatku B. x. 3. ⁶ Id. xviii. 14. ⁷ Rgya-tcher r. p. c. iv. p. 22. ⁸ Chin. pr. P. ⁹ Abu Ubeid, 74, 75.

mention) what he has not 'brewed' beforehand in his mind."¹
 "Yet truth, however true, is not always best brought out:

καὶ τὸ σιγᾶν, πολλάκις ἐστὶ σοφώ—
 τατον ἀνθρώπων νοῆσαι;

but it is often wisest for men to keep silence," says Pindar.²
 "Keep thy mouth," says Chu-tsze, as thou wouldst keep a pitcher [lest the contents be spilled]; and set up (or oppose) thy own judgment (or reflection) like a citadel."³ "By thoroughly keeping one's tongue pure [clean, undefiled], the whole body is kept clean thereby. And the body being thus purified, man attains to infinite knowledge, and suffers no more transmigrations."⁴

"Do not speak evil to the first comer," says Ani. "The words spoken on the day of thy prating [when spoken foolishly] will turn back to thine own house. Thou wilt find it [silence] best in the day of adversity."⁵ "But my tongue worries me," says Ajtoldi; "yea, indeed it does. Lest I should cut off my head, I will rather cut off my tongue."⁶ "The shape (or form) of the mouth changes not; therefore be not a storyteller (or talkative, a talker)."⁷ "The man then is safe (or well, happy) who ties down his tongue; but the foolish dog goes about with his tongue hanging out. Look to the end (or result), and turn not thy tongue into a sword. It is best in the sheath."⁸ "'Mih, mih, mih,' silence!" say the Chinese. "Innumerable genii and sprites observe this rule."⁹

Not so the shepherds of Helicon. "We shepherds who bide in the fields at night, 'a bad lot' [*γαστέρες οἶον*, comp. S. Paul's Ep. to Tit. i. 12, *γαστ. ἀργοί, ψεύστ.*], we know how to tell many lies that look like truth, and we also know how to speak the truth when we like."¹⁰

¹ Ali's 99th max.

² Nemean Od. v. 30.

³ Ming-sin p. k. c. vii.

⁴ Siun-tsew, fol. 15.

⁵ Ani, xxxi.

⁶ Kudatku B. x. 5.

⁷ Shi-tei-gun, p. 11.

⁸ Nizami Akhl. i. m. p. 106.

⁹ Ming-sin p. k. c. 3.

¹⁰ Hes. Theog. 26.

“*but he that openeth wide,*” &c. [With reference to this clause, see ch. xii. 15, ‘The Tortoise and the two Geese.’] “He says too many [empty] vain words, he who never is silent. The glib tongue, unless it have some ‘restrainers,’ often prates inopportune things.”¹ “The heart of the foolish man lies behind his tongue,” says Ali; and his Persian commentator: “When a foolish man speaks, his [heart or] sense follows his tongue; he says every thing; and after he has spoken, he then begins to think it over.”² And Juvenal:

“— torrens dicendi copia multis,
Et sua mortifera est facundia.”³

“For the more you talk, the more you may,”⁴ say the Cingalese.

4 The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

By reading מְהַאֲנֶה, part. masc. ‘desiring, longing,’ instead of מְהַאֲנֶה, fem. noun, ‘desire, longing,’ the Hebrew would mean, ‘the sluggard desireth, but [there is] nothing for his soul (or for him).’ As the text stands, it means: ‘[As to the] sluggard, longing, and nothing (or emptiness, naught) for his soul.’ But it will not bear the rendering of A.V. grammatically. Vulg. ‘Vult et non vult, piger;’ and Syr. ‘the sluggard ‘builds’ on desires, but he does no work.’

“*The soul of the sluggard,*” &c. “Love not ease and hate labour; do not show diligence in the beginning, and the end idleness,” say the Chinese.⁵ “‘Oh, may Fo’s [Buddha’s] strength pull out my wagon!’ said the wagoner. ‘Nay,’ said Fo, ‘put thy shoulder to it, and bear it up.’ And Mun Moy adds: “Granted you chant ten thousand prayers to Fo, it is not like exerting yourself to the utmost of your strength.”⁶ “Aide toi, et Dieu t’aidera.”⁷ And Babrias:⁸ “You cannot catch your fish without taking the trouble of fishing for it.”

¹ Hávamál, xxix.

² Ali’s 100th max.

³ Juv. Sat. x. 9.

⁴ Athitha w. d. p. 8.

⁵ Chin. max.

⁶ Es. fab. 36, Chin. tr.

⁷ Fr. pr.

⁸ Fab. 9.

“First tie thy donkey,” says the Turk, “and then commend it to God.”¹ “Three things admit of no remedy,” say the Rabbis; “poverty joined to idleness; hatred from jealousy; and disease in old age.”² “All good works whatever spring from diligence as from their root.”³ “And diligence is one of the attributes of the Bodhisatwa.”⁴ “And,” say the Finns, “one obtains that after which he strives.”⁵ “He who desires aught for himself, must endure the trouble it gives. The body is wasted by the wrath [wear and tear] of it.”⁶ “These six things should a man avoid who wishes for weal on earth,” said Vidura to Dhritarashtra; “sleep, laziness, fear, wrath, sloth and listlessness [a dilatory disposition].”⁷ “For those who fearlessly and firmly work assiduously shall see the back of [put to flight] their destiny.”⁸

“Muthen [the goddess of misery, Lakshmi’s [fortune] sister] resides in idleness; but Lakshmi herself dwells in the effort of him who is free from sloth.”⁹ “Men do not obtain the place [situation] of prosperous ones without effort. Even the gods did not drink ambrosia until the sea of milk had been stirred.”¹⁰ “He who makes no exertion through sloth (or listlessness), though he be strong, yet will dwindle down. An elephant, though large and strong, is yet treated like a slave by his little driver.”¹¹ “Who is the man really poor? He who is not satisfied (or contented).”¹² “Oh, the sorrow of longing to have, and the trouble of keeping what we have got!”¹³

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

דְּבַר שֶׁקֶר, ‘a word (or thing) of falsehood (or lie).’ וּבְאִישׁ, Hiph. ‘will make [his name, or his tongue] to stink.’ Chald. and Syr. ‘shall blush, be put to shame, and be covered with shame.’

¹ Osman. pr. ² Ep. Lod. 1814. ³ Childers Pali. D. s. v.
⁴ Rgya-tcher r. p. c. ii. ⁵ Finn. pr. ⁶ V. Satasai, 130.
⁷ Maha Bh. Udyog. 1048. ⁸ Cural, 620. ⁹ Id. 617.
¹⁰ Drishtanta Sh. 36. ¹¹ Legs par b. p. 200. ¹² Phreng-wa, 23.
¹³ Boyan Sorgal, p. 4.

"A righteous man," &c. "A false word is filth."¹ "ψεύδος μισεῖτω πᾶς φρόνιμος καὶ σοφός," "Let every prudent [sensible] and wise man hate a lie," says Cleobulus;² to which another Greek adds: "It becomes not well-bred men to tell lies."³ "Even one atom of untruth or of insincerity is lying talk," say the Chinese.⁴ "For lying is never allowable either when deliberate or told in fun (or play)," says the Arab,⁵ [who differs from the brahman in this as in many other respects]. "He," says one farther East, "who, gathering strength from within himself, makes an effort to think for one hour as if the evil spirit were away; who speaks no lies; who seeks the good of all; is not lax as regards himself; who practises and gathers together secret virtues, and the five duties—will assuredly be happy,"⁶ says the Mandchu.

6 Righteousness keepeth *him* that is upright in the way: but wickedness overthroweth the sinner.

תִּשְׁמַרְתָּ אֶת־דַּרְכֵי־יְהוָה, lit. 'overthroweth sin,' if אֶת־הַצַּדִּיק is taken in the sense of 'overthrowing.' But by comparing it with a cognate Arabic term, it may be rendered by 'to slip, or make slippery,' and תִּשְׁמַרְתָּ, by 'a slip, stumble [a false step].' By some, this verse is then rendered: 'Righteousness keepeth one in the right way, but wickedness (or lying) causeth one to slip in one's error [false step or crooked way].' LXX. omit this verse. Chald. 'but the wicked shall be 'obfuscated' by his sins.' Syr. 'the sin of the wicked shall cause his loss or destruction.'

"Righteousness keepeth *him*," &c. "The heart (or mind) of the good man, even when he is riled, undergoes no change. The waters of the ocean cannot be heated with a torch made of grass."⁷ "The life of man," says Confucius, "depends on his uprightness; the life of the wicked depends on their luck, and escaping unhurt."⁸ "For virtue overcomes, but sin

¹ Vemana, ii. 67.

² Sept. Sap. p. 10.

³ Γνωμ. μιν.

⁴ Dr. Medh. Dial. p. 166.

⁵ Ebu Medin, 326.

⁶ Yui-gung jin

enduri, &c. p. 59.

⁷ Hitop. i. 87.

⁸ Shang-Lun, vi. 17.

destroys."¹ "Let not the twice-born brahman," says Manu, "ever apply his mind to unrighteousness (or irreligion) even when he is in difficulty for his virtue's sake ; while he beholds the destruction of impious men and sinners."² "Devotion is the emancipation of man, and the root of it is quiet and self-restraint ; thereby does a man fulfil all his desires. By devotion a man acquires that Being who created the world," said Vyasa to Yadhisht'ira.³

"Virtuous (or good) men are like a precious thing [metal or stone] ; whatever happens, they neither turn nor change. But bad men are like the beam of a balance, that moves either way with the least effort."⁴ "Good and bad fortune have no door, but man calls them each to himself," says Tai-shang.⁵ And Meng-tsze says also the same thing : "and that there is no one who does not bring either misfortune or happiness to himself." Tai-kea says : "Misfortune wrought (or sent) by Heaven may be averted ; but we cannot escape from misfortune brought on by ourselves."⁶ "When virtue is one [and the same always], men will always succeed in their undertakings. But when virtue is 'three, two' [shifting], men's undertakings will always be calamitous. Prosperity and adversity do not come by chance to men ; but Heaven sends down calamity, and blesses according to men's virtue,"⁷ said E-yun to the emperor.

"It was not Shang-te who sent adverse times, but Yin would not [use] follow the old ways. Old and grown-up men may not honour you, yet all laws and punishments still obtain."⁸ "Single-eyed virtue alone can please the heart of Heaven," said E-yun.⁹ "Therefore preserve by your conduct the noble (or good) side of your race. If your conduct deteriorates (or is mean, degraded), then your race will not avail you. Sandal-

¹ Beng. pr.² Manu S. iv. 171.³ Maha Bh. Shanti P. 8531.⁴ Sain ūgh. 117.⁵ Kang-ing-p.⁶ Shin-sin-l. i. p. 78.⁷ Shoo-King, bk. iii. sect. 8.⁸ She-King, iii. ii. 1.⁹ Shoo-King, iii. 8.

wood has a delicious smell ; but if you reduce it to charcoal, who will have it ?”¹

“Therefore stand in the way of righteousness (or propriety),” says Avveyar.² “For,” quoth Samuel Ibn Abdia, “when a man’s reputation (or character) is not fouled by any cause for reproach, whatever cloak he puts on looks well on him [all he does is well].”³ “And he who places his gain (or profit) in doing good, must do this : he must be able, upright, most upright, speak well and kindly, be meek and mild, contented, enduring, not over-busy, frugal, wise, prudent and self-restrained.”⁴ “He does not hold up his merits, but, like Polynices, ‘wears no badge on his shield,’

οὐ γὰρ δοκεῖν ἄριστος, ἀλλ’ εἶναι θέλει,

for he will not appear, but be, best.”⁵ “Therefore men who are both wise and good do not sever themselves from good actions,”⁶ said Ugedei.

“Virtue is the support of dignity ; it is like a stand built of bricks in divers parts of the road, upon which wayfarers rest their burdens.”⁷ “And the good, upright man eschews sin, and having exterminated passion, attains to Nirvāna.”⁸ “He walks uprightly of his own accord [lit. without being told]. But he who is not upright, though he be commanded to walk aright, cannot do so.”⁹ “For there is no halting [limping, crooked way] in true religion. How can the straight shaft of a spear be made more straight than it is ?”¹⁰

“*but wickedness,*” &c. “Although there is so much evil and destruction [in the world], yet there is no greater destroyer than the (bad or) wicked man. Other agents may occasion some evil ; but as regards a bad man, if he orders a thing aright, he again destroys it.”¹¹ “To the wicked,” say the Osmanlis, “his own misfortune suffices.”¹²

¹ Legs par b. p. 22.

² A. Sudi, 43.

³ Hamasa, p. 459.

⁴ Metta Sut. i. 2.

⁵ Æsch. Sept. Theb. 576.

⁶ Tchingg.-khan. p. 6.

⁷ Tam. pr. 2344.

⁸ Mahaparanib. fol. thi.

⁹ Ming-sin p. k. c. xiii.

¹⁰ El Nawab, 108.

¹¹ Saïn ügh. fol. 30.

¹² Osm. pr.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

וַיֵּין פֶּלַח, 'and [hath] nothing at all,' lit. 'nothing [in] all,' or 'all [is] nothing.' Chald. לְיֵיתָּ כֹּל מִדָּעָם, 'and there nothing whatever,' or 'nothing at all,' and follows the Hebrew in the sing.; but Syr. follows the LXX. with the plural, *πλουτίζοντες*, &c.

"*There is that maketh*," &c. [It is the same at all times and all the world over. Anything for the sake of appearance.] "The pompous, ignorant [unread, untaught], and the magnanimous [high-minded], poor, as well as he who wishes for wealth without labour, is called a fool by the wise," said Vidura.¹ "A man decked in jewels, and with a retinue of servants, if he have no substance [land or family], cannot be [brilliant] illustrious. So also what majesty and lordship will a king enjoy who makes himself ridiculous by wearing [keeping or hoarding] jewels?"² "If thou hast no inheritance in wealth, do not play the rich man," says Asaph, "lest thou be spoiled,"³ and laughed at.

"But let the brahman go through life keeping his outward gear, his conversation and his intellect, in accordance with his years, his actions, his means, his knowledge of Scripture, and his acquaintance," says Manu.⁴ And Confucius: "The wise man is satisfied with his state, and does not seek aught foreign to it. If he is rich, he acts as such; and if he is poor, he behaves as a poor man. Nowhere is the wise man dissatisfied with his state. Thus does he patiently wait for the command from Heaven; whereas common men [lit. small or mean men] do all sorts of strange things to gratify their own wishes."⁵

"The kokila [Indian cuckoo, a favourite with the Hindoo poets], when eating some of the divine mango, is not proud of it. But a frog, after drinking a little muddy water, loudly

¹ Maha Bh. Udyog. P. 9900.

² Subhas. 63.

³ Mishle As. xxxiv.

⁴ Manu S. iv. 18.

⁵ Chung yg. c. xiv.

croaks, mak! mak!"¹ "A jewel on the feet, and glass on the head for ornament, remain the same; glass is but glass, and the jewel is still a jewel."² "A poet says that the crow and the kokila are both black, and very much alike. But when summer comes, one sees the difference in their song. The crow is a crow, and the pika (or kokila) is a pika."³ "We also read that large fish swim quietly in deep water, but that small fry frisk about in shallow water."⁴ [So do men. The 'small fry' here alluded to is rendered in the Bengali version by 'pounti mās,' a small fish answering to the 'minnow,' that teems in the 'nalas' and water-courses of rice-fields in Bengal.] "He cannot get rid of the smell of musk-rat [common in poor dwellings], and says that every thing smells rank."⁵

"With much money you will not know yourself," say the Italians; "and without money no one will know you."⁶ "A rich man must not be taken (or procured), from one well trained to be poor," said Mangedo Setchen to Tchinggiz-khan.⁷ "For if a low-bred man obtains wealth, he will carry an umbrella at midnight,"⁸ and "know not where to place it [how to carry it]."⁹ "Mallu is a great man among the weavers [of the village]," say the Telugus;¹⁰ "as a jackal is king in a wood of the wilderness [low brushwood where there are no large animals]."¹¹ "An ass covered with a satin cloth is still an ass;"¹² "the ass is the same, only his pack-saddle has been changed."¹³ "His mother spins cotton and grinds, but his name is Durga Das."¹⁴ "For the world is thought to be but grass by a poor man become rich; as also by a low man become 'rajah.'"¹⁵

"For he whom his walk [gait, conduct] does not adorn, will not be adorned by his silk robe of green and yellow."¹⁶ "Why, then, were the Rabbis of Babylon remarkable for their dress?"

¹ Kobita R. 31. ² Id. ibid. 23. ³ Id. ibid. 34. ⁴ Id. ibid. 55.
⁶ Beng. pr. ⁸ Ital. pr. ⁷ Tchinggiz-khan, p. 10. ⁸ Tam. pr. 527.
⁹ Id. 528. ¹⁰ Telug. pr. ¹¹ Beng. pr. ¹² Pers. pr.
¹³ Id. ibid. ¹⁴ Hind. pr. ¹⁵ Chānak. sh. 81. ¹⁶ El Nawab. 130.

Because they were not learned.”¹ “If a man steps out of his bounds [limits, position], trials and difficulties spring up on him from every side. But he who keeps his place, sits there at ease, in comfort.”² “And he who does not regulate himself according to his position, does not consider what is correct,” says Confucius.³ “If thou art become great after small things [rich after being poor],” says Ptah-hotep, “and art chief of the town, let not thy heart grasp the heaps [of hoarded wealth] given thee by God’s munificence [gifts or liberality]. Put not behind thee others like thee [do not strut, or bear thyself haughtily]; let them be [to thee] as companions [equals].”⁴

“Those,” say the Mongols, “who, having suddenly [rapidly] bettered themselves, cling to great people, will assuredly never cease to repent.”⁵ “But importance [purse-pride] from folly lasts only as long as one has no knowledge [of the man].”⁶ “Withdraw thyself from such a one; from a man of a proud, arrogant mien (or mind); from such as make much of [glory in] their vulgar persons.”⁷ “He is here and there taking his pleasure; but if you see him at home, his capital is not worth half a cash.”⁸ “A man of five ‘kasis’ [pence], with the airs [mask, pretence] of ten,” say the Cingalese.⁹ “His mother is a ‘tripe-stealer,’ and his name is Chandalavilas [joying in sandal-wood or perfume].”¹⁰ “A fish of shallow water.”¹¹ “A frog in a well sunk and swimming in deep water [with money, but low and mean].”¹² “A bell on an ape’s neck.”¹³ “A silk tassel on a broom [or on rubbish].”¹⁴ “He has not a mat to lie on, yet shivers at the north [a side avoided by respectable people].”¹⁵ “His mouth is dry from want of food, but he wears a gold ring on his finger.”¹⁶ “Would you then adorn your head with flowers, while you are craving for food?”¹⁷

¹ Shabb. 145, M. S.² Rishtah i juw. p. 83.³ Ming-sin

p. k. i. c. 6.

⁴ Pap. Pr. pl. xiii. 6.⁵ Oyun tulk. p. 8.⁶ V. Satasai, 427.⁷ Oyun tulk. p. 6.⁸ Tam. pr. 47.⁹ Athitha

w. d. p. 24.

¹⁰ Beng. pr.¹¹ Id.¹² Id.¹³ Id.¹⁴ Telug. pr. 887.¹⁵ Beng. pr.¹⁶ Id.¹⁷ Tam. pr.

“Bear in mind that a tower or castle, even when it threatens ruin, is still a castle; but a dung-heap raised ever so high, is but a dung-hill even then,” says Rabbi Samuel.¹ “It often happens,” says Dr. Desima, “that for the sake of show, and of being thought rich, a man will thoughtlessly, and being himself mean and poor, try to be thought honourable and wealthy, though possessing nothing.”² “Having made some money and got on, would you then presume upon it and give yourself airs [lit. a painted squire] and despise others?” asks Wang-kew-po.³ “Great people need not be proud (or haughty); and what does pride profit the low and mean? A gem needs no praise; but who would buy a counterfeit one, even if it were praised ever so much?”⁴ “Wise men can find no pleasure in the finery of mean men. A mettled horse that cannot go, finds no pleasure in the sound of the pipe [military music].”⁵ [Or as the Mongolian renders it: “A horse that does not step well, does not raise his price by the many trappings he wears.”] “For to wish for the smartest clothes when poor, to be proud while living on alms, and to dispute without knowledge, only make people laugh.”⁶

“*there is that maketh himself poor,*” &c. “He who makes light of his wealth, honours himself,” say the Arabs.⁷ “The good (or holy) man,” says Lao-tsze, “wears coarse cloth, but hides within him a precious jewel.”⁸ “In Ee,” said Confucius, “I find no flaw. He lived in a wretchedly small house, and spent his means (or his efforts) in building canals and water-courses. In Ee, I say, I find no flaw.”⁹ “Generally speaking,” says Yung-ching, “economy is a great (or excellent) virtue. Better to be laughed at as homely or rustic, while keeping to the mean [or rule, moderation] of propriety, than run to ruin by living beyond your station.”¹⁰ “Therefore be content

¹ Midrash Yalk. in Jer. M. S. ² Waga tsuye, ii. p. 1. ³ Kang-he's 2nd max. p. 14.

⁴ Legs par. b. p. 202.

⁵ Id. ibid. 234.

⁶ Id. ibid. 257.

⁷ Meid. Ar. pr.

⁸ Tao-te-K. c. lxx.

⁹ Shang-L. viii. 21.

¹⁰ Kang-he's 5th max. p. 3—33.

with your lot," adds Wang-kew-po ; "better by far that men should despise me as a common villager [a rustic], than that I should covet the house and pomp of another man."¹

"For an excellent (or honourable) man need not be rich ; and a rich man is not on that account honourable,"² say the Japanese. "And the goodness of a garment does not lie in the folds,"³ say the Chinese. "But the wise man's eyes," says Chānakya, "are on books ; those of princes are on justice [good government] ; the eyes of brahmans are on the Vedas, and the eyes of all others are on riches."⁴ "However, the man who is adorned with virtues is greater than he (or above him) who adorns himself with his riches," said Tchingiz-khan to his sons.⁵

8 The ransom of a man's life *are* his riches : but the poor heareth not rebuke.

'But the poor,' לֹא שָׁמַע נִצְרָה, i.e. 'is not exposed to judicial process ;' having no means to defend himself, he is either let off or punished ; but not 'redeemed' or 'ransomed.' Chald. and Syr. לֹא מִקְבָּל, 'receives not.' Arab. 'cannot stand the fine.'

"*The ransom,*" &c. "O wealth, best of gods," says Theognis, "and of all things most desirable. With thee I am both good and honourable, however wicked I be indeed."⁶ "Sanctissima divitiarum majestas," "Her most sacred Majesty," says Juvenal, "overcomes everything. He who the other day was a bare-footed beggar, is now rich ; give way to him."⁷ "He that has money, has the talk (or last word) ; but suffering [begging] is ever the lot of the penniless."⁸ "Wealth is envied, not a little," says Pindar, "but

χαμηλὰ πνέων, ἄφαντον βρέμει,

the lowly and poor groan in secret."⁹ "Let a man firmly

¹ Kang-he's 10th max. p. 81.

² Do ji kiyo.

³ Chin. pr. G.

⁴ Chānak. Sh. 101, 1k.

⁵ Tchingiz-khan, p. 1.

⁶ Theogn. 1073.

⁷ Juven. Sat. i. 110.

⁸ Beng. pr.

⁹ Pyth. xi. 45.

follow after wealth, in whatever situation he be," said Nakula to Sahadeva, "whether he be sitting, walking, or lying down. When he has acquired wealth, which is hard to get, yet best loved, he then obtains all his desires."¹ "Let him, however, first practise virtue, then wealth joined to virtue, and last of all his desires, is real prosperity."²

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

"*The light of the righteous,*" &c. "A goodly (or godlike) man may enlighten the world far and wide, by practising his many virtues."³ "Where the great Buddha is, there is no room for other sages. When the sun shines in the sky, the many stars no longer appear."⁴ "A man who is wise and endued with all qualities, illumines one world [from end] to end. But many men of a bad disposition (or bad teaching) cannot enlighten the world any more than stars do"⁵ [or as the Mongolian version has it, "A bad man, who knows much, but is little willing, cannot," &c.]. "One moon dispels darkness; not so, however, do many stars."⁶ "Though there be so many people in the world, yet without the mind, heart and soul of the good man, it would be very poor. The lotus would fade away [be sad] with only the moon and the stars, but without the sun."⁷

"Good qualities and good morals are natural to the good man, but a man of a base [mean] intellect has no honour. When a gem flashes, or when a lamp gives light, they show what they are [are understood] without the aid of words."⁸ "As a lamp dispels darkness as long as the oil in it lasts, so also do men shine so long as they have piety and strength."⁹ "When the righteous dies," says R. Chanina, the "loss is to his

¹ Maha Bh. Shanti P. 6233. ² Id. *ibid.* 6236. ³ Saïn ügh. fol. 8.

⁴ Id. fol. 12.

⁵ Legs par. b. p. 3.

⁶ Hitop. Intr. 17.

⁷ V. Satas, 475.

⁸ Id. *ibid.* 425.

⁹ Lokap. 101.

generation. Like a pearl which, if lost, is still a pearl. The loss of it, however, is only to the owner."¹ Or, "His death is an evil come upon the world; but when a righteous man is born, good then comes to it."² "Then good men also [consider] respect those who act as they do. A lamp lighted from another lamp burns of the same light."³

[“The chief joy to all, the doctrine (or teaching) of wisdom, the agreeable, brilliant burning lamp, [in the form of] a treatise on the excellence (or nobleness) of the good burning light.”⁴ Title of ‘Hjam dpal,’ &c., a treatise on Wisdom. Another book is called “the mightiest king of all books which it is an honour to hear read, ‘Alten Gerel, golden light or sheen’ [suvarna prabhāsā]. It absolves from all transgressions, and confers great blessing; it blots out all deeds of iniquity; it is the giver of all pleasure, the destroyer of all sorrow, and the bestower of all wisdom, faith,”⁵ &c.] “Once Buddha, having told Ananda to open a tomb strewed with jewels which had sprung up at Buddha’s feet, a golden light shone around, and within were found the bones of one who, through learning and deep application to the practice of virtue, had won for himself a very rich field [estate], one very seldom seen.”⁶

“For knowledge is light, the true [whole] light that leads away from blindness; but he who continues in ignorance, spends his life in darkness.”⁷ “Truly is the light of the sun sweet in the eyes of all flesh; before it, darkness flees away. So also is the light of wisdom agreeable to the eyes of a man of understanding. In his light, folly will flee and hide itself,”⁸ says Asaph. “The rays of the sun cannot be hid, so also the lamp of wisdom cannot be put out.”⁹ “If a lamp is placed in a shrine of Shiva, is it a wonder if the whole temple is lighted up? So also the lamp of great knowledge in the worshipper;

¹ Megill. 15, M. S.² Sanhedr. 113, M. S.³ Lokap. 16.⁴ Hjam dpal, fol. vii.⁵ Altan Gerel. fol. 7.⁶ Id. ibid.

10th sect. fol. 109.

⁷ Borhan-ed-d. v. p. 72.⁸ Mishle As. vii. 1. 2.⁹ El Nawab. 117.

it shines over the whole earth.”¹ “Make of thy house a niche for a lamp, make a wick of thy qualities, make oil of thy regular course of life (or actions); and at last a certain brilliant light will be kindled.”² “For in like manner as a lamp shines inside a glass vase, so does also knowledge. It shines forth in the bodies of men of understanding.”³

“O ye Aswins, cause ye light (or brightness) to shine on the pious man who sings your praises.”⁴ [O ye Aswins, lengthen the life of the merchant who longs for it, “and give lustre of word [i.e. reputation] to the learned or pious man.”] We read in the Uligerün dalai, “that a poor old woman having begged the whole day, and having only got a small coin, went to an oil merchant for some oil, but he said it was not enough money. Some one then gave her some oil, with which she went to Buddha’s temple and lit a lamp, praying that henceforth she might receive the light of wisdom. When Mangalya went into the temple the next morning, he found all the other lamps gone out except this one, which he tried to put out. But he found that, for all he tried, he could not put it out. Then Buddha said to him: ‘If thou pour upon it the water of the four seas, thou canst not extinguish it; for it is for the chiefest use of man.’”⁵

“*but the lamp of the wicked,*” &c. “Wicked sinners when they die are taken to hell. Like a lamp which goes out in an instant, and leaves the whole house in darkness.”⁶ “Then their torch goes out.”⁷

10 Only by pride cometh contention: but with the well-advised is wisdom.

בָּדוֹן, by ‘pride, arrogance,’ lit. ‘boiling over’ with self-consequence: נוֹעֲצִים, ‘the well-advised,’ that is, ‘those who take advice,’ are wise in giving up the quarrel.

¹ Vemana, ii. 179.
skt. clxxxii. 3.

² Id. 177.

³ Id. i. 7.

⁴ Rig. V. ii.

⁵ Dsang-Lun, c. xxxvii. fol. 207.

⁶ Lokap. 223,

and Naga niti, 40, Shf.

⁷ Javan. pr.

"*Only by pride,*" &c. "When the heart is great (or high, proud), business is pressed down and impeded; as when the river banks are high, the stream is hidden."¹ "Cut short these four," said Confucius: "self-will, a peremptory manner, obstinacy, and 'I.'"² And elsewhere: "As to contentions, I can hear them like any other man; but we ought so to contrive as to have no contentions."³ "For he who abandons pride becomes amiable (or agreeable),"⁴ said Yudhisht'ira to the Yaksha. "And in forsaking altogether both anger and desire, lies one door to religious knowledge," says the Buddhist; "for it enables a man to keep his mind neither haughty nor low."⁵ "To be able, and yet to inquire of those who have no ability; to possess much learning, and yet to seek information from such as are deficient; to have possessions as if not owning them; to be rich as if having nothing; to be contradicted (or opposed) and yet not to resent it: I once had such a friend," said Confucius. "I always follow him and act as he did."⁶

"But wisdom is alone powerful to tame down the pride that hinders learning (or wisdom), and to make him humble who is conceited from his learning or his rank."⁷ "So then, when you have ascertained the several dispositions of your friends, do not forsake them even in death. Ormosda [Hormuzd, Ahura-Mazda], surrounded by his retinue of gods, agrees with them beautifully"⁸ [lit. 'like camphor;,' a favourite emblem of purity and fragrance].

"Then learn to yield. When you find yourself under the eave of a low roof, what else can you do than to stoop and bow down your head?"⁹ "Among the ancients," says Wang-kew-po, "there was a man named Low-sze-te, who once asked his brother: 'If a man was to spit in your face, how would you behave?' 'I would wipe it dry, and there would be an end of it.' 'But then the man would get still more angry.'

¹ Ming h. dsi, 53.² Ming-sin p. k. c. vii.³ Ta-hio com. c. iv.⁴ Maha Bh. Vana P. 17363.⁵ Rgya-tcher r. p. c. iv.⁶ Shang-L. viii. 5.⁷ Hjam dpal, fol. viii.⁸ Sain ügh. 276⁹ Ming h. dsi, 100.

'Then I would receive it with a smile, and wait until it dries of itself.' You see what sort of man was Low-sze-te, who for his humility, afterwards became prime-minister. So the humble get good in abundance."¹

11 Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase.

Some critics would read, with a few alterations in the text, 'Wealth passes away (dwindles) quicker than a breath;' but we may keep to the A.V. עַל-יָד is not, 'by labour,' but 'at' or 'by the side,' or 'upon the hand,' 'leasing or gleaning,' and may imply that 'he who gathers here and there shall increase what he collects.' All the versions render it differently. Vulg. 'Substantia quo paulatim colligitur,' as if it took עַל-יָד in the sense of 'on the hand,' what would fill the hollow of the hand, 'little by little.' עַל-יָד, taken in the sense of 'on the hand,' may be compared with the kindred עַל-כַּף, 'on the palm of the hand,' Gen. xl. 12, &c., that shows conclusively that the cup there mentioned was flat, like old Egyptian cups, and like those still in use among Arabs of the desert, and others. The guest who calls for a draught holds out the flat palm of his left hand, upon which the flat cup is placed by the attendant. The guest then takes it with his right hand, and carries it to his mouth.

"Wealth gotten by vanity," &c.

"τὰ γὰρ δόλιφ,
τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται,"

"Wealth, gotten by fraud and injustice," said Theseus, "does not last long."² "I fain would have riches," said Solon, "but at no price gained by unfair means. Ruin would soon follow, assuredly."³ "Knowing this, friend, get riches honestly, and beware of recklessness," says Theognis.⁴ "For if a man sees a chance of getting rich by unfair means, and gain thereby, enough evil will follow. The mind of the gods overrules it."⁵ "Wealth," says Loqman,⁶ "that is gotten by unjust means

¹ Kang-he's 9th max. p. 5—72. ² Œdip. Col. 1028. ³ Solon, v. 7, 13.
⁴ Theogn. 731. ⁵ Id. 201. ⁶ Fab. 21.

[cruelty] shall not abide with its owner ; and if it does, it will not tend to his happiness." " If wealth is not gotten by righteous means, it will prove useless, in spite of every effort to save it,"¹ say the Chinese. " And he who acquires riches and a position in society by disturbance and fraud, is a fool, who lives in the world by feeding on wind."² " Riches without understanding in general are of little use to oneself [to their owner]. The rich milk of the cow is sucked by the calf."³

" He who longs unfairly for other people's goods, his house will perish, and evil will come to him."⁴ " What will his science [knowledge] profit him, if he behaves improperly by coveting other men's goods?"⁵ " Do not wish for good gotten by greed ; the fruit of it is not good."⁶ " O ye men, hear ! As to the wealth for the getting of which you suffer so much, what sinners will enjoy your money after your soul has departed?"⁷ " For wealth gotten by fraud and hoarded up, will diminish (or ooze out) like water from a vessel of unbaked clay."⁸ " But he whose riches are ' clean ' [fairly gotten] is a very great man," say the Chinese.⁹ " If riches are to be got by villany, then all stupid men [Chinamen] must support themselves on the west wind."¹⁰ " It is good for a house to be united, though poor ; why then [look for] unrighteous wealth?"¹¹

Tsin-te says in his admonitions : " Doing well is like grass [plants] in a spring garden ; one does not see the growth of it, but it gets its increase (or nourishment) daily. But doing evil is like the wearing away of a stone ; one does not see it grow less, yet it diminishes daily."¹² " The wealth of the great and good is established [' searched out ' or ' firm ']. But the enjoyment of the wicked is near destruction. The sun always gives light ; but the full moon wanes in the night."¹³

¹ Woo-kih-show ping. p. 197.

² Ming h. dsi, 163.

³ Legs

par. b. p. 83.

⁴ Cural, 171.

⁵ Id. 175.

⁶ Id. 177.

⁷ Nalvarli, 22.

⁸ Cural, 660.

⁹ Chin. pr. G.

¹⁰ Id. *ibid.*

¹¹ Ming h. dsi, 77.

¹² Shin-sin-l. i. p. 89.

¹³ Legs par. b. p. 203.

“The more wicked and the more crafty is a man,” say the Chinese, “the poorer and more destitute is he also. From the beginning, Heaven would not bear with wickedness and craft. If riches and honour are to be obtained by wickedness and craft in this world, then must the simple man [people of China] sniff the west wind [as their only portion].”¹

“When a man is born in the world,” say they again, “the first thing talked of is money ; for great and small affairs cannot go on without money. But you must obtain it with right, and not seek it unjustly, and not form wicked schemes. This, then, is to avoid covetousness.”² “Power gotten without right, like wealth heaped up by robbery, does not abide. But power and wealth gained with right are like the power gained by Sakra [Indra].”³ “Wealth gathered by iniquity and violence is not wealth. The wicked cat creeping along slyly is the by-word of a shameless countenance [slyness].”⁴ “Who is that wealthy man, honest and proper? He is he, said the Spirit of Wisdom, who got his wealth by honest industry. He who has not so gained it is counted an unhappy [ill-conditioned] man.”⁵ “But that wealth is best that is gathered by honesty, and spent and consumed with duties and good works.” For it is said that the honest poor receives his share of good, but that “the rich and wealthy who did not get his wealth honestly, when he bestows charity and gives alms of it, it is not his own work, but his whose money he took,”⁶ says the Spirit of Wisdom.

“Wealth gotten by sin goes to make atonement for it,” say the Bengalees.⁷ “Fools who heap up riches, when do they think of being thankful? After heaping up wealth by iniquity and suffering and bad language, they die like rats.”⁸

“Sed quo divitias hæc per tormenta coactas,
Ut locuples moriaris?”

¹ Hien w. shoo, 93.

² Dr. Medh. D. p. 196.

³ Lokap. 125.

⁴ Saïn ügh. fol. 11.

⁵ Mainyo i kh c. l. 1—4.

⁶ Id. ibid. c. xiv. xv.

⁷ Beng. pr.

⁸ Saïn ügh. 86.

“But to what purpose,” asks Juvenal, “are those riches gathered together with so much suffering, in order to die rich? The more you hoard, the more you may.”¹ “Dust flits fast and settles nowhere. A mountain grows slowly, but abides firm.”² “What the wind brings it takes away. ‘How is it,’ said the hermit to his one disciple left, ‘that thou goest not?’ ‘Because I did not first come with the wind that it should also carry me away.’”³ “But from whichever quarter wealth may come together, that which is not gathered by labour diminishes where it is.”⁴ “Do not therefore acquire very unfairly the wealth thou lovest. The knife lying at thy feet does not wound thy body.” [Make a proper use of it].⁵ For to say: “Riches! yes, any how! [rem, quocunque modo rem], and to boast of it, is a sin,” says Tai-shang.⁶ And the Spirit of Wisdom: “The pleasure a man takes in ill-gotten wealth is worse than unhappiness.”⁷

“*but he that gathereth,*” &c. “Suppose,” said Confucius, “that I wished to make a mountain, it could not be finished with one basketful of earth; and if I stopped then, I should never do it. But if I add daily one basket to the level ground, I get on with my work.”⁸ “And dust heaped up together becomes a mountain.”⁹ “For the strength of a man of small means lies in gathering together.”¹⁰

“Ἐι γάρ κεν καὶ σμικρὸν ἐπὶ σμικρὸν καταθεῖο,

Καὶ θαμὰ τοῦθ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γίνοιτο:”

“For, if thou addest a little to a little, and doest it repeatedly, it will soon become much,” says Hesiod.¹¹ “Grains of corn only fill the threshing-floor, and ten thousand gold pieces are only made up of small particles of gold.”¹² “To him who digs with a vigorous arm, God grants to reach the bottom of the

¹ Juv. Sat. xiv. 135.

² Nizami, p. 103.

³ Rishtah i juw.

⁴ Legs par b. p. 210.

⁵ V. Satas. 52.

⁶ Kang i. p.

⁷ Mainyo i kh. c. xviii.

⁸ Shang-Lun, ix. 18.

⁹ Jap. pr.

¹⁰ Vararuchi nava R. 7.

¹¹ Hes. ἰ. κ. ἦ. 359.

¹² El Nawab. 101.

ditch," say the Georgians.¹ "Cullaka Setthi having risen from abject poverty to great wealth, by first finding a dead mouse which he sold for a farthing, then selling molasses, &c., the teacher said: 'The wise man with his eyes open [on all sides] established himself, having begun with the smallest sum of money, as fire is kindled by a spark.'"²

"Diligence," says King-king-luh, "is the foundation (or root) of wealth, and economy is the fountain of it."³ "And then his wealth sets him up on his feet," says R. Eliezer.⁴ "When old Sanglun saw his cattle multiplied infinitely from one cow, one mare, &c., at the bid of Gesser, his joy knew no bounds. 'Oh what happiness is mine!' said he; 'now I know that what is said is true: One is the beginning of a Thousand.'"⁵ "Work, then, for the smallest trifle (or grain), and reckon what the idle get."⁶ "Work even for the oil, and sit not idle about the house. Let it not be said of thee: He has not wherewith to pay for his oil [two paras=one farthing] a night."⁷ "For even honey is not made without labour."⁸ "And a single silk does not make a thread, nor a single tree a forest."⁹

"The pitcher gets filled gradually with the water that falls into it drop by drop, so also [little and long] is the source (or cause) of all knowledge, virtue, and wealth."¹⁰ "Come slow, come straight."¹¹ And Seuh-shin-ung says: "Take care of a little, and keep thy thoughts within bounds."¹² We read in the Dsang-Lun that "when Legs-htsol [Good-seeking] and Nyen-htsol [Evil-seeking] came to a desert plain where was a tree, at the foot of which ran a spring of water, a god appeared to them who said: 'Break off a branch of that tree, and you will get from it everything, food, clothes, jewels, &c.' They did so. Then Nyen-htsol would root up the tree for more riches. But Legs-htsol said: 'Don't! when we were dying from poverty

¹ Georg. pr.² Cullaka S. jat. p. 122.³ Ming-sin p. k. c. xii.⁴ Pesach. 119.⁵ Mong. pr. in Gesser kh. p. 13.⁶ Egypt. pr. 55.⁷ Id. ibid. 61.⁸ Turk. pr.⁹ Chin. pr.¹⁰ Hitop. ii. 10.¹¹ Pers. pr.¹² Ming-sin p. k. c. i.

and want, this tree restored us to life, so don't root it up.' But Nyen-htsol hearkened not; and five hundred devils came out of the hole made by the root."¹

"If thou dost not take care of thy income [of what comes to thee], thou shalt not come at it for a long time."² "The gain of money is only like digging in the earth with a needle; but expense [spending money] is like water running into sand."³ "The accomplished and wise man therefore gathers his property as the white ant gathers its nest, until there is enough for it and the family in the house."⁴ "When Lakshmi [fortune] comes, it comes like water in the cocoa-nut; but when it goes, it is like the 'kapitha' fruit in an elephant's stomach." [The kernel of it is digested, and the shell is cast out whole].⁵

"Go a-leasing; gather even mustard-seed [which is very small] by the side of a 'bela' [or pumalow, a large fruit]."⁶ "If thou takest not care of small things," says the Greek, "thou shalt lose greater ones. For everything is at the beck and con [servant] of diligent care."⁷ "To every one who adds, they will add [diligence is helped, because it is respected]; and from every one who takes away [or rubs off], they also will take,"⁸ say the Rabbis. "If thy fan [winnowing-fan] is empty, beat it" [to shake off the least grain], say they again.⁹

"When thou hast taken a work in hand, do it with all thy heart; for if thou art afraid, thou must fail."¹⁰ "But the water of life lies in darkness" [must be made clear and wrought out by work], say the Persians.¹¹ "Therefore is the body called 'mahashoy' [able to bear great toil], to bear what is put upon it."¹² "Kuvera [the god of Wealth] always protects (or dwells in) the foliage of the Tambulam [Betel vine, Piper betel]; a Yaksha is at the root, and Kalakandhi [the goddess of Adver-

¹ Dsang-Lun, fol. 164.

² Ming-sin p. k. c. i.

³ Chin. pr. 107.

⁴ Sigal V. Sutt. fol. no.

⁵ Subhas. 67, and Nitishastra in Kobita R. 85.

⁶ Beng. pr.

⁷ γνωμ. μων.

⁸ Yalkut B. Fl.

⁹ Beresh. Rab. id. ibid.

¹⁰ Meid. Ar. pr.

¹¹ Pers. pr.

¹² Beng. pr.

sity] dwells on the top of the tree. So eat it [the betel-leaf] by dividing it, and thy prosperity will increase.”¹ “Work then with a good heart, and waste not. Waste neither hot water nor cold; for man must get it as he likes [by his own labour],” say the Chinese. “Even though living near water, waste it not.”²

12 Hope deferred maketh the heart sick : but *when* the desire cometh, *it is* a tree of life.

תְּחִלָּה, ‘expectation,’ and so ‘hope.’ All the old versions go wide of the Hebrew, except the Vulgate : ‘Spes, quæ differtur affligit animam,’ &c.

“*Hope deferred*,” &c. “A desire shines when it comes, but not when it goes. The rising moon shines in the evening, but not at dawn.”³ “Day and night succeed each other, and so do seasons, heat and cold; while life passes away. Yet the breeze (or fair breath) of hope does not leave us. The limbs grow weak, the head heavy, the hands tremble, and the knees shake, yet the mockery [illusion] of hope does not leave us.”⁴ “Yet were it not for hope, work would come to naught,” says the Arab.⁵ “Freedom from hope,” says Ali, “is freedom indeed, for hope is slavery;” which his commentator explains to mean: “Hope or expectation from other men, makes most people servile, and is servitude; whereas independence from them is freedom; and so it is.”⁶

Elsewhere Ali also says truly, that “too much hope leads only to disappointment,” and “Many a work comes to nothing.”⁷ Inasmuch as:

“Quod timeas citius, quam quod speras, venit.”⁸

“What we fear comes sooner than what we hope for;” since “for the wish of one thing there are three [things] to prevent

¹ Lokan. 147.

² Chin. pr. S. 1993, 8, 9.

³ Drisht. 85.

⁴ Mohamudgara, 14, 15.

⁵ Ar. pr. Soc.

⁶ Ali b. A. T. 56th max.

⁷ Id. ibid. 69th, 70th max.

⁸ Publ. Syr.

it."¹ "Therefore do not hope too much for that which is not come, nor regret too much that which is gone."² "For he who has hope for his carriage, shall have poverty for his fellow-traveller," says the Arab.³ "La speranza è il pane dei miseri."⁴ "Vain hopes and [dry] disappointed ones are a source of grief;"⁵ "and are the fool's income."⁶

"O hope, vain hope, why then makest thou me dance any longer?"⁷

On the other hand: "The sorrow of a man is lengthened when hope is cut off from him."⁸ "Therefore so long as life lasts, lose not thy hope."⁹ "Die not, O donkey," says the Turk; "spring is coming and clover will grow."¹⁰ Still, "It is made known to me this day," said Sambhari, "that there is no end [rest] but in death for those whose mind is held by desire."¹¹ As it is said [or sung], said Yajati, "The desire of those who desire is not assuaged by their enjoyment of it, any more than the sacrificial fire is quenched by pouring ghee [clarified butter] upon it."¹² "A Rakshashee [demoness] having given to Vikramaditya the beginning of a couplet, he finished it thus: The wrath of man is like Yama [the lord of death]; hope is like the river Vituranee, for it is boundless; wisdom is like Kamadhenu [Amaltheia, the cow of abundance], for it gives everything; and contentment is like Anandavana [the forest of delight], for he who is contented possesses everything."¹³

"But desire gives pain when not satisfied, and when satisfied (or found) it gives no satisfaction, O king! Whether it be the desire of a god, or the good desire of a man, when it comes [is found], it gives no satisfaction; but he craves for more."¹⁴ "Long waiting," says the Arab, "lengthens pain (or sorrow), and spoils the work."¹⁵ "For length of time makes a difference

¹ V. Satas. 81. ² Hien w. shoo, 43. ³ Erpen. Adag. 7. ⁴ It. pr.
⁵ Telugu. pr. ⁶ Danish pr. ⁷ Vairagya, sh. 6. ⁸ Nuthar ell, 158.
⁹ Ozbeg pr. ¹⁰ Osmanli pr. ¹¹ Vishnu Pur. iv. 2, 44. ¹² Id. ibid. 10, 9.
¹³ Kobita R. 113. ¹⁴ Rgya-tcher r. p. c. xvi. p. 210. ¹⁵ Meid. Ar. pr.

in everything." "But if thy hope does not now take place, wait patiently ; in a little while it may come to pass."¹

"Yet it often happens that the object nearest at hand is death, while the furthest is hope."² "Still those who are servants of hope, are servants of everything. For the whole world is the servant of him who makes hope his handmaid" [who uses hope as an incentive to energy].³ "It goes, stay it not," says Epictetus ; "it comes not, wish no longer for it ; but wait."⁴ "For hope," said Vidura to Dhritarashtra, "[destroys or] takes away firmness, as old age takes away beauty."⁵ Nevertheless, "after the woman [Pandora] had let all manner of evils escape out of her cask, Hope alone remained within, and by Jove's order was again shut in tight," says Hesiod.⁶ And Linus :

"Ἐλπέσθαι χρὴ πάντ', ἐπεὶ οὐκ ἔστ' οὐδὲν ἄελπτον,
ῥάδια πάντα θεῶν τέλειαι, καὶ ἀνήνυτον οὐδέν:"

"Hope for everything, since there is nothing hopeless ; for God can easily bring everything to pass, since nothing is impossible to Him."⁷ "The house-wife who caters for me only with hunger, thirst, and hope, and nothing else, [of these three] hope is by far the best, for it never leaves me," says the Hindoo poet. On the other hand,⁸ "hope kills, but despair lives."⁹ And,

"— sapias, et spatio brevi
Spem longam reseces:"¹⁰

"Have thy wits about thee ; thou hast hoped long enough. Now cut it short, and set to work."

13 Whoso despiseth the word shall be destroyed :
but he that feareth the commandment shall be re-
warded.

¹ Rosellini Sahid. max. p. 129, 130.

² Ar. pr.

³ Kobitamr. 27.

⁴ Epict. Ench. 21.

⁵ Maha Bh. Udyog. P. 1230.

⁶ Hes. ἔ. κ. ἦ. 94.

⁷ Linus. fragm. 2.

⁸ Kobitamr. 28.

⁹ Hind. pr.

¹⁰ Hor. Od. i. 11.

לִי יִהְיֶה לְךָ, either 'shall bring destruction upon him,' or 'prove his destruction,' or 'shall be his bond;' though he may despise the word, yet that word once spoken binds him to heed it, and is a witness against him for not minding it. Chald. and Syr. 'shall be ruined or destroyed by it.'

"*Whoso despiseth,*" &c. Ribbi said: "What is the right road which a man should choose for himself, and that will bring him to honour? Be careful to keep a little commandment as well as a great one."¹ "The constant memory of the law [religious instruction] is one door to religion; for it causes complete purity,"² says the Buddhist. "The law is the shell [skin], and truth is the kernel [brains or pith]; and the way is between the two."³ "Shame and faith are tied together in a pair; when one fails, so does the other."⁴ "And who are the perfect? Those who feel shame."⁵ "If thou transgresses the words of the law wilfully," say other Rabbis, "they will make thee pass through what thou wouldest, to what thou wouldest not [they will bring thee to book]."⁶

And Rabbi José said: "He who honours the law, will himself be honoured by mankind; but he who despises the law, shall also be despised by men."⁷ And R. Eliezer said: "He who keeps one commandment gets for himself one 'paraclit' [advocate]; but he who breaks one commandment gets for himself one accuser."⁸

"Dge-longs [priests]! be not offended needlessly; do not meddle with household matters; do not take what is not given you; do not commit adultery; do not tell a lie; do not slander or blame; do not speak vain words; avoid covetousness; think no hurt; practise no idolatry; neither think of doing to others the harm you would not do to yourselves; think not of gathering together nor of hoarding up; employ no harlot, widow, or grown-up maid in your service [or place

¹ Pirke Av. ii.² Rgya-tcher r. p. c. iv.³ Gulshan Raz.⁴ Mibkhar hap. R. Bl. 86.⁵ Ben-hammelak. id.⁶ Derek Erez

Sutta, iii. 6.

⁷ Pirke Av. iv. 7.⁸ Id. *ibid.* c. iv.

of work]; neither fish, hunt, nor associate with people of low caste, nor quarrel with a drunken man," &c., said Kod-srung to the priests.¹ "Yea, like a bright flower with colour but no scent, so also a word well spoken but not acted upon remains unfruitful. On the other hand, a word well spoken and acted upon is like a bright flower with colour and scent, that bears fruit."²

14 The law of the wise *is* a fountain of life, to depart from the snares of death.

"*The law of the wise,*" &c. "The wise man delights in the laws taught by the Aryas, venerable men of old."³ "As a mandarin was coming from a distant part of the empire to visit Confucius, one of his disciples said to the mandarin: 'Why do you grieve and mourn over the wickedness of the world? It has lasted a long time. But Heaven has now appointed Foo-tsze [Master Tsze, Confucius] to be the teacher of men'"⁴ [lit. 'müh-to,' the wooden bell or rattle with which he collected around him the people he taught]. "What is the use [end or object] of a study that does not teach how to die?" asks Vema.⁵

"O Mitra Dzoghi, wouldst thou forsake all thy congenial friends?" asked his father. "Let them be who they may," answered Mitra Dzoghi, "at the hour of death, one is alone; a friend is then of no use. I will go to practise the lore [or teaching, follow the course] best suited to the life to come."⁶ "Those," says another Buddhist, "who restrain (or compose) their fitful mind, escape the bands of Maras [death]."⁷ "And those," says the brahman, "whose intellect is stayed on (or conformed to) the Shastras, never flag, O Bharata."⁸

¹ Kon-segs. i. fol. 8. ² Dhammap. Puppav. 8, 9. ³ Dhammap. Panditav. 4. ⁴ Shang-L. iii. 23. ⁵ Vem. ii. 188. ⁶ Mitra Dz. p. 7.
⁷ Dhammap. Chittav. 37. ⁸ Maha Bh. Adi P. 238.

15 Good understanding giveth favour : but the way of transgressors is hard.

יִתְקַן, 'perpetual, firm, hard,' lit. and fig. Chald. 'the hard road (or way) of spoilers leadeth to destruction.' Syr. 'to perdition. LXX. ἐν ἀπωλείᾳ. מִיִּתְקַן, lit. 'perfidious men, who act perfidiously towards God,' παράνομοι.

"Good understanding," &c.

"καλὸν φύουσι καρπὸν οἱ σεμνοὶ τρόποι,"¹

"Good (or dignified) manners yield good fruit," say the Greeks. "Kung asked : 'What is self-perfection?' Confucius answered : 'Not to transgress any way' [or, in or against any one or any thing]."² "If one has wealth, knowledge and strength, and moral merit withal, all men will gather around him. But without moral worth, all those advantages only prove the cause of one's ruin."³ "Know, however, that this world is bad to those who themselves are bad, but it is good to the good."⁴ "Wise men [lose nothing] by not neglecting to pay proper respect to others, but act according to Tao, by being full of deference towards others."⁵ "You may judge of the relative merits of dge-longs [Buddhist priests in Thibet] by comparing them to the amra-fruit [mangoe]. Some one may have an agreeable demeanour, possess great qualities, inwardly following the moral precepts of moral virtue, be given to profound meditation, and be endued with deep knowledge ; such a one is like the amra-fruit, both outwardly and inwardly ripe. Another dge-long, who subsists on charity, is also like that other one, endued with great qualities, whom everybody honours and respects on account of his perfect and accomplished virtues."⁶ "But, said God, when Adam abjured my commandment, the ways of this world became rugged and straitened, and few and evil, full of much toil and labour, and fatigue," &c.⁷

¹ Γνωμ. μον.

² Li-ki, c. xxii.

³ Legs par. b. p. 287.

⁴ V. Satas. 43.

⁵ Ming h. dsi. 111.

⁶ Dsang-Lun. c. xvi.

⁷ 1 Esdras iv. 11, 12 (Eth.).

16 Every prudent *man* dealeth with knowledge : but a fool layeth open *his* folly.

יִפְרֹשׂ, not merely 'layeth open,' but 'expands or displays' it.

"*Every prudent man,*" &c. "Even if you are yourself well acquainted with the subject (or matter), yet do everything with due consideration (or advice, consultation). For he who does not like advice will purchase his regret (or repentance) at a high price."¹ "No injury befalls the prudent."² "One pound of learning," say the Persians, "requires ten pounds of sense to use it."³ "But a prudent man will not raise the wind," say the Cingalese, "for the dust when raised will rise to one's head."⁴ "But a prudent man always does every little thing with due consideration. If it succeeds, well and good ; if it does not succeed, there remains [at all events] the motive of having wished to do right."⁵ "Who would think of the strength that is wasted (or spent) on a work done without aforethought? The worm that frets the wood leaves a trace that looks like writing, but is it writing?"⁶ [The Tibetan original omits 'wood' and has 'the book-worm,' that is more appropriate.] "The pillar of prudence," say the Arabs, "is in firmness of mind."⁷ [The original means that firmness of mind that resists anger.] "Bake (or pierce) thy bread [mochi, rice-cake] according to man's advice [to custom], and not to thine own."⁸

"*but a fool,*" &c. "A simple man who talks much, a man of little wisdom who discovers [lays open] his folly, are like a jug (or pitcher) half-full that shakes ; or like a cow that gives little milk and is always moving about."⁹ "The fool," say the Greeks, "laughs even when there is nothing to laugh at."¹⁰ "For there is no need to hang a bell on a fool's neck," say the Welsh.¹¹ "As a goose is not startled at its own cack-

¹ Legs par. b. p. 370. ² Beng. pr. ³ Pers. pr. ⁴ Athitha w. d. p. 40.

⁵ Legs par. b. p. 300.

⁶ Saïn ügh. 80.

⁷ Meid. Ar. pr.

⁸ Shingaku-soku-go, p. 2.

⁹ Lokan. 31.

¹⁰ Γνωμ. μόν.

¹¹ Welsh pr.

ling, nor a sheep at its own bleating, so also care not for the prating of a fool.”¹ “For ivory does not grow in a rat’s mouth.”² “But a fool blurts everywhere words that should not go everywhere.”³ “Like a pitcher half-full of water, when carried on the head, so do the wicked growl and grumble.”⁴ “A little [mean] man when he speaks, does so with pomp [talks big]; but the good [true] man when he speaks, does so coolly [gently]. Does [common] bell-metal ring like gold?”⁵ “But any thing woven [managed] by people of small intelligence, will assuredly do harm to some one or other.”⁶

17 A wicked messenger falleth into mischief: but a faithful ambassador is health.

“*A wicked messenger,*” &c. “Send the boy for fruit,” says the Osmanli, “but go thyself after him.”⁷ “And the fox borrows the authority of the tiger.”⁸ “The minister who is attached to [sent on] an embassy, and who betrays his master’s secret, not only ruins the king’s business, but himself goes to hell.”⁹

“*but a faithful,*” &c. “Let the king,” says Manu, “appoint an ambassador well versed in all the Shastras, who knows (or understands) signs, characters, motions, and who is pure, clever, and born of a good family. That ambassador from the king is most commended who has a loving disposition, is pure, clever, who has a good memory, who knows countries and times (or opportunities); who has a good presence, is fearless, and is eloquent.”¹⁰

“Then,” quoth Pindar, “mind what Homer said:

ἄγγελον ἑσλὸν ἔφα

Τιμὰν μεγίσταν πράγματι παντὶ φέρειν,¹¹

¹ Epictet. fragm. st. jat. p. 449.

² Jap. pr. p. 706.

³ Nangalisa

⁴ Naga niti. 190, ver. 52, Schf.

⁵ Vemana, i. 30.

⁶ Legs par. b. p. 152.

⁷ Osm. pr.

⁸ Jap. pr.

⁹ Pancha T. i. 304.

¹⁰ Manu S. vii. 63, 64.

¹¹ Pyth. iv. 494.

that a worthy messenger brings the greatest honour (or credit) on all his errand." [The words of Homer here alluded to are Neptune's address to Iris sent on a message: "Thou hast well said, Iris,

ἔσθλὸν καὶ τὸ τέτυκται ὄτ' ἄγγελος αἴσιμα εἰδῆ,

good luck indeed, when a messenger knows what is right."¹ "An ambassador," says Vishnu Sarma, "must be a minister endowed with qualities, of a pure mind, clever, agreeable, and not given to vice, patient, a brahman well versed in moral and civil law, who is not easily frightened."²

"It is an old saying," said Kama to Devi, his mother, "that an honourable man stands by his word, and does not swerve from it either in suffering or in death."³ "But a faithful minister," said Wang-chuh, "cannot serve two princes; as a virtuous woman cannot marry two husbands."⁴ "In the book 'Sifāt al-uqalā' [qualities of the prudent, or wise] it is said that the individual man is like a populous city whose king is Understanding (or wisdom); whose counsellor is Judgment; whose ambassador is the Tongue; and whose written law is by the Tongue. It is from the bearing and disposition of the ambassador that one judges of the state and wealth of the kingdom."⁵

"Tsze-chung questioned Confucius on the character of a real scholar ['sse' means 'man' in its highest sense]. Confucius answered: He is the man who in his actions has a sense of shame [the Malays say that "if the tiger's cub could feel shame, it would become a kitten"⁶], and one who, when sent on an embassy to the four parts or corners [of the world, abroad], does not disgrace the commands (or authority) of his prince. Such a man may be called a scholar indeed."⁷

¹ Il. 6. 207.

² Hitop. iii. 20.

³ Broto yudo, viii. 16—19.

⁴ Ming-sin p. k. c. xii.

⁵ Bochari Dedjohor, p. 177.

⁶ Malay pr.

⁷ Hea-Lun, xiii. 20.

18 Poverty and shame *shall be to him that refuseth instruction*: but he that regardeth reproof shall be honoured.

This verse is variously rendered ; but A. V. is right.

"*Poverty and shame,*" &c. "Alas! my son, who wouldest not spend some of the past nights in study; therefore art thou now, in the midst of wise men, like a cow in a slough."¹ "A man without wisdom (or knowledge) has sorrow; marriage without offspring is also one of sorrow; so also are people without food, and a country without a king."² "If a field is not tilled, the granary will remain empty. If there are books and you do not teach children, the grandchildren will be stupid. If the granary is empty, the yearly store of food fails; and if children are left untaught, propriety and righteousness are kept far away [from them]."³ "But," asks Chānakya, "where is the credit of him who has taught a bad pupil?"⁴

"*but he that regardeth,*" &c. "A good medicine is bitter to the taste, and a good reproof pricks the ears."⁵ "And he who respects himself shall be honoured; but he who lightly esteems himself shall be held cheap by others."⁶ "By means of instruction [study], the sons of common people become public ministers; and from want of instruction, the sons of public officers become common men."⁷ "A child taught by his father and mother, thereby becomes endued with qualities; for a son does not become learned by merely coming into the world."⁸

"Chao-li, a celebrated Minister of Instruction, taught the people three things and administered eight punishments. He taught (1) the six virtues: wisdom, humanity, holiness, justice, fidelity, and harmony. (2) The six actions: filial piety, friendship, amiability (or agreement), marriage, sincerity, and piety. (3) The six liberal arts: ceremony, music, archery,

¹ Hitop. intr. 24.

² Chānak. Sh. 58.

³ Ming-sin p. k. c. x.

⁴ Chānak. Sh. 95.

⁵ Jap. pr.

⁶ Hien w. shoo, 168.

⁷ Id. ibid.

49, and Ming-sin p. k. c. x.

⁸ Hitop. intr. 37.

horsemanship, writing, and arithmetic. And he introduced the eight punishments : (1) for a breach of filial piety ; (2) for disagreement ; (3) for not marrying ; (4) for a want of dutiful conduct ; (5) for a want of fidelity ; (6) for a want of pity ; (7) for speaking falsely ; (8) for raising a tumult among the people.”¹

19 The desire accomplished is sweet to the soul : but *it is* abomination to fools to depart from evil.

This verse is variously rendered both by the old versions and by the modern ones, according to the more or less fanciful etymologies they find for it. The plain meaning of the words, however, seems the most natural. תַּאֲוָה, ‘the desire,’ [ἐπιθυμία, πάθος ᾧ ἔπεται ἡδονή ἢ λύπη,² ‘lust’]. נִהְיָה, γενομένη, ‘when it is [come,] נִהְיָה, v. 12, or ‘has arisen’], 1 Kings i. 27, xii. 24 ; Joel ii. 2 ; Deut. iv. 32, &c. תַּעֲרַב לְנַפְשׁוֹ, ‘is sweet to, pleases the soul’ [disposition or individual], but it is an abomination to fools to depart from the evil to which their passion leads them, and which they love. Fools prefer the punishment to the restraint.

“*The desire accomplished,*” &c.

“ἡδιστον δὲ τυχεῖν, οὐ τις ἕκαστος ἐρᾷ,”

“It is most sweet for every one to obtain what he longs for,” says Theognis.³ And Aristotle:⁴ “The good things one desires when obtained, appear not only good, but best of all.” “For everybody rejoices at the good result of his best wishes, but also grieves at the failure of them.”⁵ “Every desire,” says the Buddhist, “is neither firm, lasting, nor durable. It is like a dream, like the mirage, like an illusion ; it is like foam, like a flash of lightning. And the pleasure attached to the gratification of desire, is like drinking salt-water ; it satisfies not.”⁶

“*but it is an abomination,*” &c. “He who strives to guide mean (or evil) men in the way of good men, with the best

¹ Siao hio, c. i. ² Arist. Eth. 105, 106, 21, ed. T. ³ Theogn. 250.

⁴ Rhet. i. 6.

⁵ Id. ibid. ii. 4.

⁶ Rgya-tcher r. p. c. iv.

speaking, ambrosia-distilling voice, only strives to daunt (or bind) a tiger with a string of lotus-stalks, or to cut a gem with a petal of the Shirisha blossom, or to sweeten the sea with a drop of honey."¹ "He who trains up any man of a bad origin (or nature), fosters in his pocket some sort of snake. Colocynth will not taste like sugar-cane by being trained; neither does he pluck roses who fosters an ass," says the Persian.² "Treat a bad man as you will, it is impossible to make his disposition good. You may wash a lump of coal as carefully as you like, you never will make it white."³

20 He that walketh with wise *men* shall be wise : but a companion of fools shall be destroyed.

We cannot help noticing the similarity of *וְרֵעֵהוּ*, 'but a friend or companion,' with *וְרָוַץ*, 'shall be injured, receive harm,' as Chald. renders it well; but not 'destroyed.'

"*He that walketh,*" &c. "Associate with the good," says Theognis, "but hold no intercourse with the wicked, neither on the road nor in merchandize. For the breath of wicked men spreads fearful words, and naught but evil is bred in bad fellowship. Thou shalt know it soon enough for thyself, when thou hast sinned against the immortal gods."⁴ "What is real gain? The society of men endued with qualities; but to company with other than wise men is misery."⁵ "Even in a hamlet," says Confucius, "virtue is delightful (or amiable). But if he who chooses virtue does not reside among virtuous men, how can he learn it?"⁶ And conversing with Tsze-ha, he said to him: "Thou art an elegant (or educated) literate, not one of a low order."⁷ "But a man of a middle class, when conversing with men above him in rank, may adopt high language; but if he mixes with men beneath himself, he never can raise himself in his conversation."⁸

¹ Nitishat. 6.

² Rishtah i juw. p. 121.

³ Legs par. b. p. 571.

⁴ Theogn. 1119.

⁵ Pancha Rat. 4.

⁶ Shang-L. iv. 1.

⁷ Id. *ibid.* vi. 11.

⁸ Id. *ibid.* ii. 19.

“Make no friendship with a man who is not better than yourself,” say the Japanese.¹ “Lot’s wife associated with the bad, and his family lost the gift of prophecy. But the dog of the companions of the cave, by keeping close to good men, became a man [rational being].”² On the other hand, speaking of the margosa-tree that was planted in sugar and watered with milk, and yet yielded its own bitter fruit, the Telugu writer goes on to say: “Thus bad people who though when young associate with good people, yet never abandon their evil disposition.”³ “Nevertheless, seek the company [society or fellowship] of chaste and good men.”⁴

“If thou wert a stone from a rock of marble, when falling into the hands of an intelligent man thou wouldst become a jewel.”⁵ “A man’s walk (or conduct) can be told from his secret habits (or friends); see then that thy merit (or credit) increases from the company thou keepest; for the sun draws with his rays a jewel from a stone. Seek a good companion in the garden; for one plum draws colour from another plum.”⁶ [*Βότρυς πρὸς βότρυν πεπαίνεται,* “A bunch of grapes ripens from another.”⁷ “A fig looks at another and ripens.”⁸ “One fruit draws colour from another.”⁹ And Juvenal:

“— sicut grex totus in agris
Unius scabie cadit et porrigine porci,
Unaque conspecta livorem ducit ab uvâ :”¹⁰

“As a whole herd of swine is infested by the scab or mange of one pig, and as a bunch (or single berry) borrows its purple tint from another at which it looks.”]

“A companion of good men is safe from bad ones.”¹¹ “Therefore make friends only of honourable men,” say the Georgians.¹² “A man,” said Nārada, “may acquire purity with the pure [goodness with the good], and take a blot of sin

¹ Rodriguez, p. 95.

² Gulist. st. 4.

³ Telug. st. 9.

⁴ Pend i attar, xl.

⁵ Rishtah i juw. p. 111.

⁶ Id. ibid. p. 145.

⁷ Greek pr.

⁸ Arab. pr.

⁹ Pers. pr.

¹⁰ Sat. ii. 80.

¹¹ Rishtah i juw. p. 148.

¹² Georg. pr.

from sinners; just as one feels the touch of fire, water, or camphor."¹ "And a crow sitting on a rock of gold, takes from it a golden hue," says the Cingalese.² "Of three men walking together," said Confucius, "one, at least, may be my master. I will choose the good one and follow him; but I will avoid him who is not good."³ "Therefore make friendship with a man who lives virtuously; but avoid the friendship of one who is good for nothing."⁴ E-yun [B.C. 1750] said: "Associate with those who are well-governed, and your ways will assuredly prosper; but associate with disorderly persons, and without fail your affairs will perish."⁵ "Let your words be few and your associates be select; thus you will have neither repentance nor remorse, and you will avoid sorrow and shame."⁶ "From friends you may easily get tinctured. Those who touch vermilion become red; and those who touch ink blacken themselves. It is therefore very necessary to be careful in making friendships."⁷ "Then join the company of the wise."⁸

On the other hand: "Enmity with a man of discernment [wisdom, intelligence] is preferable to friendship with a fool."⁹ "Tsze-kung was inquiring about the practice of virtue. Confucius answered: 'A workman who wishes to do his work well, first sharpens his tools. In whatever province a wise man finds himself, he takes the worthy men that are in it for his teachers, and makes friendship with those who excel in virtue.'¹⁰ "The friendship of three sorts of men is profitable," says again Confucius, "and the friendship of three sorts of men is hurtful. Friendship with the upright, friendship with the sincere, friendship with a man who is heard of much [of good report], is indeed profitable. But friendship with a good liver [one who studies comforts and appearance], friendship

¹ Maha Bh. Shanti P. 10590.² Athitha w. d. p. 58.³ Shang-

Lun, vii. 21; Ming h. dsi, 33.

⁴ Ming h. dsi, 49.⁵ Shoo-King, iii. 7.⁶ Hien w. shoo, 74.⁷ Chin. max. in Dr. Medh. Dial. p. 220.⁸ Avv. A. Sudi, 44.⁹ Telug. pr.¹⁰ Hea-Lun, xv. 9.

with one who always agrees with you [weak, pliable or soft], and friendship with a man of insinuating address, is assuredly hurtful."¹

"Let a man always cultivate the friendship (or make connections) with the best, if he desires to raise his family ; but let him avoid the base and the vile."² "Good fellowship brings happiness, and bad fellowship brings misfortune. Only look at the differences between the two seats [shops or dwellings] of the perfumer and of the blacksmith."³ "Glass," says the Hindoo poet, "associated with gold borrows from it the lustre of the topaz ; so also does the simple [foolish] man acquire merit by being in the company of good men. But, O friend ! the mind deteriorates by associating with the vile ; it grows common-place by associating with one's equals ; but it gains excellence by associating with excellent men. Even a worm in company with jessamine rises to the head of good men [in a wreath or chaplet of flowers] ; and a stone acquires sanctity by being consecrated by great men. Like as an object on a mountain in the east shines by being near the sun's rays, so also does a man of mean origin shine by associating with good men."⁴

"The wind, said the father, has no power in itself to blow one way or another. But if it blows from a grove of chandana [sandal-wood], or from the blossoms of the champaca [a tree with a fragrant yellow blossom], it acquires a delicious fragrance. If, on the other hand, it passes over putrid carcasses, it carries an offensive smell. So also clothes placed in contact with incense, or with offensive smell, become impregnated with it. If, therefore, my son is placed with a virtuous teacher, his virtue will increase ; but if he associates with a wicked teacher, it will only tend to develop his evil nature."⁵ "If you weave together some scentless palāsa [Butca fondosa]

¹ Hea-Lun, xvi. 4.

² Manu S. iv. 244.

³ S. Bilas, 49.

⁴ Hitop. intr. 41-46.

⁵ Dsang-Lun, c. xvi.

with some fragrant 'tanggara' [a shrub], even the palāsa leaves will smell sweet. So it is with the company of wise men."¹

"Society is to be avoided with all one's soul or might ; but if it cannot be avoided, let it be formed only of good men ; for their society is the remedy [for promiscuous society]."² "For as often as thou art apart (or severed) from the good, dost thou find thyself among the bad ;"³ "since the poisonous tree of this world bears only two sweet fruits—the taste of the delicious nectar of poetry, and intercourse with good men."⁴ "Friendship with the wise is like sucking a sugar-cane. One grows wise thereby, as a new pot rubbed with the bright 'pādirippu' [Bignonia] gives flavour to the water it contains."⁵ "There is no one all made up of good qualities, neither is there any one entirely destitute of some good. Since error [defect] is mixed up with good, the wise man keeps to those who are endued with good qualities."⁶

"As water follows the shape of the vessel in which it is put, so also does a man follow the good or bad men with whom he associates," says Dr. Desima ;⁷ "as he who goes with a lame man learns to limp," says the Hungarian proverb ;⁸ as "at the heel of [following] good, learn good," says the Chinese proverb.⁹ "Come near to gold and be like it, and come near to a gem and be like it too."¹⁰ "Those who associate much with good men, know not that they shine of their [the good men's] virtues ; just as a frog knows not when it is anointed with the lotus-dew, and as a bee that buzzes knows not when it is intoxicated with the honey of flowers."¹¹ "Such as those with whom a man lives, whom he frequents, and such as he wishes to be, such does he become," said Vidura.¹² "If mean and unclean people associate with the clean and great, they will become clean ; just as water from a sink (or drain), when

¹ Lokaniti, 39. ² Hitop. iv. 83. ³ Id. i. 217. ⁴ Id. ibid. 161.

⁵ Naladiyar kalvi, 8, 9. ⁶ Legs par b. p. 268. ⁷ Gomitori, i. p. 14.

⁸ Hung. pr. ⁹ Wang-kew-po in Kang-he's 11th max. p. 3—36.

¹⁰ Chin. pr. G. ¹¹ Subhasita, 38. ¹² Maha Bh. Udyog. P. 1272.

taken into a large tank of pure water, becomes pure thereby.”¹

“But, children, if an honourable man associates with a low and mean man, he will lose his honourable position.”²

“Yet even an enemy sitting with good men endued with knowledge, profits thereby.”³ “For he who makes friendship with learned [good, well-educated] men, perishes not.”⁴ “But associating with a bad man is like water on the ink-stone, defiled with black. On no account come near a bad man. But associating with an upright and good one is like fire in the hearth, that gives heat. It is like mugwort in hemp.”⁵

“In the Kobitaratnākara we read that a parrot built his nest on a high tree, whence it fell, with two young ones in the nest. One was picked up by a wise man, but the other by a shoemaker. Each learned good and evil language from his respective teacher; so that a brahman was insulted by the shoemaker’s parrot, but welcomed by the other. But when people wondered at it, he said: ‘We were both born of the same parents; I learnt of the wise, but he learnt of fools; I am not to be praised for it, nor is he to blame.’ Vice or virtue come from our intercourse with others.”⁶

“Like as crows brought up in the nests of kokilas learn their song from hearing it, so also do bad men who continue in the society of good ones become pleasing and kind-hearted towards all.”⁷ “For if a man comes to speak depraved things, it is because he has not met with a high and good friend.”⁸ “By keeping to the society of men [higher] greater than ourselves in goodness, we derive great benefit from it. The birds that live on the slopes of Shon-po [Sumeru] borrow from it a golden hue.”⁹ “Just as a sweet smell pervades clothes, water and earth, by their coming in contact with flowers, do good qualities originate from intercourse [with the good].”¹⁰ “Tell

¹ Balabod. Orup. 5.

² Id. ibid. 8.

³ Lokap. 123.

⁴ Chānakya, sh. 58.

⁵ Kuwai, p. 3.

⁶ Kobitar. p. 172.

⁷ Subhas. 96.

⁸ Tonilkhu yin. ch. 3.

⁹ Legs par b. p. 342.

¹⁰ Maha Bh. Vana P. 20.

me, what is there that intercourse with the good will not do for a man? It [destroys] sharpens the dulness of the intellect; it sprinkles truth on the conversation; it points to the highest honour; it removes sin; it helps the success of our thoughts, and it spreads good report in all quarters."¹ "Then cultivate the friendship of good men; so bid thee all true ones."²

"For a man becomes what he is made by the servants who wait on him, and by those with whom he associates. There is no doubt of it."³ "Yet if a fool sit by a wise man all his life long, he will learn no virtue (or sacred law), any more than a shoe-latchet [strap] tastes the flavour of broth. But let an intelligent man sit by a wise one only an instant, and he will as quickly learn wisdom (or the law) as the tongue tastes the flavour of broth."⁴ "And if a man gets a prudent companion, who walks uprightly (or faithfully), who is honest and wise, let him overcome all obstacles, and let him walk through life with him."⁵ "Seven paces (or steps) are enough for making friendship with the good," said Kandu to Pramlocha.⁶ [This is also quoted by Parvati.⁷

"Among the eight means of increasing wisdom," says the Burmese teacher, "one is by asking questions, and another is by associating with amiable people."⁸ "For there is no greater safety (or protection) than good fellowship (or company); none worse than the bad."⁹ "And the society of the great and wise, said the parrot, is an increase of wisdom;"¹⁰ "since the low individual who associates with well-bred men will learn their ways. A little musk scents him who rubs himself with it."¹¹ "Water mingled with milk [shines] looks like milk, and may be used in religious ceremonies. So also by associating with the pure and the true, even a foolish man will attain emancipation."¹²

¹ Nitishat. 20. ² Id. 70. ³ Pancha T. i. 279. ⁴ Dhammap. Balav. 5, 6. ⁵ Ibid. Nagav. 9. ⁶ Vishnu P. i. 15, 31.
⁷ In Kumara Sambh. v. 39. ⁸ Putsa pagn. Q. 29. ⁹ Cural, 460.
¹⁰ Tuti nam. i. st. ¹¹ Sain ügh. 139. ¹² Vemana, i. 131.

“*but a companion of fools,*” &c. “But if one learns good from others, one learns also evil, such as idleness, irregular, disorderly, dishonest actions, &c.,” says Wang-kew-po.¹ “Μη πλανᾷσθε· φθείρουσιν ἡθῆν χρηστὴ ὁμιλίαι κακαί. Be not deceived: evil communications corrupt good manners,” said Menander, and after him S. Paul (1 Cor. xv. 33). “Good morals are destroyed by associating with the vile.”² “He that keeps fellowship with the filthy, becomes himself filthy; but if he associates with the pure, he keeps himself pure,” say the Rabbis.³ “Bias was once on board ship with wicked men during a tempest, when they called aloud upon their gods. ‘Keep quiet,’ said Bias, ‘lest they should discover you are in this plight [and destroy you].’”⁴

“Intercourse with fools is the source of all manner of folly; but companionship with the good is the source of daily [day-by-day] virtue. Wherefore company should be kept with wise [knowing or learned] men, with old men, with men in good circumstances, and with religious men; also with such as are intent on a quiet life (or mind). Virtuous men deteriorate by seeing evil ones, by touching them, by conversing or sitting with them; and the children of Manu [good or wise men] do not prosper thus. The intellect (or understanding) of men is also injured by associating with low people; with middling men, it acquires mediocrity; and with excellent men, it attains to excellence.”⁵

“Coming near the wicked is an injury,” say the Arabs.⁶ “He who sits [companies] with wise men, will be taught by them; but he who comes in contact with fools, is ruined by them.”⁷ “Evil men, as a rule, impart their evil qualities to others. When a crow has eaten some unclean thing, it wipes its beak on the clean earth.”⁸ “A good man walking along with an evil one is being slain by that one’s wickedness. The

¹ Kang-he’s 11th max. p. 87. ² Nitishat. 84. ³ Midr. Yalk. in Gen. M. S. ⁴ Sept. Sap. p. 38. ⁵ Maha Bh. Vana P. 25.
⁶ Nuthar ell. 105. ⁷ Ebu Medin, 182. ⁸ Legs par b. p. 58.

water of the Ganges, though sweet to the taste, nevertheless becomes brackish by mingling with the water of the sea."¹ "A stream of water, even that of the Ganges, becomes undrinkable when it reaches the sea. Let no wise man, therefore, haunt a wicked or sinful man."² "The water of the Ganges remains sweet so long as it does not reach the sea; but when mingled with it, it becomes brackish."³

"For the evil man in contact with a good man is like that of coal; if it is hot, it burns; if it is cold, it soils."⁴ "It is like touching varnish, and being smeared black"⁵—or "touching pitch."⁶ "Therefore go not near black smut," says the Osmanli.⁷ In any case, "never make a friend of him who frequents dirty places. How would it do to see in the Sultan's hand an orange fallen into mud?"⁸ "You cannot eat the bread-fruit," say the Malays, "without smelling [being infected] of the juice of it."⁹ "What good ever came to those who associate with the low and vile; with those who are given to calumny and detraction; who hate the virtuous, and expect to receive every thing from Providence [i.e. without working for it]?"¹⁰ "Of water poured on hot iron not a trace remains; water on a lotus-leaf, however, shines like a gem; and it also becomes a pearl when it falls into a shell in the ocean, at a particular season. Thus also do men become low, middling, or exalted, according to the company they keep."¹¹

"He who walks with fools shall assuredly grieve a long time; the society of fools is always miserable, like that of a foe; but the society of wise men tends to happiness, like intercourse with one's kindred."¹² "For good men deteriorate by associating with bad ones. Bhishma, by associating with Duryodana, even slew a cow."¹³ "In like manner as a blade of kusa-grass seized incautiously cuts the hand, so also friendship

¹ Legs par b. p. 137² Nitisara, v. 8.³ Nütsidai ügh. 18.⁴ Subhas. 51.⁵ Jap. pr. p. 167.⁶ Id. ibid.⁷ Osm. pr.⁸ Gulist. i. 40.⁹ Malay pr.¹⁰ Nitishat. 49.¹¹ Id. Ibid. 57.¹² Dhamm. Sukhav. 11.¹³ Pancha T. i. 281.

(or fellowship) made [in haste, or] badly, leads to hell.”¹ “He who mixes with evil companions will surely be ruined, whoever he be. It is like drinking milk under the toddy-palm.”² [This is an allusion to the story of a brahman who, being tired, sat under a toddy-palm to drink milk. Other brahmans saw him and accused him of drinking toddy [which is forbidden]. Thus good deeds done in an evil place are reckoned evil.³] “If thou be drinking milk in a toddy-shop, all men will say it is wine [toddy]; so if one stands in a place where he ought not, he will assuredly be blamed for it.”⁴

“A wicked man with a clever and virtuous young man, will injure this one’s worth (or valour) for ever.”⁵ “By associating with mean (or unmannerly) people, and by speaking deceitfully, I have lost my home,” say the Tamils.⁶ “Those who company with fools and learn of them, though they practise authority, will soon deteriorate. A stone soon becomes hollow by the constant running of water over it.”⁷ “Friendship with a fool or a worthless man is foulness.”⁸ “Foolish friends do us more harm than good.”⁹ “He to whom bad men are agreeable, who does not love the good, and who chooses the bad way (or bad law), it is for him a door to decay.”¹⁰ “To a bad (or base) man say: I will never make a secret agreement with thee.”¹¹

And be cautious. “For at first it is not always clear which of the two a man may be, friend or foe. Meat that is not digested may turn to poison; but also poison administered with knowledge may prove a valuable medicine.”¹² And, say the Arabs: “Companion, enemy.”¹³ “If you wish to know a prince, look at his ministers; and if you wish to know your man, first look at his friends,” says Wang-leang.¹⁴ “A friend

¹ Nirayav. 6.² Vemana, ii. 138.³ Telugu read. i. st.⁴ Vemana, ii. 164.⁵ Kawi Niti Sh.⁶ Tam. pr. 590.⁷ Nanneri, 23.⁸ Vemana, ii. 67.⁹ Syntipa fab. 20.¹⁰ Parabhav. sutt. 4.¹¹ V. Satas. 141.¹² Legs par b. p. 209.¹³ Ar. pr.¹⁴ Ming-sin p. k. c. xi., and Hien w. shoo, 101.

with another shows who that one is,"¹—"and shows his religion."² "But solitude is better than bad company (or conversation):"³ "Meglio è solo che mal accompagnato."⁴ "Better alone than in bad company," and "better single than ill-matched." "A wise man driven by the vicissitude of fate among fools and then [perplexed] out of place, is like the 'malika' [sweet double-jessamine], whose scent is spread abroad by the wind, but perishes among a bundle of sticks."⁵

"Friendship with the good," said Calilah, "procures good, but friendship with the bad is productive of evil; like the wind, which when it passes over perfume brings it, but when blowing over foul objects becomes itself foul."⁶ "For the bad is nothing but bad; therefore keep to the society of the good, and flee from that of bad men."⁷ "If you shut up a new coat in a scented box (or drawer), that coat will scent the wearer, and others also with him."⁸ "Therefore let a man frequent men in whom these three, wisdom, birth, and works, are faultless; for it is better to hold intercourse with them than with the Shastras."⁹

"Let him, then, who has not yet chosen a companion, look for one among honourable men."¹⁰ "And keep either to one perfect in all qualities, or to a common [plain, simple] man. It is easier to carry a pitcher either full or empty [than one half-full]."¹¹ "It is best, however, if he can, to keep to the good, to ask questions of the wise, and to converse with men both attentive and good. For it is always well with him."¹² "But as to the wicked, do not associate with them. Of the good, thou shalt learn good; but if thou mixest thyself with the bad, thou shalt lose even thy common-sense. Therefore associate with the good, and thou wilt find that I give thee good advice," says Theognis.¹³

¹ Arab. pr.² Nuthar ell, 200.³ Abu Ubeid, 76.⁴ It. pr.⁵ Sain ügh. 76.⁶ Calilah w d. p. 133.⁷ Στεφ. κ. I. p. 143.⁸ Nütsidai ügh. 21.⁹ Maha Bh. Vana P. 25 sq.¹⁰ Kawi Niti Sh.¹¹ Sain ügh. 305.¹² Legs par b. p. 348.¹³ Theogn. 31.

“A king’s son,” says Siddhi Kur, “and the son of his minister were taught by the same Lhama ; but the minister’s son was better than the other and profited more. As they were traveling together on foot, and in want of water, a raven pointed out a spring by crying ‘ikerek.’ The king’s son understood it, but not the other, who out of jealousy waylaid and killed him, his intimate friend.”¹ “Lord,” said the captains of the nine Orlök [a measure of country] to Tchinggiz-khan, “the proverb says that the smut of the wicked defiles the purity (or cleanliness) of the good, and that the virtue of the good often reaches the aim of the wicked [gets as a reward that which should have befallen the wicked]. So let Khassan [a captive] loose.”²

21 Evil pursueth sinners : but to the righteous good shall be repayed.

Vulg. ‘et justis retribuentur bona ;’ but the Hebrew rather means : ‘Good shall repay (or reward) the righteous.’ Chald. and Syr. follow the Vulgate. LXX. τοὺς δὲ δικαίους καταλήψεται ἀγαθά, more nearly agrees with the Hebrew.

“*Evil pursueth sinners,*” &c. “What is done to others brings fruit [result] to oneself.”³ “The Mahathera [an old and superior Buddhist monk] Tsakkupala was so called for having lost his sight. Why, asked the Rahans [Buddhist priests], he being a Rahanta [or Ariya, no longer liable to transmigration], did he lose his sight? The Lord and Master [Gautama] answered : O Rahans, this Mahathera Tsakkupala has become blind in consequence of deeds that were not meritorious, done by him long ago, in a former existence. For if a man says or does aught with a defiled mind, then misery follows him, as the wheel follows the foot of the ox that draws it.”⁴

“Dispositions [natures] depend on [spring from] the mind

¹ Siddhi Kur. st. xv.

² Ssanang-setz. p. 100.

³ Athitha w. d. p. 2.

⁴ Buddhagh. Par. i. p. 47.

the best part of them, and wherein they consist ; so that if a man says or does anything with a corrupt [defiled or tainted] mind, misfortune then follows him, as the wheel [follows] the foot of the drawing [ox]."¹

“Ἀκέρδεια λέλογχεν
θαμινὰ κακηγόρως,”

“loss (or misfortune) soon falls to the lot of evil speakers,” says Pindar.² “Calamity [happens] because of sin incurred through evil actions ; whereas prosperity follows the joy [felt] at having done good.”³ “The gentle and meek profit themselves in the end ; but the violent and fierce of necessity call for misfortune.”⁴ “So then, as regards a man who commits sin, good fortune is changed to misery ; and happiness, ‘turning round,’ becomes misfortune,”⁵ say the Chinese. “In general, when a man comes to grief (or if misfortune befalls a man), the Deity [says he] is the author of it ; but if good comes to him, he then praises himself for it. Whereas good and evil are the work [result] of what we had begun ourselves.”⁶ “If a man does evil on a ‘former day,’ it will cause evil on an ‘after day.’”⁷

“Be the enmity of men among themselves ever so great, they live through it. But the enmity of sin will not cease to pursue and destroy [the sinner]. Ruin (or destruction) will not give up following those who do evil, any more than their shadow, that leaves them not.”⁸ “You cannot trifle with sins as being of small importance ; where there is one sin, there is also one law for the punishment of it.”⁹ “If you pass one day without considering (or planning) good,” said Chwang-tsze, “many evils will all arise (or stand up) from that.”¹⁰ “Therefore, sin not again, lest a worse thing happen to thee.”¹¹ “When something (or some one) draws one to good, good

¹ Dhammap. yamak. i.

² Ol. i. 84.

³ Gun den s. mon. 225.

⁴ Hien w. shoo, 78.

⁵ Shin-s.-l. i. p. 90.

⁶ Vem. ii. 90.

⁷ Avv. Kondreiv. 74.

⁸ Cural, 208.

⁹ Hien w. shoo, 150.

¹⁰ Ming-sin p. k. c. i.

¹¹ Sahid, max. 21 ; Rosell, p. 120.

hangs on to it. But evil also hangs to that which draws one to evil,"¹ say the Osbegs.

"He went to Gudrun to tell his own misfortune, and the misfortune of seven villages met him."² "Adonde vas mal? Adonde mas hay."³ "Whither goest thou, mishap? Where I shall find more," say the Spaniards; and "Mal viene ben que viene solo."⁴ "Well comes evil that comes alone." "It is a known fact [established or settled] all the world over, that sin having entered the mind through a vain, senseless spirit, it has fouled its own work. Poor evil-doers go from beginning to beginning, from toil to toil, &c. What tail rice is among cereals, what a small bee is among winged beings, such are they among men who do not make virtue the motive of their actions. But ruin overtakes the fast runner; the work of the workman stands by him who stands, and follows him who goes; yea, follows him like a shadow," said Bhishma.⁵

"*but to the righteous,*" &c. "Virtue," said Confucius, "cannot remain [fatherless] destitute; it must have friends."⁶ "Heaven encourages the virtuous; but Heaven searches out [or rejects] those who commit sin," said Kaou-yaou.⁷ "To him who heaps (or gathers) up good actions, good shall be repaid; but to the evil-doer, there will assuredly be an evil reward;"⁸ and it is sure to come soon or later. "Heaven," said Confucius, "repays with happiness the man who does good; but Heaven repays with misfortune the man who does evil."⁹ "Men," says Meng-tsze, "always love those who consider them, and consider those who love them."¹⁰

"Do good and cast it into the sea, and the fishes will [know] acknowledge it; and if they do not, thy Creator will."¹¹ "The wealth of those who do not help others with it, will [change] diminish; but the wealth of those who do good with it shall

¹ Altai pr.² Telug. pr. 651.³ Span. pr.⁴ Ib. *ibid.*⁵ Maha Bh. Shanti P. 6746. ⁶ Shang-L. iv. 25. ⁷ Shoo-King, i. c. 4.⁸ Ming h. dsi, 92, 93. ⁹ Ming-sin p. k. i. c. 1. ¹⁰ Hea-meng, viii. 28.¹¹ Ozbeg pr.

increase." "Do good, O guide [wise man], and be good ; for they will give thee a reward for it all."² "He who foregoes his own honour [who humbles himself] for the sake of doing good to others, acquires greatness [is the more esteemed for it]. He who spreads his own mantle [for carpet] to his friends as to guests, receives the greater respect."³ "Cultivate good, and cultivate happiness. And bear in mind a saying of a President of the five Boards : 'Happiness is five-fold : long life, wealth, peace, virtue, good old age and a happy death.'"⁴

22 A good *man* leaveth an inheritance to his children's children : and the wealth of the sinner is laid up for the just.

יִקְהִיל בְּנֵי בָנָיו, 'causes children's children to inherit.' LXX.
κληρονομήσει υἱοὺς υἱῶν.

"A good man," &c. "Only eschew evil and always be doing good, and good spirits will requite thee and preserve thee. At hand they will requite thyself ; and afar off they will requite thy children and grandchildren," say the Chinese.⁵ "If fathers till the ground, children will have something to glean."⁶ "Let no man say that he does not see his reward before his eyes ; it will become evident in the persons of his children and grandchildren."⁷ "Therefore administer (or use) thy gifts (or alms) for the benefit of thy posterity."⁸ "Study to leave thy sons well educated rather than rich ; for a man must leave to his children either cause to blush [shame] or gold," says Epictetus.⁹ "For like honey treasured up by bees, all hoarded wealth shall one day be enjoyed by others."¹⁰

"Ma-wan-kung the officer says : 'If you heap up to leave to your children, they will not be able to keep it safe ; if you collect books for them, they will not be able to read them.

¹ Nanneri, 4.

² Akhlaq i m. xx.

³ Legs par. b. p. 150.

⁴ Comm. on Wen-chang in Shin-sin-l. iv. p. 22.

⁵ Wen-chang in

Shin-sin-l. v. p. 81, 82.

⁶ Athitha w. d. p. 4

⁷ Ming h. dsi, 157.

⁸ Oyun tulk. p. 7.

⁹ Epict. fr. Anton.

¹⁰ Legs par. b. p. 393.

There is nothing like storing up deep virtue to descend through them all; so as to let them be a long while reckoning up"¹ [the good left them and done by them]. "Do not spread thy hand over an unknown man [do not give at random] who comes for harm. If thou gatherest into thy children's treasury, the thief will come to thee. Lay up for thyself and thy family; they are in thy way [nearest to thee]."² "He who makes money, makes it for his successors; but he who works for his bread, works for himself."³ "The man who bestows his goods on strangers shall be reckoned among the cruel," say the Rabbis; "for near of kin should be helped by near of kin; such a man is like an eye that sees things afar off, and does not see things at hand around him."⁴

"The wise man says, Do not make known to thy men [servants] nor to thy children the amount of thy wealth, lest they wish for thy death. Yet when they see thy poverty they will think less of thee."⁵ "Still, take care of thy property and live."⁶ "But education [instruction] is a good inheritance,"⁷ say the Arabs. "Thy God," says Ani to Khons-hotep, "has given thee children; thy father knows them. I satisfy every hungry one in his house; I am his safeguard [or refuge, wall, enclosure] and I am his covering [clothing]."⁸ "If only one son cherishes the instruction he receives, what profit will it be to children's children! The father will not grieve, because his son is instructed; the husband will not be vexed or annoyed [lit. head-achy], because his wife behaves worthily; and there will not be so much talking after wine-drinking."⁹

"Only do good," says Meng-tsze, "and the posterity of your sons and grandsons will assuredly have the kingdom. A great and good man [kiün-tsze, a real 'gentleman'] lays the foundation of a future posterity, and furnishes to that posterity

¹ Ming-sin p. k. c. i.² Ani, 18th max.³ Altai pr.⁴ Eman. B. Fl.⁵ Matshaf Phal.⁶ Avv. A. Sudi, 85.⁷ Meid. Ar. pr.⁸ Ani, 25th max.⁹ Ming-sin, c. xi.

the means of continuing it.”¹ “For education adorns the wealth of the rich, and hides the poverty of the poor.”² “And in like manner as one lamp lights up a hundred lamps without losing its own brightness, so also does a good man ever bud forth in virtues spread over other people.”³ “Likewise, also, the possessions of an upright man shall not be diminished; but they will bestow [great joy] happiness on his posterity.”⁴ “For every good tree bears good fruit,” say the Rabbis.⁵ “Another man,” said Vidura, “gathers what is left by him who goes to the life beyond, clothed either in his righteousness or in his sin. Once on the funeral pile, his children and relations leave him and go home. But even when he is cast into the fire, the work done by him purposely follows him there [to the life beyond]. Therefore let a man set his mind on virtue, by degrees [day by day], and that, too, deliberately.”⁶

“*and the wealth,*” &c. “The wealth of the sinner goes to naught,”⁷ or “in expiation.”⁸ “Where there is sin (or vice),’ says Ajtoldi, “happiness does not continue; if it remains, it is disorderly, and a fitful [changeable] guest.”⁹ “Foolish men gather up wealth by all manner of wickedness, and then die like rats.”¹⁰ “Delo poco, poco; y delo mucho, niente:” “Of little, little [is got from such men]; and of their great wealth, nothing.”¹¹

23 Much food *is in* the tillage of the poor: but there *is that is* destroyed for want of judgment.

נִיָּ, lit. ‘novale’, a field tilled for the first time; ‘but for want of judgment many a man who is well off comes to an end.’

“*Much food is,*” &c. “The substance of wise, intelligent men, be it ever so little, ever increases by degrees. But work

¹ Shang-Meng, ii. 14, and Morris. Dict. i. p. 248.

² Ar. pr.

³ Subhasita, 89.

⁴ Cural, xi. 112.

⁵ Ep. Lod. 1129.

⁶ Maha

Bh. Udyog. P. 1548.

⁷ Hind. pr.

⁸ Id. ibid.

⁹ Kudatku

Bil. xx. 15.

¹⁰ Legs par. b. p. 85.

¹¹ Span. pr.

done without skill is allowed to stand through forbearance only," said Pujani.¹ "Among the rich, he is poorest," says the Spirit of Wisdom, "who is not satisfied with what he has, and wants more. And among the poor, he is richest who is satisfied with his lot, and wants no more."² "The churlishness (or avarice) of the rich is poorer than the liberality of the poor," says the Arabic proverb.³ "Poor and liberal, rich and stingy."⁴ "However, be abundant in thy liberality, and be satisfied with little."⁵

"*but there is,*" &c. "Judgment (or discrimination) is patient [slow and deliberate] to lessen or to dispel the ruin of a man, as the sun is to dispel the darkness of night." "'Thy want of policy is great,' said Sanjaya to Dhritarashtra, after his sons had been slain in battle; 'in my opinion that was the cause of their death.' 'My want of policy is great indeed,' replied Dhritarashtra, 'it comes home to me, while sorrowing for it.'"⁶

24 He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betimes.

מִבְּרָר מוֹפָר, 'seeks out instruction or punishment for him;' i.e. 'is very careful and particular, and passes over nothing.' LXX. ἐπιμελῶς παιδεύει. Vulg. 'instanter erudit.' Chald. 'anticipates instruction (or chastening) for him.'

"*He that spareth,*" &c.

“Ὁ σκληρότατος πρὸς υἱὸν ἐν τῷ νοθετεῖν
Τοῖς μὲν λόγοις πικρός ἐστι, τοῖς δ' ἔργοις πατήρ:”

"He who is most severe in his training of his son, may be rough in words, but he is a father indeed," says Menander.⁷ "The father is an enemy of his son, and the mother is one too, who leaves her son untaught."⁸ "Do you love your child," asks Confucius, "and are not able to bring him up with rigour?"

¹ Maha Bh. Shanti P. 5221.

² Mainyo i kh. xxv. 3—6.

³ Rishtah

i juw. p. 146.

⁴ Engl. pr.

⁵ Rishtah i juw. p. 92.

⁶ Maha

Bh. Dhona P. 5663, 5667.

⁷ Menand. fr. xii. ed. B.

⁸ Hitop. 15.

Can you be sincere towards him, and not instruct him?"¹ "By caressing, many faults; by chastising [beating or whipping], many virtues. Therefore let a man chastise his son and his pupil, and not fondle him," says Chānakya.²

"With too much fondling in the nurse's arms, the babe is smothered at last," say the Georgians.³ "He," say the Chinese, "who is really fond of his son, gives him plenty of the stick; but he who hates his son, gives him plenty of delicacies."⁴ "Criado de abuelo, nunca bueno:" "A child brought up by a grandfather [and spoilt] is never good for anything," say the Spaniards.⁵ "For the demon flees before blows well given," say they in Bengal.⁶ And in China: "Beating with the stick brings out a dutiful son; but over-indulgence produces a disobedient child."⁷ "For he who knows not his son's vices, knows not the future produce of his field," says Tzseu-tsze.⁸

"For a father to rear a child and not to instruct him, is, not to love him. But to teach him and yet not to be strict with him, is still, not to love him. For a father and mother to advise and yet not to educate their child, is, not to love him. But to instruct the child and not be diligent to teach, is, not to love him. Therefore must the father and mother advise, be strict, instruct their child, and do it with diligence. It is their duty thus to act towards their child in order to fit him for public service. If not, he will grow up to be only a common man," say the Chinese.⁹

"If you overlook a little sin, a greater sin results from it."¹⁰ "Yet not to pity [pass over] trifling conduct in a child, often [entangles] impedes great virtue."¹¹ "But," says Confucius, "punish without severity. Mankind is not naturally inclined to reverence. But reverence is not great towards a severe

¹ Hea-Lun, xiv. 8.² Chānak. sh. 12.³ Georg. pr.⁴ Chin. pr. G.⁵ Span. pr.⁶ Beng. pr.⁷ Chin. pr. G.⁸ Ta-hio, com. c. ix.⁹ Ming-sin p. k. c. x.¹⁰ Japan pr.

p. 744 and 174.

¹¹ Ming-sin p. k. c. iii.

father. And a severe father cannot be compared with Heaven. For a saint governs without severity."¹ "And since punishment, when once administered, cannot be undone, the wise and good man takes good care [lit. exhausts his heart] not to punish hastily."²

25 The righteous eateth to the satisfying of his soul :
but the belly of the wicked shall want.

"A man," says Seu-en-tsze, "who is intelligent, holy, and wise, shall not be a poor man."³

¹ Hiao-king, c. ix. ² Wang-che, Li-ki, c. v. ³ Ming-sin p. k. c. iii.

CHAPTER XIV.

EVERY wise woman buildeth her house : but the foolish plucketh it down with her hands.

בְּחָכְמוֹת נְשִׁים בְּנֵתָהּ ב is a Hebrew idiom that deserves notice. 'The wisdoms (fem. pl.) of women (masc. pl.) builds' (3 p. sing. fem.), &c. A. V. renders well the plural 'women,' by 'every woman.' LXX. σοφαὶ γυναῖκες. Chald. 'the wisdom of women,' &c.

"Every wise woman," &c. "A wise, good minister," said Tchinggiz-khan, "is a jewel for the people ; and a wise, good woman is a jewel for the house."¹ "The woman either builds the house or she destroys it."² "She is a wife," said Shakuntala, "who manages well her house, and gives children to her husband."³ "A worthy house-wife is the key of her house."⁴ "The wife," says Tiruvalluvar,⁵ "who has excellence suited to a domestic establishment [who is a good house-wife], and who knows how to dispense her husband's property, is indeed a true help-meet in the domestic estate. But if the requisite excellence is not found in the house-wife, the domestic estate is nothing, whatever other recommendations it may possess." "If the head of the house possess ever so much wealth, but not such a wife, what has he got ? If he has a wife of this sort, what has he not got ?" "As to your wife," say the Chinese, "you ought to teach her to be gentle and good in her words and conversation, and to build (or establish, perfect) her house by her diligence and economy."⁶ "I wish to address (or remember) with praise every pure fravashi [of

¹ Tching.-khan, p. 7. ² Osmanl. pr. ³ Maha Bh. Adi P. 3027.

⁴ Span. pr.

⁵ Cural, vi. 51—57.

⁶ Dr. Medh. Dial. p. 209.

her] who was once on this earth ; a pious woman, girl and grown up, diligent, who rejoiced here, and died hence, to whose memory praise is due, and who deserves good offerings.”¹

“It is the part of a good wife to save (or preserve) her house,” say the Greeks ; “she is the helm of her house.” “She is either the ruin or the safety [salvation] thereof.”² “A virtuous wife, who is prudent (or wise) and brave, dwells at home, and increases the power [adds to the credit] of her house. But if a wife, without such qualities, is placed at the head of a house in good circumstances, that house grows poorer.”³ “Since the wealth or the ruin of a house depends on the good or bad disposition of the wife, she ought to take good care of it ; and since she has the management of the house, she ought to agree with her husband in everything ; and study not to be slovenly in the least detail of her dress. And since a woman’s mind is flighty or presumptuous, she should be well taught ; praised when she does well, and reprovèd when she does evil. For although she may think little of an effeminate man, yet she yields at once when he asserts his authority,”⁴ says the Japanese Dr. Desima.

“A woman coming to her husband’s house, must not think scorn of it because it is poor ; nor think herself unfortunate for having such a home given her from Heaven. But when once there, she ought never to leave it. For as they say when a woman marries, ‘she returns home’ to her own house.”⁵ “And when a woman becomes a wife, she must manage her husband’s house properly. If she is dissolute (or extravagant), his house is ruined ; but if everything is done with economy, then there is no waste.”⁶ “A man may wish for good grain [good food and plenty] ; but without a good house-wife, it comes and goes [it is spent as soon as it comes],”⁷ say they in Bengal. “All depends on the wife,”⁸ say the Rabbis. “When

¹ Yaçna, xxiii. 5. ² Γνωμ. μον. ³ Lokap. 61. ⁴ Gomitori, i. p. 6.

⁵ Onna dai gaku, p. 44. ⁶ Id. p. 70. ⁷ Beng. pr. ⁸ Midrash Rab. Gen. 17, M. S.

the wife has good understanding [is wise], the husband has few causes of complaint," say the Mandchus. "If she is virtuous, there is no source of trouble, even if the house is not rich."¹

"*but the foolish,*" &c. "A clever man builds a citadel (or wall), and a clever woman, one with a long tongue, a quick step to create confusion, pulls down the building. Calamities do not come from Heaven, but from such women. Neither teaching nor advice avails with them."² "A man without thought is iron without steel; and a woman without thought makes a tangled thicket of everything" [confusion].³ Tai-kung says: "In governing a kingdom, do not employ [clever and busy] eloquent ministers [men of words, wind-bags: there are some, it seems, in all countries]; and in ruling a house, do not employ clever and talkative women [busy-bodies]. Ministers who by their talk misrepresent things, disturb the kingdom; and jealous (or envious) women disturb the house."⁴

"There are bad wives," say the Chinese, "who are diligent to eat but slow to work; who change the right and call it wrong; who know not how to take care of things; and only think of rambling and roving about, while there is neither food nor clothing in the house, for aught they care. These are called lazy women."⁵ "Where, then, is there happiness for a man who has a bad house-wife?" asks Chānakya.⁶ "Money in the hand of a woman," says the Telugu proverb, "and a child in that of a man, do not live long."⁷ "And if the house-wife is blind, all the pots get broken."⁸ "What shall we do, said Yudhisht'ira, with our wife Draupadi, when in service with king Virata? She is as dear to us as our own breath, and she is to be protected like a mother or a dear sister; but, like all women, she knows not how to do anything."⁹

¹ Ming h. dsi, 85.

² She-King, bk. v. ode 10.

³ Chin. pr. G.

⁴ Ming-sin p. k. c. xi.

⁵ Dr. Medh. Dial. p. 209.

⁶ Chānak. sh. 95.

⁷ Telug. pr.

⁸ Id. ibid.

⁹ Maha Bh. Virat. P. 74.

2 He that walketh in his uprightness feareth the Lord: but *he that is* perverse in his ways despiseth him.

“*He that walketh,*” &c. “They that extol the Creator walk safely [path and foot] in body and reason; and when they meet a wicked man, they eschew him and say, ‘Avaunt!’”¹ “The life of man,” says Confucius, “consists in his uprightness.”² Akabia ben Mahallel said: “Better for me to be called ‘wandering’ [foolish] all the days of my life, than for me to sin one hour in the presence of God.”³ “He that has little knowledge [of the Shastras] is proud of it, and does not order his speech soft and slow.”⁴

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

הַטֵּר גְּאוֹנָה, ‘a rod of pride,’ that is, ‘the rod or punishment of his own pride,’ his foolish talk being his own punishment. LXX. βακτηρία ὑβρεως. Chald. ‘the sting (or prick), of sorrow (or pain).’

“*In the mouth,*” &c. “A wise man is great without being proud; but a mean man is proud without being great.”⁵ “A man though small in stature yet well read in books, may profit the state; but what is the good of a tall man who is [vain, empty] useless?”⁶ “Men say that much smartness [wit, ‘repartee’] is skill in courtiers, but a shame in wise men. But abide firm in thine own dignity, and leave jokes and trifling to courtiers.”⁷ “A wise man receives a blow when he is praised by a fool; but a wise man praised by another wise man, is praised indeed.”⁸

“*but the lips,*” &c. “The sweetness of a man’s tongue gets him many friends [lit. brothers],” says Ali; thus explained by

¹ S. Bhilas, p. 88.

² Shang-Lun, vi. 17.

³ Ednoth. v. M. S.

⁴ Kawi Niti, ix. 4.

⁵ Chin. pr.

⁶ Ming h. dsi, 172.

⁷ Gulist. i. 15 st.

⁸ Lokan. 75.

his Persian commentator: "Whosoever speaks of (or tells) the good of others, and does not spy their false steps, is loved by them, and live with him like brothers (or friends)."¹ "If the wise go to reside in a far country, friends will rise to them for help even there; just as clouds gather in the wide expanse of heaven, and [rain] upon the corn sown in the earth."²

4 Where no oxen *are*, the crib *is* clean; but much increase *is* by the strength of the ox.

וְרָב תְּבוּאוֹת, 'but the abundance of crops brought home,' of income.

"Where no oxen," &c. "Do not kill the labouring ox," says Wen-chang; and Yan-t'hing-peaou adds, "because the bull is the [essence or] figure of the original majesty of high Heaven; and the cow, the earth below, is the spirit of it ['ts'hin k'he,' the subtle principle that constitutes life]. Therefore kine are not to be used in sacrifice; for the spirits would not welcome it."³ "Kine give food and enjoyment [wealth] to every household; therefore let their owner take care of them, and see to their comfort, as to that of a father and mother. Those who eat the flesh of kine [beef], eat as it were their mother's flesh. When kine die, let their carcass be given to vultures, or floated down the river."⁴

"How can I get rich?" asked Sbyin-pa t'chen-po (a great alms-giver). Some one answered: 'If thou tillest many fields, thou shalt have riches.' Another said: 'If thou feedest cattle and breed it, thou shalt grow rich.'⁵ "But the strength of the farmer is the strength of the 'caranam' [village accountant]."⁶

"First, then," says Hesiod, "get thee a house, then a wife, then a ploughing ox, then a purchased servant-maid to follow the plough; for when the cry of the crane announces the wet

¹ Ali b. A. T. 8th max.

² Saïn ügh. fol. 8.

³ Shin-sin-l. v. p. 19.

⁴ Lokan. 149, 150.

⁵ Dsang-Lun, fol. 148.

⁶ Vem. iii. 66.

wintry season, and gives warning to plough, a man without oxen then eats out his own heart [in vain regret]."¹ But,

“Βοὺς ἐστὶν ἡμῶν ἐργάτης ἐν οἰκίῃ
κορωνὸς, ἔργων ἰδρυς :”²

“we have at home,” says Archilocus, “a good labouring ox with crumpled horns, that knows how to work.” “‘We had two oxen, O great king,’ said Somadatta to his father the brahman Laludayi, ‘with which we used to plough our field. One is dead, O king; give me another.’ But simple Laludayi said, ‘Take thou, instead of give.’ The king however perceived the mistake, and gave sixteen oxen to Laludayi.”³ “The chief of the herd takes the lead to the field, though he be one of them,” says the old Egyptian scribe Ani; “but if the crops fail, then are the immortals [spirits of the departed] called upon by name [or in earnest, one by one].”⁴ “But a meadow without grass is [lost] useless for the cattle. As the bed of a river dried up is forsaken by the fish, for want of water.”⁵

5 A faithful witness will not lie : but a false witness will utter lies.

“*A faithful witness,*” &c. “A witness who speaks the truth in his testimony gains the highest [most exalted] worlds. But he enjoys the highest reputation also here below ; for such a testimony is honoured by Brahma himself. But the witness who speaks falsely is to be bound with the fetters of Varuna himself [under water], and will be tormented through a hundred births. Therefore let him give his testimony faithfully,”⁶ says Manu.

Speaking of a thorough scholar [a finished man, ‘sse,’ according to Chinese ideas], Confucius said, that “in his words he ought to be faithful, and excellent in his conduct.”⁷

¹ Hesiod. *l. κ η.* 403, 449.

² Archil. Par. fr. 40, ed. G.

³ Somadatta jat.

⁴ Ani, max. 51, 52.

⁵ Kawi Niti, xxviii, 1. 2.

⁶ Manu. S. viii. 81, 82.

⁷ Hea-L. xiii. 20.

“And truth has no need of seven [evolutions, coils, turnings] twists,” says the Telugu proverb;¹ and the Latin: “Veritas non quærit angulos.”² “For if you speak without good faith,” say the Chinese, “what is the use of your words?”³ “But the assertion of a man should be one word only.”⁴

“Eidem homini, si quid rectè curatum velis,
Mandes : moriri sese miserè mavolt,
Quam non perfectum reddat quod promiserit :”

“If thou wishest it to be taken care of, give it in trust to Archibulus. He would rather die a miserable death than not fulfil his promise.”⁵

“*but a false witness,*” &c. “There were elders in Bassorah,” says Nachal-ben-Darim, “who would give false witness, some for two, others for four or twenty drachmæ. For two, they gave false witness without oath; for four, they gave it with an oath; but for twenty, they gave false witness, oath, and false charges. Whence came the saying: All men are righteous except those in authority.”⁶ “But a man gains no confidence for the kind of lies he is in the habit of telling. Who ever dreamt of any good from thieves or from gamblers?”⁷

6 A scorner seeketh wisdom, and *findeth it* not: but knowledge is easy unto him that understandeth.

‘A scorner seeketh wisdom,’ אִשְׁתֵּי, ‘but there is none;’ ‘it is not’ (to be had); ‘but knowledge is קִלְקִיל, light (easy) to the understanding (intelligent) man.’

“*A scorner,*” &c. “The Rahan Tullubandaka, even while a Rahan, could not learn one gatha [stanza in Pali], from want of intelligence, although he laboured at it the whole four months of the rainy season. This was his punishment for having once in a former birth laughed at another Rahan who, from want of intelligence, could not learn one line of Pali, and

¹ Telug. pr. 2571.

² Lat. pr.

³ Chin. pr.

⁴ Bengal pr.

⁵ Plaut. Asinar. i. 1.

⁶ Eth-Theal. 13.

⁷ V. Satas. 339.

gave up the study of it.”¹ [This is hardly to be wondered at if, as we are told]: “Buddhas are incomprehensible; the laws (or religion) of Buddha are incomprehensible; and to those who delight in (or believe) these incomprehensible things, the fruit of their faith is alike incomprehensible.” [Quoted from the Pitakattaya.²] “The brahman Sonuttaro said to his son Nagasena: ‘The Vedas are called science, and the rest, arts.’ Nagasena having mastered them, said: ‘These Vedas are indeed empty, and only prattle (or chaff); they are without juice [sense or flavour];’ and he then turned away dissatisfied and annoyed”³ [from a Buddhist point of view].

On the other hand, “He who applies his mind to the boundless lore of Buddha, will acquire well (or readily) all Buddha’s teaching through true and holy wisdom, the very essence (or nature) of his teaching.”⁴ But Confucius said: “I do not teach him who does not apply himself [to knowledge]. I do not make my own ideas known to him who cannot express his own; if when I describe one corner, he does not see the other, I do not repeat [my instruction].”⁵ [“Yet the goldsmith [in his fine work] goes ‘tik-tak’ [light blows]; but the blacksmith gives one blow.”⁶] “A rash, hasty man runs a risk (or is in danger), like the summer moth that rushes into the fire; but the man who is slow [careful] enjoys himself like the birds in spring.”⁷ [So also in seeking after wisdom, or knowledge.]

“But a scorner perishes,” says Manu.⁸ “He cannot succeed in his efforts; but, as the Bengalees say, ‘Ank and ask’ [compound letters] stick in his throat; he is a mere ‘Shripanchami.’⁹ [The fifth lunar day is dedicated to Shri, and neither work nor study is done on that day. A man who does, and can do, nothing, is called in the proverb a ‘Shripanchami.’] For,

“Nulla est tam facilis res, quin difficilis siat,
Quum invitus facias,”

¹ Buddhagh. Par. vi. p. 88.

² In the Mahawah. st. xvii.

³ Milinda pan. p. 10. ⁴ Altan Gerel, c. ii. fol. 25. ⁵ Shang-L. vii. 8.

⁶ Beng. pr. ⁷ Do ji kiyō. ⁸ Manu, ii. 163. ⁹ Beng. pr.

says Terence. "Let a thing be ever so easy, it becomes difficult when done 'against the grain.'"¹

"*but knowledge is easy,*" &c. Speaking of the perfect man, Confucius says, that "he acquires knowledge without effort, and keeps in the way of wisdom with ease."² "The right way is in you," says Meng-tsze, "and you see it afar off. It is easy to practise, and you seek difficulties in it."³ "But Yue [B.C. 1320] said truly: "It is not difficult to know a thing, but to do it."⁴ "Intelligence and innate wisdom," says Confucius, "saves one from stupidity, as merit protects [the world] the nation, and saves it from blame; as manly vigour saves from fear, and riches from contempt."⁵

"All things are quite plain to him whose heart (or mind) is not shut up within him [is clear]."⁶ "It is as clear as this," said Confucius, pointing with his finger to the palm of his hand,⁷ "and it becomes easier by practice."⁸ "For the wise," say the Egyptians, "is taught with a wink, but the fool with a kick."⁹ "For he who does not understand a sign, is a fool," say the Arabs.¹⁰ "And a man of ready wit understands at once," say the Georgians.¹¹ "If an intelligent man sits an instant only by a learned man, he will quickly understand virtue (or truth), as the tongue the flavour of broth."¹² "There are four sorts of disciples," say the Rabbis: "quick to hear and quick to lose, whose reward is in loss; hard (or slow) to hear and slow to lose, whose reward is in gain; quick to hear and slow to lose, whose reward is a good portion; and lastly, slow to hear and quick to lose, whose reward is an evil portion."¹³ To the last but one of these "who is perfected in the Gemara [finished learning], it comes to him as a song (or poetry)."¹⁴

¹ Ter. Heaut. iv. 6.² Chung yg. c. xx.³ Hea-Meng, vii. 11.⁴ Shoo-King, iii. 13.⁵ Ming-sin p. k. c. vii.⁶ Ming h. dsi, 36.⁷ Shang-Lun, iii. 11, and Chung yg. c. xix.⁸ Telug. pr.⁹ Egypt. Ar. pr.¹⁰ Meid. Ar. pr.¹¹ Georg. pr.¹² Lokaniti, 25,

and Dham. Balav. 6.

¹³ Pirqe Av. v. 13.¹⁴ Khar. Pen. iii. 3.

“A pandit,” said Vidura to Dhritarashtra, “understands quickly, hears slowly [carefully, at length], and having heard, he acts [serves his object or purpose] for its own sake, and not from greed.”¹ “But the foolish man thinks more of vain toil than of noble pursuits.”² “To exhort (or admonish) by speaking is no more than the knowledge which animals have [that understand certain words or sounds]. But without admonition from another, and if without being spoken to, one knows in one’s mind (or thought), that is being wise.”³ [The Mongolian version has ‘to remember’ instead of ‘to exhort ;’ ‘to remember when being spoken to,’ &c.].

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

יָבֵל יְדֵעָתָּה, ‘as thou hast not known (or found) lips of knowledge (in him).’ יָבֵל is seldom construed as it is here with the præterit, but chiefly with the future. All the old versions go far from the Hebrew except the Chaldee: ‘Turn thy way back from before the fool, for there is no wisdom in his lips.’

“Go from the presence,” &c. “Nothing checks (or stops) an impertinent man like turning away from him ; nor does aught unbridle him like meeting [and listening to] him.”⁴ “Who can endure a man half-educated? Who can carry on his head a pitcher only half-full of water?”⁵ “Have no words with a foolish man ; without knowing what he is about ; or shame only will result from it.”⁶ “For it is mere thoughtlessness (or light-headedness) not to discern between true and false words in our intercourse with others.”⁷ “Wise and great men, on seeing fools, give room [get out of their way], being as offensive to them as swine eating filth.”⁸ “If one is in awe of wicked and scheming men, at all events one eschews them.

¹ Maha Bh. Udyog. P. 992.

² Armen. pr.

³ Legs par. b. p. 15.

⁴ El Nawab. 98.

⁵ Legs par b. p. 304.

⁶ Oyun tulk. p. 8.

⁷ Id. p. 10.

⁸ Nidivempa, 36.

But one loves to draw near a good and worthy man,"¹ says Ke-khang.

"Happy, then, is the man who never sets eyes on fools."² "Better it is to walk alone than in fellowship with a fool. Let a man walk alone, commit no sin, and have few wants, like a poor elephant, or a chandāla."³ "O my heart, if thou art wise, do not consort with the ignorant, but flee from them [swift] as an arrow."⁴ "For if he is silly, his company would be like death to me," said Khojishteh.⁵ "And," said Confucius, "with regard to those that are ambitious and not sincere, ignorant and yet inattentive, heavy and stupid without faithfulness, I know not [how to teach them];"⁶ "although it is only men of superior intelligence or of degraded stupidity that cannot be changed," said also Confucius.⁷ "And the brahmachāri [a young brahman, student under training] ought rather willingly to die for his learning, than to sow his seed in such barren or desert land."⁸

"It is but labour lost to take pains with a worthless object. Not a hundred efforts will teach a booby to talk like a parrot."⁹ "But leave the fool in his folly, and place the celebrated man among his peers."¹⁰ "Cast not gold into mud, nor pearls into the deep."¹¹ "By talking to a man, you see what he is; by trying a horse, you also see his worth."¹² "Even from afar will men draw near the righteous; but neighbours will flee from the wicked."¹³ "And when the pupil hears his 'guru' either spoken against or blamed, let him stop [cover] both his ears, and go somewhere else."¹⁴

"A swan among crows, a lion among kine, and an elephant among asses, does not shine, nor yet does a wise man among fools."¹⁵ "Many gods and men have pondered over blessings

¹ Ming-sin p. k. c. xix. ² Dhamm. Sukhav. 10. ³ Id. Nagav. 11.

⁴ Pend n. p. 11. ⁵ Toti nam. xxii. st. ⁶ Shang-Lun, viii. 16.

⁷ Hea-L. xvii. 3. ⁸ Manu, ii. 113. ⁹ Hitop. intr. 43. ¹⁰ Ebu

Medin, 97. ¹¹ Jap. pr. p. 491. ¹² Id. p. 709. ¹³ Ep. Lod. 203.

¹⁴ Manu S. ii. 200. ¹⁵ Lokan. 23.

in their longing for prosperity. Say, which is the greatest blessing? To avoid fools, to frequent good men, and to honour men worthy of honour.”¹ “And for a wise man among fools, trying to make things clear to them, is like giving a looking-glass to blind men.”² “But best men keep themselves from others who differ in mind and body, and are unrestrained in their anger.”³ “The vigilant among the careless, and the wide-awake among sleepers, leaves them and goes on his way wisely, as a fleet horse leaves behind him slow ones.”⁴

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

בְּדַרְךְ, ‘his way,’ lit. and fig. not only how to act under present circumstances at the time, but ‘his way’ means his manner or mode of conduct; as ‘this is his, your, my way;’ the wisdom of the prudent is ‘to know himself;’ γνῶθι σεαυτόν, of Chilon. But the folly of a fool prevents him from knowing himself, and is thus מְרִמָּה, ‘self-deceit;’ it defrauds him of the knowledge of himself. Chald. and Syr. follow the Hebrew; but LXX. is wide from it. Copt. follows Vulg.

“*The wisdom of the prudent,*” &c. “Foresight or prudence is wisdom (or virtue, ‘paramit’).”⁵ “He is a pandit [wise],” said Vidura to Dhritarashtra, “who proceeds after due consideration, who does not stop in his work, and who does not waste his time.”⁶ “Yet a man may also gain the victory over his enemy by hoisting the signal of retreat.”⁷ “For the skilful [clever] man conceals his purpose [plan, design],” say the Welsh.⁸ And Vidura: “He whose plans (or designs) when thwarted are not known by others, reaps great advantage, and, when carefully kept secret, succeeds.”⁹ “No harm ever happens to a work well considered beforehand.”¹⁰

“The Bodhisat [Buddha in a preparatory transformation],

¹ Putt-ovada Mahamang. Sutta, p. 1. ² Lokapak. 5. ³ V. Satas, 162.
⁴ Dhamm. Appam. 29. ⁵ Siün-tseu, fol. 16. ⁶ Maha Bh.
 Udyog. P. 994. ⁷ Sain ügh. fol. 31. ⁸ Welsh pr. ⁹ Maha
 Bh. Udyog. P. 1089. ¹⁰ Nitimala, iii. 1.

with his 500 carts of merchandize, passing through a desert, said to the Yakka [devil in human form] who advised to break his water-jars: 'Go ye, we are merchants; until we see some other water, we will not pour out the water we have.' The foolish merchant who had gone before, believed the Yakka and perished; but the Bodhisat was saved."¹

“— semita certè

Tranquilla per virtutem patet unica vitæ.

Nullum numen habes, si sit prudentia; nos te,

Nos facimus, Fortuna deam, cœloque locamus.”²

“Virtue then is the one plain path to follow for a quiet life,” says Juvenal. “We need no Supreme Being if we have prudence. We make thee, O Fortune! then we call thee goddess, and place thee in heaven.” “There is no door at which good fortune or misfortune comes,” say the Japanese; “but it is man’s part to beckon to either the one or the other.”³ “Τὸν σὸν ἐξόρθου πότμον:” “Set right thine own destiny,” said Antigone to her sister, “but don’t trouble me.”⁴

“Thou wishest to win at the Olympic games,” says Epictetus; “so do I, most assuredly; for it is well worth my while. Consider then the preparations [privations, hard life, &c.] for it, and what is to follow; then set to work.”⁵ “It is, however, difficult always to form a correct judgment of circumstances at the time,” says Pindar.⁶

“Καίρῳ πρόσμενε:” “Watch thy opportunity,” says Periander, “and trust not to time.”⁷ “But since time does not bend his neck to thee, bend thy neck to time.”⁸ “And meet [avail thyself of] the opportunity, lest it turn to thy disgrace.”⁹ “For an opportunity is a golden spot in time.” “He, therefore, who neglects an opportunity of acting or of speaking, repents of it afterwards,”¹⁰ said Ugedei, Tchinggiz-khan’s youngest son.

¹ Apannak jat. p. 102.

² Juv. Sat. x. 363.

³ Do ji kiyo.

⁴ Antig. 84.

⁵ Enchir. 35.

⁶ Ol. viii. 32.

⁷ Periand. sept.

sap. p. 46.

⁸ Ozbeg pr.

⁹ Ebu Medin, 41.

¹⁰ Tchingg-

khan, p. 6.

“And whosoever anticipates [misses] an opportunity, or the proper hour, that lost opportunity will drive him from success (or happiness).”¹ “A thoughtless [weak-headed] man loses many a good opportunity. And when the opportunity is lost, then he blames what happens,” say the Arabs.² “But to be sorry after a thing is done, is not so well as to deliberate ere it is begun.”³ “Brahma [orders] what is to come (or to happen). But when it happens, then a quick and ready mind is a quality that increases happiness. But for a man to say, ‘What will happen, must happen,’ ruins him [destroys his energy].”⁴ “For be well assured that what is not practicable by policy (or prudence) will not succeed by force.”⁵

“And he who knows well the way, will not weary himself.”⁶ “But cross high hills at the lowest range, and a wide lake at the ford,” said Tchinggiz-khan.⁷ “And take everything by the smooth handle.”⁸ “For the wise man,” says Ye-tsung, “when about to do anything, plans the beginning of it.”⁹ “For the difficulty [first beginning] of a thing [is] the first part of success (or comfort, happiness, or ease),” say the Arabs.¹⁰ And, says Odin, “Mishap seldom befalls the prudent [who use foresight].”¹¹ So Terence also—

“O Demea!

Isthuc est sapere, non quod ante pedes modo est,
Videre; sed etiam illa quæ futura sunt,
Prospicere.”¹²

“This is wisdom, not so much to see what lies at our feet, as to look a-head for what is coming.” “Yet considering the plight we are in,” said Creon to Œdipus, “it might be well to know what we had better do.”¹³ “Yes; and consider well ere you act,” said Yue to Kaou-tsung; “and when you prepare to act, choose the right time.”¹⁴

¹ Berachot, in Millin, 661. ² The 40 Vizeers, 2nd day. ³ Woo-kih-show, p. 201.

⁴ Pancha T. i. 361.

⁵ Bahudorsh. 4.

⁶ Osmanl. pr. ⁷ Tchingg.-khan, p. 2. ⁸ Engl. pr. ⁹ Yung-shin in Shin-yü, p. 18.

¹⁰ Meid. Ar. pr.

¹¹ Hávamál, 6.

¹² Ter. Ad. iii. 3.

¹³ Œdip. Tyr. 1441.

¹⁴ Shoo-King, iii. 13.

“For bewilderment in time of adversity,” said Chitrgriva, “is the proof of a weak man. Therefore, laying hold on firmness and wisdom, some remedy must be found.”¹ “Yet while thinking of the means (or remedy), a man ought also to think of the risk (or consequences); while he sees the young of a foolish booby eaten up by an ichneumon.”² “Cease, then, to regret that the space before your eyes is narrow [that you cannot find a way out of your difficulty]; but draw back one step, and it will prove broad enough”³ [reflect, consider, and act]. And remember that “Haste comes from the devil,” say the Arabs,⁴ “but deliberation comes from the Merciful One.” “For he is wise and intelligent who clings to a misfortune when it happens [in order to master it].”⁵

“For the knowledge of the time (or of the times), and a right appreciation of present circumstances, is one of the many doors to the Buddhist religion; it makes sight useful”⁶ [it enables me to see what had best be done]. “For a man should first know where he ought to stop (or stand), and after that determine to do it. When he has once made up his mind, he is then free from care,” says Confucius.⁷ “Whatever thou doest, first of all deliberate (or consider). Even in drinking water, judgment is good.”⁸ “For the holy man,” says Lao-tsze, “delights to show ability in business [in knowing what to do].”⁹

“I know not,” said Confucius, “what will become of a man who does not ask himself, ‘How can it be done?’”¹⁰ “It is a great gain for things [circumstances],” said Shafii, “when a man knows the capability [measure or value] of his position, and of that which his understanding can grasp, and then acts accordingly.”¹¹ “But if what thou wishest does not happen to thee, then wish (or like) what happens.”¹² “And seek no-

¹ Hitop. i. fab. 2, 224.² Hitop. iv. 10.³ Dr. Medh. Dial. 232.⁴ The 40 Vizeers, 3rd day.⁵ Hitop. iv. 6.⁶ Rgya-tcher r. p. c. iv.⁷ Ta-hio, c. i.⁸ Subha Bilas, 129.⁹ Tao-te-K. viii.¹⁰ Hea-

Lun, xv. 15.

¹¹ Eth-Theal. 210.¹² A. Ubeid, 96.

thing that is foreign to your condition and prosperity ; and do nothing against reason. Only do your duty attentively, and attend carefully to your business, and thus shall you obtain protection from the gods," says Wan-kew-po.¹

"Mahomet," says Borhan-ed-din, "commands every Mahomedan man or woman to cultivate knowledge ; not indeed every kind of knowledge (or science) ; but he enjoins to every one the knowledge of himself, since it is said : The best knowledge (or science) is the knowledge of one's own state (or condition, ability) ; and the best work done is the observance of this precept."² "A wise man ought, indeed, before he acts, to consider with all his might whither tends the work he undertakes. For the result of things begun with too much alacrity, often gives [heart-burn] sorrow of heart, as if wounded with an arrow, through failure of the work."³

"Why do certain men shine in their walk through life ? They do not cling to (or hanker after) the past, nor yet rejoice in that which has not come to pass. But they bring their wisdom to bear on the present which they have got, and which they have proved. Therefore does their light [lit. colour] shine."⁴ "And a good man," says Siün-tsze, "knows what means 'not to be whole or complete,' not to be pure, and what he lacks in order to be excellent. So he is careful not to eat what would hurt him ; he orders his eyes not to look on what he ought not ; his ears, not to hear what is improper ; his mouth, not to utter improper words ; and he commands his heart not to wish for (or dwell on) what is not right."⁵ "When a wise man drives away carelessness by watchfulness, he, like a valiant man (or champion) mounted on the terrace of understanding, and free from trouble (or sorrow), looks down from thence as from a mountain, upon the sorrowing multitude on earth."⁶

¹ Kang-he's 7th max. p. 8—57.

² Borhan-ed. Par. ett. p. 8.

³ Nitishat. 97.

⁴ Vasuband. 9.

⁵ Siün-tsze, i. c. i. p. 9.

⁶ Dhamm. Appam. 7.

“Whatever a wise man does, let him do it with all his might [with due consideration].”¹ “By all means ought the wise man to consider the following,” said Ichneletes to Stephanites: “what good things he has had, and what evil ones; then to avoid the causes of the bad ones and seek after the causes of the good; then to consider also what good and what evil things may yet happen, and act accordingly; doing his utmost to eschew the bad ones and to obtain the good.”² “There is no fellowship between thee and me, said the rat to the crow. For it behoves a wise and prudent man to meddle only with things in his way, and to leave off those that are not. Thou art the eater, I am food for thee; how can there be friendship between us?”³

“Mira que ates, que desates:” “See then well to what thou bindest and to what thou loosest,” say the Spaniards.⁴ “Understanding attends (or follows) action. A well-minded (or understanding) man, therefore, when about to do a thing, first considers attentively what is to come of it.”⁵ “All men are not alike. One man can do one thing; another, another work. With the best mind a ship cannot go on land, nor a cart on the sea. Although red, blue, and white lotuses and fish are all born of the water, yet have they different smells; so also all beings born of one womb have different properties.”⁶ “It is then for a man ‘to understand his way.’ Men of the highest principle and of the greatest worth spend it in ‘serving their generation,’ and ‘redeeming the time’ of evil days. For the sign of a prudent [understanding] man is to know his own time.”⁷

“Δάβε πρόνοιαν τοῦ προσήκοντος βίου:”⁸

“Take beforehand measures suitable to the time in which you live,” say the Greeks. “For it is well to prevent the wicked before he prevents thee.”⁹ “And one of the many causes of

¹ Legs par b. p. 339. ² Στεφ. κ. Ἰχν. p. 46. ³ Calilah u. D. p. 163.

⁴ Span. pr.

⁵ Bhartrihari Suppl. 9.

⁶ Lokap. 42, 82.

⁷ Ebu Medin, 41.

⁸ Γνωμ. μου.

⁹ Midr. Rab. in Gen. M. S.

regret in time of sickness, is to have made no preparation (or provision) for it.”¹ “When hunting (or going after) a stag, one cannot choose his own way; but one has to penetrate the forest. But the wise man examines carefully; not as if lolling at home in a booth; but he proceeds carefully.”² [But ‘time-serving,’ so called, involves no better principle than self-love and vanity; and ‘time-servers,’ whether in private life, in Church or in State, receive but scant honour from thoughtful men.] “Now, said the jackal, having once obtained the favour of the king, I will act according to time and circumstances.”³

“Flattery, they say, is necessary in the world.”⁴ “When we praise a man and profess esteem for him, the rat becomes a tiger; but when it is the other way, then the tiger becomes a rat.”⁵ With such men, “One [foolish] action with loss overturns a hundred,” say the Chinese.⁶ “One move loses the game.”

“*but the folly of fools,*” &c. “The fool is able to procure for himself in one life [here on earth] the hell in which he will spend his seven lives.”⁷

9 Fools make a mock at sin: but among the righteous *there is* favour.

A. V. here follows the Vulgate; and the other versions go wide from the Hebrew, which is variously rendered. Some take אֲוִלִים in a generic sense, in order to account for the sing. אֲוִלִי, which is a rare construction. But there is no difficulty in the frequent inversion of the acc. before the subj. and verb. The sense would then be אֲשָׁם, either the ‘fault,’ or also ‘the expiatory sacrifice for that fault,’ ‘the penalty of a fault,’ אֲוִלִי, ‘laughs (or will laugh) at’ (illudet) ‘mock, אֲוִלִים, the fools who committed the fault.’

“*Fools make a mock,*” &c. “The Creator has provided help

¹ Ming-sin p. k. c. vii.

² Y-king, c. iii., Loo-san.

³ Pancha

T. i. p. 26.

⁴ Vem. ii. 63.

⁵ Jap. pr.

⁶ Ming-sin p. k. c. iii.

⁷ Cural, 835.

and a remedy for everything ; but in my opinion," says Vararuchi, "He is helpless as to the lost state of the inward feelings of a wicked man."¹ "A fool is moved at nothing ; the flesh of a dead man does not feel the knife."² "Mean (or vulgar) men, from want of restraint, transgress the middle path of virtue," says Confucius.³

"*but with the righteous,*" &c. "The man who yields to others is no fool ; he will assuredly reap the benefit of it in after days." "Wise men are respectful and lose nothing by it ; for he who is courteous to others shows good breeding."⁴

10 The heart knoweth his own bitterness ; and a stranger doth not intermeddle with his joy.

לֹא יִתְעַרְבַּ לֵא, 'a stranger is not mixed up with.'

"*The heart knoweth,*" &c. "We are all aggrieved, O my son," said Theognis, "when thou art ill (or in trouble) ; but as to other people's trouble, it only lasts one day [with us]."⁵

— ῥᾶστα γὰρ τὸ σόν τε σύ,
καὶ γὰρ διοίσω τοῦμόν, ἣν ἐμοὶ πίθη·"

"Believe me," said Tiresius to Œdipus, "thou canst best bear thy own troubles ; I shall bear mine."⁶ "Nobody is always happy ; but a good man may act bravely, though hiding within him trouble which he does not show."⁷

"Ille dolet vere, qui sine teste dolet :"

"He grieves in earnest who shows his sorrow to no one."⁸

"Anguish of heart is tighter [worse] than pressure of hand."⁹

"And there is care [work] in every heart," say the Arabs.¹⁰

"But he excels among his equals who hides his sorrows."¹¹

"Joy is one's own, but sorrow is other people's."¹² "A ciascheduno pesa il suo fardello:" "Every one feels the weight of

¹ Pancha Rat. 2.

² Jerus. Taanith R. Bl. 77.

³ Chung yg. c. ii.

⁴ Ming h. dsi, 65, 161.

⁵ Theogn. 663.

⁶ Œdip. T. 320.

⁷ Theogn. 433.

⁸ Mart. Epig. i. 84.

⁹ Nuthar ell. 145.

¹⁰ Id. 192.

¹¹ Ebu Medin, 291.

¹² Beng. pr.

his own burden.”¹ “I have lanced many boils,” said the surgeon, “but none gave me so much pain as my own.”²

“The pheasant calls his mate ; he is like a decayed tree without branches. But as to the grief he hides in his heart, no one knows it.”³ “The witness of the heart is stronger than that of a thousand witnesses.”⁴ “The mind alone,” said Odin, “knows what lies near the heart, and alone sees its own feelings. There is no worse disease for the mind of man than for him to be dissatisfied with himself.”⁵ “To every one his upper cloth feels heavy.”⁶ “Lemmikainen’s mother inquired after him of the trees around : the oak answered, ‘I have cares of my own ; I cannot look after thy son.’ So said also the moon,” &c.⁷ “There is no fellowship (or partnership) in sorrow,” said Namuchi to Shakra. “Everything here has an end ; therefore grieve not.”⁸

“Well, though I may say the fire does not burn the wood, yet the burning of my heart is unbearable.”⁹ “For there is no lie which the conscience does not know, as there is no conception of which the mother is not aware.”¹⁰ “What one knows [conscious guilt] harrows the mind (or heart).”¹¹ “For is there a sin of which the mind is not conscious?”¹² “Since the mind is witness to itself.”¹³ “As when the worm eats into the wood, no one knows the pain the wood endures, so also when anxiety dwells in the mind, understanding, strength, the whole body, wastes away.”¹⁴ It is “being poisoned in the heart,”¹⁵ or “swallowing, gulping down one’s heart.”¹⁶

“But as there is neither virtue nor liberality for the elephant ; neither regret [penitence] nor tenderness for the cat ; neither wealth nor poverty for the white ant ; neither land nor water for the crocodile ; so also is there neither happiness nor sorrow

¹ Ital. pr. ² Telug. pr. ³ She-King, bk. v. 3. ⁴ Osmanli pr.

⁵ Hávamál, 94. ⁶ Telug. pr. 2665. ⁷ Kalevala, xv. 133. ⁸ Maha

Bh. Shanti P. 190. ⁹ Georg. pr. 103. ¹⁰ Tam. pr. ¹¹ Id. 506.

¹² Telug. pr. 2528. ¹³ Id. 2524. ¹⁴ Prem. Sagur. c. xliii.

¹⁵ Riutei Tanef. Biyobus, ii. p. 27. ¹⁶ Jap. idiom, p. 482.

for the knowing [wise or learned] brahman."¹ "The fool alone grieves over what need not be deplored; he thus suffers a two-fold misery, by doing two fruitless (or useless) actions."² "The dead enjoy (receive) the tears shed as a matter of course over them; therefore ought no one to weep (or grieve) over-much for what is done or is to be done."³ "No one mixes up one joy with another."⁴ "But joy (or pleasure) passes away, and sorrow comes in its stead."⁵

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

בַּיִת here is 'a house' as built of stone or brick, and intended to last; but מִדְּבַר is a tent, or booth, made to last or to flourish only through God's care and protection.

"*The house,*" &c. "A house without [Tao] religion or good order," say the Chinese, "is not complete [does not prosper]; and a house which is thus incomplete, does not furnish [worthy] children (or family). But the sons of a religious [well-ordered] house save manure like gold; whereas the sons of an ill-regulated [irreligious] house use gold like manure."⁶ "For a house that gathers together good deeds shall be abundantly happy; but a house that gathers together evil deeds shall have much sorrow."⁷ "A house of lies does not stand [prosper]."⁸

"Woe to those who build up their houses with sin, for they shall be thrown down from all their foundations, and those who build them shall be slain with the sword,"⁹ said Enoch. In the Y-king it is said: "The house that accumulates good [works] must [have a remnant] overflow with wealth; but the house that accumulates 'what is not good' [evil] must abound in misfortune."¹⁰ "Assuredly," said Bhishma to Krishna, "this

¹ Vettivetk. 32, 35.

² Pancha T. i. 379.

³ Id. 380.

⁴ Berach. in Millin, 82.

⁵ Jap. pr.

⁶ Ming-sin p. k. c. xi.

⁷ Ming h. dsi, 819.

⁸ Hind. pr.

⁹ Bk. Enoch, c. xciii. 7.

¹⁰ Seu-shing-ung, in Ming-sin p. k. c. i.

family of the Kuruides shall soon come to nothing, for they are all devoted to greed and folly.”¹ “For a wicked man is overcome only by proper treatment for him, and not by sensible [argument or] restraint. One fells a large tree only by [digging and] destroying the ground around the root.”²

12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

‘There is a way יָשָׁר לְפָנַי אִישׁ, straight (or right) before a man, for him to walk in.’ Chald. ‘There is a way which the sons of man (men) think straight (or right), but the end of it is the way of death.’ LXX. ‘depths of hell.’

“*There is a way,*” &c. “A man may obtain his desire [what he longs for], but that may bring him misery as a gift.”³ “One thinks one’s desire would be happiness; but when it comes to pass, it only brings misery. Those who think wine-drinking happiness, must think madmen happy.”⁴ “For there are endless ways to death.”⁵ “Oftentimes a man may feel much pleased [with the place in which he settles], but in due course he has sorrow (or misfortune) that gives him no pleasure.”⁶

“No man,” says Theognis, “when occupied with many things, knows for certain whether it will turn out well or ill. For oftentimes, when he thinks he settles it for evil, it turns out for good; and also when intending it for good, it turns out evil.”⁷

“ἀμφὶ δ’ ἀνθρώ-
πων φρεσὶν ἀμπλακίαι
ἀναρίθμητοι κρέμανται:”

“For innumerable errors hang about the mind of men,” says Pindar.⁸ “And desire often ends in ruin.”⁹ “For the sinner sees good as long as his sin is not ripe; but when it has ripened, he sees his sins [and the fruit thereof].”¹⁰ “Want of

¹ Maha Bh. Sabha P. 2356. ² Drishtant. Sh. 46. ³ V. Satas. 436.

⁴ Legs par. b. p. 261. ⁵ Tam. pr. 5127. ⁶ Kawi Niti. ⁷ Theogn. 135.

⁸ Ol. vii. 43. ⁹ Meid. Ar. pr. ¹⁰ Dhamm. Papav. 4.

control over one's senses is acknowledged to be the way to misfortune; whereas control over them is the path to success. Let a man take the one he prefers."¹ "Therefore," said Liupeï in his edict: "Do not consider an evil thing small, and do it; and do not look upon any good as too small, and not do it."²

Baber, after returning to Indidjan, gave an order which caused him to leave that place a second time. He then said: "Although many things appear wise, yet should they be considered attentively in all their bearings. Now, from want of due consideration before giving my order, what amount of trouble and misfortune has come upon us! We must leave Indidjan a second time, for having given an order without due consideration."³

See also Esop [fab. 122 and 64], to the effect that "many thinking they possess an advantage, are injured thereby at last." Loqman [fab. 2], Sophos, and Syntipa, give the moral somewhat differently; while Mun-moy says in his quaint Chinese style:⁴ "Horns indeed! like men of the world who hasten to that which hurts them, and put aside that which is useful to them; there are indeed many such."

13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

רִיבָה, 'pain of heart, sorrow or grief.'

"*Even in laughter,*" &c. "How ever did my spirits support me to sing to the piper's flute? But now come, friend, shave thy head, cease from fun, and mourn over that chorus fragrant with flowers, but now gone,"⁵ said Theognis. "Sorrow originates from what is pleasant, and fear proceeds from what is pleasant. But there is no sorrow for those who are free [from like and dislike]; what then have they to fear?"⁶ "No joy

¹ Hitop. i. 29.

² Ming-sin p. k. c. i.

³ Baber nam. p. 80.

⁴ Fab. 42.

⁵ Theogn. 803.

⁶ Dhamm. Piyav. 4.

without alloy.”¹ [No happiness is to be had without sorrow.] On the other hand, “To every weeping there is one laugh.”²

“Yet,” say the Chinese, “having obtained an uncommon pleasure, guard against unfathomable sorrow. Extreme joy produces grief. When imperial favour is obtained, then think of disgrace. While living at peace, think of danger. When glory is at its height, then disgrace is great; and when profits are heavy, then is ruin the more complete.”³ “Many a merry party of intimate friends turns out one of weeping.”⁴ For “*La tristezza e il gaudio, sono maritati insieme:*” “Sorrow and joy are wedded together.”⁵ “While I stood there talking,” said Wofana to Sakitsi, “I was blue with suppressed laughter: all the time in perspiration from fear of death [great anxiety].”⁶

“Often does a sorrowful man laugh out of admiration [that is, in order to be admired for his agreeing with him who laughs]. For the teeth may laugh, but the inward parts are beaten with grief.”⁷ “Sorrow comes after joy, and joy after sorrow. Sorrows and joys go round like a wheel.”⁸ “And from mirth, weeping.”⁹ For “even a plum is sour in the end [or at the end, near the stone],” say the Georgians.¹⁰ “For there is care (or work) in every heart; and hearts are supported only by thinking of God.”¹¹

“Sorrow (or pain) is near happiness,” said Vyasa to Yudhisht‘ira, “and happiness is near pain. A man never really suffers pain, nor enjoys happiness; and pain may be the end of pleasure, while pleasure sometimes comes of pain. Therefore let him overcome both happiness and pain who longs for everlasting happiness.”¹² “Happy, oh happy, you say, all of us men; yet there is not a more unhappy man than I,” said Yudhisht‘ira to Bhishma.¹³ “The heart of man is a singular [laughable] thing,” says Dr. Desima. “For when you come

¹ Bahudorsh, 4. ² Ozbeg pr. ³ Hien w. shoo, 58. ⁴ Javan. pr.

⁵ Ital. pr. ⁶ Biyobus, ii. p. 27. ⁷ Eth-Theal. 274. ⁸ Maha

Bh. in Kobita R. 130. ⁹ Arab. pr. ¹⁰ Georg. pr. ¹¹ Rishtah

i juw. p. 156. ¹² Maha Bh. Shanti P. 752. ¹³ Id. 9990.

to look at what is called amusement, it is not so in reality. Songs, tea-parties, chess, shows, &c., what do they give?"¹

"*and the end,*" &c. "Grief, it seems, is the sister of joy," said one of the fishers in Esop's fable.² "When joy cools down, then sorrow steps in; when sorrow departs, then joy returns (or comes)."³ "It is well known," says Meng-tsze, "that life is for trouble and sorrow, and death is for rest and peace."⁴ "Do not laugh too much, nor at too many things; neither abstain from it altogether," said Epictetus.⁵ "Very great joy must have very great sorrow; and to great memory must follow great forgetfulness," say the Chinese.⁶ "After a long joy, weeping," say the Finns.⁷ "Outwardly a man may have a cheerful countenance while conversing with others, when inwardly his heart is being pierced with an awl."⁸ "Thy parents [or friends, people], though looking pleased before thee, yet weep in their heart [because of thy folly]," said Ani to a youth.⁹

14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

מַעֲלֵי, 'from what (rests or) is on him,' his character, virtue, merit, and good deeds; and so, 'what becomes him, what is due to him.' This word is variously rendered by the Old versions. But the simplest rendering is best; and may be compared with the Coptic and also with the Arabic idiom, in which 'a debt' is expressed by 'what is on us,' 'our debt' ['to thee, O Father,' in the Lord's Prayer], forgive us as we forgive him 'on whom we have something;' our debtor. A.V. is as good a rendering as the rest; and better too, taken in accordance with the above meaning of מַעֲלֵי. So the Welsh: 'Y mae arnaf i chwi,' 'there is on me for you; I owe you.'

"*The backslider in heart,*" &c. "Let no one think lightly

¹ Waga-tsuye, ii. p. 2.

² Fab. 28.

³ Gun den s. mon. 745.

⁴ Hea-meng, xii. 15.

⁵ Enchir. 43.

⁶ Ming-sin p. k. c. xi.

⁷ Finn. pr.

⁸ Jap. pr.

⁹ Ani, 31st max.

of sin, [saying], that ‘[the penalty] will not reach me.’ A pitcher is filled drop by drop; so is a fool filled with sin which he gathers by degrees [one by one]. Likewise let no man think lightly of good, [saying], that ‘[the fruit thereof] will not affect (or touch) me.’ As a pitcher is filled drop by drop, so also is the consistently good man filled with the good he gathers by degrees.”¹

“*and a good man shall,*” &c. “I say,” quoth Archytas of Tarentum, “that a good man is he who is engaged in great deeds and who makes good use of opportunities. So also, I should say, is he who bears prosperity and adversity equally well. For a good man, who is virtuous withal, brings his virtue to bear in prosperity, in adversity, and in the mean estate between them. He acts like a strong and healthy man as regards heat and cold.”² “What are the seven articles that constitute the wealth of an honourable and good man?” asks the Buddhist Catechism. “(1) Faith, to believe heartily in the result of actions. (2) Morality and good deeds. (3) Shame or modesty—being ashamed of doing that which is not right. (4) To shrink from doing it; (5) from hearing and from seeing it. (6) To give liberally. (7) To speak and to act with due consideration.”³

“O happy man who thinkest, ‘I am one with that Spirit.’ He always dwells in thy heart, and is like a sage who examines thy goodness and thy sin. If thou art not at variance with Yama [the god of death], or with Vaivaswata [one of the Rudras, inferior manifestations of Shiva], or with the god who dwells in thy heart, thou needest not go either to the Ganges [to wash away thy sins] or to the fields of Kuru”⁴ [the northernmost regions of the Hindoo world]. “When a man has overcome all the desires that enter his soul, and is satisfied from himself, within himself, then is he said to be a firm [settled] wise man,” said Bhagavān to Arjuna.⁵

¹ Dhamm. Papav. 6, 7. ² Archytas Tar. 3, ed. G. ³ Putsa pagn. Q. 81.

⁴ Manu S. viii. 91.

⁵ Maha Bh. Bhishma P. 933.

“— Hic murus aheneus esto,
Nil conscire sibi, nulla pallescere culpa :”¹

“This, then, is a wall of brass,” says Horace, “not to have an evil conscience, and not to pale for a fault.”

“I follow virtue,” said Yudhisht’ira, “not for the sake of its reward, as I have not transgressed the Shastras, and have an eye to the conduct of the good [among men]. He who wishes to ‘milk’ virtue [from self-interest], does not reap the fruit of virtue. And he who fears it [who fears or doubts the consequences of it], indulges sinful thoughts from atheism.”² “Wise men obtain the fruit of their work, and are pleased with even a small reward. But the ignorant in their folly are not satisfied with even a great result. For them, there is nothing born of virtue [no result], neither is there, for them, any happiness either here or hereafter,” said Yudhisht’ira to Draupada.³

“Some one coming in asked Confucius about Pak-ee and Soo-tsai, and what sort of men they were. He replied: ‘They were worthies of the olden time.’ Chce-kung asked: ‘Were they dissatisfied?’ Confucius replied: ‘They sought perfect virtue [benevolence] and acquired it. How then could they be dissatisfied?’”⁴ “For a wise man can find himself in no situation in which he is not satisfied from himself. He acts according to his position, and does not look for anything foreign to it,” said also Confucius on another occasion.⁵

“Τίς γὰρ ἕσθλος οὐχ αὐτῷ φίλος :”

“What good man is there who is not his own friend?” said Œdipus.⁶ “For where there is goodness [righteousness], what need is there of other things?”⁷ “But being just (or righteous),” says Theognis, “enjoy the peace of thine own mind.”⁸ “For the token (or sign) of a wise man is that he enjoys the quietness and peace of the good man ;”⁹ “whose thoughts go

¹ Hor. Ep. i. 1.

² Maha Bh. Vana P. 1163.

³ Id. ibid. 1192.

⁴ Shang-L. vii. 14.

⁵ Chung yg. c. xiv.

⁶ Œd. Col. 309.

⁷ Shadratna, 6.

⁸ Theogn. 772.

⁹ Legs par b. p. 20.

not beyond his station," said Tang-tsze.¹ "And all manner of success attends him who has a contented mind. To the foot inside the shoe, the whole earth is covered with leather. And where is there not happiness for those whose mind is at rest, and who are delighted with the nectar of contentment? For men greedy of gain run after it with an anxious mind."²

"A man is taught evil conduct by artful men; but he is made prosperous from the greatness of his soul."³ "For prosperity and good are the fruit of a virtuous life (or pursuits)."⁴ "A good and wise man [kiün-tsze], in order to live and to die consistently (or rightly), must lay hold on virtue and practise it. Then he is firm [of purpose and certain], and he is then able to do what he ought [fulfil his duties]. Such a man is said to be perfect. Heaven sees his brightness; the earth sees his light; and thus the worth and respectability of the good man is complete," said Siün-tsze.⁵ "His four characteristics are," says Confucius, "benevolence without prodigality [always giving, without needless expense]; work, without being vexed at it; desire (or wish) without covetousness; and liberality without ostentation."⁶

"The wise man," said Pujani, "is pleased everywhere, and shines everywhere. He does not inspire fear, and is himself afraid of no one."⁷ "The hidden [inward] man is firm [constant]; and that is good," says the Y-king;⁸ upon which Ching-tsze remarks: "When a man is at rest and peace within, then he can be firm and strong, and it is well with him."⁹ But as to putting his trust on others, "he has in himself an abundant income, and can do without other people."¹⁰ "For he loses all will [intention, or energy for work] who leans upon his country or his children."¹¹

"But he whose senses are mastered, like a horse well reined

¹ Hea-Lun, xiv. 26. ² Hitop. 151. ³ Id. ii. 174. ⁴ Gun den s. mon. 229. ⁵ Siün-tsze, i. c. i. p. 9. ⁶ Ming-sin p. k. c. xiii. ⁷ Maha Bh. Shanti P. 5220. ⁸ Ch. x. Kieou-urh. ⁹ Id. ibid. ¹⁰ Ebu Medin, 274. ¹¹ Id. 275.

in by the charioteer, like a lake without mud, his mind is at peace and his words and actions are also composed; he is acquainted with Nibbānam, and is indeed an excellent man."¹ "He neither exceeds nor comes short (or lags behind) in anything, but considers all in this world as vain, and at last quits this shore as a snake his slough."² "If a man," says Manu, "desires happiness, let him restrain his desires, and practise perfect contentment. For happiness comes from contentment; whereas discontent only creates misery."³ [Contentment, however, in the sense of not wishing to improve, does not seem to give any great happiness; for "idleness, lust, disease, over-attachment to one's birthplace, contentment, and timidity, are the six things that hinder greatness."⁴]

"He, however, whose son and whose wife are both obedient, and who is satisfied with small means, may be said to be in heaven while on earth," said Chānakya.⁵ "Thou shalt rise (or shine) like a god," said Amenemha I. to his son Usurtesen, "when thou hearest my words. When thy heart is full like that of a brother who knows not his kin, and thou hast no visitors, thou needest no watcher; thou liest down and thy heart keeps thee."⁶ "When Yen-yuen asked the meaning of 'jin' [charity, love of man, perfect virtue], Confucius [the Master] answered: 'It is to conquer your own self, and to return to what is right. Then shall you be called virtuous. And as to what is not proper, look not at it, listen not to it, and touch it not.'⁷ "Virtue [jin] then is within easy reach of you," says Meng-tsze, "since it consists in feeling for others as you feel for yourself."⁸

"One day, as Confucius was walking along, one of his disciples asked his fellow what made the master's life so consistent. Hwuy-tsze replied: 'The rule of conduct of our Master is, to be sincere in feeling for others [or doing to others]

¹ Dhamm. Arahant. 94, 96. ² Urugasutta, 9. ³ Manu S. iv. 12.

⁴ Hitop. ii. 5. ⁵ Chānak. Sh. 42. ⁶ Inscr. Mus. Brit.

Zeitschr. April, 1874. ⁷ Hea-Lun, xii. p. 10. ⁸ Hea-Meng, c. xiii.

as he feels for himself.”¹ [“Consider (or have regard to) thine own position, and give honour to others also.”²] Lao-tsze calls such a man ‘a high man,’ who excels in virtue. And he adds, that “such a man is eminently virtuous, without making a show of it, but, as it were, naturally. He holds to what is, and leaves aside what has only the appearance [of reality].”³ On this, Confucius says that “the man who is virtuous desires to fix his own heart, and also that of others, on virtue. He wishes to be absorbed in it, and to absorb others also.”⁴ “Such a man is in general seen in two places, either in honour with the king, or in service [or worship] with anchorites [alone and retired];” “like an elephant who is either in the fields or carrying kings.”⁵

“He who thus gave no trouble to others, and who, through virtue, never associated with bad men, if he see later days, will have a great increase of power [or excellence].”⁶ “In the fourth heaven reigns great benevolence and great love and charity;”⁷ “benevolence being one of the doors to religion.”⁸ “It exceeds the reality [amount] of eight thousand actions done with riches.” “If I have charity [love for man],” exclaims Meng-tsze, “what more do I require?”⁹ “It is real greatness that resides in a man’s character,” say the Arabs.¹⁰ Therefore, “borrow from thyself,” say they again.¹¹ But they add also, as a warning to those who might think that ‘to be satisfied with himself,’ is the same as ‘to be satisfied from himself,’ the true saying: “He who is satisfied [well pleased or on good terms] with himself, only calls forth the anger of many.”¹² “White clouds flit by continually; but clear heaven continues, even, quiet, unruffled for ever.”¹³ So also the good man in our text.

¹ Shang-L. iv. p. 28.

² Finn. pr.

³ Tao-te-king, i. c. 8. ii. 38.

⁴ Shang-L. xvi.

⁵ Calilah u. d. p. 87.

⁶ Lokap. 153.

⁷ Rgya-tcher, c. ii.

⁸ Id. c. iv.

⁹ Shang-M. i. 1.

¹⁰ El Nawab. 59.

¹¹ Meid. Ar. pr.

¹² Nuthar ell; Arab. pr.

¹³ Ming h. dsi, 86.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

'Looketh well,' לִישָׁרָא, 'to his step, or going.'

"*The simple*," &c. "Ἀγαθοὶ εὐαπάθητοι:" "Good men are easily deceived," said Bias.¹ Thus it is that—

"πίστει χρήματ' ὄλεσσα,"

"I lost my money," said Theognis, "by believing what I was told."² "Believe not in a hurry," said Phocylides.³ "For he who believes readily, soon changes his opinion."⁴ "Believe not all you hear; tell not all you believe."⁵ "And be on your guard of one you know not," say the Arabs.⁶ "He who, judging from himself, believes that a wicked man is speaking the truth, will surely be deceived by him."⁷

"Si vitare velis acerba quædam,
Et tristes animi cavere morsus,
Nulli te facias nimis sodalem;
Gaudebis minus et minus dolebis."⁸

"If you wish to avoid many a bitter pill, and save yourself from heart-burn, then be not 'hail-fellow-well-met' with everybody. You may laugh less, perhaps; but, depend upon it, you will have far less trouble," says Martial.

"The time was," said Confucius, "when, as regards men, I used to hear their words and believe them; but now I hear their words and then look to their conduct."⁹ "Take care! was a favourite expression with the old emperor Yaou [B.C. 2356?]. When he sent his minister Kwan to execute some public works, his parting exhortation to him was: 'Beware! act with reflection.' And when he married his two daughters to his successor Yu [or Shun], his last words to them were, 'Take care!'"¹⁰ And with regard to our daily intercourse with others, Menander says quaintly enough: "The trite 'γνώθι σεαυτόν,'

¹ Diog. Laer. i. 5.

² Theogn. 809.

³ Fragm. ed. B.

⁴ Ethiop. pr.

⁵ Tam. pr.

⁶ Arab. pr.

⁷ Hitop. iv. 57.

⁸ Mart. Epigr. xii. 34.

⁹ Shang-L. iv. 10.

¹⁰ Shoo-King. i. c. 1.

'Know thyself,' is not generally applicable ; far more profitable would it be—

‘τὸ γινῶθι τοὺς ἄλλους,’

'Know the others.'"¹

“Μὴ πᾶσι πίστευε:”

“Believe not everybody,” said Pittacus.² “And the crow to the deer : ‘Friend, confidence is not to be placed in the first comer.’”³

“In the days of Thoomano Buddha [the thirteenth, who was 90 cubits high, and lived 90,000 years], a brahman spared the life of a jackal for the promise of a thousand pieces of gold, which the jackal went to fetch ; the brahman waiting for it. A traveller asked him what he was waiting for. ‘I am waiting,’ said he, ‘for the jackal and his money.’ ‘Thou art a greater fool than the jackal,’ said the man, ‘for how canst thou trust one who cannot find food for himself?’ Therefore consider whom thou trustest.”⁴ “‘How can I place any confidence in thee, O man-killer?’ said the way-faring man to the tiger who offered him a golden bracelet. ‘Not trust me!’ said the tiger ; ‘not trust me, just returned from a pilgrimage ; me, who am now become so good, altogether a changed character ; not trust me! Take it, I tell thee.’ He took it, and was devoured.”⁵ [Meng-tsze extends caution to books. “Better,” says he, “have no books, than believe all they tell you.”⁶]

“The foolish man,” says Odin, “thinks that all are friends who agree with him. But when he comes to try it at law, he then finds that he has few patrons.”⁷ “Weak men who will not trust others, do not get hurt by men even stronger than themselves. On the other hand, strong men who will trust others, get beaten by weaker men than themselves.”⁸ “But let the wise man who wishes for himself understanding, long life and happiness, go on trusting no one, not even Vrihashpati

¹ Menand. *θρασυλ. ἀ.*

² Sept. Sap. p. 28.

³ Hitop. 326.

⁴ Thoodham. Tsari. 9th st.

⁵ Hitop. i. fab. 2.

⁶ Hea-M. xiv. 3.

⁷ Hávamál, xxv.

⁸ Pancha T. i. 128.

[the preceptor of the gods] himself."¹ "No one should make friends and keep them without due thought; but as most men have their one object in view (or at heart), must one trust some and mistrust others; and this is the eternal [rule, way or] conduct of common sense," said Bhishma to Yudhisht'ira.²

"Yet, let no one trust a man who is not trustworthy, nor yet one who is trusty. Trusting [confidence] brings fear with it, as the deer found out for having trusted the lion."³ "No trust, no mistrust."⁴ [Yet, "Charity believeth all things."] Do what you will, however, Hesiod thinks there always is a risk, when he says :

"Πίστεις δ' ἄρα ὁμῶς καὶ ἀπιστίαι ὤλεσαν ἄνδρας:"

"Both trust and mistrust have alike ruined many a man."⁵ Still, the Arabs insist on, "Beware! and thou art safe."⁶

"*but the prudent man,*" &c. "A sensible man moves with one foot, and stands on the other. Let him not forsake his first abode ere he has found another."⁷ "Prudence can go all over the world; but rashness (or temerity) finds it difficult to move one step."⁸ "Move at the right time (or suitable opportunity) from the place in which thou art."⁹ "Baber having lost a good opportunity of defeating his enemy, quoted the proverb: 'He who does not [seize or] take when take he may, will repent until snow falls on him [hoar hairs, old age]. Be quick and ready. A thing done out of time turns out badly."¹⁰ "Take proper measures," said Creon to the guard, "and then fence in (or make tight) the business all round."¹¹

The Chinese translator gives the moral of Esop's fable of the Fox and the Goat, which we all know [and Loqman's fable 9, of the Stag and the Fox], in two proverbs: "Do

¹ Pancha T. i. 129.
sabh. jat. (93), p. 389.

² Maha Bh. Shanti P. 2994.

³ Vissa-

⁴ Engl. pr.

⁵ Hes. δ. κ. η. 371.

⁶ Arab. pr.

⁷ Hitop. i. 106.

⁸ Hien w. shoo, 200.

⁹ Niti-

mala, iii. 16.

¹⁰ Baber N. p. 90.

¹¹ Antig. 241.

not think of going in ere you have settled how to get out ;” and “Do not buy anything without first seeing how you can sell it again.” “Take counsel before the work,” says Pythagoras, “lest in the end thou be thought a fool.”¹ “Because,” says a Chinese, “meeting with good fortune is not the same as correcting (or removing) a fault ; and escaping misfortune is not the same as considering attentively what should be done.”² “And with the crafty deal craftily.”³

“If a man considers well what he is about, how can he fail in his deed? If a man with eyes considers whither he goes, will he not avoid a precipice?”⁴ and, “When walking, he does not put on two odd shoes;”⁵ “but is well girt about;”⁶ “and does not believe him who gives a word, but gives no cloth;”⁷ but he “looks before he leaps;” although “A gran salto, gran quebranto:”⁸ “The greater the leap, the greater [the risk of an] accident.” “For he who, whether in fear or in joy, considers well, and does not act in a hurry [does not waver], will have no sorrow from it.”⁹

“Yea, and agree to give your undivided attention to your principal employment, and your thoughts will not be disturbed (or distracted),” says Wang-kew-po.¹⁰

“And,” says Confucius, “one ought by all means to approach a business with caution ; deliberate well, and then accomplish it.”¹¹ “In my affairs,” said Timur, “I brought deliberation and sound counsel to bear on the subject. And secondly, I used reflection, vigilance, and great circumspection, so as to make no mistake in the execution. And by the help of God, every deliberation I took was [lit. fell] right [succeeded].”¹² “But I stuck to my purpose ; and did not put off until to-morrow the work of to-day.” “Yea, but a business requires three deliberations, in order to avoid regret and sorrow afterwards,”

¹ Pythag. χρ. i. 27.

² Ming-sin p. k. c. iii.

³ Kobitaratn. 58.

⁴ Legs par b. p. 375.

⁵ Jap. pr. p. 108.

⁶ Id. p. 150.

⁷ Ozbeg pr.

⁸ Span. pr.

⁹ Pancha T. i. 128.

¹⁰ Kang-he's 10th max. p. 80.

¹¹ Shang-L. vii. 10.

¹² Instit. of Timur, p. 111, ed. R.

says the Chinese proverb.¹ [See also Esop's fab. 185, the Wild Boar and the Fox, and Loqman's 26.] "If, therefore, you hear a common report spread abroad, keep it close, and spread it no further," says Choo-tsze.² "Hearsay is like gathering 'ling' on the Show-yang-hill, or wild lettuce at the foot of it, or herbs to the east of it. Such are men's words; maybe they are not true. Set them aside, set them aside, and believe them not."³ [The 'ling' is a kind of fungus or of edible mushroom, according to Kang-he's Dict. s. v. The Japanese Commentary, however, renders 'ling' by 'liquorice,' and the Mandchu by 'sugar-cane,' and 'herbs or greens' by 'turnips.']

"Do not buy dear either an early cucumber or a fresh bit of news; they will soon be cheap enough."⁴ For, "aver sentito dire è mezza bugia:" "To 'have heard it said,' is half a lie,"⁵ says the Italian proverb. And the Spanish: "De dineros e bondad, sempre quita la mitad:"⁶ "Of the fortune and goodness a man is said to possess, always deduct one-half." "A man of good understanding," says Ajtoldi, "does not trust every word; but also he does not withhold (or hide) a word that should be spoken."⁷ As to daily life, however, men say truly that "knowing how to act in what befalls us, is to us in the capacity of the daily food we have to eat; and that knowing what to do in any emergency that may happen, is to us in the capacity of a medicine which we often lack."⁸

"Dull, stupid men, O king," said Vidura to Dhritarashtra, "who do not attend to details [who are not particular, exact], wander hither and thither; but those who look well [to their going], go to the eternal Brahma."⁹ "But," said Ennius, "men will watch the rising and setting of heavenly signs of some animal [Zodiac] and search into the heights of the sky, while 'quod est ante pedes nemo spectat,'¹⁰ nobody looks at what lies at his feet."

¹ Chin. pr. G.² Kea-kin-yen.³ She-King, iii. x. 12.⁴ Georg. pr.⁵ Ital. pr.⁶ Span. pr.⁷ Kudat-ku Bil. x. 22.⁸ Borhan-ed-din, p. 16.⁹ Maha Bh. Shanti P. 191.¹⁰ Ennii frg. 807.

"Oh, yes!" said E-yun [B.C. 1750] to Thae-kea, "not reflecting, how can you obtain [anything]? Not acting, how can you accomplish it?"¹ "But do not pursue doubtful plans; thus will all your purposes prosper," said Yih to Shun.² "Then, having considered, act," says the wise Avveyar.³ "For he who acts with reckoning [forethought or consideration] is a man of business; but he who acts without thought is [an idiot] who wrestles with difficulties."⁴ "For amazement [bewilderment, being taken by surprise] is to be avoided; it impedes [is the bane of] action. Avoid it then, and make for success."⁵

"Think twice, and then act; and think again if you like."⁶ "And as a prudent man you will not hurt twice against the same stone."⁷ "The prudent man ['sse, scholar] looks about him in all directions [like a bird when eating]. He attends to his business and thinks of his state (or position), of his circumstances, of his trouble [grief or adversity], and he is moderate; for joy (or pleasure) is good, so that it does not surfeit."⁸ "Let the wise man first of all set himself all right [in proper shape or form], and then let him correct others. He will not be sorry for it."⁹ "For if a man has been negligent in one commandment, he will be so in another,"¹⁰ say the Rabbis. "But in the 'Safāt el-uqala' [qualities of the wise or prudent] it is said that the nature of a wise man is to consider well the end of all his actions and words, and not to neglect himself."¹¹

"The wise and good man," says Meng-tsze, "observes this. He takes care of himself, and lives at peace with the whole world. A common complaint among men is, that they neglect their own field, and take to weeding that of others. Men who require (or expect) great things of others, exact very little from themselves."¹² "Ten eyes look at him," says Ts'heng-

¹ Shoo-King, iii. 7.² Id. *ibid.* i. 3.³ A. Sudi, 59.⁴ Tam. pr.⁵ Hitop. ii. 13.⁶ Chin. pr.⁷ Ozbeg. pr.⁸ She-King, x. 1.⁹ Dhamm. Attav. 158.¹⁰ Derek E. Sutta, iii. 6.¹¹ Boch. Dedjoh, p. 171.¹² Hea-Meng, xiv. 32.

tsze, "and ten hands point at him; therefore," adds Choo-he, "how ought the wise and good man to watch over himself, for the good that is in him, secret and hidden!"¹ "For every large and red [brilliant] flower is not sweet-scented."² "And to call a man good does not make him such. His goodness is within him."³

"Sperat infestis, metuit secundis,
Alteram sortem bene præparatum
Pectus:"⁴

"The well-balanced mind," says Horace, "has hope in adversity, and in prosperity calculates on the reverse." "Then see well to the tenour of your conduct," says Confucius, "and little regret will follow."⁵

16 A wise *man* feareth, and departeth from evil :
but the fool rageth, and is confident.

* 'But the fool,' בְּתוֹעֵבָר, 'transgresses all bounds' (of arrogance, self-conceit, &c.).

"*A wise man feareth,*" &c. "Up, up and look out! Of death, disease, or sorrow, one or another may befall us to-day."⁶ "For a thousand occasions of sorrow, a hundred of fear, befall a fool day by day, but not a well-informed [wise] man," said the wise crow Lagupatanaka. "The man who does not [rise on] entertain any doubt [who is not on his guard], shall see no good; but when 'mounted on doubt' [when on his guard], if he live he will see what comes of it."⁷ "However much you may hear, yet rest a while for doubt [take time to consider]."⁸ "But if a man trusts more than is meet when he ought to fear, there can be no hope for him in time of rain (or of adversity)."⁹

"Nam, citius venit periculum cum contemnitur:"¹⁰

"Danger comes soonest for him who despises it."

¹ Com. on Ta-hio, c. v.

² Kawi Niti Sh.

³ V. Satas, 221.

⁴ Hor. Od. ii. 10.

⁵ Shang-L. i. 2, 18.

⁶ Hitop. f. i. 3, 2.

⁷ Ibid. 6.

⁸ Mong. mor. max. R.

⁹ Ep. Lod. 646.

¹⁰ Publ. Syr.

“Do not think that everybody is to be believed, without first examining [him, or what he says]. If you believe (or trust) wrongly, many will join together to hurt you” [you will have many enemies, or mishaps].¹ “But suspect every man, and be on thy guard of him,” say the Rabbis; “neither praise him until he has been praised in everything.”² “He who cannot judge of another man’s intention by his physiognomy, of what use are his eyes to him?”³ [An infallible sign of what a man is.] “But he who by looking at a man’s face (or countenance) knows him, is an ornament to the world.”⁴

“If,” says Ptah-hotep, “thou findest thyself among people who show thee great affection, saying: ‘O object of my heart! object of my heart!’ he who is not aware of (or has not circumvented) their tricks, says within himself: ‘The master of the house himself makes my plans [takes interest in me], and gives me a place in his counsels;’ yet it is well for thee not to say so to thyself. Thy neighbour will only say that thou art an ignorant man, and that he is only deceiving thee.”⁵ “Still, not to fear when there is cause for fear, is ignorance (or folly); but to fear that which is to be feared, is the [business or] part of the wise.”⁶ “For he who is not on his guard ere the fault [guilt] appears present, his safety perishes like a bundle of straw before the fire.”⁷ “And he who thinks of his danger only when he is sinking, will repent of it too late, when abroad in the water.”⁸ “But let the work be done last, and judgment come first.”⁹ “But with fools judgment comes last.”¹⁰

“‘Art thou not afraid,’ said the king to Mitra Dzoghi, ‘to wander alone like a mad dog?’ ‘Why afraid? He who has complete foresight [faith] and devotion, why should he be afraid?’ replied Mitra Dzoghi. Without faith and devotion a man is bereft of protection. Therefore will I, with faith and devotion, pursue the highest object.”¹¹ “The heron is like the

¹ Legs par. b. p. 168.

² Ep. Lod. 1020.

³ Cural, 705.

⁴ Id. 701.

⁵ Pap. Pr. viii. l. 6.

⁶ Cural, 428.

⁷ Id. 435.

⁸ Hung. pr.

⁹ V. Satas. 270.

¹⁰ Hill pr. 23.

¹¹ Mitra Dzoghi, 2.

prudent man who keeps in [restrains] his senses (or powers), and watches the time, place, and opportunity for action."¹ "And he leaves not his place without cause. But having raised the hind foot, he sees where to set the one on which he stands."²

"The man," said Dimnah, "who leaves off a matter that may perhaps give him some trouble, because he is afraid of failing in it, will never obtain anything worth having."³ "But the intelligent man," said Ichnelates, "takes counsel even of his enemy if he is clever, and if they both have one object in common."⁴ Any how—

"Semper metuendo sapiens evitat malum:"

"A wise man always avoids evil by fear of it."⁵ "He who has been bitten by a serpent is afraid of a rope,"⁶ say the Rabbis. "He who has seen a serpent is afraid of a strip of bark."⁷ "Bitten and tender, beaten and shy."⁸ "And he who has been beaten with a fire-brand is afraid and runs away when he sees a fire-fly."⁹

"Yet we need not 'meet evils half-way;' for the little evil that comes to thee, is better than the 'much evil' to which thou goest," say the Arabs.¹⁰ And Rabbi Hanina: "Whosoever places the fear of sin before his wisdom, his wisdom abides firm. But he whose wisdom goes before his fear of sin, that wisdom does not remain."¹¹ "But avoid even the appearance of evil." "Do not pull out thy shoe in a garden of cucumbers,"¹² say the Arabs. "Neither adjust thy 'kammuri' [a kind of black cap worn by nobles] under a pear-tree,"¹³ say the Japanese.

"*but the fool rageth,*" &c. "Blind men are not afraid of ghosts, and fools are not afraid of a death-portion [danger]."¹⁴

¹ Mas. ii. 9, Schf.

² V. Satas. 314, and Lokan. 157.

³ Calilah

u D. p. 87.

⁴ Στεφ κ. 'Ιχν. p. 64.

⁵ Publ. Syr.

⁶ Midrash

Kohel. B. Fl.

⁷ Ethiop. pr.

⁸ Finn. pr.

⁹ Cingal. pr.

¹⁰ Meid. Ar. pr.

¹¹ P. Avoth. iii.

¹² Ar. pr.

¹³ Jap. pr.

¹⁴ Hill pr. 92.

“If thou thinkest that presumption without mind to boot is a possession worth having, thou thinkest amiss,” said Creon to Œdipus.¹ “Men of little sense alone are not moved (or alarmed) at the great ‘snakes’ (or reptiles) of their own actions,” said Vidura to the king.² “But sensible men pay attention even to the smallest matter.”³ “For light-minded men may not, but knowing men can, discern a gem among stones;”⁴ “a grasshopper from a scorpion, and good from evil.”⁵ “But the fool is confident, like the gnat and the ox of the fable. He boasts and struts,”⁶ “and through his folly falls into the ditch.”⁷

17 *He that is soon angry dealeth foolishly: and a man of wicked devices is hated.*

קָצֵר אַפַּיִם, lit. ‘(short) quick of wrath,’ irritable, impatient, ‘commiteth a folly;’ and אִישׁ קְזָמוֹת, ‘a malicious man, a man of malicious plans or devices.’ Chald. ‘he whose spirit is hurt (or aggrieved), it is reckoned folly, and they hate the man who prolongs his (evil, rancorous) thoughts.’ LXX. and Syr. render the latter half of the verse by, ‘but the wise man bears a good deal.’

“*He that is soon angry,*” &c.

“*Ira insanix initium:*”⁸

“anger is the beginning of folly,” says Ennius. “Have power [control] over thine anger, lest it be fuel for Gehenna; and curb thy tongue, lest thou get into trouble for it afterwards.”⁹ “Do not give way to needless anger; the sun sets every day in the west.” “And do not kindle three inches of anger; the young head soon grows hoary.”¹⁰ “He who, without ascertaining the real state of the case, gives way to anger, will, like a fool, have reason to rue for it.”¹¹ “But he who can curb one moment of anger, can prevent one hundred days of sorrow.”¹²

¹ Œdip. Tyr. 551.

² Maha Bh. Stri. P. 170.

³ Esop. fab. 95.

⁴ Lokap. 212.

⁵ Loqm. fab. 26.

⁶ Esop. 294; Loqm. 13.

⁷ Jap. pr.

⁸ Enn. Carm. 727.

⁹ Matshaf Phal.

¹⁰ Ming h. dsi. 10 and 45.

¹¹ Hitop. iv. 97.

¹² Chin. pr.

"In any case, temper and anger should be covered [not shown]."¹ "No one runs up-hill with his mouth open; so do not raise anger needlessly [or do not go for anger with open mouth, hurriedly]."²

"Nothing comes to the hand of [profits] an angry man but his anger. But to a good man will they give a taste of his works."³ "Folly is the beginning of anger, and repentance is the end of it."⁴ "One door to religion," says the Buddhist, "is not to feel rancour or anger. It enables one not to repent."⁵ "He deceives thee who angers thee without cause (or reason)."⁶ "For to be angry with truth or right is low [shameful]."⁷ "But be angry with all men, for the sake of truth."⁸ "From anger comes rashness; from rashness, confused recollection; from this comes a diseased mind; and then the man perishes altogether," said Bhishma to Arjuna.⁹

"If you take care of yourself, beware of anger; if not, anger will destroy you."¹⁰ "O Bhikkhus," said Bhagavān [Buddha], "if one were to speak against me, or against the law, or against the assembly, and you were angry with him, it would be a hindrance [to your holy living]."¹¹ "If thou wilt enjoy [taste the delight or delicacy] of a long life, then be ever on thy guard against anger and wrath."¹² "Yea, and happy is the man who restrains his anger, and does not let it loose."¹³ "He," say the Rabbis, "who is easily angered and also easily pacified, gets his reward at a loss [less than it would have been]; but he who is slow to anger and easily pacified is [khasid, a saint or] pious."¹⁴

"And wise men of old say that an angry man is like a worshipper of the stars, &c. [an idolater], and that, if he is

¹ Varar. Nava. R. 4.² Hill pr. 85.³ Qiddush, c. 41, M. S.⁴ Meid. Ar. pr.⁵ Rgya-tcher r. p. c. iv.⁶ Nuthar ell. 182.⁷ Id. 183.⁸ E. Medin, 28.⁹ Maha Bh. Bhishma P. 940.¹⁰ Cural, 305.¹¹ Diga Nikaya, Silakkhamp. fol. 2.¹² Pendeh

i Attar. c. xlix.

¹³ Arab. pr.¹⁴ P. Avoth. v. 12.

wise [learned, &c.], his wisdom departs; if he is a prophet, his prophetic gift leaves him."¹

"and the man of," &c.

"Hominem malignum, forsan esse tu credas,
Ego esse miserum credo, cui placet nemo:"²

"May be, thou thinkest a man malignant whom nobody can please; for my part," says Martial, "I think him miserable." "If you speak abusively, you will be hated of all."³ "If you find fault with everybody, you will have no relations [or friends] left [they will forsake you]."⁴ "It is not well for a wise man to get angry [be irascible]."⁵ "Among our Rabbis, he who gets angry does so from his learning."⁶ [He is not so cool or indifferent as others who do not study.] And as to a malicious man, "even the Indian elephant is afraid of the gad-fly."⁷

18 The simple inherit folly: but the prudent are crowned with knowledge.

יִבְתְּרוּ דָעוּת, 'cause [themselves] to be crowned [as masters of the world] through [their] knowledge [or wisdom, sense, foresight].' Chald. 'The foolish inherit folly, but the crown of the prudent is [their] wisdom.' LXX. and Syr. differ from the text, and some explain כֶּתֶר, in another sense. But A. V. is best.

"The simple," &c. "He who understands the difference between a good man and a mean [bad] one, will proceed (or get on) in his work (or his way). For this [goodness] is the firm foundation of great prosperity."⁸

19 The evil bow before the good; and the wicked at the gates of the righteous.

This verse is connected with the preceding, as regards the superiority of the good and wise over the wicked and foolish, and the

¹ Maimonid. Halkut Deh. ii. 3, fol. 12.

² Mart. Epig. v. 28.

³ Avv. Kondreiv. 24.

⁴ Id. ibid. 18.

⁵ Lokan. 119.

⁶ Khar. Pen. xvii. 3.

⁷ Ozbeg pr..

⁸ Legs par b. p. 307.

homage they secretly pay to their lords, the good and wise. In this sense שָׂוֹר is understood after 'wicked'—'the wicked bow at the gate,' &c. Chald. 'are amazed or confused at the gate.' Syr. 'come to the gate,' &c. But here also A. V. is best.

"*The evil bow,*" &c. To the wise crowned with knowledge, "princes and nobles, the Sultans of Persia, and the lights [wise] of the provinces, bow in profound respect."¹ "For 'good' is the wealth of a good man,"² say also the Arabs. And Lao-tsze: "The good man is master of him that is not good; and the man who is not good is the prize of him that is good."³ "For good men do not abandon (or strip off) their [natural] innate goodness in company with the wicked; as the kokila does not lose its sweet note by mixing with crows."⁴

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

גַּם לְרֵעֵהוּ יִשְׁנָא, 'is odious even to his neighbour,' to one like himself.

"*The poor is hated,*" &c. "O Gorgias, a poor man is a most contemptible object, even if he says many just and righteous things; for this is his only chance of getting anything," says Menander.⁵ "Everybody courts the rich and dishonours the poor. It is the way of the world,"⁶ says Theognis. And Confucius: "The rich and honourable are those with whom people desire [to associate]; but if it cannot be done consistently with right, then let it be avoided. The poor and mean are those whom people are wont to hate; but if it be not right to dislike them [on account of any wickedness in them], they should not be kept at a distance."⁷

"When your clothes are worn out and tattered," say the Chinese, "then your friends and your guests become scarce.

¹ Arab. pr.

² Rishtah i juw. p. 53.

³ Tao-te-King, c. xxvii.

⁴ Drishtanta Sh. 28.

⁵ Γεωργ. γ.

⁶ Theogn. 633.

⁷ Shang-Lun, iv. 5.

But if you have many acquaintances [owing to your riches], you will also have sundry disagreements with them.”¹ “Let a poor man sit even in the market-place, yet no one will inquire after him. But if a rich man goes into the heart of the mountains, even there he will meet distant relations.” “Oh yes! only have money, and everybody will listen to you. Have no money, and they do not understand one word you say,” says the Mandchu.² “For the respectability of people is lost through poverty,” says Vararuchi.³ “The house of a man who has no son is empty, as well as that of him who has no true friends; the brains of a fool are empty; but poverty is emptiness of everything.”⁴ “In this world and in the next, every one claims relationship with the rich, but the relatives of a poor man at once disown all connection with him.”⁵

“If there is wealth, a man is looked upon as Kama [the god of love]; but if that man is poor and unable to rise, even if he were like Kama himself, people will look upon him as a pariah [an outcast].”⁶ “And the fault of being poor destroys a heap of qualities [in the eyes of the world].”⁷ “There is no happiness for the poor; no, not even in Swerga [Paradise].”⁸ [So say Bengalees; but Christ has taught us otherwise.] “Poverty,” say the Greeks, “makes a well-born man dishonoured.”⁹ “If a bull, even without horns, sees a poor man, he will butt at him.”¹⁰ “However great be the learning of a poor man, it is [valued only] like a grain of millet.”¹¹ “At the door of the store, friends and brothers are found in plenty; but at the door of the hovel there are neither friends nor brothers.”¹²

“When a man is poor, he is thought dull or stupid.”¹³ “Everybody worships riches, but not the individuals who have them. Even a Chandāla [low-caste] is an excellent man

¹ Ming h. dsi, 159.

² Id. *ibid.* 124, 88.

³ Nava R. 5.

⁴ Hitop. i. 134, and Chānak. 47.

⁵ Pancha T. i. 5.

⁶ Vem. ii. 25.

⁷ Kobita R. 24.

⁸ Beng. pr.

⁹ Γνωμ. μόν.

¹⁰ Tam. pr.

¹¹ Nitineri-vil. 10.

¹² Yalkut in R. Bl. I, and Schabbat. p. 32, B. Fl.

¹³ Jap. pr.

if he has plenty of money.”¹ “A man with fortune,” say the Mandchus, “inspires dread [or awe, respect] even to the demons. But when his life [wealth] is on the decline, those same devils fall down upon him.”² “But again, if he enjoys but ten years of prosperity, those devils do not molest him.”³ “For in the day of dearth there is neither friend nor brother.”⁴

“*but the rich,*” &c.

“Εὐ μὲν ἔχοντας ἐμοῦ, πολλοὶ φίλοι, ἣν δέ τι δεινὸν
ἐγκύρση, παῦροι πιστὸν ἔχουσι νόον,”

says Theognis ;⁵ and Ovid :

“Donec eris felix [vel sospes] multos numerabis amicos,
Tempora si fuerint nubila, solus eris :”⁶

“As long as thou art fortunate, no lack of friends ; but be unfortunate, and remain alone,” say both Theognis and Ovid. “For riches create friendship for a man.”⁷ “A wealthy man is considered as fair as Kama or the moon ; he shines bright in his riches ; but if he loses them, how vile he looks.”⁸ “In the world, riches are the principal thing and the root (or source) of every virtue. But in truth, virtues are the root of everything fortunate ; and our own mind is the source of final happiness.”⁹

“Birds take shelter under a tree with thick foliage, and men resort to him that has wealth.”¹⁰ “For men respect wealth, as they do a shelter [from the sun or rain].”¹¹ “Where there is much sugar, there are many ants ; and the rich man’s friends are but ants to the sugar,”¹² says the Javanese proverb. “All are relations of a rich man.”¹³ “In time of prosperity, friends are like the wind blowing a conflagration in the forest. But who would be relation or friend of poor people, friendless and despised (or hated)?”¹⁴

¹ Chānak. 144, J. R.

² Ming h. dsi, 60.

³ Id. 63.

⁴ Arab. pr.

⁵ Theogn. 705.

⁶ Trist. i. 8 (or 9), 5.

⁷ Menand. 'αλ. γ'.

⁸ Vem. ii. 26.

⁹ Id. iii. 6.

¹⁰ Hill pr. 153.

¹¹ Id. 188.

¹² Javan. pr.

¹³ Telug. pr. 2270.

¹⁴ Subhas. 32.

"A man with fine elephants, gold, jewels, and a princely retinue, wives, and show (or display), and a knowledge of the Shastras, go where he will, plenty of people will pay him homage (or show respect) with pleasure (or readily)."¹ For,

"Εὖ δὲ ἔχοντες, σοφοὶ καὶ πολί-
ταις ἔδοξαν ἔμμεν :"²

"Those who are well-to-do, get from their own people the credit of being wise," says Pindar. And Horace :

"Et genus et formam regina Pecunia donat,
Et bene nummatum decorat Suadela Venus :"³

"Queen Money bestows birth and beauty, and Luxury fawns on the man of wealth." "Now that I have [ewe and lamb] a flock of sheep," says the Spaniard, "they all say to me, 'Thou art well off, Peter.'"⁴ "So it was that in the days of plenty we Arabs were all 'hail-fellow-well-met' together."⁵

21 He that despiseth his neighbour sinneth : but he that hath mercy on the poor, happy *is* he.

אִשְׁרָיָא, lit. 'his happiness(es);' 'happy is he,' does not quite render the force of the Hebrew in this place, that reads more like, 'but he that hath mercy on the poor, God bless him !' לְרַעְיוֹתָי, 'his neighbour,' that is, the poor, whom to despise only because he is poor, shows prejudice, ignorance or folly.

"*He that despiseth,*" &c. "Since the poor hold the key of Paradise, the reward of their enemies [who despise or ignore them] is a curse."⁶ "He who [through pride] cannot see the poor, and considers them beneath him, shall not see good (or bliss), but shall fall into the pit."⁷ "But in dealing with little [low, poor] people, always show them love and pity,"⁸ say the Chinese; although "begging is the root of contempt."⁹ "But," says Hesiod, "neither keep bad company, nor suffer that any

¹ Lokap. 96.

² Ol. v. 37.

³ Hor. Epist. i. 6, 37.

⁴ Span. pr.

⁵ Arab. pr.

⁶ Rishthah i juw. p. 94.

⁷ Vem. iii. 126.

⁸ Dr. Medh. D. p. 217.

⁹ Ratnamal. 23.

one should be reproached for his poverty, that frets his very life ; for he is so by the decree of the immortal gods.”¹

So, then, “While trusting in your riches, despise not the poor.”² “The man who is both honourable and honoured, honours his inferior ; but the mean man despises his superior, and would fain bring him to the ground,” say the Rabbis.³ “Men look upon Arjuna and Keshava as upon the sun and moon ; but upon thee Karna,” said Shalya, “as upon a fire-fly among men. Do not then, like a fire-fly, despise those two luminaries. Silence to thy boasting.”⁴ “Certain fools with food and money think scorn of wise and good men become poor. Like a man who caught monkeys, and said : ‘One has got no tail!’”⁵ [therefore it is not a monkey ; a man has no money—he is no man].

“A man,” says Chānakya, “may have killed even a brahman, yet he is thought worshipful if he has plenty of money. But a man may draw his pedigree from the moon, if he has no money he is despised [overlooked or passed by].”⁶ “Do not however, despise (or ridicule) one by looking at his appearance. He may be [in appearance, but also for use] like the pin of the chariot-wheel, on which it turns.”⁷ “Yet the rich, alas ! who have everything in abundance, know nothing of hunger ; and taking no notice of the afflictions of others, do well unto themselves, despise the poor, and, living in self-indulgence, do not seem to think that they too will perish.”⁸

“But let him who is given to good despise no one anywhere soever.”⁹ “For most faults receive forgiveness, except contempt or sneer.”¹⁰ “But the wise man is kind to the poor ; the fool (or ignorant), on the other hand, magnifies the rich.”¹¹ Therefore, “do not exalt thyself in the presence of small [low or poor] people, for they do not understand ‘the grace of thine adorning’ [the ways of thy position in society].”¹²

¹ Hes. *ἰ. κ. ἦ.* 715.² Mongol. max. R.³ Ep. Lod. 792.⁴ Maha Bh. Kama P. 1959.⁵ Sain ügh. 75.⁶ Chānak. 82.⁷ Cural, 667.⁸ Ats. Gusa, iii. i. p. 34; Tamino nigiwai.⁹ Metta Sut. 6.¹⁰ E. Medin, 293.¹¹ Ibid. 807.¹² Mishle As. i. 2, 14.

"*but he that hath mercy,*" &c. "Know that as to great and good men, when looking upon the misfortunes of others as if they were their own, their mind (or heart) is like ghee on the fire [melts down]."¹ "The knowledge of men is one door to religious enlightenment," says the Buddhist; "it prevents one from chiding others."² "I have heard," said Confucius, "that the well-educated and good man assists those that are in distress, but does not give [add] to the rich." "My son, if God has given thee wealth, be thou a father to the poor; if He has given thee intelligence, be thou a teacher of the ignorant."³ "For the use of riches is not to make one bold (or daring); but almsgiving is a strong fence for the protection [of one's property]."⁴

"Jose Ben Jochanan, a man of Jerusalem, said: 'Let thy house be open to the four winds [wide open], and let the poor be the children of thy house.'⁵ "Job's house," says Rabbi Nathan, "was open to 'the four quarters,' and every comer was received, lodged, and fed. So was the house of Abraham, who gave to every one according to his wants—meat to one, bread and wine to another."⁶ "Let a man preserve his own virtue by blameless intercourse with others. Let him show pity to the destitute, and everywhere say sweet things with his voice," says Kamandaki.⁷ "To have wealth, and to spend it well; to be gentle after having acquired wisdom (or learning); and for great people to be kindly to their inferiors, and to protect them—are three things useful to others and to oneself also."⁸

"My son, give to the poor with a kind voice, and with a cheerful countenance; with a gentle, tender heart, and with open hand."⁹ "Abide humble, and give alms [be liberal with grace]."¹⁰ "He who is exalted for his compassion [who excels in mercy and pity], thereby improves his position and his

¹ Nanneri, 20.

² Rgya-tcher, c. iv.

³ Mishle As. i. i. p. 17.

⁴ Kawi Niti.

⁵ P. Avoth. i. 5.

⁶ R. Nathan, c. vii.

⁷ Nitisara, ii. 34.

⁸ Legs par. b. p. 231.

⁹ Matshaf. Phal.

¹⁰ Pendeh i Att. xl.

qualities. And he who distinguishes himself by his pity for the poor, will find his prosperity return to him [he will continue to prosper]."¹

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

יִצְחָק, 'who plot, contrive, or devise good or evil.' Chald. in the same sense.

"*Do they not err,*" &c. "To them who, even in thought, devise evil (or disagreeable things) against their own kindred, those same evil things will happen to them here on earth, and also in the world yonder."² "He that loves evil, beckons to misfortune; it is like the echo answering to the voice; but he who practises righteousness, receives good fortune [blessing]; it is like the shadow that follows the body."³ [But only in the sunshine of good deeds.]

"To raise (or rake up) the evil of a man, is like spitting blood [in his face]," say the Japanese.⁴ "Unless thou art determined [at all risks and hazards], do no evil; if not, the like will follow thy deed [whether good or evil]."⁵ "But no good will happen to every one who meditates evil against one who had helped him."⁶ "It is true, said the snake, that man saved my life; yet will I injure him, for it is our nature to harm those who have done us good."⁷

"*but mercy and truth,*" &c. Seuh-shin-ling says: "Store up good, and be surrounded with good; store up evil, and be surrounded with evil. Well-gotten, well-rewarded; ill-gotten, ill-rewarded."⁸ "Do good," say the Welsh, "never mind to whom [lit. not worth inquiring to whom]."⁹ A better advice this than that of Syntipa,¹⁰ that "we are to do good to

¹ Akhlaq i m. xix.

² Pancha T. i. 332.

³ Kukai in Do ji kiyō.

⁴ Onna Ima k. p. 18.

⁵ Georg. pr.

⁶ Telugu tales, p. 2.

⁷ Id. p. 3.

⁸ Ming-sin p. k. c. i.

⁹ Welsh pr.

¹⁰ Fab. 45;

Loqman, 18; Sophos, 52.

those from whom we hope to receive good in return." "Say not, when doing good to any one, 'When will this good be repaid?' The cocoa-nut tree that stands firm in the earth, though it drink water at the roots, yet gives fruit at the head."¹

"Rest from the work of sin," said Nārada, "for a constant (or consistent), pure disposition and intention towards good is best, without a doubt."² "And truth is the strength of the good."³ "For, be thy creed and thy prayers what they may, unless thou hast some truth in thee, thou wilt not forsake thy sinful way. But the truthful man is a 'twice-born' [without the brahmanical thread] in the world."⁴ As to doing good to others, Ti-keuen taught thus: "Of old, Theou-she, in order to promote the good of others, bent down five branches of a high tree to enable a nest of ants that were being flooded and destroyed, to pass the stream and get safe; he was rewarded with a high degree among the literati of his day, and was the cause of much good. By all means rely on the ground of your heart, practise every kind of secret virtues, seeking the advantage of men and things, thus accumulating much happiness."⁵

"How can he who looks only to his own profit or advantage) ever be well (or happy)?"⁶ "Forego your own wealth (or advantage) when looking to that of the orphan."⁷ "Practise what is square and what is round [good and upright] towards men according to the time (or circumstances)."⁸ "And remember that to give bread to the poor is the glory of all other actions."⁹

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

¹ Muthure, i. ² Maha Bh. Shanti P. 10568. ³ Varar. Nava R. 7.
⁴ Vem. ii. 155. ⁵ Wen-chang in Shin-sin-l. iv. p. 2. ⁶ Mong.
max. R. ⁷ Oyun tulk. p. 5. ⁸ Id. ibid. p. 19. ⁹ Pendeh i Att. xl.

בְּכָל עֵצָב, 'In all labour (or toil) there is profit (or increase): but the talk of the lips (leads or tends) only to decrease (want or penury).'

"*In all labour,*" &c. "What is loss? Waste of time."¹ "If [fruit or] profit depends on work, what then is the use of the immortals and of fate? All honour, then, to work; without which even fate is of little avail."² "But what is ordained, that will come by diligence and exertion."³ "In every condition there is profit (or prosperity, luck), and in every condition there is loss (ill-luck). Thou hast what God thinks fit to give thee."⁴ "For as to men, profit [fruit or result] for them lies in work [depends on their work], and understanding rests on the work. Therefore ought every man of good understanding, when he undertakes a thing, to consider well what is to come of it."⁵

"And work is to be done. This is a settled precept of Manu."⁶ "A man may obtain anything to be had by men who look for it, if he does not shrink from work," says Philemon.⁷ "There is trouble and labour enough connected with everything," says Menander; "the thing is, to consider wherein lies the greatest advantage."⁸ "A good worker need despair of nothing. Everything is obtainable with care, diligence, and labour."⁹ "For what thing ever did succeed at once without man having laboured for it?"¹⁰ "The work, employment (or handicraft), is a proof of the man; unlucky, indeed, is he if he has none."¹¹

"And they say truly that a man's efforts show what he is."¹²

"Πόνος γὰρ, ὡς λέγουσι, εὐκλείας πατήρ:"

"Labour, say they, is the father of renown (or good reputation);" and

"Τὸ συνεχές ἔργον παντὸς εὐρίσκει τέλος:"¹³

¹ Pancha R. 4.

² Nitishat. 92.

³ Mainyo i kh. xxii. 5.

⁴ Subha B. 102.

⁵ Bhartrih. suppl. 9.

⁶ Maha Bh. Vana P. 1241.

⁷ Philem. viii. ed. Br.

⁸ Menand. Boeot. γ.

⁹ Id. δυσκολ. β.

¹⁰ Id. κληροφ. β.

¹¹ Telug. pr.

¹² Id.

¹³ Γνωμ. μον.

“Persistent work sees the end of everything it undertakes.”

In Latin :

“— labor omnia vincit

Improbis, et duris urgens in rebus egestas.”¹

“Without working the gem,” say the Japanese, “no jewel (or vase) is made of it.”² “Without trouble (or labour) even honey is neither made nor eaten.” “Nothing is to be had without trouble.”³ “Everything is (mixed up) connected with exertion ; nothing and nowhere without it ; no weapon can be got ready, no food can be prepared, without it.”⁴

“If there be a famine for six years, it will not pass a tradesman’s door [who attends to his work],”⁵ say the Rabbis ; according to the saying, that “a trade has a golden ground.”⁶ “Had we not dug up the stone, we should not have found a gem in it.”⁷ “But why waste thy strength [efforts] on what profits nothing ? How canst thou draw water by digging a well at the top of a hill ?”⁸ “Welcome handicraft (or skill) of any kind whatsoever, and whencesoever it comes. Lo, I was struck with lameness, and now I go about in all directions.”⁹ “A man profits by that for which he labours.”¹⁰

“Si nucis nucleum esse vis, frange nucem :”¹¹

“If thou wilt eat the kernel of the nut, break the shell.” “Whatever work a man does, small or great, if he is to profit at all by it, labour for it is assuredly not in vain.”¹² Yet hear the grand words of Bhagavān to Sanjaya : “Set thy whole interest and energy in thy work, and not ever in the fruits [returns or profits] thereof. Be not one of those who work for profit ; and have no fellowship with idleness.” “The poor and the mean work for profit only. But thou, O Sanjaya, seek refuge in thine own mind.”¹³ [Perfectly true in one sense ; for “Do good for good’s sake ; good is its own reward.” Yet is the

¹ Georg. i. 145.

² Jap. pr. p. 541.

³ Osmanl. pr.

⁴ Subha B. 115.

⁵ Sanhedr. B. Fl.

⁶ Germ. pr.

⁷ Ep. Lod. 58.

⁸ Subha B. 36.

⁹ Salitta jat. 107.

¹⁰ Ep. Lod. 1404.

¹¹ Lat. pr.

¹² Bahudorsh. p. 41.

¹³ Maha Bh. Bhishma P. 925, 927.

body to live by work.] "The low man talks, and does nothing; the true man does, and talks not."¹ "And prosperity lasts only so long as there is a wish for it."²

"Work thou then, and [quick] diligently, and be wise; and make thyself an island [to save thee from the overflow]."³ "And learn the work of some trade; it will enrich thee when thou becomest poor and art without means."⁴ And if thou art a man, "do not wholly give up that which is not wholly attainable," but work on.⁵ "For it is better," say the Georgians, "to busy oneself even with trifles, than to sit doing nothing."⁶ "And many a thing taken in hand alertly [readily, willingly], turns to a man's untold profit."⁷ "For a master who gives work, gives happiness," say the Cingalese.⁸ "And where no labour is borne, there no fruit is carried."⁹ "Whatever be the means, the [result or] fruit is always pleasant" [taking example of Vishnu, who transformed himself into a boar, a dwarf, Nrisingha, &c.]. "Therefore, by means, mean, meaner, and meanest, the result is justifiable or fortunate."¹⁰ [A fearfully dangerous teaching if 'mean' is taken in any other sense than 'humble' or 'lowly,' yet always just and fair.]

"*but the talk of the lips,*" &c. "Prattlers, like swallows, think the pleasure of society consists in incessant talking," says Demophilus.¹¹

"παταγούσιν ἄπερ πτηνῶν ἀγέλαι:"¹²

"They chatter like flocks of birds." "πτεροέντα ἔπη:" "volucres voces."¹³ "ἀνεμώλια βάζεις:" "Thou art but a wind-bag," said Ulysses to Agamemnon¹⁴ [and to others also]; "mere words," say the Chinese, "which, however, four horses could not overtake."¹⁵

"Foolish talk," says the Buddhist, "is manifold: when it is

¹ Bahudorshon, p. 50.

² V. Satas. 185.

³ Dhamm. Malav. 2.

⁴ Ebu Medin, 56.

⁵ Ar. pr.

⁶ Georg. pr. in Sibrzne Sitsr.

xxxiv. p. 51.

⁷ Georg. pr. 28.

⁸ Athitha w. d. p. 69.

⁹ Tam. pr.

¹⁰ Kobita R. 20.

¹¹ Demoph. simil.

¹² Ajax, 168.

¹³ Plaut.

Amph. i. 1.

¹⁴ Il. δ'. 355.

¹⁵ Hea-Lun, xii. 8.

false ; when it is mere worldly nonsense ; when it is true, yet only foolish talk. The mutterings of brahmans, worthless talk, and thoughtless, senseless talk, not worthy of respect. The fruit of it when 'fully ripe' is—to be born a devil ; or if one be born a man, he will have a speech base and contemptible, to which no one will pay attention. But of all foolish talk, the most sinful is to unsettle, or cause those who love the law [of Buddha] to waver."¹ "Idle talking is reckoned one of the four-fold classes of evil-speaking by the Tamulians: (1) repeating to a person what has been said by others to his injury ; (2) lying ; (3) mimicking others ; (4) idle talk."²

"Do not say ten thousand things," is a Georgian idiom for gossip, or idle talk. "Mere talk has no foundation, but work has," said Rabbi Simeon.³ "He who speaks profitless words, to the disgust of many, will be despised by all. For to say useless things in the presence of others is worse than doing unkind actions towards one's friends."⁴ "Abstain from blame, lying and abuse," said the Brahman, "and do not practise [foolish or] vain talking."⁵ "The twitter of a thousand birds is not like one cry of the crane" [said to live a thousand years], say the Japanese.⁶ "He who talks [or the talk that is] nonsense, may be said to be reft of common sense."⁷ "Among men," says Ani, "frivolous talk is blameable ; it will not profit on the morrow [afterwards]."⁸

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

"עֲטֹרַת חָכְמָה, 'the crown or 'diadem' of the wise [i.e. their wisdom] is their riches.' אִנְּלֵת פְּסִילִים אִנְּלֵת. There is here a paronomasia or play on אִנְּלֵת, 'folly' or 'foolishness;' the first being for the look, appearance, influence, or consideration of fools, which never is other than foolishness or folly. Both Chald. and Syr. take it in this way, translating the first Hebrew term by one different from the second.

¹ Thargyan, v. fol. 43.

² Dr. Rottl. Dict.

³ P. Avoth, i. 17.

⁴ Cural, 191, 192.

⁵ Dsang-Lun, fol. xii.

⁶ Shoku-go, p. 7.

⁷ Cural, 193.

⁸ Ani, 16th max. p. 127.

LXX. *στέφανος σοφῶν πανούργος*, which the Coptic renders: 'the crown (or wreath) of the wise is wisdom' (or learning, instruction).

"*The crown of the wise,*" &c. "The redness [rose-colour] of the lotus; in good men the readiness to help others, and in bad men the absence of pity (or kindness), is innate in all of these severally."¹ "Knowledge without money is like feet without shoes; but money without knowledge is like shoes without feet," say the Rabbis.²

"*but the foolishness,*" &c. "The fool glories in his folly; but intelligence is the glorious ornament of the wise,"³ says Asaph.

25 A true witness delivereth souls: but a deceitful witness speaketh lies.

מְרִיבָה [עֵד], A. V. correctly adds 'witness,' to complete the sense. So does the Syriac. It is no doubt understood in the LXX., *δόλιος*, which agrees with the Chaldee.

"*A true witness,*" &c. "But now," said Shakuntala to Dushmanta, "thy heart knows what is true and what is not true. Tell the truth like a witness, and think not scorn of thyself [lose self-respect]. The man who, like a robber, steals a soul, does he not commit a sin?"⁴ "Why, said Dimnah to his accusers, do you hold your peace? Tell what you know, and learn that to every word there is an answer. For the wise have said that he who bears witness of what he did not see, and who tells what he does not know, shall fare as that doctor did who killed the magistrate's daughter, through ignorance of the remedy, and was made to drink it himself."⁵

"*but a deceitful,*" &c. "A froward man makes false things appear true, and high and low ones look even. Such people are froward, and are up to a variety of tricks."⁶ "Such a man

¹ Bhartrihari, suppl. 13.

² Mifkhar hap. B. Fl.

³ Mishle As. ii. 10.

⁴ Maha Bh. Adi. P. 3013.

⁵ Calilah, p. 146.

⁶ Hitop. ii. 111.

is a trader in air.”¹ “And a false witness [works] ruin.”² “And such false witnesses are despised by those who hire them,” say the Rabbis.³ Pindar, however, says truly:

“*Ἀμέραι δ’ ἐπίλοιποι μάρτυρες σοφώτατοι:*”⁴

“A man’s latter days are the truest and safest witnesses of his past life.”

26 In the fear of the Lord *is* strong confidence: and his children shall have a place of refuge.

מִבְּטַח עֵי, lit. ‘confidence of strength,’ i.e. ‘feeling of safety in Him, in whom His children find a sure refuge;’ but literally, ‘and to His children He will make Himself to be a refuge’ [תְּבִטְחֵם, hiph.].

“*In the fear of the Lord,*” &c. “The fear of God brightens all hearts,” say the Arabs. “Fear God, and thou art safe from all else.”⁵ “The worship [service] of Bhagavān with a clear mind and devotedly,” says the brahman, “and the knowledge of him, produces the feeling of freedom from things visible. The knotty [crooked] nature of the heart is broken thereby, and doubts are dispelled.”⁶ “Let one always worship the gods with a pious, purified soul, and certain of their existence; [respect] an old man as a god, and a friend like oneself,” says Kamandaki.⁷ “He whose mind still abides unruffled [unshaken] while he is pre-occupied with worldly matters, who is without sorrow, without passion, and at peace, has a supreme blessing,”⁸ says the Buddhist.

And Tseu-sze, speaking of a good prince, says: “Trusting in the spirits and not doubting, he waits for the holy man who is to come at the end of the world [lit. of a hundred worlds or generations], and does not allow his mind to be led astray.”⁹ [A remarkable passage, which is variously rendered; as by the

¹ Telug. pr.

² Nitimala, ii. 17.

³ Sanhedr. R. Bl. 538

⁴ Ol. i. 43.

⁵ Rishtah i juw. p. 104, and Nuthar ell, 60.

⁶ Bhagavat.

Pur. ii. 21, 22.

⁷ Kamand. Niti. S. iii. 81.

⁸ Maha Mang. 13, p. 2.

⁹ Chung yg. c. xxix.

Mandchu translator: "Trusting in the spirits [Shin, 'enduri'] and not doubting, he becomes acquainted with heaven; and unmoved in his expectation of the holy man of a hundred [i.e. of many] worlds ['worlds without end,' eternity], he acquaints himself with men." The commentator explains a hundred worlds ['pe shi'] to mean the most remote time to come. Properly 'shi' is a space of 30 years; a hundred 'shi' is 3000 years, also an indefinite time to come. This shows that in the days of Confucius there must have been some such yearning and looking forward, though dim indeed, for the judgment to come. Thus the four things which, according to the commentary, go to the forming a good man's virtue are: 'khao,' rule of conduct borrowed from the ancients; 'kian,' obedience to heaven and conformity to the earth; 'chi,' inward witness from the spirits; and 'sse,' the expectation of the coming of the holy man at the end of the world. See A. Remusat's *Tchung-yung*, c. xxix. and note 106.]

"The [reward or] payment of religion is in religion itself," say the Arabs; "that is," says the Turkish commentary, "the reward of religion comes from the perfection of religious feeling [conscience]; and the result of religious duties is in an increase of knowledge."¹ "The garment of true religion is better than a coat of mail. He who takes off that coat will meet with misfortune."² "Trust in God; that is enough."³ "My power," said Prahlāda to his father, "does not depend on magical arts; it is in me. Such is the nature (or habit of mind) of him who has Achyuta [lit. unfailing, firm, permanent Vishnu] in his heart."⁴

"There are six principal means of developing the 'Bodhi khutuk [the supreme wisdom or dignity of an Arhat or saint], and so far, of freeing oneself from the troubles (or sorrows) of this world. They are briefly: one's heart or mind; a good friend; means of perfection; the fruits of works; and

¹ Rishtah i juw. p. 19.

² El Nawab. 148.

³ Ar. pr.

⁴ Vishnu P. i. 19, 2.

acts of supreme wisdom. But of all these, the one to begin with is 'Borhan i Sirogen,' God's heart, the spirit or essence of good in us," says the 'Tonilkhu-yin-chimek,' the Ornament of Salvation, a catechism of Buddhism.¹

"*and his children,*" &c. [There is a legend about Avveyar and her six brothers and sisters, all celebrated among the wise of olden time in Malabar, which is as follows: "A brahman named Bhagavān had seven children: four girls, Uppey, Avvey, Uruvey, and Valli; and three boys, Athigaman, Tiruvalluvar, and Kabilar, by a pariah woman named Athi. These two parents agreed to abandon their children; and as the mother, while looking upon them for the last time, said: 'Who will take care of these children?' they answered in order:

"Uppey: 'God, who gives water to the trees of the forest, will provide food daily for us who meditate on Him. If not, what other occupation is there for the great Shiva?'

"Avvey: 'Does not God protect all beings? Mother, do not feel anxious about me, and sorrow thus. What is to happen will happen.'

"Uruvey: 'God protects the child in the mother's womb. Why trouble about me, mother? Stand by, and see the power of God.'

"Valli: 'God, who protected me in your womb, O mother, will provide for me in days to come.'

"Athigaman: 'He who wrote my destiny on my forehead will provide for me, even in a time of famine. Then, O mother, why should you grieve?'

"Tiruvalluvar: 'God, who protects the toad in a rock, will he not protect me, O mother? Grieve not, but rejoice. Oh! what is that for Him?'

"Kabilar: 'Is God, who has protected me from my birth until now, troubled as you are, mother? Or is he asleep? Say, mother?'"²]

¹ Tonilkhu y. ch. c. ii.

² Preface to Aphorisms of Avveyar, ed. 1848.

“Pray,” said Eteocles, “pray for the best of all things for us, and that is, to have the gods for our allies in the fight.”¹ “O Indra! protected by thee, we take up our glittering [flashing, lightning-like] weapons, that we may overcome in the battle, fighting with thee. Great art thou, O Indra! Thy power is equal to the sky in extent.”² “Shang-Te looks down upon you [cares for, protects you],” said the emperor. “Let not your heart be double [doubting or afraid].”³ “Great Heaven, Shang-Te will not forsake me,” said King Seuen, “in a drought.”⁴ And the chorus in answer to Jocaste: “I will never ask God to put an end to the struggle that is for the good of the state (or city);

Θεὸν οὐ λήξω ποτὲ προστατάων ἰσχυῶν,

neither will I ever cease to have God at my side to protect me.”⁵

“There are three things,” says Meng-tsze, “which are a source of joy to a man; one of which is, to be able to look up to Heaven without feeling ashamed, and to look down upon men without blushing.”⁶ “There is no safer refuge than the fear of God,” says Ali; and his commentator: “Whosoever will be safe from the vicissitudes of this life and from the sorrows of the next, must take refuge in the fear of God.”⁷ “Ramses-mei-Amun, when fighting the Khetas [Hittites], called upon his father Amun. ‘Amun,’ said he, ‘is better to me than thousands of archers and of soldiers together.’ His prayer was heard in Hermonthis, for Ra [the sun] comes to every one that calls upon him. And Ramses was victorious.”⁸ “In the jungle, in battle, among enemies, through fire and water, on the ocean and on the top of a mountain, asleep or beside oneself in presence of poison [to be taken], what preserves a man is, his good works in a former life.”⁹ “The tiger

¹ Æsch. Sept. c. Theb. 251.

² Rig. V. asht. i. adhy. i. skta. 8.

³ Shoo-King, iii. 1, 2.

⁴ Id. iii. 3, 4.

⁵ Œd. Tyr. 880.

⁶ Hea-Meng, xiii. 20.

⁷ Ali b. A. T. 28th max.

⁸ Pentaour Pap.

Sall. iii. 3, l. 5.

⁹ Nitishat. 95.

and the dragon obey him who is of great goodness [lit. 'of great way ; Tao ;' exalted merit] ; and the demons and spirits reverence him who is of exalted virtue,"¹ say the Chinese.

27 The fear of the Lord *is* a fountain of life, to depart from the snares of death.

מְקוֹר חַיִּים, 'a fountain of life,' is rendered in Chaldee by מְפוּעָא, 'a spring of life.' 'A fountain' implies supply, 'a spring' rises from within, whence the fear of the Lord supplies a man's life.

"*The fear of the Lord,*" &c. "A man living [who exists] is easily distinguished from one who is on the decline (or decaying). He who loves the law [of Buddha], exists ; he who dislikes it, declines (or decays)."² "He who fears God," said R. Jochanan ben Sokai, "is like a craftsman who has his tools in hand ; he who does not fear God is like a craftsman without tools."³ "As long as we live, we are led by gross appetites (or desire) to seek the highest place [in anything] ; meanwhile old age and death take away this wretched body of ours. O friend ! there is nothing better for wise men in this world than to give up themselves to devotion."⁴ "For this world is living in blindness. Few in it see clearly ; few rise hence to heaven, like birds escaped from the net. As geese follow the course of the sun, so do also wise (or brave) men go through the air as by enchantment, taken as they are out of the world, by overcoming lust and its consequences."⁵

28 In the multitude of people *is* the king's honour : but in the want of people *is* the destruction of the prince.

מְחַמַּת מְלֶכֶּה, 'the king's honour, adorning or splendour'. מְחַמַּת מְלֶכֶּה, 'the breaking down,' 'destruction,' of either 'the prince,' or of 'pleasure, esteem, or good-will' (towards him) when his glory departs

¹ Ming h. dsi, 55.
R. Bl. 278.

² Parabhav. Sutt. 2.

³ R. Nathan in

⁴ Vairagya Shat. 78.

⁵ Dhamm. Lokav. 8, 9.

from him, מִן־לְּ דַנְנָב, when he has but few or no people left. But the most natural rendering is that of A. V. with which Chald., Syr., and LXX. agree.

"*In the multitude,*" &c. "If, indeed, thou rulest this land, even as thou holdest the power," said the priest to Œdipus,

"ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν,"

"better were it for thee to hold it well peopled than desolate."¹

"For it is folly on thy part to attempt, without people and friends, to hold over it sovereignty, which is gained by multitude of people and wealth."² "Who is to be feared but the people?" said the emperor Shun. "If a prince be without a multitude of people, he cannot presume to hold his territory. Therefore, take care."³ And E-yun said to Thae-kea: "A prince without a people will have no one to direct; and a people without a prince will have no one to serve."⁴ "A king deprived of his government is as good as dead. Therefore ought he who wishes to have power, to protect his kingdom. Heaven is not so surely gained by sacrifices as it is by the protection of the kingdom."⁵

"Let a king, therefore, behave like a father towards his people," said Manu.⁶

"[Sincere] earnest attention requires men in office to cultivate carefully that which the people desire. When the four seas [the whole country] are brought to straits and poverty, then the revenues of Heaven's bounty will come to a perpetual end."⁷ "In order to have wealth, the prince must have a rich people. But wealth is brought about by laws."⁸ "Whichever way princes may walk, the way the prince walks his servant walks also. If the prince is good and walks uprightly, so also will his servant walk after him."⁹ "His way originates with himself, and shows itself towards the common people," says

¹ Œd. Tyr. 55. ² Id. 540. ³ Shoo-King, i. c. 3. ⁴ Id. iii. 8.

⁵ Ramayana, i. xvii. 5, 6. ⁶ Manu S. vii. 80. ⁷ Shoo-King, iii. 8.

⁸ Kudatku Bil. xvii. 63. ⁹ Id. 94—96

Confucius.¹ "But the common people," says Ajtoldi, "are altogether without form [condition, shape, or order]. They commit sin, without law or restraint in their intercourse with others. Yet nothing can be done without them. ["Ἰσχυρὸν ὄχλος ἐστίν, οὐκ ἔχει δε νοῦν:"² "The multitude is a powerful agent, but without mind."] Therefore, speak to them with a soft [kind] tongue, but do not make friends of them."³

"O ye kings and princes, know how to care for life and to spare it. Consider the life of your people as that of an only son, and teach them accordingly; provide for them like a father, and nurse them like a mother. And your rule being according to the divine law, and bestowing your offices on good vassals, see how they fulfil them, and order everything for the good of the people."⁴ "Let the king," says Kamandaki, "looking at this world as he would look at a mirage that soon disappears, while he mixes among his people, do everything for their virtue and happiness. For a great king attended by his people shines brightly, and prospers; like a palace rising out of water [as many Indian palaces do] that shines in the moonbeams."⁵ "The king," said Pujani, "who overlooks his ownself for the sake of his people, has an eye to happiness both here and hereafter. He who oppresses his people, soon perishes; but he whose people increase as lotuses in a pond, is exalted in Swarga, after having enjoyed every advantage on earth."⁶

"The king protects the people, and the people constitute the greatness of the king. But protection is better than greatness; for greatness cannot be without protection (of the people)."⁷ "In like manner as the first sprout of a seedling, if well tended, yields fruit in due time, so does a people that is well governed or protected."⁸ "The kings who study the comfort of their people [or 'welcome' them], do prosper abun-

¹ Chung yg. c. xxix.

² Γνωμ. μου.

³ Kudatku Bil. xviii. 2, 3.

⁴ Oyun tulk. p. 2.

⁵ Kamand. iii. 13, 14.

⁶ Maha Bh. Shanti P. 5243.

⁷ Hitop. iii. 3.

⁸ Pancha T. i. 254.

dantly ; but when the people diminish (or decay), so do kings also, undoubtedly."¹ " Endeavour to act so that, whatever be thy intention, it should have regard to the good of the people. For if a Sultan has a bad intention, he will put important matters of state in confusion."²

" If the country round is compared to honey, then do not kill the bees. So also ought a king to protect the land, as one does a cow that gives milk," says Chānakya."³ " But both to wound and to be wounded [to waste and to be wasted], lays waste the best city (or state) of the heart of the men thereof [population]."⁴ " A king deprived of [companions] allies, what will he do with his magnificence only? Fire grown low from want of air, will soon go out of itself."⁵ " A king, though endued with qualities equal to those of Buddha, yet does not shine if he is without resources [allies, people, treasury, &c.]. Gold in [company] contact with a precious gem, shines of the lustre of that gem."⁶ " And the kingdom in which merchants, labourers [tillers of the ground], men [population], Samanas [Buddhist monks], and moral sons multiply, is of itself multiplied or increased."⁷

Choo-he says, quoting from the She-King:⁸ " Gain [the affections of] the multitude, and you will gain the kingdom. But lose the multitude, and you will lose the kingdom." " A prince ought to keep watch over himself and be kind-hearted ['giljan,' lit. not doing to others what he does not wish to be done to himself]; he ought also, like Yu, to keep his eyes fixed on the bright (or clear) command of Heaven, which is not easily kept; and the [way or] reason of it is, that if he gains the multitude, he gains the kingdom; but if he loses the multitude, he loses the kingdom."⁹ [" If the heart of the people is gained, the kingdom is preserved."¹⁰]

" A prince," says Meng-tsze, " has three jewels: his territory,

¹ Pancha T. i. 256.

² Akhlaq i m. xv.

³ Chānak. iv. 6, Schf.

⁴ Kawi Niti Sh. p. 31.

⁵ Lokan. 131.

⁶ Id. 135.

⁷ Id. 161.

⁸ Ta-hio com. c. x.

⁹ Id. *ibid.*

¹⁰ Jap. com.

his people, and the affairs of his government.”¹ “The king whose armoury and treasury are full, and who keeps his people in peace and contentment, protects his whole kingdom; and his friends rejoice at it, as the gods rejoiced when they discovered ambrosia.”² “A superior man desires to extend his territory and to increase the multitude of his people. Yet his pleasure (or joy) does not wholly consist in that,” says Meng-tsze.³ The good king Woo-wang [B. C. 1121] said: “Heaven and earth are the parents of all things; men are the most intelligent of beings; the most intelligent of men make the chief rulers; and the chief rulers become the fathers and mothers of the people.”⁴ “Like a pool of cool water with plenty of fish in it, so is a good king and the people of the land at peace and happy.”⁵

“Take good care,” said Cosru (or Nushirwan) to his son Hormuz, “of the poor, and be not occupied in thine own comfort only.” [“In thy letter,” wrote Baber to his Humayun, “thou sayest: ‘O! for solitude, solitude!’ But solitude is shameful in a Padishah. There is no slavery [no restraint or fetters] like sovereignty. Solitude does not suit the office of sovereign. Give up that idea.”⁶] “It does not seem good to the wise that the shepherd should sleep and the wolf get among the sheep. Go and be a guard [to defend] the poor and needy; for the Shah holds his crown from the people. The people [subjects] are the root, and the Sultan is the tree. But the tree, O my son, grows from the root. Do not, while thou hast the power, make sore the heart of the people; for if thou doest it, thou diggest up thine own root.”⁷

“King Suddhodama, they say, was mostly honoured, among other princes of the Shakya-land, by the chief merchants, the principal householders, the councillors, and all the people of his city, which was well peopled and well inhabited.”⁸ “And

¹ Hea-meng, xiv. 28.

² Ramay. ii. iii. 42.

³ Hea-meng, xiii. 21.

⁴ Shoo-King, iv. c. 1.

⁵ Hill pr. 48.

⁶ Baber N. p. 402.

⁷ Sadi, Bostan, ch. i.

⁸ Rgya-tcher r. p. ch. iv.

the kings from the Eastern countries came with a golden cup full of silver-dust, and said : ‘ Lord, this kingdom is increasing ; it has much people, and is full of inhabitants.’”¹ “ It is among thick flags and rushes of swamps that the lotus grows. So also does a king receive honour in the multitude of people.”² “ The tiger defends the jungle, and the jungle in turn protects the lion.”³

“ Let the people, then, look upon a virtuous, protecting, and victorious king altogether, as they would look upon Rājapati [the creator, father of beings] himself. The king protects the people, and the people make the king shine (illustrious). This is the best protection ; without it, what is, is as if it were not,” says Kamandaki.⁴ And,

“ ἄνδρες πόλιος πύργοι ἀρήϊοι :”

“ Men are the defending fortresses of the state (or city).”⁵ “ If the people are the root and the Sultan is the tree,” repeats Husain Vaiz Khashifi, “ that tree, O my son, comes from a solid root. Lay not the axe to the root of that tree [strike not, fell it not]. He who practises tyranny and oppression assuredly digs up his own root.”⁶

29 *He that is slow to wrath is of great understanding : but he that is hasty of spirit exalteth folly.*

מְרִים אֵילָה, ‘ sets up, raises up (his) folly to let others see it.’ Chald. ‘ increases folly.’ Syr. ‘ benè stultus,’ from the LXX. ἰσχυρῶς ἄφρων.

“ *He that is slow to wrath,*” &c.

“ Βραδὺς πρὸς ὀργὴν ἐγκρατῆς φέρειν γενοῦ :”

“ Learn to be slow to wrath, self-possessed, and to endure,” says Menander.⁷ “ Stop ! shut up the opening of anger ; thou shalt be praised for it by thy followers⁸ [successors, or circum-

¹ Rgya-tcher r. p. ch. iii. p. 14.

² Id. ch. xii. p. 121.

³ Kawi

Niti Sh.

⁴ Kamand. Niti S. i. 11, 12.

⁵ Alexi frg. 16, ed. G.

⁶ Akhlaq i m. xv.

⁷ Menand. Mon.

⁸ Rishtah i juw. p. 116.

stances following].” Ai-kung asked Confucius: “Who is thoroughly educated?” Confucius answered: “The Mandarin Hooi was thoroughly educated. He did not allow his anger to rise, and did not think twice of an offence done to him.”¹ “Do not get angry for trifles; the child’s head soon gets gray.”² “Let the brachmachāri never shed a tear, never be angry, never utter an unseemly word.”³ “Let him eschew atheism, contempt for the Vedas, reviling the gods, hatred, railing, pride, anger, and cruelty.”⁴

“He whose mind is not scorched by the least anger or passion, has conquered the three worlds [of sense or desire, of form, and of absence of form, Nirvānam] like a hero.”⁵ “A man who gets angry, if he be wise or learned, loses his wisdom; and if he is a prophet, his prophetic gift;”⁶ “forgets his instruction and adds to his folly,”⁷ says R. Jeremiah. “Friend, put out the fire of anger that is kindled within thee with the water of wisdom (or knowledge); curb (or tame) thy tongue over again, and give up blame and censure of others.”⁸ “Cast away from thee all incitement to violence,” says Ptah-hotep. “Do not oppose thy elders.”⁹

“Ira furor brevis est: animum rege; qui nisi paret,
Imperat: hunc frenis, hunc tu conpesce catena:”

“Wrath is but short-lived fury,” says Horace;¹⁰ “master thy anger, or it will master thee; if it does not yield, curb it, put it in chains.” “A king once asked the learned men whom he had gathered around him what work he ought to do here on earth which he would find in the next world. They answered him: ‘Do all the good in thy power when thou hast an opportunity.’ ‘How can I?’ said the king. ‘Seek the grace of God, and keep down thine anger.’”¹¹

“There is a saying: Endure that one moment of anger;

¹ Shang-Lun, vi. 2.

² Ming h. dsi, 45.

³ Manu S. iii. 229.

⁴ Id. iv. 163.

⁵ Nitishat. 76.

⁶ Pesach. 66, M. S.

⁷ Nedarim, 22, M. S.

⁸ Bahudorsh, p. 39.

⁹ Pap. Pr. vi. 3.

¹⁰ Ep. i. ii. 62.

¹¹ Forty Vizeers, 2nd night.

hold out and preserve thy body whole," says Yung-ching.¹ "Three sorts of men are [known] singled out: a man who is meek in anger; one who is brave in fight; and he who is a friend in the hour of trouble (or anxiety)."² "So long as I live," said Sakka Mahali, "may I be free from wrath. But if anger should overcome me suddenly, may I shake it off."³ [Sakka Mahali was Indra, deposed by Gautama Buddha, and made an archangel of the Tavatimsa gods in that heaven.] Choo-he says that "if a man harbours a feeling of anger within him, he cannot attain to rectitude of heart;" of which Confucius says, that "correcting oneself consists in rectifying one's own heart."⁴ "That man," says the Buddhist, "insults me, oppresses me, overcomes me and despoils me." Say ye, "Who-soever cherishes (or puts on) such a spirit, anger never leaves him. But in him who does not cherish that spirit [of resentment], anger and passion subside."⁵

"Wise men feel no sympathy with those that are vexed when insulted [resentful]. But they esteem those who bear insults patiently; like the gold they lay up with care [a careful investment, Com]."⁶ "Abu Abad was asked which of these two was farthest from the right way, the drunkard or the wrathful man. He answered: 'The wrathful man.' And Ibn Abbas also when asked which was the keener of the two, sorrow or anger, he said: 'They are both one and the same, under a different name.'" And Motenebbi adds: "The sorrow of every one aggrieved is brother to wrath (or anger)."⁷ "If thou art angry when standing, then sit down; if angry when sitting, then lie down."⁸ "Oftentimes does the wrath of man reveal his hidden sentiment far worse than madness," says Evenus.⁹

"A fit of anger," say the Mandchus, "is like a fire that con-

¹ Kang-he's 16th max. map. p. 186.

² Ep. Lod. 1819.

³ Fausböll's Dham-

⁴ Ta-hio com. ch. vii.

⁵ Dhamm. Yamak. 3, 4.

⁶ Cural, xvi. 155.

⁷ Eth-Theal. 73.

⁸ Ebu Medin, 6.

⁹ Even. Par. fr. iv.

sumes warm clothing laid up for the winter.”¹ “Thou shalt lead a happier life if thou master thy spirit;” and “anger is overcome (or checked) by taking time to consider,” say the Greeks.² “When Mamun Arabschid opened the tomb of Nushirwan, he found him unaltered in appearance. But he found three rings on his hand, and on every ring a precept engraved. On one ring: ‘Do nothing whatever without consulting with wise men.’ On another: ‘Under no circumstances neglect thy subjects.’ On the third: ‘Be not wroth against the mistakes or failings of others, whether favourites or enemies, without repeated thought and consideration.’”³ “There are men,” say the Chinese, “who have faults of which they are not aware, and who feel angry with others, while the fault lies with themselves.”⁴ “Then learn to be patient,” says Rabbi Nathan, “and accept suffering (or strait, difficulty), and forgive insults offered thee.”⁵ “Always be patient,” say the Chinese, “and think three times. What, wrangle over anything?”⁶ “The patient gets peace, but regret follows haste.”⁷ “And fortitude is a boon to a man.”⁸

“*but he that is of a hasty spirit,*” &c. “Haste (or hurry) is heavier than patience,” says Ali; and the Commentary adds: “To make haste (or to hurry matters) in time of adversity, or when trouble befalls us, is more arduous and causes more trouble than patience and keeping quiet [resignation].”⁹ “Take counsel, and do not hasten to the object thou hast in view (or desirest),” said Nasr-ed-din to his son.¹⁰ “Patience (or endurance) is an excellent act of devotion.”¹¹ “A hasty man is of limited understanding and never lacks woe.”¹² Confucius, speaking of the evenness of mind that characterizes the wise man, compares him to the bird ‘quang-si,’ and says that “it rejoices without excess of pleasure, and sings without deep

¹ Ming h. dsi, 89.² Γνωμ. μου.³ Bochari Dejuh. p. 98.⁴ Ming-sin p. k. c. vii.⁵ In Avoth. M. S.⁶ Chu-tsze, kea. k. y.⁷ Ep. Lod. 799.⁸ Cural, 600.⁹ Ali b. A. T. 42nd max.¹⁰ Alef leil. 21st, p. 159.¹¹ Dhamm. Buddhav. 5.¹² Telug. pr.

sorrow.”¹ “Knowledge comes slowly; wealth by degrees, and gradually also the ascent of a hill. So also lust and wrath. These five creep on slowly, slowly.”²

“No one yet ever enjoyed the world through haste; and one soon gets weary of going after a man who is in a hurry,” say the Georgians.³ “Neither act thyself on impulse nor cause others to do so. The foolish (or weak) man repents of actions done in haste.”⁴ “The works of the man who does not consider them before he begins to work, will soon burn him as if he had something hot in his mouth,”⁵ said the Bhodisat. “Whence cometh understanding, thence cometh patience (or endurance). The best men do not consider hatred; they only see qualities [in others], not faults. They disclaim discord; they only remember the good done to them, but not the harm. They do good to their enemies, and avoid vengeance,” said Dhritarashtra to Yudhishtira.⁶

“Better by far is patience (or deliberation) than rashness,” said the dove dying of a blow against a painted basin of water.⁷ “Abu Saber [the patient] rose from a poor estate to be king through his patience; having,” said he, “drunk the sherbet of patience when in prison, laid his head on the knees of patience, and put his trust in God.”⁸ “Patience as the beginning, is victory in the end,” says Ebu Medin.⁹ “For it is impossible to investigate (or penetrate) a matter in a hurry.”¹⁰

“Patience et longueur de temps,
Font plus que force ni que rage,”

says Lafontaine in his parody of Esop’s fable¹¹ of the Lion and the Mouse. And so thought also Fabius, who “cunctando servavit rempublicam.”

“Unus homo nobis cunctando restituit rem.
Non ponebat enim rumores ante salutem;
Ergo magisque magisque viri nunc gloria claret.”¹²

¹ Shang-Lun, iii. 20. ² Lokan. 9. ³ Georg. pr. ⁴ Lokan. 54.
⁵ Sighla jat. ⁶ Maha Bh. Sabha P. 2478. ⁷ Sophos, f. 8;
Syntipa, 8. ⁸ Bakhtyar N. st. iv. ⁹ Ebu Med. 222. ¹⁰ Nitimala, iii. 19.
¹¹ Fab. 221. ¹² Ennius, Annal. viii. 312.

For "haste inherits shame," say the Arabs.¹ And,

"At pœnitendum properat citò qui judicat :"

"He hastens to repent who makes up his mind in a hurry," says Publius Syrus.²

But "as the lotus stretches its stem to the depth of the water, so does the greatness of a man show itself in the long forbearance of his mind."³ "What are the five advantages of patience (or endurance)?" asks the Buddhist catechism. "First, everything agreeable; then, fewer evils; no fear of death; not go to hell; and be at rest (or at peace). And what are said to be the five evils of impatience? First, everything disagreeable; then, many evils [mistakes, misfortunes, &c.]; dread of death; many fears; and when dead, go to hell."⁴ "In the opinion of wise men, one very great or chief thing is, to bear those who revile us, as the earth endures those who plough it."⁵ "If one wishes not to lose his honour [credit, the respect paid him], let him live bearing (or enduring) patiently."⁶ "For a hasty mind is weak (or wanting)."⁷

30 A sound heart *is* the life of the flesh; but envy the rottenness of the bones.

לֵב מְרִיבָא is capable of two interpretations, either 'sound, healthy heart,' or 'gentle, meek heart;' as רַפָּא and רַפְּהָ are frequently interchanged. Most of the old versions connect this verse with the preceding. Chald. 'He that divides (cuts short) his anger, it is medicine to his flesh; but as rottenness in wood, so is envy (sour temper) in his bones.' Syr. 'He who tempers his wrath,' &c. It seems, however, that 'a gentle heart (kind-heartedness) is life of the flesh,' may be a more fitting rendering. LXX. καρδίας ἰατρός, 'physician of the heart.' Vulg. 'sanitas cordis.'

"A sound heart," &c. "A man free from envy lives a hundred years," says Manu.⁸ "For it is a sin," says Tai-shang,

¹ Meid. Ar. pr. pag. Q. 24, 25.

² Publ. Syr.

³ Cural, 595.

⁴ Putsa

⁵ Cural, 152.

⁶ Id. 154.

⁷ Tam. pr. 3272.

⁸ Manu S. iv. 157.

“to be always envious and jealous.”¹ “Geniality and gentleness are the root of humanity.”² “O all of you wise men! you do not know how to practise virtue. Do no injury, and do not covet. How can this be other than excellent, if only it is put in practice?”³

“Nil ergo optabunt homines? Si consilium vis,
Orandum est, ut sit mens sana in corpore sano:”⁴

“Shall men then have no desires? If they take my advice, let them pray for a sound mind in a healthy body,” says Juvenal. “Five things are required for a man’s happiness, without which he may as well resign himself [to the worst]: health of body; security; easy circumstances; a compassionate friend (or companion); and repose.”⁵ “Among the best qualities (or acquisitions), there is none like freedom from envy.”⁶

“*but envy is rottenness,*” &c. “Envious people gnaw the flesh of the free man, as ants eat up that of a lion’s cub.”⁷ “Want of respect is death to the honourable, and the prosperity of others is death to the envious;”⁸ “whose eyes smart at the sight of other people’s good.”⁹ “There is no fire like that of passion; there is no thralldom equal to that of envy (or hatred); no net like that of delusion; no stream like that of desire.”¹⁰

“Invidus alterius marcescit rebus opimis,
Invidiâ Siculi non invenere tyranni
Majus tormentum:”¹¹

“The envious withers, pines away, at the sight of another man’s wealth. No greater torture did the tyrants of Sicily devise than is the torment of—envy.”

“For there is no rest for the envious,” says Ali. “The envious is grieved at the good God in His bounty bestows on

¹ Kang-ing-p.

² Li-ki, ch. xxix.

³ She-King, bk. iii. ode 2.

⁴ Sat. x.

⁵ Beharist. 2, R.

⁶ Cural, 161.

⁷ El Nawab. 173.

⁸ Kobita R. 38.

⁹ Beng. pr.

¹⁰ Dhamm. Malav. 251.

¹¹ Hor. Ep. i. ii. 57.

another man ; but since God's gifts, the produce of His land, and His bountiful gifts to His servants, are like the camel-riders [of a caravan] that never ends, and like the clouds of heaven that never cease to pour down blessings, the envious man cannot, for this reason, ever be well or enjoy peace during his life on earth. Keep aloof from envy (or hatred), and live happy (or be joyful). With envy, no man can live happy (or joyfully). If then thou wishest to lead a cheerful life [lit. to wed cheerfulness], then sue envy for a divorce."¹ "The envious has no peace. He is angry with the power that will not allow him to overstep his bounds [to injure the man he envies]."² "But his relations, his clothes, and his food, shall perish." "An envious man never attains to greatness. But greatness always attends him who is free from envy."³

"He that sows envy," say the Rabbis, "shall reap repentance. But his release shall be before the seventh year."⁴ "The bones of the envious man rot within him."⁵ "Envy, lust, and ambition, shorten a man's life."⁶ "Every disease is curable except the hatred of him who envies thee and is jealous of thee."⁷ "The greedy [envious] man longs to plough another man's land."⁸ "But the envious is angry even with those who have no fault found in them; he is jealous of God's blessing on them."⁹ "As rust eats into iron," said Antisthenes, "so are envious men destroyed [eaten up] by their own selves;"¹⁰ "so that the fruit of envy is [toil] anguish of heart for ever."¹¹ "And the fire of it (or of rancour) is never quenched," said the owl to the crow.¹²

"Envy is in the heart like disease in the body, that ends in death (or destruction)."¹³ "It is of no use to try to cure it. The envious has no other pleasure as regards thee, but to

¹ Ali b. A. T. 19th max., and Com. and Nuthar ell. 216.

² Eth-

Thealebi, 174. ³ Cural, 166, 170. ⁴ Eman. in B. Fl. ⁵ Schab. B. Fl.

⁶ P. Avoth. c. iv. ⁷ Mifkhar Hap. in B. Fl. ⁸ Theogn. 195.

⁹ Ali b. A. T. 52nd max. ¹⁰ Antisth. in Stob. lxxx. ¹¹ Ebu Medin, 66.

¹² Calilah u D. p. 190.

¹³ Mifkhar Hap. in B. Fl.

hate thee."¹ "Even before daylight, envy and disobedience whiten the eyes of a man [and blinds them]."² "And of all men, the envious has the least repose."³ "So then, when thou seest the good things of others, do not feel grieved at it."⁴ "And if a man," says Chu-tsze, "has joy and is congratulated, it ought not give rise in you to envy and jealousy."⁵ "For the mind of a man who cannot endure the happiness of others [who is envious], burns with it like a lot of brambles that have caught fire. He is the author of his own misery."⁶

"Then, in order not to be miserable in this world, look not on the wealth of others with envy."⁷ "For all kind of envy fetters and holds captive the envious."⁸ He cannot hide his feelings. This is what Mo-shi [Meng-tsze] says: "If there is truth within, it will show itself outwardly. Yet with it all, can the deformity of the heart be concealed?"⁹ "This world, however, is good to the liberal and to the goodnatured. Look in it for a place and a paradise."¹⁰ "So, then, man's heart must be 'jin,' have love for men [philanthropy]; and therefore such love is life."¹¹

31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

עֲשֶׂה דָל, 'he that oppresseth the weak, reduced, destitute poor,' וְזָגַן אֶבְיֹוֹן, 'is gracious towards the indigent.' It is not so much a question of alms-giving here, as of just and kindly bearing towards our poor and destitute neighbour. Chald. 'one oppressed or injured' [either by position or circumstances].

"*He that oppresseth,*" &c. "Mercy and pity, the love of man, is man himself," says Confucius.¹² "Do not rely on

¹ Eth-Theal. 175.

² Harethi Moall, 24.

³ Meid. Ar. pr.

⁴ Nitimala, iii. 16.

⁵ Chu-tsze k.

⁶ Telug. stor. p. 13.

⁷ Pendeh i Att. xxxix.

⁸ Oyun tulk. p. 8.

⁹ Kiu O Do wa,

vol. ii. p. 1.

¹⁰ Akhlaq i m. xviii.

¹¹ Choo-he (Jin), vol. xlv.

¹² Chung yg. c. xx.

your riches and oppress the hard-working and destitute. Do not trust to your authority and high station to vex the orphan and widow.”¹ “Do not assert your own authority to oppress the orphan and widow,” says again Chu-tsze.² “The world spreads destruction through injustice, as a beautiful garden is laid waste by the wind of autumn. Do not practise oppression (or injury) on the poor and the weak ; for the tyrant goes to hell without a word [of doubt]. And be not [negligent] indifferent to the smoke that rises from the hearts of the poor people [to the sighing of the poor].”³ “I then saw,” said Arda Viraf, “the soul of a man hanging by his feet in the darkness of hell, &c., and I asked what he had done in life to deserve such a punishment. Srosh answered: ‘He was in authority, and, among other misdeeds, he listened not to the groaning (or complaints) of the destitute and of way-faring men.’”⁴ “Therefore if a poor subject falls into distress, for God’s sake attend to his lamentation.”⁵

32 The wicked is driven away in his wickedness : but the righteous hath hope in his death.

יְדָחָהּ רָשָׁע, ‘the wicked is pushed on (to his fall), but the righteous,’ חֹקֶה בְּמוֹתוֹ, ‘trusts, or takes refuge (in God), in his death.’ ‘Hath hope’ implies that ‘he is not sure ;’ but the text says that the righteous at the hour of death puts his trust implicitly in God, and takes refuge in Him. A.V. follows the Vulgate. LXX. ‘he who trusts in his worthiness (or sanctity, piety), *ὁσιώτητι*, is righteous.’ Chald. and Syr. ‘he that hopes that he will die is righteous.’ But the Hebrew is very plain, and חֹקֶה stands here for ‘taking refuge,’ as it occurs repeatedly elsewhere.

“*The wicked*,” &c. “He who transgresses once and again, his transgression becomes natural to him.”⁶ “A wicked man,” say the Georgians, “gets more and more wicked.”⁷ “Art thou

¹ Hien w. shoo, 82.

² Kea-kiu-yen.

³ Pend nameh, p. 15.

⁴ Arda Viraf, ch. lxvii.

⁵ Bostan, bk. i. 4th st.

⁶ Ep. Lod. 1185.

⁷ Georg. pr.

possessed with a devil?" said the king to his son Mitra. To which Mitra replied: "It is joy and happiness to be occupied in practising virtue; but those who do not keep the law of Buddha ['Borkhan,' the term by which 'God' is rendered in the Mongolian Bible] are altogether possessed with evil spirits;"¹ "like mad elephants that trample down obstacles."² "No man," says the Japanese preacher, "comes out of his mother's womb very wicked. But by going on in 'I, I' [reckless selfishness and arrogance], the heart loses its senses, and a man becomes an abandoned villain. How awful to lose one's heart!"³

"The wicked does not give up his wickedness as long as it gives him pleasure."⁴ "When the regret after a wicked action has passed away, it brings of itself [full] greater wickedness to one's nature."⁵ "A great wind ['tai-fung,' typhoon] sweeps along in the empty valley; so does a good man act on good principles [laws, ways]. But those who do not obey [Heaven] go on like that in their iniquity."⁶ "The abandoned races of men may go on long, far and wide, wandering [in transmigrations] through this lower world. And yet they are not wholly unable to find out wisdom; for if they are born with a disposition favourable to it, they may find it by earnestly trying for it."⁷ "But they go from bad to worse, like a man who, from poverty and distress, breaks the law and is put in prison. He does not consider that his end is worse than his beginning."⁸

"*but the righteous hath hope,*" &c. "O Dhritarashtra," said Vidura to his brother the king, "Sanatsujata said to me: There is no more death, O Bharata."⁹

"— Ἀκάνθιος ἱερὸν ὕπνον
κοιμᾶται· θνήσκειν μὴ λέγε τοῦς ἀγαθοῦς:"

"Acanthus rests in hallowed sleep; say not that good men

¹ Mitra Dzoghi, p. 169. ² Jav. pr. ³ Kiu O Do wa, vol. i. 2, p. 4.

⁴ V. Satas. 71. ⁵ Legs par. b. p. 151. ⁶ She-King, bk. iii. ode 2.

⁷ Tonilkhu y. ch. ii. ⁸ Mun moy, 64. ⁹ Maha Bh. Udyog. P. 1566.

die," writes Callimachus.¹ "The day of death is called 'the day of the kiss,' when the two worlds kiss each other."² "It is so called in order to express the soft departure of the souls of good men from their bodies;" "as softly as a hair is taken from milk."³

"Death is like falling asleep; like awaking out of sleep in birth," says Tiruvalluvar.⁴ And the Vedantist: "He who has subdued his senses, &c., at the cessation [of his life, or state of ignorance], his breath [spirit, life] dissolves into (or mingles with) Brahmā in unmingled happiness, and God [Brahmā] alone remains. According to these texts: "His breath does not transmigrate, but it is then diffused (or dissolved) in Brahmā, and that breath (or life) of the emancipated is itself set free."⁵

"Gautama, however, when on his way to Varanasya [Benares] with his five priests, ends his discourse to them thus: 'This is my last birth; there is not now another existence [bhahavo].'"⁶ "Yet Thariputta, Gautama's right-hand disciple, seems to have understood it differently, when he said: 'I fulfil all virtue, and then I may be (or shall be) the right-hand 'thāvaka' in my last existence'"⁷ ['thāvaka, sāvaka,' a true disciple of Buddha]. Likewise the 'pakati sāvaka,' or common disciple: "By fulfilling all virtue in my last existence (or state), I shall be freed from the four enthralling laws of desire, existence, opinion, and ignorance, and shall be a 'pakati sāvaka.'"⁸ [So also Mogallan, the disciple of the left hand.⁹]

"The son of Adinna pubbaka [so called for his miserly ways and taking food not given him in a former existence] died from want of remedies which his father would not give him for fear of the expense. He died full of faith, after seeing the

¹ Callim. Epigr. 10. ² Hierushal. Jebam. R. Bl. 318. ³ Id. ibid. 402.
⁴ Cural, 339. ⁵ Vedanta Sara, p. 24. ⁶ Gogerly in the Friend of Ceylon, June, 1874.
⁷ Lakyāyam Aggathav. Tsa-gnay, 45.
⁸ Pakati thav. 46. ⁹ Lakvèyam Aggathav. 47.

appearance of Phara Thaken [Buddha]; and his death was like one who passes from sleep to awaking. This faith, then, that spreads (or extends) from the world of men to that of the Nats, is like a beneficial shadow."¹

"King Milinda asked Nagasena if any of the dead should not be born again? 'Some are,' answered Nagasena, 'and some are not; he who has a stain [sin] is born again, but he who is free from such impurity is not born again.' 'Shalt thou be born again?' asked Milinda. 'If I am attached to objects of sense, O king, I shall; but if I am free from them, I shall not.'"² [This is not the place to enter upon a disquisition of Nirvāna, Nibbānam, or Nibban; but it is impossible not to notice the very different ways in which it is spoken of by Buddhist writers, according to the time in which they lived. How, for instance, to reconcile the quotation above given of Gautama's last discourse, with "Nibbānam saggam lokam upagacchati," he arrives at (or reaches) Nibbānam, the heavenly world, or the realms of heaven.³ Or, "The virtuous householder goes to the Swerga world [heaven], whither the holy nun goes by Nibbānam."⁴ Nāgārjuna, indeed [A. D. 200?], speaks of two Nirvānas, one with rest 'that quiets all pain,' and one without rest 'that subdues the senses.' This, according to his view, is to be reached after a succession of transmigrations so numerous, that the bones of a man who has gone through them all would form a heap equal to Mount Meru. Every such transmigration consists in a departure to heaven, and a sojourn there, to enjoy all the pleasures of a Mohammedan paradise, whence, after a time, the soul or the man is hurled down into hell to suffer untold torments for a corresponding period.⁵ Truly, poor man left to himself wants a guide to heaven through this world of changes. But that guide cannot be Buddha.

¹ St. ii. of Matakundali in Dhammap. (Burm). ² Milinda Pan. p. 32.

³ Mahaparanib. p. 12.

⁴ Dipank. jat. p. 29.

⁵ See Childers' Dict. p. 267, and Dr. Wenzel's Letter of Nagarjuna to King Udayana.

“Dub-chhen [Buddha] said with his precious mouth: ‘In famine, in trouble, and in sorrow, to have recourse (or claim) to the diamond [precious treasure] of former deeds, gives peace to the mind when assaulted by the devil. And when death-pangs [breathings] gather around a man, that treasure of former good works leads him out of the valley of death; while the use of my name brings upon him innumerable blessings.”¹ “At the hour of death, think not of getting comfort from any but the sacred books [religion].”² “The fear of death is far worse than death itself. So let a man do good and talk little who wishes not to fear death,” say the Rabbis.³ “Many are the causes of death. If we compare this body to a ship [*ᾠχημα* of Plato in *Phædo*], it brought us from the opposite shore of the world [of transmigrations]. If we compare it to a servant, then if it serves in virtuous deeds it is enough for the present.”⁴

“Death is a black camel that kneels down at every door,” say the Osmanlis.⁵ “As thou must die, let thy grave be comfortable.”⁶ “As we live, so shall we die.”⁷ “And the day [days] of death is both long [long sleep] and short [for good works and repentance].”⁸ “And remember that thou camest into the world in days of mirth, and that in days of mirth thou shalt also leave it”⁹ [not be missed long], say the Rabbis. “Let him,” says Manu, “quit his house of bones, of rafters and pillars fastened with sinews, daubed with flesh and blood, covered with leather [skin], ill-savoured and full of filth, inhabited as it is by sorrow and decay, diseased, and the abode of sickness, allied (or bound) to the dust; such a house let him quit. As a tree leaves the river-bank, or as a bird flies from a tree, so also he who leaves this body is delivered from the cruel shark [of the world]. Yet let him not rejoice at the

¹ Padma dkar byeng wa. fol. 20. ² Mong. mor. max. R. ³ Ep. Lod. 1739. ⁴ Tonilkhu yin ch. p. 4. ⁵ Osm. pr. ⁶ Ozbek. pr. ⁷ Osm. pr. ⁸ Erubim R. Bl. 318. ⁹ Mishle As. xxix. 3.

prospect of death nor at that of life; but let him abide his time, as a servant his master's order."¹

"When a man quits his body, his wife, his sons, and his relations forsake him. His soul alone exists, and with it the good he did is alone his own."² "Virtue is the only friend that follows us in death. Everything else perishes with the body."³ "When desire is gone, when the strength of manhood has waxed feeble, when our companions (or equals) have gone to heaven, when our friends, dear to us as life, have followed them, when the steps falter even with a staff, and the eyes become darkened with a film: alas! wretched body. And yet it is afraid of death."⁴ "But in like manner as relations welcome home one who has been absent long and returns home safe, do good actions also welcome him who reaches the other shore, as relatives welcome home a beloved one."⁵

Yet another Buddhist says that "the supreme knowledge gained by him who reads his book [Rdo dje kchos-pa, 'diamond-cutter or polisher'] and makes it his own, shall enter neither a state of 'I' or 'self,' of living beings, of life (or existence), nor of personality, but the state of all Buddhas, which is, to be freed from all idea of I [self], of life, of existence, and of personality."⁶ [What is this but complete extinction, or Nirvāna?] "Men of low or mean understanding (or views, who prize what is low) cannot receive this doctrine, because they look out of 'I,' life, existence, and personality [consider everything from that point of view]. In my teaching, however, there is no place for such sensual views."⁷ But even Ozbegs say that "a good hope is half happiness."⁸ [What, then, of "the hope both sure and steadfast, like an anchor of the soul, which entereth into that within the veil"? (Heb. vi. 19).]

"Μούνη δ' αὐτόθι Ἐλπίς ἐν ἀρρήκτοισι δόμοισι,
Ἐνδον ἔμιμνε"⁹

¹ Manu S. vi. 76—78, and 45.

² Vem. ii. 120.

³ Hitop. i. 61.

⁴ Vairagya Sh. 10.

⁵ Dhamm. Piyav. 219.

⁶ Rdo dje ch. pa. p. 152.

⁷ Id. ibid. p. 159.

⁸ Ozbeg pr.

⁹ Hes. ἱ. κ. ἡ. 96.

the one only hope that remains firm within its stronghold. "Hope," says Theognis, "is the only fair goddess left among men; all others have departed heavenwards. Faith is gone, that great goddess. Temperance among men has also left them; and the Graces too are gone. Pledges go for nothing with men, and no one honours the immortal gods any longer. The race of pious men has perished; they no longer care for laws or religion. Yet if any one wishes to live on earth, leading a pious life, let him look forward in hope; offering sacrifices to hope, first and last."¹

"Yet a little while and thou shalt get possession of that for which thou hast been looking. Wait patiently, even if it be some time [lit. an hour], after which deliverance (or salvation) shall be to thee at that hour. Wait thou patiently until the Lord deliver (or save) thee."² "A thoughtful or earnest man," says Confucius, "loves his training (or study); and he keeps death [before his eyes], walks in the right (or good) way."³ "And his soul does not leave off hoping until his last hour is come,"⁴ says the Arab. "Happy is the man," says Enoch, "who dies being righteous and good, and with no book (or writing, tale) of violence written against him, and in whom no iniquity is found."⁵ "Fear not, O ye souls of the righteous, but hope for the day of your death in righteousness." "And your spirits shall live, of as many of you as die in righteousness; and their spirits shall rejoice and be full of joy." "Wait in hope."⁶

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

'Wisdom, חָכְמָה, resteth,' i.e. dwells quiet and at rest, and makes her home in the heart of a man of understanding. But חָכְמָה, 'it is

¹ Theogn. 1091—1102.

² Sahid. max. 64—67.

³ Ming-sin

pl. k. c. vii.

⁴ Erpen. ad. Arab. 14.

⁵ Bk. Enoch, lxxi. 4.

⁶ Id. ibid. ch. cii. 4, ciii. 4, and civ. 2.

known,' 'loud in the midst of fools;' they make much noise of the little wisdom they pretend to have. Chald. 'and folly is known in the midst of fools.' LXX., Syr., Armen., 'Wisdom is not known among fools.' Vulg. 'in doctos quoque erudiet.' By understanding as some do, חֲשֵׁר, before בְּקִרְבֵּי, the text would be made to agree with A.V. But in that case we should have the masc. חֲשֵׁרִים, for the fem. חֲשֵׁרֹת, clearly refers to חֵכְמָה, 'wisdom.'

"*Wisdom resteth,*" &c. "The eyes, the tongue, and the ears, and the mind, are seated [lit. are produced] deep in the breasts of men of understanding," says Theognis.¹ "In like manner as a lamp shines in a glass vase, does knowledge dwell in the bodies of men of understanding."² "The tongue of the wise man is in his heart; but the heart of a fool is on his tongue."³ "Thus thought Sumedha; I have placed or settled these ten 'paramis' [or paramitas, perfect virtues]; there are no others. But they are not above in the sky, nor here below in the earth, nor yet in the east or in other quarters. But they are placed (or lie) in my human heart."⁴ "A wise man [pandit] when he is not questioned, is like a drum [that is not beaten]; but when questioned, he is like a cloud [dropping rain]. But a fool, whether questioned or not, always gives a sound" [talks or chatters].⁵

"Wise men are [fulfilled] made up of all virtues; but fools seem to be made up of what is only evil. One gem may pay all one's debts; but from a venomous snake naught but venom can come forth."⁶ "The heart of man, though empty," say the Chinese, "yet can understand all things; like a mountain hollow, which, though empty, can echo all sounds."⁷ "Every vase," say the Arabs, "exudes that which is in it."⁸ "Thus also, from the thought or intelligence, one may know the inside of a wise or of a foolish man's mind. A little water may trickle down from an empty pitcher, but not from a full one."⁹ "And

¹ Theogn. 1117.² Vemana pad. i. 7.³ Ebu Medin, 165.⁴ Patramiyo jat. p. 25.⁵ Lokan. 11.⁶ Sain ūgh. 103.⁷ Chin. pr.⁸ Ar. pr.⁹ V. Satas. 312.

he who wishes not to be known, must wear a mask on his face [lit. nose]."¹ "But what country is strange to those who have wisdom in them?"²

"*but that which is in the midst,*" &c. "In like manner as the radiant sun shows the expanse of the sky (or day), so also does the inward heart of a fool make him known to all,"³ said Kaushika. "If a man is such as he appears to be, he is soon known."⁴ "A man without shame, only speaks words without sense [vain, foolish]."⁵ "He is an empty well or cistern," say the Rabbis.⁶ "The sign of a disposition to folly is absence of mind. Whereas the contrary disposition consists in longing to know what is true and what is not" [thirst for knowledge].⁷ "A perch gives no broth, and in a man short of brains there is no mind."⁸

34 Righteousness exalteth a nation: but sin is a reproach to any people.

הַסֵּד לְאֲמִיּוֹת, 'a reproach to peoples.' LXX. and Syr. 'sin diminishes, reduces, degrades peoples,' as if they had read הַסֵּד for הַסֵּר; but Chald. has rightly הַסֵּרָא, 'reproach.'

"*Righteousness exalteth,*" &c. Yu said to Shun the emperor: "When a prince feels the difficulty of his station, and his minister is able to realize the responsibility of his office, the government will be well regulated, and the people will readily become virtuous." "Let the emperor consider that [his] virtue consists mainly in good government, and good government in feeding [taking care of] the people; by regulating the elements of fire and water, &c., by adjusting the domestic virtues, increasing useful commodities, promoting human life, and causing harmony to reign supreme; and let the people be instructed, and addressed kindly, in order to show clearly that

¹ Khar. hap. xii. 28.

² Chānak. 73.

³ Maha Bh. Vana P. 13749.

⁴ Kawi Niti S.

⁵ Nitimala, iii. 52.

⁶ Ep. Lod. 645.

⁷ Putsha

pagyenaga Q. 458.

⁸ Altai pr.

you have received your office from Shang-Te; and Heaven will send down blessings, if he makes known again his will (or good pleasure)."¹

"As regards government," said the Spirit of Wisdom, "they say that the good government of a village is better than the bad government of a whole region; since the creator Hormuzd created good government for working the protection of creatures, and the wicked Ahriman created bad government to oppose the good. Good government consists in forming and commanding the even observance of the true laws and customs of the town-people and the poor; in expelling bad laws and customs; in arranging [about] the care of fire and water; in the worship of Yazda [God], and in giving free course to work and to meritorious deeds; in showing kindness and making intercessions for the poor; and in the protection of religion."² "When a kingdom is properly governed," say the Chinese, "Heaven's heart [will, or mind] is favourable to it; and when Mandarins are pure, the nation becomes healthy of its own accord," say the Mandchus.³ "This law [religion, sacred duty, &c.] of heaven and eternity is the same for all. Where it is not observed, this world is ruined; where it does not exist, the world falls."⁴

"When a kingdom is well or rightly governed, then the heart (or intention) of Heaven is carried out; and when ministers are pure [upright], then the people are of themselves at peace."⁵ "Virtue [or righteousness, 'dharma'] is the best and principal thing for the people that are ruled accordingly," said Vyasa to Yudhisht'ira.⁶ "And he who does not defend that sacred law when perishing, destroys it."⁷ Ahraf the wise said: "The world becomes populous [prosper] through righteousness, but perishes through violence (or wickedness). For righteousness is of itself honourable, and productive of good,

¹ Shoo-King, iii. and v.

² Mainyo i kh. c. xv.

³ Ming h. dsi, 84.

⁴ Kamand. Niti S. 33, 34.

⁵ Kwen-yuen-shih, in Ming-sin p. k. c. xi.

⁶ Maha Bh. Shanti P. 1136.

⁷ Id. *ibid.* 1142.

and enlightens the whole world, through the righteous, who make everything clear and pleasant. Whereas cruelty [wickedness] darkens the whole world through the cruel (or wicked) man who cannot see one thing before him.”¹

“Wise and learned men have called mind the rule of all beings. Therefore let man promote the prosperity of all beings through the mind,” said Bhishma to Yudhishtira.² “Take care,” said king Chakravarti to his vassals, “that your several provinces be administered according to the sacred law, and that nothing be done without it. Tell no lies; be not selfish; that nothing be done against the law in my kingdom.”³ “The love of man,” said Meng-tsze, “is that by which a kingdom rises or falls, stands or perishes. If the emperor has not that love, he cannot protect the four seas [the empire]; if vassals are not such, they cannot protect the [worship of the] gods and the produce [grain] of the land. If the host of literati are not such, they cannot protect propriety. If great men are not such, they cannot protect the worship of ancestors. At present the wicked die and perish, because they do not cultivate that love for their fellow-men, and are given to much wine.”⁴

“Justice is a light that lightens the kingdom, and every province is made fragrant with the perfume of it. The administration of justice is the condition on which a king reigns, and lasting wealth flows from lack of tyranny. Thy kingdom will be confirmed by justice, and thy work subsist by justice. Whosoever has done justice for one night in this place, has made his abode firm [everlasting] for the morrow [next world].” “Abdallah Tahir one day said to his son: ‘Alas! how shall wealth (or prosperity) continue firm in this house?’ ‘So long,’ answered the son, ‘as the bed [divan or seat] of justice and the carpet of equity are spread in this hall.’”⁵

¹ Bocharie De-joh. p. 68. ² Maha Bh. Shanti P. 7063. ³ Rgya-tcher r. p. c. iii. p. 14. ⁴ Ming-sin p. k. c. xi. ⁵ Akhlaq i m. ch. xv.

35. The king's favour *is* toward a wise servant : but his wrath is *against* him that causeth shame.

מְשִׁיבִיל, 'intelligent, prudent and provident,' rather than 'wise' (ch. x. 5, &c.).

"*The king's favour,*" &c. "Shun said: 'Oh for ministers and attendants! You ministers constitute my legs and arms, my ears and my eyes. Should I wish to aid the people, you must assist me. Come here, Yu! When the inundation alarmed me, you fulfilled your promise, and accomplished the undertaking; it was entirely your ability. You could be diligent in the business of the country without being self-sufficient and elated; this was your virtue. You alone did not boast, while throughout the empire no one could compete with you for ability. I commend your virtue and admire your great excellence. The celestial destinies rest on your person; you must eventually be elevated to the highest rank.'"¹ [Choo-he also quotes these words: "The king loves with all his heart men that are learned and holy."²] "But Yu declined it saying: 'I am unequal to the task, but Kaou-yaou will do, for his virtues are great. Thinking of this office, my mind is fixed on him. If I try and do without him, my mind is still fixed on him; and the genuine impulse of my mind is that Kaou-yaou is the man wanted. Only let the emperor think of his merits.' 'Right!' said Shun; 'nevertheless go and set about it.'"³

"The welfare or the decay of a prince depends on him with whom he is connected. None but a trusty man should be employed in matters of life and death."⁴ "A king who attaches to himself prudent men, derives from it this three-fold advantage: glory, a seat in heaven, and abundance of wealth," says Chānakya. "But, on the other hand, the king who brings fools about him suffers these three evils: no glory, loss of

¹ Shoo-King, p. 50, 69. Dr. Medh. edition.

² Ta-hio com. on ch. x.

³ Shoo-King, p. 29, Dr. Medh. edition.

⁴ Hitop. iii. 133.

treasure, and finds his way to hell.”¹ “As a running river flows down to the sea, so does also wisdom bring a man to the king whom it is difficult to approach; and then good fortune follows.”² “But since a king [lord or master] acts (or conducts himself) through the eyes of those who surround him, let him consider attentively who they are that he has about him.”³ “Kings ought to choose for ministers [or make friends of] men who, neither at the beginning, middle, nor end, undergo any change [in worth or merit].”⁴ “For if the servants are good, the master’s work is well done.”⁵

“‘Well,’ said the lion, after he had heard Dinmah’s wisdom, ‘a man of learning and talent is often unnoticed [lit. dark in fame or mention] and lower in rank [than he deserves].’ ‘Yet ought a king,’ said Dimnah, ‘to bring to his side or keep at a distance men, not according to their pedigree [high or low, far or near]; but he ought to consider a man for what is in him.’”⁶ “There are three things which a minister should always bear in mind,” say the Chinese: “integrity, circumspection, and diligence. He who [knows] practises these three things, knows verily that by which he may preserve his body” [his head and himself in office].⁷

“The sovereign, however, who deals towards all men alike without discrimination (of their relative merit), thereby puts an end to the efforts of those who would exert themselves on his behalf. And by thus making no distinction, he deprives himself of the services of those very servants who are best able to help him.”⁸ For, O king, people are of three different sorts, high, low, and middling; allot therefore to each class severally the work fit for it. Servants, like ornaments, are suited to the place they occupy. No woman wears a ruby on her feet, nor anklets on her head. But if the gem is worn on the feet and glass on the head, the fault is not theirs, but

¹ Chānak. 85, 86.

² Hitop. introd.

³ Cural, 445.

⁴ Chānak. 65, I. K. ⁵ V. Satas. 365, and Subha Bil. 67. ⁶ Calilah, p. 88.

⁷ Hien w. shoo, 117.

⁸ Pancha T. i. 90; Hitop. ii. 68.

of him who misplaced them where they are. Thus kings who do not recognize the merits of their attendants are not followed [well served] by them, however powerful and high their lineage be.

“But it is the king’s fault, not theirs. Glass is a jewel, and a jewel is glass to one whose mind is undecided: he can find no treasure in a servant; the servant only bears the name of ‘servant.’ For where there are no jewellers, pearls are not valued; a moon-stone [or cat’s-eye] fetches only three cowries [not even one farthing] among cowherds. For neither can the king do without his servants, nor they without him. Their relation to each other is a mutual bond. The nut [axle] is kept in place by the spokes, and the spokes rest in the nut. Thus also does the wheel made up of king and ministers [master and servants] go round. And the king who is pleased with his servants promotes their happiness; and they, when thus respectfully treated, are ready to help him with their own life.”¹

“In serving the prince,” says Confucius, “consider respectfully his business, and as only second to it the salary he pays thee.”² “For the prince who treats his minister with propriety, is served faithfully by that minister.”³ “Calilah asked Dimnah: ‘How wilt thou gain the king’s good graces?’ Dimnah replied: ‘When I come near him, I shall notice his manner, and I shall look at his intention. If he takes in hand anything useful, I will put him up to it, urge him to do his best, and I also will do my best to help him to do it. But if he undertakes anything useless, I will do my best to dissuade him from it.’”⁴

“Among those who serve kings, there are winners and losers,” say the Cingalese.⁵ “And he who waits upon a king, must go in to him blind and come out dumb,” say the Arabs;⁶

¹ Pancha T. 69—95.

² Hea-Lun, xv. 37.

³ Siao-hio, c. ii.

⁴ Calilah u D. p. 85, 86. Στεφαν. κ. 'Ιχγ. p. 12—14.

⁵ Athitha, p. 58.

⁶ Meid. Ar. pr.

‘although he on whom a king looks with favour is indeed visited by Lakshmi [fortune], whether he be a son, a minister, or a servant.’¹

“Principis est virtus maxima, nosse suos :”²

“It is a very great merit in a prince to be well acquainted with his people.” “Dignity knows dignity.”³ “I made myself acquainted with the circumstances of my people,” said Timur. “I treated the great among them as brothers, and the low (or poor among them) as my sons (or my children).”⁴ “For a king,” adds Tiruvalluvar, “ought so to conduct himself as to make his relations men greater than himself [win them over to himself]; it is the height of his power [his chief power, or strength].”⁵ “Yet a king favours him who continues with him, although he be neither very wise nor of a good family. For the most part sovereigns like those who, like creepers, cling to them.”⁶

“Why,” asked Damanaka, “are not sovereigns to be served with all diligence, who, when pleased, can fulfil at once all the desire of our hearts? When do those who do not serve their sovereign enjoy the distinction of the ‘chowri,’ the white umbrella, and the howdah?”⁷ “Still the service of kings is like a sea-faring life, hazardous and dangerous. Either the merchant comes ashore with both his hands full of gold, or some fine day the waves cast him dead on the beach.”⁸ “And he who dwells with a king must possess five solid qualities. With one eye he must see as much as others with a hundred eyes; and his other eye must be as blind as the blind. He must hear with both ears, yet keep one shut. His heart must be yet larger than an inn, to take in all that comes in at his ears, and keep it safe. He must not utter what is not agreeable. And he must have honey and venom under his tongue,” says the Georgian Subkhan Orbelian.⁹

¹ Hitop. ii. 132. ² Mart. Epig. viii. 15. ³ Tam. pr. ⁴ Tuzzuk Timuri. ⁵ Cural, 444. ⁶ Hitop. ii. 55. ⁷ Ibid. ii. 26, 27. ⁸ Gulist. i. 16. ⁹ Sibrzne sitsr. xi. p. 21.

“*but his wrath,*” &c. “The Lord at first created punishment for the safety of all beings; a divine law, his own offspring endued with the light of Brahmā. Through it, all beings, moveable and immoveable, are fitted for enjoyment, and do not transgress their own laws [His decree, ‘to the sea that it shall not pass,’ the eternal law of Divine Providence]. And punishment is the king personified; it is the ruler and leader; therefore is it said to be surety for the due discharge of the duties of the four religious orders. Punishment rules all people; it protects them; it wakes while they sleep; and the wise know that punishment is law. When well considered and well administered, it conciliates all people. But when administered without due consideration, it makes them perish altogether.”¹

¹ Manu S. vii. 14—19.

CHAPTER XV.

A SOFT answer turneth away wrath ; but grievous words stir up anger.

וַיְדַבֵּר עֲצִיב, 'but a hard, or harsh, word.' Syr. and Chald. וַיְדַבֵּר עֲצִיב, 'but a strong, hard word.' LXX. λυπηρὸς λόγος. Vulg. 'sermo durus.'

"A soft answer," &c.

"Ἄρ' ἐστὶ θυμοῦ φάρμακον χρηστὸς λόγος."

"A kind word is, in sooth, a medicine (or remedy) for wrath," says Menander.¹ And "Πραέσι δ' εἶκε λόγοις:" "Yield to soft words," adds Pythagoras.² And Theognis also: "Check thy spirit, and always make use of sweet [or pleasant] speech."³ "Anger is not appeased by anger," says the Buddhist; "it is appeased by meekness; and this is an eternal law."⁴ "Let not a man," says Manu, "be angry in turn with an angry man, but let him speak kindly, without anger."⁵ "Let the anger (or passion) of the patient man, when insulted, not insult in return. His good conduct [in this case] consumes and routs asunder the man who insulted him,"⁶ said Yayati to Puru.

"The words of a low individual are always rough, whether he be spoken to or not. But the best men in their reply, only bear in mind good deeds done to them, but not evil ones," said Arjuna to Bhishma.⁷ "Although even the firm mind of a muni [sage] cannot but be affected by a bad word. The image of a steady object becomes moveable on water agitated

¹ Menand. Monost.

² Pythag. Sam. 6.

³ Theogn. 855.

⁴ Dhammap. Yamak. 5.

⁵ Manu S. vi. 48.

⁶ Maha Bh. Adi P. 3557.

⁷ Id. ibid. Subha P. 2423, 2424.

by the wind."¹ "Know thou, O Devagani," said Shuka, "that he who always bears (or stands) the insults of others, has overcome all this world."² "If thy brother sets himself against thee, yield [be soft, meek, humble]."³

"A soft tongue brings the snake out of its hole."⁴ "A soft [sweet] word spoken by thee assuages the [pride or] anger of a good man, just like a little cold water poured upon boiling milk."⁵ "With one word, anger arises; with one word, it subsides."⁶ "The king of Baranasi and of Maggalika [Buddha] overcomes anger by meekness, and wickedness by goodness."⁷ "Everybody loves one who speaks sweetly; but the whole world despises a man who speaks roughly."⁸ "O brother, if thy wits [mind] are whole, always speak warm and sweet words to others. For friends turn away from what is harsh and sour."⁹

"If thou hast an enemy," says Nabi Effendi to his son, "find him out, and overcome him by gentleness. For gentleness is a seal put on the mouth of the wicked. Even fire is not equal to gentleness in the power it has to beguile."¹⁰ "For the beauty of a man lies in his gentleness," say the Arabs.¹¹ "And the perfection of wisdom is in gentleness (or clemency)."¹² "Answer not a superior who is angry, but keep aloof; speak softly if he speaks roughly. It is a remedy to pacify his heart."¹³ "It is an old saying," quoth Yang-tsi, "that force does not present itself as it really is, whereas gentleness comes forth as it is really."¹⁴ "Softness of speech is the bond of all hearts."¹⁵ "Soften thy heart and be loved."¹⁶ "Meekness (or gentleness) is called the curb of anger. It is the pillar of the understanding."¹⁷

¹ V. Satasai, 295.² Maha Bh. Adi P. 3308.³ Ar. pr. in

Eth-Theal. 154.

⁴ Pers. pr.⁵ Subha Bil. 23, and V. Satasai, 54.⁶ V. Satas. 105.⁷ Rajovada jat. p. 5.⁸ Nidivempa, 4.⁹ Pendeh Att. ix.¹⁰ Khair nam. p. 42.¹¹ Rishtah i juw, p. 89.¹² Id. p. 175.¹³ Ani, 56th max.¹⁴ Lee-tsze, bk. ii. p. 16.¹⁵ Ar. pr. Nuthr. ell. 113.¹⁶ Id. 214.¹⁷ Eth-Theal. 66.

“Patience [endurance or long-suffering] and meekness (or gentleness) are the twin-sisters which greatness of soul has for companions.”¹ “Man has no greater neck-ornament than meekness,” said Sofian.² “The good man,” says Lao-tsze, “is the bad man’s teacher; and the bad man is the good man’s property [his inferior in worth and merit]. Soft overcomes hard, and weak overcomes strong; wherefore a soft tongue always [lasts, holds out, or] prevails. But teeth on hard matter break.”³ “No such a bond is known in the three worlds as kindness, friendship, liberality towards all beings, and sweet speech. Therefore let a man always use mild and temperate language, but rough words, never. Let him pay honour [worship] to respectable men; and let him give, but never ask.”⁴

“Those who use sweetness of speech are like water that cleanses the world; but whom will harsh words please? The cool moonbeams flitting over the sea cause it to swell; though it did not heave ere the moon rose.”⁵ “Be patient and loving towards thine acquaintances, but especially towards those of thine own house,”⁶ say the Rabbis. [Thus did Dasaratha appease with soft words the anger of Kaikeyi, who then returned to him.⁷]

“*but grievous words stir up anger.*” “Let a man, therefore, patiently bear opprobrious speech,” says Manu. “Let him not despise any one; let him not, while he is in the body, create enmity with any one.”⁸ “Speak not to anger any one,” says Avveyar.⁹ For “with a word a man may either apply salve to the wound, or raise a sore by pulling a hair off the skin.”¹⁰ “If you revile a man, he will beat you. Anger is reckoned a very great sin; it kills men.”¹¹ “Where strength and pre-eminence are reckoned virtues, will not lions, tigers, and other such animals be honoured? But [quietness] meek-

¹ Eth-Theal. 67.² Id. *ibid.*³ Ming-sin p. k. c. 1.⁴ Maha Bh. Adi P. 3652, 3653.⁵ Nanneri, 18.⁶ Derek Erez⁷ Ramay. ii. x. 38.⁸ Manu S. vi. 47.⁹ A. Sudi, 47.¹⁰ Beng. pr.¹¹ Vemana pad. iii. 58.

ness is a virtue in itself. This is the first precept [of five hundred between virtue and vice] given."¹ "Hard answers! stick raised to stick! Ah! speak sweet and loving words, and live at peace for aye,"² says the old Egyptian Ani.

2 The tongue of the wise useth knowledge aright :
but the mouth of fools poureth out foolishness.

תִּשְׁבֵּי דַעַת, 'improves (his) knowledge' either by using it aright or in due season. Chald. 'adorns or beautifies' his knowledge. Vulg. 'ornat scientiam.'

"*The tongue,*" &c. "Low individuals," says Theognis, "find it easy to blame or to praise others; and evil men will not refrain from evil-speaking;

οἱ δ' ἀγαθοὶ πάντων μέτρον ἴσασιν ἔχειν'

but good ones know how to observe the mean in all things."³ "The tongue of the aged [sage, or wise man]," says Ptah-hotep, "who has a good disposition (or principle), speaks from the impulse [lit. beat, blow] of his heart."⁴ "It is with the tongue," say the Finns, "that the bird sings."⁵ "When a wise man speaks, he speaks rightly [to the purpose]; and when he is questioned, he answers accordingly."⁶

"Yaou," said Confucius, "let me teach thee wherein consists knowledge. If thou knowest anything, use thy knowledge aright. If thou knowest not a thing, act accordingly. That is true learning."⁷ "I don't know," said Creon; "I prefer to hold my tongue about what I do not understand."⁸ "For sweet speech is speech from the mouth of those who have well considered [what to say];"⁹ "and who will not speak words that do not profit."¹⁰ "For the fruit of knowledge is to act according to what we know."¹¹ "The Paras (or Buras)

¹ Taranatha, p. 15, l. 14.

² Ani, 34th max.

³ Theogn. 621.

⁴ Pap. Pr. xv. 13.

⁵ Finn. pr.

⁶ Ebu Medin, 252.

⁷ Shang-

Lun, i. 2, 17.

⁸ Œdip. Tyr. 569.

⁹ Cural, 91.

¹⁰ Id. 198.

¹¹ Ebu Medin, 65.

take no notice of anger; but they preach the law constantly to those who are worthy of reaping the fruits of the right way."¹

"If a man speaks, then let him speak useful words, but let him not speak useless ones."² "But we praise all words that are well spoken, with which Purity and Armaiti [Wisdom] are coupled," says the worshipper of Ahura Mazda.³

"*but the mouth of fools,*" &c. "Wise men, even when poor, please others by their elegant and good words. But a fool, though he be rich, yet consumes himself and others by his brutishness."⁴ "This our master, said the vulture, is assuredly bereft of wisdom. Only see how he darkens the light of divine instruction with the torch (or meteor) of his own words."⁵ "Errors may be corrected by a man of great knowledge, but not by a fool. A 'srul' [mischievous monster; venomous Girudi (Garuda), Mong.] may kill venomous flying creatures [snakes, Mong.], but a crow cannot."⁶ "Hast thou then washed thy mouth with tooth-powder, only to foul it with bad [obscene] words?"⁷ "If thou hast a business in hand, consult with wise men, but under no circumstances with bad men."⁸ "In like manner as too much of the sun's heat is injurious, so also is too much of a fool's tongue. Both are bad."⁹

3 The eyes of the Lord *are* in every place, beholding the evil and the good.

"*The eyes of the Lord,*" &c.

"— ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεί"

"Let Zeus know it, he who always sees everything,"¹⁰ said Creon. "Ah! but the gods see well enough, though late

¹ Buddhag. Par. v. p. 73. ² Cural, 200. ³ Yaçna, lxx. 53.
⁴ Sain ügh. 114. ⁵ Hitop. pt. iii. l. 2186. ⁶ Legs par. b. p. pref. fol. 2.
⁷ El Nawab. 180. ⁸ Ming h. dsi, 153. ⁹ Nidivempa, 92.
¹⁰ Antigone, 184.

perhaps ; when a man, having given up holy things, turns to raving folly.”¹

“ — εἰ θεὸν

ἀνὴρ τις ἔλπεται τὶ λασέ-
μεν ἔρδων, ἀμαρτάνει.”²

“If a man imagines that he can hide his actions from God,” says Pindar, “that man makes a mistake.” “Know then,” said Œdipus, “that the gods look on the pious as well as on the impious among men, and that no wicked man can escape them.”³

“Men may cover or excuse their sin,” said Bhishma to Yudhishtira ; “but men do not see the same as gods do.”⁴ “I am alone, thinks he who has committed sin,” said Shakuntala to Dushmanta ; “no one knows me ; but the gods know it, and the inward spirit of man, day and night, and death, are witnesses of what a man does.”⁵ “He the eternal soul, Brahmā, goes and takes, though without feet or hands ; he sees without eyes, and hears without ears. He knows everything, yet no one has a knowledge of him.”⁶ “His first form [he has four] is far and is near, is known to be above and beyond [what are called] qualities—the subject of contemplation for Yogis [ascetics] and for wise men alone.”⁷

Confucius, speaking of the omnipresence and power of the Spirits [Kwey Shin] exclaims : “They are like the waves of the ocean around us, immense, infinite ! They are as it were above, they are as it were on the right hand and on the left.”⁸ And Lao-tsze, “The Tao ! however subtle his essence be, the whole world could not hold him under control.”⁹ “God sees all ; not only the abode of joy, but above and below ; me and others ; He sees men alive, coming and going, doing good or ill ; He sees the least bone in them, and them in their mother’s womb,

¹ Œdip. Col. 1536.

² Ol. i. 102.

³ Œdip. Col. 278.

⁴ Maha Bh. Shanti P. 7059.

⁵ Id. Adi P. 3015.

⁶ Swetasw.

Upan. iii. 19.

⁷ Markand. Puran. iv. 45.

⁸ Chung yg. c. xvi.

⁹ Tao-te-King, c. xxxii.

&c.”¹ “Zeus’s eye, that sees everything and minds everything, looks at what he will, and sees how justice is done,”² says Hesiod. “Assuredly Shang-Te must be able to know what he beholds attentively,” said Yeu-t’ing-peaou.³

“O Nagasena,’ said Milinda, ‘is Buddha omniscient and omnipresent?’ ‘Yes, O king; he sees and knows everything.’”⁴ As the Chinese say “that the gods walk about at night,” Tai-shang reckons it “a sin to get out of bed at night and to remain naked.”⁵ “There is a connection between the upper and the lower world,” said Kaou-yaou; “how careful ought they to be who have the charge of kingdoms!”⁶ “If men do not see you,” say the Chinese, “Heaven sees you.”⁷ “The eye of Heaven is clear [brilliant] to requite men according to their works.”⁸ “It is like a flash of lightning.”⁹ “My name, O Zarathust [Zoroaster] is ‘Pou-ru-darsta,’ full-seeing, most full-seeing,” said Ahura Mazda; “I notice everything.”¹⁰

“Heaven looks down upon this low earth, and there accomplishes his decrees.” “Shang-Te looks down upon you; be not double-minded.”¹¹ “Imperial Shang-Te looked down upon men here below when drought prevailed; he looked and beheld the four quarters [the whole empire], and sought out the people.”¹² [This is quoted in the Commentary to Kang-ing-pien, that adds: “Go on daily, firm (or standing) in that;” in the feeling that Heaven looks down upon thee.¹³] For “Heaven alone judges (or looks down) aright upon the good and the evil of men.”¹⁴

“Ὀὐλος ὄρᾶ, οὐλος δὲ νοεῖ, οὐλος δὲ ἀκούει”

“He is all-seeing, all-watching, and all-hearing,” said Xeno-

¹ Tsa-gnay J. Thera. 23. ² Hesiod, *l. κ η̄*. 265. ³ Comm. on Wen-shang, Shin-sin-l. iv. p. 90. ⁴ Milinda pan. p. 74.
⁵ Kang-ing-p. ⁶ Shoo-King, i. 4. ⁷ Chin. pr. p. 2. ⁸ Morr. Dict. p. 240. ⁹ Id. *ibid.* ¹⁰ Hormuzd Yasht. 12 and 7. ¹¹ She-King, vol. iii. bk. i. ode 2 and 7. ¹² *Ibid.* ode 7. ¹³ Shin-sin-l. i. p. 79. ¹⁴ Chung-King, c. xvi.

phanes;¹ and “παντ’ ἐφορᾷ Διὸς ὀφθαλμός:” “Zeus’s eye looks on (or observes, oversees) everything,” adds Phurnutus.²

“I bow in worship to that eye, endued with sweetness and excellence, to that eye which is clear [sound], the supporter of innumerable qualities, of tenfold power, and unlike any other.”³

“Men’s eyes hang from heaven, therefore commit no bad action; men’s eyes are attached to walls, therefore use no bad language.”⁴ “What are the five kinds of eyes?” asks the

Buddhist: “(1) The natural eye; (2) the Divine eye that sees everything that is taking place everywhere; (3) the eye of wisdom; (4) the eye of the law; (5) the all-seeing eye of Buddha.”⁵ “If thou wilt that men should not know it, then don’t do it.”⁶ “Walls have ears and fields have eyes.”⁷

“The very beams of thy house are witnesses,” say the Rabbis.⁸

“The stick has eyes,”⁹ say the Japanese; and the Welsh: “God is in every secret.”¹⁰

“Nullum sine teste putaveris suo locum.”¹¹

“Πάντη γὰρ ἐστι, πάντα τε βλέπει θεός.”

“For God is everywhere and sees everything.”¹² “God is not careless of what you do, but He is witness of what you do,” says Mahomet. “For God is [subtil] sharp-seeing and privet-ing [searching, ascertaining].”¹³ “And He knows what is in heaven and in the earth.”¹⁴

“If a man gets a great name by doing what is not right,” says Ching-tsze, “he cannot, however, injure Heaven, who must punish him. If you sow melons, you reap melons; if you sow pulse, you reap pulse. And Heaven requites liberally [lit. draws amply, largely in his net].”¹⁵ “Therefore blush before God in private as thou wouldst blush before men in public.”¹⁶ “Truly it is from God [God’s dispensation] that

¹ Xenophanes, fr. 2.

² De N. Deor. xi.

³ Nama Kāro, 2.

⁴ Do ji kiyo, 37.

⁵ Putsha pagyen. Q. 803.

⁶ Chin. pr. G.

⁷ Georg. pr.

⁸ Joma in Khar. Pen. xxii. 26.

⁹ Jap. pr. p. 62.

¹⁰ Welsh pr.

¹¹ Publ. Syr.

¹² Greek max.

¹³ Qoran, sur.

xxii. 62, 68.

¹⁴ Id. sur. iii. 93.

¹⁵ Ming-sin p. k. c. 2.

¹⁶ Ep. Lod. 888.

the eyes [of others] see thee.”¹ “Study to see thyself sincere [true, just] when alone and under the shadow of a covering,” says Wen-chang; “for,” adds Yin-ts’hing-peaou, “Shang-Te has sent down to us his warning: ‘Let men say what they like within themselves, Heaven hears it like thunder; let no man deceive his heart in the dark. Shin [spirits] sees like lightning; let every one only bear in mind this true saying.”²

“Bright, bright high Heaven looks down in light upon the earth.”³ “Beware, when thou art in the house, of not being ashamed to do what is wrong, and say not: ‘It is not clear [not open, secret]; no one sees me.’ The Spirits examine thee, but thou canst not say how or when.”⁴ And in the book of Enoch we are told that Michael, Gabriel, and other angels, seeing the wickedness of the world before the Flood, addressed God thus: “Lord, thou hast made everything, and everything is open before thee and bare. And thou seest everything, and nothing can be hid from Thee. Behold, then, and see what Azazel has done,” &c.⁵ “For the Lord and the Angel of the Spirit hears everything and sees everything. And all the praise that came from the seventh heaven was not heard only, but it was as if it were seen.”⁶ “And the Egyptian Satu, addressing the sun as his god, one of the eyes of Osiris, says: [pai-a Neb Nefer] “My good Lord, it is thou who distinguishest between violence and justice.”⁷ “Thou watchest at peace, O thou watcher who art self-existent.”⁸ [See Esop, f. 32, Κακοπράγμων.]

4 A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

מְרַפֵּא לְשׁוֹן, ‘the healing of the tongue’ through kindness, comforting, &c.; ‘but perverseness therein is a breach, שִׁבְרָה, breaking up,

¹ Abu bekr. fr.

² Shin-sin-l. vi. p. 75.

³ She-King, vi. 3.

⁴ Id. *ibid.* iii. (vol. vii.).

⁵ Bk. Enoch, c. ii. 9.

⁶ Ascens. of

Isaiah, x. 4, 5.

⁷ Pap. D’Orb, pl. vi. l. 5.

⁸ Hymn to the Deity,

Denkmal, vi. 118.

בְּרִיחַ, by the wind,' as R. S. Yarki renders it, comparing it with Ps. xlvi. 8, 'ships of Tarshish broken by an east wind,' &c.; perverseness in the tongue causing ruin and destruction. Whereas A. V. seems to imply that it is only a failing or injury to the mind or spirit.

"*A wholesome tongue,*" &c. "He," said Vidura to Dhritarashtra, "who does not utter a bitter word, and he who does not respect bad men, thereby shines in this world."¹ "A man's truthfulness is his safety," says the Arab.²

"*but perverseness,*" &c. "The deceitful tongue and a boat are both alike, turning either way, whereby the horrible action of deceiving (or overreaching) men is committed."³ "He that speaks harsh and wrathful, hard and bitter words, is like him who, throwing aside ripe and sweet fruit, would feed on the tasteless 'gêdhi' fruit."⁴ "The slanderer," say the Tamulians, "and the venomous black and white snake have each a double tongue."⁵

— Nihil est, Antipho,

Quin male narrando possit depravior,"

says Terence truly.⁶ "Tripping with the foot is soon over, but tripping with the tongue is a horrible thing and of great importance."⁷ "He who cannot walk makes no way, and he who cannot speak has not the use of his tongue."⁸ "An eye without light and a tongue without sense (or wisdom), is not an eye, and the tongue is not a tongue," say the Osmanlis.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

'But he that regardeth reproof, יִצְרִיף, will become prudent, sharp, and cautious, will acquire wisdom.'

"*A fool,*" &c. "The mortal who having heard good advice [shāstram] from his friend, does not follow it, that advice

¹ Maha Bh. Udyog. P. 1024.

² Nuthar ell. 128.

³ Kobitamr. 10.

⁴ Lokop. 182.

⁵ Tam. pr.

⁶ Phorm. iv. 4.

⁷ Ebu Med. 254.

⁸ Altai pr.

burns [his stomach] like the kimpaka [a kind of colocynth] when eaten," said Vaishampayana to Dhritarashtra.¹ "My son," said Dhritarashtra to Sanjaya, "was spoken to by Vidura, who always says what is proper or advisable; but that foolish Duryodhana will not take advice."² "It is a sin," says Tai-shang,³ "to resist the instruction of a father and mother;" to which the Commentary adds: "Our parents give us life, feed us when little, and when grown up they teach us, the boys letters, and the girls handiwork. They advise us in the various circumstances of life, so that we cannot do without them."⁴

"He," says Meng-tsze, "who does not obtain the affection of his parents is not a man; and he who does not obey his parents cannot be looked upon as a son."⁵ "He," says Hesiod, "who neither thinks for himself, nor will hide within him the good advice of others, is a useless [good-for-nothing] man."⁶ "Children in the world," say the Japanese, "who are wanting in filial piety, spend the whole of their life as a useless waste. Filial piety is natural to man as well as to other creatures. It is natural. So that the want of it is very strange. As the shape, smell, and colour of a pink is natural to it, so is filial piety to one who calls himself a man. But a son without filial piety is like a rolling stone by the wayside, which is a stumbling-block to wayfaring men."⁷ "But the time of sensible men is spent in repeating poetry and the Scriptures. The time of fools, however, is spent in vice, sleep, and rioting."⁸

6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

בֵּית צְדִיק חֹסֶן רָב, 'the house of the righteous (is) a large (full) storehouse' [or 'magazine,' from the Arabic 'makhzan,' a 'granary' or 'store,' a term akin to חֹסֶן]. But as this implies 'strength' as

¹ Maha Bh. Udyog. P. 4144.

² Id. ibid. Bhishm. P. 3334.

³ Kang ing p.

⁴ Shin-sin-l. ii. p. 56.

⁵ Hea-Meng. vii. 28.

⁶ Hes. ε. κ. η. 294.

⁷ Kuwan-ko hen, p. 2, 3.

⁸ Hitop. intr. 48.

well as 'wealth,' the text might mean: 'the house of the righteous is a stronghold' [through its influence all round], and so Chald. seems to understand it.

"*In the house,*" &c. "'O Ahura Mazda,' said Zarathustra [Zarathust, Zoroaster], 'what is the second best thing on earth?' 'It is,' answered Ahura Mazda, 'to see a good man build his house, and afterwards to see in it abundance of cattle, of wealth, and of that which makes life enjoyable.'"¹ "The house," says E, "that gathers good will have all things in abundance [lit. above measure]; but the house of him who gathers (or accumulates) that which is not good, shall have trouble above measure."² "A good and wise man," says Confucius, "abounds in wealth and is bountiful, without being proud; but a mean man is proud without being liberal."³ "A good man," say again the Chinese, "gets good fortune, and it is wealth to him; a wicked man also gets good fortune, but it is a calamity to him."⁴ "Some gain is real gain, and other gain is loss [lit. becomes an enemy]. The mare in foal increases the herd, but the young of the snake only meet with death."⁵ "A good man [lit. great sages] accumulates happiness by using power; a bad man, on the other hand, uses his power only to oppress others."⁶

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

"*The lips of the wise,* &c. "An umbrella with its shade, and the thoughts of a wise man with his mouth to utter them," say the Rabbis.⁷ "O ye gods," said Hjam-dpal [Manju Sri, the personification of Wisdom], "I am the language of intuitive [transcendent, original] knowledge. I wear the diadem of pure, perfect, holy speech."⁸ "All people will gather around

¹ Vendidad, vii. 10.

² Ming-sin p. k. c. i., and Ming h. dsi, 8, 9.

³ Hea-Lun, xiii. 26.

⁴ Chin. pr. P. 12.

⁵ Sain ügh. 123.

⁶ Ming

h. dsi, 117.

⁷ Mishle As. xxv. 5.

⁸ Hjam-dpal, fol. v.

a man perfect in virtue (or wisdom), even if they be not called; as a flower full of fragrance, though far, brings around it thick swarms of bees."¹ "So also thy conversation," says Ebu Medin, "is a token of thy intelligence, and is witness for thy knowledge or for thy ignorance."²

"If you are used to words [speaking]," said Tchinggiz-khan, "let them be wise; if used to the sword, then be brave."³ "For from the motion of thy lips does one see if thou art a wise disciple (or learned man)," say the Rabbis.⁴ "When a wise man speaks, he confirms his speech with a proverb," say the Arabs; "but a fool, when he says a word, confirms it with an oath."⁵ "A wise man, however, is as far superior to a fool as the moon is to Sahi [a small, insignificant star in Ursa Major]."⁶

"*but the heart of the foolish,*" &c. "A man with a good figure, fortune, and the advantages of youth, unless he has wisdom with them also, is like the flower of 'kinshuka' [Butea frondosa], without scent." "His heart is on his tongue, whereas the tongue of the wise is in his heart. And he strokes his beard, while the wise straightens his conduct," say the Persians.⁷ "But the wise considers and speaks a hundred 'li' off [is heard of and respected at a distance], whereas the foolish man returns to pleasure with a depraved mind. He does not speak; he cannot."⁸

8 The sacrifice of the wicked *is* an abomination to the Lord: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the Lord: but he loveth him that followeth after righteousness.

"*The sacrifice,*" &c. "The repeated sacrifices of senseless

¹ Sain ügh. fol. 3.

² Ebu Med. 282.

³ Tchinggiz-khan, p. i.

⁴ Yalkut Shim. R. Bl. 510.

⁵ Meid. Ar. pr.

⁶ Rishtah i juw. p. 160.

⁷ Pers. pr.

⁸ She-King, bk. iii. ode 2.

men," says Pythagoras, "are but fuel for the fire; and as to their 'ex-votos' [anathemata], they are only to pay the expenses of robbers of temples."¹

"Ἐκὰς, ἐκὰς ὅστις ἀλιτρός"²

"Avaunt, avaunt, O you sinners! The god does not show himself (or does not appear) to every one, but only to him who is worthy. He is great who sees him; but he who does not see him is only one of the common people."³ "Two 'kiblas' [objects of worship] for a worshipper, is no faith (or no religion)," say the Osmanlis.⁴ "And he who stops between two mosques, goes back without prayer."⁵ "As the altar, so are the priests," say the Rabbis.⁶ "The command of the Shastras is awful; it does not regard whether one can do it or not. The Vedas say that the sacrifice should be opened by one that has faith. What has faith to do with a sacrifice offered with deceit (or without faith)?" said Yudhisht'ira to Bhishma.⁷

"*but the prayer,*" &c. "What is the service that comes from the heart? It is called prayer (or praise)."⁸ "The gods," says Manu, "accept the sacrifice of a brahman purified by devotion, and prosper all his wishes beyond his expectation. And as fire with its brightness consumes the fuel in an instant, so also does he who knows the Vedas consume every sin with the fire of knowledge."⁹ "But let him not marvel at his own devotion. After the sacrifice, let him not utter a falsehood, for by falsehood is the sacrifice destroyed; and by pride is devotion made of none effect."¹⁰ "And it is not only the prayer of him who in battle prays for the safety of his sons that is acceptable to Indra, but," says the Commentary, "the prayer of every good and devout man also."¹¹

"Prayer was given to the faithful," says Nabi Effendi, "as

¹ Pythag. fr. 6. ed. G.

² Callimach. Apoll. 2.

³ Id. ibid. 9.

⁴ Osm. pr.

⁵ Id. ibid.

⁶ Berach. R. B. Fl.

⁷ Maha Bh.

Shanti P. 2970.

⁸ Taanith M.S.

⁹ Manu S. xi. 242, 246.

¹⁰ Id. ibid. iv. 236.

¹¹ Rig. V. asht. i. skta. 8.

means of rising to Heaven. Think not prayer troublesome ; it is an honour bestowed on us from God. But in His presence, lay thy face on the earth ; for without devotion, prayer avails nothing with God. What happiness to weep in presence of thy God, with thy hands crossed on thy breast !”¹ “ Stand not to pray, but with ‘heaviness of head’ [bowing down, with mind composed]. Holy men of old waited one hour ere they stood to pray, so as to be intent upon God. If, while they were praying, the king saluted one of them, he did not return the salute. Yea, if a snake coiled itself around his heel, he would not shake it off.”²

“*but he loveth him,*” &c. “If a man’s heart,” says Tai-shang,³ “is inclined to good, though the good be not yet done, still good spirits follow him. But if his heart is inclined to evil, if the evil be not yet wrought, yet do evil [ruinous] spirits accompany him”⁴ “Virtue coming from a virtuous inclination,” said Bhishma to Yudhishtira, “is followed by the same. So is that done by a virtuous man.”⁵ “The wise man,” says Confucius, “obeys virtue, and practises it.”⁶ “Wherefore,” says Kukai, “seeing virtue, practise it ; seeing evil, eschew it.”⁷ “A good man,” says Tai-shang, “speaks well, sees good, and acts well. If he practises these three things every day for three years, it fails not to send down happiness to him. But the wicked man speaks evil, sees evil and does evil ; and if he practises these three things for three years, it fails not to send him misfortune. Therefore, why will he not do what is right?”⁸

10 Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

מוֹסֵר רָע לִי, either as A. V. renders it or better perhaps: ‘A grievous (or severe) punishment will befall him who,’ &c., ‘and he that,’ &c. The two portions of the verse thus rendered hang better together.

¹ Khair nameh, p. 6, 7. ² Mishna Berach. c. v. i. ³ Kang i. p.
⁴ Shin-sin-l. ii. p. 88. ⁵ Maha Bh. Shanti P. 7060. ⁶ Chung yg. c. xi.
⁷ Kukai, or Jits go kiau. ⁸ Kang ing p.

Ptah-hotep says to those for whom he wrote the [west] words of his advice: "It will be well for those who hearken to it, but it will be ruin to those who transgress it."¹ "The ignorant (or fool) is the enemy of his soul (or of himself); how can he be the friend of other people?"² "God," says Mahomet, "knows well those who depart from the [right] way, and those who are led [in the way of salvation]."³

11 Hell and destruction *are* before the Lord: how much more then the hearts of the children of men?

שְׂאוֹל וְאֶבְרֹן, "Αθης και ἀπωλεία, LXX. See Job xxvi. 6, and Rev. ix. 11. The Jewish commentator in Tevunat Mishle says of שְׂאוֹל, that it is the place of departed spirits that will return thence; and that אֶבְרֹן is the place whence departed spirits will never return, but perish everlastingly.

"*Hell and destruction,*" &c. "What a man says to himself, Heaven hears it like thunder; and what lies and fraud a man hides in his bosom, the spirits know it assuredly beforehand," say the Mandchus.⁴ "Man," say the Chinese, "may be deceived, but Heaven cannot be. And man can be kept in ignorance, but Heaven cannot be so."⁵ And the Buddhists: "Buddha knows the thoughts and organic powers of all beings; He knows all time, and what is not time. He has the power of intrinsic (or supreme) intelligence."⁶ The word come down from the lord of the North is, 'Words which men speak in secret, Heaven hears like thunder; and evil injuries wrought in the dark, Heaven sees like lightning.'⁷ And Kung-hiao says: "He that deceives men must deceive himself and deceive Heaven. Now men may be deceived, but Heaven may not."⁸ "The Lord," said Mahomet, "will bring to light what is in your hearts; for He knows what is in the breasts and hearts (of men)."⁹

¹ Pap. Pr. pl. v. l. 8.
sur. lxxviii. 8.

² Arab. ad. xv. Erpen.

³ Al Qoran,

⁴ Ming h. dsi, 37, 39.

⁵ Mor. Dict. p. 234.

⁶ Rgya-tcher r. p. c. xiii.

⁷ Ming-sin p. k. c. iii.

⁸ Id. *ibid.*

⁹ Al Qor. sur. iii. 148.

12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

"*A scorner loveth not,*" &c. "The word 'truth' is more bitter than poison."¹ "It is sour."² "If truth is told, it is bitter."³ "There is no room for one who tells the truth, not even in a tavern," say the Cingalese; "but after telling the truth, he may eat a slice of the man's body"⁴ [not worse than the truth told]. And Terence:⁵

"Obsequium amicos, veritas odium parit:"

"A bad man thinks scorn of those that are true and thorough. A man with the head of a dog reviles a good-looking man, and says he is a woman."⁶ "For a man endued with qualities appreciates one equally gifted; but a man bereft of qualities does not suit him. The bee flits from the wood to the lotus; not so the frog, though living in the same place."⁷ "Men who tell us agreeable things are easily had," said Vidura to Dhritarashtra; "but it is hard to get one to tell us things unpleasant and to hear them, though they be profitable (or wholesome)."⁸

"A man of bad antecedents [origin] will not take or receive a ray of light [good advice]. And teaching a man of low family is like rolling a walnut on the roof of a house."⁹ "And a man of small understanding hates a thoughtful or clever one. He shows his disposition both behind [his back] and before him:" "as people without wisdom (or virtue) cordially hate wise (or virtuous) people."¹⁰ "A man who is not well founded [established] in good qualities, ridicules one who is well grounded in them. In some island it is reckoned a defect to be without a goitre."¹¹ How can wicked men in their heart honour the righteous? The pleasant light of a lamp does not draw the venomous snake out of its hole in the ground."¹²

⁴ Osm. pr. ² Arab. pr. ³ Telug. pr. ⁴ Athitha w. d. p. 17.

⁵ Andria, act. i. sc. 1. ⁶ Sain ügh. 74. ⁷ Hitop. i. 200. ⁸ Maha Bh. Udyog. P. 1348.

⁹ Gulist. i. 4.

¹⁰ Sain ügh. 13, 14.

¹¹ Legs par. b. p. 72.

¹² Sain ügh. 81.

"neither will he go," &c. "As a sick man who does not go to the physician to cure him of his illness, must lay the blame on himself and not on the road, so also a man oppressed and diseased with sin, if he does not go to a teacher who knows the way to put an end to sin, whose fault is it but the man's own?"¹ "He found a neighbour who gave him advice, but he thought it was a horn butting him. Yet what is there to prevent a word of advice from giving thee pleasure, seeing that he who gives it thus mends thy tatters?"² "But thou wilt not go to the wise, any more than a naked Saman will go to washermen in the city;"³ although "he that wishes to be taught through learning, is not ashamed to question the lowly [his inferiors]."⁴ And D. Cato—

"Ne pudeat quæ nescieris te velle doceri,
Scire aliquid laus est; culpa est nil discere velle."⁵

One may ask, "but good advice," say the Japanese, "is distasteful."⁶ And it is not always welcome, when a man seeks information from one wiser than himself; for "men," say the Arabs, "withhold neighbourhood from a learned man,"⁷ of whom they are jealous.

"But like as beautiful swans gather together in tanks where lovely lotuses grow, so do the good or wise love their like. But the stupid and ignorant love their fellows; as the crow delights in the corpse lying on the burying-ground."⁸ "The virtuous rejoice in the virtuous; but those that are not such take no pleasure in virtue. Bees come from the wood to the lotus; not so the frog, though it lives in the same place."⁹ [The Mongolian version reads 'flesh-fly' or 'blue-bottle' instead of the Tib. 'frog.'] "Wise men are beautiful in the eyes of wise men like themselves. But how can fools understand wise men?" [lit. how can wise men be appreciated by the mind of fools?] Sandal-wood, which is more precious than

¹ Durenidana Maggo nibb. jat. p. 4. ² El Nawab. 49, 50. ³ Nidivempa, 25. ⁴ Nutsidai ügh. 9. ⁵ D. Cato, iii. 29. ⁶ Jap. pr. p. 679.
⁷ Arab. pr. ⁸ Muthure, 20. ⁹ Naga niti, 150, Sch.

gold, is made into charcoal by fools.”¹ “Fly with the like of you,” say the Arabs. “Do not associate with one inferior to thee in sense, but choose every society [companionship] better than thyself. If not, thou shalt be sorry for it. For God has made every kind of being to support its like. Pigeon flies with pigeon, and seeks none else.”² Thus, Confucius said: “I can converse with Hooi all day long. He does not contradict like a foolish man, but is docile, and examines by himself what I told him, until it becomes clear to him.”³ “For as regards truth, seek it where it is, seek it where it is not, always, everywhere,” say the Arabs.⁴

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

‘A joyful heart,’ a heart in a joyful, rejoicing mood, **יִטְבּ פְּנִים**, improves the countenance; but by laborious affliction of the heart, **רִיחַ נִכְאָה**, ‘the breath (or breathing) is oppressed,’ or the spirit is broken. Chald. id. Syr. ‘a sick heart, a heart in pain, spirit in pain.’ Vulg. ‘in mærore animi, dejicitur spiritus.’ LXX. **σκαθρωπάξει.**

“*A merry heart,*” &c. [“Glad, happy [lit. ‘sweet’] heart;”⁵ “hearts rejoicing or glad;”⁶ “expansion of heart;”⁷ “dilatation of the heart, &c.”⁸] “Joy is one of the doors of entrance to religious knowledge, for it [clarifies] brightens up the mind,”⁹ says the Buddhist. “Great joy is also a door of entrance to religion, for it [purifies the body] brightens up the countenance.”¹⁰ “Calilah said to Dimnah: ‘But how canst thou tell that the lion is undecided as to what to do?’ Dimnah replied: ‘I know it from his feeling and appearance; for a shrewd man can tell the disposition of his master, and guess (or search) his intention from what is seen of his emotions and [form or] manner.”¹¹

¹ Saïn ügh. 112.

² Rishtah i juw. p. 150.

³ Shang-Lun, i. 2, 9.

⁴ Ar. pr.

⁵ Egypt. Pap. funer. du Louvre.

⁶ Dublin Pap.

⁷ Burton Pap.

⁸ Dublin Pap.

⁹ Rgya-tcher, c. iv.

¹⁰ Id. *ibid.*

¹¹ Calilah u D. p. 84.

“The impression of the seal is seen on the clay. For philosophers say that a bad soul hardly hides under a handsome countenance. A man’s outward appearance tells thee his reputation”¹ [what he is, and what he is thought of]. “And beauty of countenance,” says Ebu Medin, “is a token of a man’s morals.”² “Fragrant as an orchis, and stately as a fir-tree,” say the Japanese.³ “By looking at a thing, one understands the long and short of it ; so also by looking at a man by the ‘high or low’ of his countenance, his state is seen.”⁴ “The face shows what is uppermost in a man’s mind ; as a mirror shows things coming near.”⁵ “And what is there like the face for knowledge [giving to know what it conceals]?”⁶ “If one understands the language of the eyes, they show clemency or hatred.”⁷ “Alla fronte ed agli occhi, si legge la lettera del cuore :” “the letter of the heart is read on the forehead and in the eyes,” say the Italians.⁸ And the Arabs : “A man’s qualities [good and bad, his disposition] are scattered all over his countenance.”⁹

“Let a man, therefore, quiet his mind with knowledge [wisdom or sense], as fire is settled by water. For when the mind is once quieted, the body is also set at rest.”¹⁰ “It is said commonly, that what is hidden and what is manifest are one thing, or do not differ ; [everything will appear]. This being so, the heart of man cannot be concealed. When anger arises, you see veins on the forehead ; when sadness, then tears ; when pleased, then dimples on the cheeks,” &c., says the Japanese Kiu-O.¹¹ “For the heart of man changes his face from good to evil.”¹² “And beauty of mind is seen on a man’s countenance.”¹³ “A body gifted with constant firmness (or endurance),” said Bhishma to Yudhisht’ira, “does not wither,

¹ Eth-Theal. p. 259. ² Ebu Med. 80. ³ Gun den s. zi mon. 265.

⁴ Ming h. dsi, 53. ⁵ Cural, 706. ⁶ Id. 707. ⁷ Id. 710.

⁸ Ital. pr. ⁹ Eth-Theal. 258. ¹⁰ Maha Bh. Vana P. 72.

¹¹ Kiu O Do wa, vol. ii. p. 7. ¹² Midr. Rab. in Genesis M. S.

¹³ Tam. pr.

and freedom from sorrow maintains happiness and also perfect health. From health of body comes prosperity; and so with him who is settled (or stayed) in true, real wealth."¹

"Openness (or kindness, mildness) of countenance is a second gift," says the Arabic proverb; thus explained by the Persian commentator: "This means that an open and fascinating or pleasing face is a second gift, next to that of time and honour [respect or consideration]." "Shame-facedness and generosity, so long as they do not leave the generous man, make his cheek blush when one who begs aught of him receives it at his hand."² [He is sorry not to have anticipated a request.] Also, "A man of a pure mind has a smiling [pleasing] address, is pleased, frank, with a stern [grave] look, is eloquent in company [speaks well and to the purpose], with gravity."³

"*but by sorrow of the heart,*" &c.⁴ "Anxiety of mind destroys the strength." "The body is consumed by sorrow that is not kept off, when foes rejoice; for there is no companionship in sorrow. Therefore, O Shakra," said Namuchi, "I grieve not; for everything here below has an end. The beauty of the countenance falls through affliction, and through good fortune also."⁵ "And happiness lies in keeping a contented mind under all circumstances. The snake is not weaker for feeding on air."⁶ "Sighs [sorrow of heart]," says Rab, "breaks half the body of man." But Rabbi Jochanan says, "it breaks his whole body."⁷ "Anxiety of mind is the fever of men."⁸ "The body is shrivelled up by mental sorrow, as water in a vessel is dried up by a hot iron ball put into it."⁹

"If a man have cause for sorrow," says Choo-he, "he cannot obtain a settled mind."¹⁰ "When the heart within is enlightened and bright, then it is the palace of Heaven; but

¹ Maha Bh. Shanti P. 8216.

² Rishtah i juw. p. 42.

³ Pancha

T. i. 215.

⁴ Banarasht. 4.

⁵ Maha Bh. Shanti P. 8190.

⁶ V. Satasai, 317.

⁷ Berach. ket. M. S.

⁸ Chānak. sh. 41.

⁹ Maha Bh. Vana P. 71.

¹⁰ Ta-hio com. ch. vii.

when the heart within is gloomy, then it is the earth-prison [hell]."¹ "So that when you enter a man's house, you need not take the trouble to ask whether his affairs be prosperous or adverse; only look at his countenance and you will know it."² "It is not easy for mortal man to live free from sorrow," say the Greeks; "and sorrows cause illnesses among men."³ "'Oh! this sorrow,' said the girl Yid-phrong-ma's mother, 'comes to me from every side. Severed from her, charming, lovely as she is, she is nowhere to be found.' This sorrow seized the mother's heart."⁴

"Any pain but that of the heart," say the Rabbis.⁵ "Still," says Archytas, "misfortune is easier to bear than good fortune; for people in affliction are for the most part moderate and demure in manner, whereas prosperous men are in general conceited and haughty."⁶ "Care (or worry) drives one mad," say the Finns; "but quiet (or peace) clears a 'black' countenance."⁷ "My son," says Ajtoldi, "grieve not for ever. When sorrow is past, then after night comes joy. Break not thy heart, but make thyself ready [wake up!]."⁸ "This world," said Jamini to the birds, "is constantly shifting through the vicissitudes of being and not being. Knowing this, it does not behove you to grieve. The fruit of knowledge is such that sorrow and joy are unable to injure it."⁹ "So, then, a man need not be trifling or oppressed, but always cheerful."¹⁰ Nevertheless, "With my friends and relatives slain, what is life to me?" said Dhritarashtra to Vaishampayana. "I am like a bird hit in the wing and wasting away in decay. Who on earth is more miserable than I?"¹¹

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

¹ Hien w. shoo, 8. ² Id. *ibid.* 161.

ii. fol. 400. ⁵ Talm. Shabb. B. Fl.

⁷ Finn. pr. ⁸ Kudatku B. xiv. 2, 4.

¹⁰ R. M. Maimon. Halkut deh. ii. 7, fol. 12.

³ Γνωμ. μον.

⁴ Kandjur,

⁶ Archytas Par. fr. 3.

⁹ Markhand. Purana. iv. 13.

¹¹ Maha Bh. Sri. P. 12, 21.

“How great was the wisdom of Shun!” exclaimed Confucius. “He loved to inquire and to examine the words of others. He then took both ends of them, and holding fast the mean, made use of it for the people.”¹ “The knowledge of ‘self’ is the first knowledge” [but this may, and probably does, mean the knowledge of Brahmā, the Soul of the universe].² “As the five senses are joined to the mind [which is reckoned the sixth], then appears (or is seen) the five-fold Brahmā [the mind sees him in everything], like a thread strung through a gem. By whatever body an action is done, does it reap the fruit thereof. In like manner as the earth, with only one ‘sap,’ produces a variety of herbs, so also the Intelligence that is seen in every work [in nature] shows the inward soul (or spirit) thereof,” said Manu.”³

“If a man go not after the words of the law,” say the Rabbis, “they [the knowledge of them] will not go after him.”⁴ “But learning (or study) without thought (or reflection) does not profit much.”⁵ “But the learned man [scholar] knows the toil of progress in study, which the ignorant does not know.”⁶ “Wisdom,” says Ali, “is the lost camel of believers;” that is, says the Commentary, “a believer seeks wisdom as a man seeks a camel he has lost from his herd.”⁷ Then as regards study, the Rabbis say, with much truth, “What is learnt in youth is taken up in the blood itself, or is engraved on stone. But what is learnt in old age is written on sand.”⁸

And “in the search after knowledge, as in procuring wealth and corn, bashfulness must be set aside [not feel ashamed of not knowing, or of being poor, &c.]”⁹ “The wise purchase knowledge at a price [do not shrink from toil and expense for it]; but fools, when they have learnt, lose what they know.”¹⁰ “Since thy heart,” says Ptah-hotep, “is to thy learning [since

¹ Chung yg. c. xx. ² Maha Bh. Vana P. 13989. ³ Id. Shanti P. 7486. ⁴ Yalkut, R. Bl. 93. ⁵ Nitimala, iii. 12. ⁶ Kobita R. 143.
⁷ Ali b. A. T. 66th max. ⁸ Avoth. R. Bl. 93. ⁹ Chānak. Shat. 35.
¹⁰ Legs par. b. p. 211.

thou art in earnest about it], converse alike with the learned and with the ignorant.”¹ “Oh yes!” said the ministers of Kaou-tsung, “he who is wise [who has knowledge] is called clearly intelligent; and an intelligent man should indeed be a pattern [for other men].”² “Πολυμαθής, ἢ ἀμαθής:” “Know much or nothing,” says Cleobulus.³ [Good. But the safer of the two is, probably, to know nothing; according to the true Turkish proverb, that “He who knows much, makes many mistakes.”]

“*but the mouth of fools,*” &c. “Let a muni teach virtue, yet will the heart (or mind) of the sinner not receive it; like the fish of the sea which, though drinking salt-water, does not feel salt in the body [the salt does not enter the body].”⁴ “The monkeys, like fools, having found a shining stone, took it for fire, and began blowing upon it with all their might. To them the raven said: ‘Do not make fools of yourselves; it is not fire, but only a stone.’”⁵ “A fool, when he hears men talking, and saying things pure and impure, chooses the impure, as swine choose filth,” said Shakuntala.⁶

“In company with men who say good and bad things, the fool will only take in the bad, as a pig does filth. But the wise, when so placed, will only take in the good and pure, as a swan picks curds out of the water.”⁷ “The fool thus reasons with himself: ‘Householders and seculars are all subject unto me, as regards what is to be done or avoided,’ &c. But one is the study of the office of priest; other is the way to Nibbānam; the bhikkhu, hearer [disciple] of Buddha, being aware of that, will not seek honour, but he will succeed all the more.”⁸ “The fool,” says the Javanese proverb, “feeds on ‘teki’ [a kind of long, worthless grass].”⁹

¹ Pap. Pr. v. 8, 9.² Shoo-King, iii. 12.³ Sept. Sap. p. 8.⁴ Lokap. 188.⁵ Στεφ. κ. 'Ιχ. p. 130.⁶ Maha Bh. Adi P. 3077.⁷ Kobitamr. 78, 79.⁸ Dhammap. Balav. 74.⁹ Jav. pr.

15 All the days of the afflicted *are* evil : but he that is of a merry heart *hath* a continual feast.

עָנִי, 'poor, miserable, afflicted.' וְטוֹב־לֵב, 'but he that is well of heart,' whose heart is not necessarily 'merry,' but contented and happy. Chald. id. Syr. 'peaceful, at rest.'

"*All the days,*" &c. "All the days of the afflicted [or 'of the poor,' in this case] are evil," says Ben Syra [said to have been related to the prophet Jeremiah], "and all his nights also. His roof is the lowest in the town; his vineyard is on the top of mountains; the droppings of other people's houses fall upon his own, and the soil of his vineyard runs into that of other men."¹ "He looks at one evil and meets with another,"² say the Bengalees. "His misfortunes, and those of other people, do not come with a bell on their back," say the Finns.³ [No, indeed; except when they are of one's own seeking, and some one is to blame.] Here, says Epictetus: "It is the part of an uneducated man to blame others for his misfortunes; it is that of a half-educated man to blame himself for them. But a well-educated man blames neither himself nor others."⁴

But as to the poor or the afflicted, "Afanar, afanar y nunca medrar,"⁵ say the Spaniards: "toil and moil, and never profit thereby." "Either a bull gores him if he falls from a tree," say the Cingalese,⁶ or "a stone rolls down upon him while he is going up a mountain."⁷ Or again: "He has a packing-needle (or skewer) through the heart," say the Arabs.⁸ "In an evil day his staff is turned into a snake."⁹ "Mal sobre mal y piedra por cabezal:" "Evil on evil, and a stone for his pillow," say the Spaniards.¹⁰ "It is all one with him: whether the thorn fall upon the leaf, or the leaf upon the thorn, in either case the leaf is bored through."¹¹ "For after the afflicted fol-

¹ Sanhedr. B. Bathra B. Fl.

² Beng. pr.

³ Finn. pr.

⁴ Epictet. Enchir. x.

⁵ Span. pr.

⁶ Cing. pr.

⁷ Georg. pr.

⁸ Ar. pr. soc. 81.

⁹ Telug. pr. 585.

¹⁰ Span. pr.

¹¹ Burmese

Hill pr. 160.

lows affliction," say the Rabbis.¹ "Nulla calamitas sola."² "Upon every misfortune lies another," say the Arabs.³ So then, "Mal viene bien que viene solo :"⁴ "only one evil at a time is welcome" [as one evil generally brings another].

"Man's life does not reach a hundred years, yet he always cherishes anxieties (or griefs) enough for a thousand years," say the Chinese.⁵ "Most beings are born from the womb ; but from the moment they are born, do they see sorrow. From the moment a [human] being is born with a soul, and walks this world, throughout all his transformations, and until he reaches Nibbān, he is born with a mind of false security (or rest) for him, that deceives him through the organs of his nature."⁶ "Is there a term to this sorrow? No," says the Buddhist. "This world ever toils in sorrow. It is endless. And can a man deliver himself from it? No, he cannot free himself from it. But when one is born endued with original (or supreme) wisdom, that wisdom develops itself in various ways."⁷

But another Buddhist says : "If the fool by lamenting gets anything but injury to himself, let the wise do the same. Yet the fool only gets thin and wan, and the dead are not cared for. Lamenting, then, is of no use. But like as a house on fire is saved and the fire put out with water, so also let the firm, wise, and intelligent man quickly lay down (or destroy) sorrow when it arises, as wind chases away a flock of cotton."⁸ "But man is born in sorrow," says the Shivaite ; "and man dies in sorrow ; there is no greater sorrow than that of man."⁹ "There is no one free from sorrow," says the Buddhist, "through the contrarities [passions, &c.] of this world."¹⁰ "There is not a man living to whom Zeus [Jupiter] does not send many evils."¹¹ "This world is a vessel [vase] of endless

¹ Talm. Bava. K. B. Fl. ² Lat. pr. ³ Ar. pr. ⁴ Span. pr.
⁵ Hien w. shoo, 130, and Ming h. dsi, 90. ⁶ Tonilkhu yin ch. 6.
⁷ Ibid. i. ⁸ Dasaratha jat. p. 6. ⁹ Vem. iii. 150. ¹⁰ Molon
toin. fol. 7. ¹¹ Mimnerm. fr. 3, ed. G.

destruction," says again the Buddhist, "and life is only the food of ceaseless sorrow."¹ "Nay, there is not a man free from anxiety on the face of the whole earth," says Sulkhan Orbelian.²

Days follow one another, but are not all alike. "Days of adversity are black," says the Persian proverb.³

"Carbone an creta notanda dies;
Cressa ne careat pulchra dies nota."⁴

But, says the Hindoo poet, "If that which pleases also gives pain at times, it brings about a turn (or change) every day. The moon being allied to coolness, gives respite from the heat of the sun."⁵ "And although a corner of the world may be full of trouble," say the Arabs, "and the vicissitudes of life be plenty and do not diminish, yet joy may come to thee unexpectedly, according to the proverb [Persian]: 'There is a gem in a serpent [in a serpent's head], a rose among thorns, and pride in an ass.'"⁶

"God's presence does not rest on a sorrowful man," say Rabbis [who probably never read their own law], "but on a cheerful one."⁷ "It is, however, very difficult to rejoice at all times."⁸ "Ben che sia buona l'allegrezza che dura sempre:" "however good be the gladness (or joy) that never fails."⁹ For in the far north as in the south, "Every morning man's evils quicken up the care of his troubles" [every morning suffering is quickened afresh].¹⁰ "Children," says a Buddhist catechism, "who at their birth come from a place of torment [from a former birth], remembering their former existence, cry much. But children who at their birth come from the 'Naloka' [an intermediate world of bliss], remember their former happiness, and laugh habitually."¹¹

"So long as the day dawns at morn and sets at even, so

¹ Boyan sorgal, p. 2. ² Sibrzne sitsruisa, xxxiv. p. 42. ³ Pers. pr.
⁴ Hor. Od. 36, 10. ⁵ V. Satas. 40. ⁶ Rishtah i juw. p. 142.
⁷ Ep. Lod. 128. ⁸ Nutsidai ügh. 3. ⁹ Ital. pr. ¹⁰ Hamdis-mál, i.
¹¹ Putsha Pagen. Q. 3.

long also will 'to-day' be better than yesterday," say the Arabs.¹ Menedemus, however, did not think so, it appears.

"Aut ego profectò ingenio egregio at miserias
Natus sum, aut illud falsum est quod volgo audio
Dici, diem adimere ægritudinam hominibus."²

For "All the days of the afflicted are evil, who has a bad wife; but a good wife is a continual feast," say the Rabbis.³ "Yet some part of his affliction may be lighter than another," says the Arabic proverb.⁴ "For half of one's trouble is useful."⁵ "And the trouble of many [shared by many] is half a consolation [to every individual sufferer]," said a cynic.⁶ But rather, said another Rabbi, "He that visits a sick man in his sickness, takes from him one of his sixty sufferings."⁷ "For sickness and want," say the Arabs, "are two things more bitter than colocynth."⁸

On the other hand, "A good time does not come to us, because we complain of the world as being hard [difficult, or evil]."⁹ And in the "King" [Chinese classics] we read: "Gathering [cultivating] joy makes life happy, but cultivating hatred makes life miserable. All men hate a man who does not please."¹⁰ "For it is better to please your friends than to have riches; and an empty treasury is better than trouble."¹¹

"*but he that is,*" &c. "There is a continual feast in the house of him who lives of husbandry, who has a devoted wife, and who enjoys the blessing of continual good health," said Chānakya.¹² "He," says Lao-tsze, "who knows how to feel satisfied is rich; and rest [a calm mind] comes from an absence of desires."¹³ "He is always happy," say they in Bengal, "who knows not north from south."¹⁴

"He," says again Loa-tsze, "who knows when to have

¹ El Nawab. 18.

² Ter. Heaut. iii. 1.

³ Sanhedr. Millin, 315.

⁴ Ar. pr.

⁵ Georg. pr.

⁶ Ep. Lod. 1673.

⁷ Ibid. 1155.

⁸ El Nawab. 71.

⁹ Ming h. dsj, 87.

¹⁰ Shin-sin-l. i. p. 89.

¹¹ Bostan, i. st. 16.

¹² Chānak. shat. 90.

¹³ Tao-te-King,

c. xxxiii. and xxxvii.

¹⁴ Beng. pr.

enough, is free from ignominy. There is no greater misfortune for a man than not to know when to have enough. Therefore he who is satisfied is always contented."¹ "Do not find your dwelling narrow; do not feel disgusted with your position [lot]. The wise man alone does not feel disgust; for that reason he is always satisfied and contented."² "For emptiness of heart [freedom from care] is better than a full purse," say the Arabs.³ "And Horace—

— "amara lento
Temperet risu. Nil est ab omni
Parte beatum."⁴

"And," says again the thrifty Chinese, "he who knows how to be satisfied is always joyful."⁵

"Quid tibi cum medicis? dimitte Machaonas omnes.
Vis fieri sanus? stragula sume mea:"⁶

"What hast thou to do with doctors? Turn them all out. Wishest thou to keep in health? Well, then, take my rugs (or mats), and make thy bed of them." "In order to feed the heart," says Meng-tsze, "there is nothing so good as to restrain our desires."⁷ "Freedom from sickness is a very great gain," says the Buddhist; "contentment is great riches, faithfulness (or faith) is a very good kindred, and Nibbānam is a very great happiness."⁸

"Therefore," says Avveyar, "do not trouble your mind."⁹ But "practise great joy," says the Brahman to king Tsangphala.¹⁰ For "joy," adds the Buddhist, "is a door of entrance to religious enlightenment; it dispels every source of grief."¹¹ "Yet to rejoice at all times is very difficult."¹² Lee-tsze, however, tells us that Confucius, when wandering over the Tai hills, met a hermit, clad in skins, playing the lute and singing, whom he asked why he [the hermit] was so happy. He

¹ Tao-te-king, c. xlv. and xlvi. ² Id. c. lxxi. ³ Rishtah i juw. p. 108.
⁴ Od. ii. 16. ⁵ Dr. Morr. Dict. p. 236. ⁶ Mart. Ep. ii. 16.
⁷ Hea-Meng, xiv. 65. ⁸ Dhammap. Sukhav. 8. ⁹ A. Sudi, 87.
¹⁰ Dsang-Lun, fol. x. ¹¹ Rgya-tcher, c. iv. ¹² Mong. mor. max. R.

answered: "Heaven has provided [made] everything, and man is best. I am a man: this is one joy. Man is honoured, woman is despised (or mean); I am a man, and not a woman: this is another joy. Some can see neither sun nor moon, and are infirm; but I have walked about for the last ninety years: this is a third joy. Poverty is the lot of the learned, and death is the end. Abiding as I am, and awaiting the end, how can I grieve?"¹

16 Better is little with the fear of the Lord than great treasure and trouble therewith.

יְהוָה בְּיִרְאָתוֹ, 'in the fear of the Lord.' בְּ is rendered 'with' only when it denotes an instrument, which is not the case here. The meaning of this verse seems to be, that the small means or the small gain of a pious and honest man, are better than the worries of money-making men who make a god of their riches. Chald. id.

"*Better is little,*" &c. "Decide," says Theognis, "to live on small means piously, rather than feed on unrighteous wealth."² "Contentment and hearing the law at stated times is the best blessing."³ "The decree of Heaven [life] agreeing with plain food, cannot be thought a very heavy fall of the net. Measure your income, regulate your outgoings; be frugal, thrifty, and entertain little;"⁴ such is Chinese advice. "A quiet life, serving one's time, and hearkening to Heaven, make a man," says Chu-tsze.⁵ "Trust in God's gifts," says Nabi Effendi to his son; "it is well to rest in the corner of a shed, and to be content with God's gifts."⁶ "For many lusts [desires]," says Lao-tsze, "grieve the spirit, and much wealth enslaves the man."⁷ "One from much, or one from a little [any how], so that a man's thoughts be towards heaven."⁸

"O my son, practise contentment, for there is nothing more bitter than care. Whatever thou art afraid of is not from

¹ Lee-tsze, c. i. p. 6.

² Theogn. 147.

³ Maha Mang. p. 2.

⁴ Ming-sin p. k. i. c. 6.

⁵ Chu-tsze, k. 7.

⁶ Khair nameh, p. 21.

⁷ Ming-sin p. k. i. c. 5.

⁸ Berachoth, 5, M. S.

God ; but in truth fear Him above all things ; and as far as thou canst, be reconciled to a poor estate.”¹ “For him who knows how to be satisfied, even poverty and low estate may afford pleasure. But for him who knows not when to have enough, even riches and honours may bring sorrow.”² “The sun is already high above the horizon,” say the Mandchus, “and the priests of the temple are not yet out of bed. If you reckon, you will see that fame and riches do not come up to rest and ease.”³ “He who knows how to be satisfied with little, has never-failing riches. But he who is not satisfied, is always seeking, and shall have a constant rain of trouble.”⁴

“With only rice for food,” says Confucius, “and only water to drink, and the bent elbow for a pillow, may one yet be happy indeed ; for, in my opinion, riches and honour without justice (or virtue) are like a mountain-stream cloud [that lasts a short time only].”⁵ “Do not set much value on yellow gold ; health and a contented heart are of greater worth.” “For the ox that ploughs neither sleeps nor eats provender ; while the mouse in the garret has more than enough of grain.”⁶ Thus spake Gautama to a luxurious bhikkhu [religious mendicant] who had more garments than allowed by the order : “How is it that thou art possessed of so many chattels ? Have I not taught you all to be satisfied with little, to wish for little, to live apart, and to practise self-denial ?”⁷ “For the excellent man shines of his own lustre, even if clad in a garment of kusa-grass or other vile raiment, and with an emaciated countenance.”⁸

“He,” says Ebu Medin, “who is satisfied with his lot is rich, and he who has patience attains his object.”⁹ “‘What, O Yudhisht‘ira, is the greatest happiness ?’ asked the Yaksha [demon]. ‘Contentment,’ answered Yudhisht‘ira, ‘is the [best]

¹ Pendeh i Attar, lxiii.

² Hien w. shoo, 186.

³ Ming h. dsi, 147.

⁴ Legs par b. p. 398.

⁵ Shang-Lun, vii. 15.

⁶ Ming h. dsi, 144, 147.

⁷ Devadhamma jat. p. 127.

⁸ Rgya-tcher r. p. c. xii.

⁹ Ebu Med. 167.

greatest happiness.”¹ “Trouble and affliction will hardly come to the contented man,” say the Arabs.² Yet “want is a remedy for many things.”³ But as regards position, “better it is to be small and worth much, than being large to be only rubbish.”⁴ “When the god of the sea appeared to Dges-nen with his handful of water, the god asked him which was most, his handful of water or the whole ocean. ‘This handful,’ said Dges-nen. ‘Why?’ asked the god. ‘Because,’ said the other, ‘at the end of the ‘kalpa’ [a day and night of Brahma, or 4,320,000,000 years of mortals], seven suns shall dry up the ocean, but this much of water offered to Buddha shall endure for ever.’”⁵

“Little wealth, little sorrow. Riches are troublesome to get, still more so to keep, and cause sorrow when they depart. So then, O king, little wealth is happiness.”⁶ “Whatever little thou hast, then make it thy portion. For what cow finds in a dry pond whereof to quench her thirst?”⁷ “He is rich,” say the Rabbis, “who is well in his eyes, his teeth, his hands, and his feet [who can see well, eat and walk well].”⁸

And Horace :

“ — Tolle querelas

Pauper enim non est, cui rerum suppetit usus,
Si ventri bene, si lateris pedibusque tuis, nil
Divitiæ poterunt regales addere majus.”⁹

“Who is rich? He who has peace of mind (or humility) with his riches,” says Rabbi Meir. “Rest satisfied with what God has allotted thee, and thou shalt be rich,” say the Arabs.¹⁰ When a hen drinks she looks up to heaven to thank God for it,” say they in Georgia.¹¹ “He that is satisfied with little is not troubled.”¹² “Contentment with little is a treasure that never grows less.”¹³ “He that is satisfied with little is a rich

¹ Maha Bh. Vana P. 17359.

² Ar. pr.

³ Ibid.

⁴ Altai pr.

⁵ Dsang-Lun, v. fol. 25.

⁶ Bahudorsh. 4.

⁷ Sub. Bilas, 26.

⁸ Ep. Lod. 1599.

⁹ Hor. Ep. i. xii. 4.

¹⁰ Meid. Ar. pr.

¹¹ Georg. pr.

¹² Arab. pr.

¹³ Id. ibid.

man, like a king; but the king who has not enough is like a tramp in his kingdom."¹

"*than great treasure,*" &c. "He that considers wealth as hard to get, and troubles as easily had, and misfortune as akin to him—is free."² "A man endued with qualities is courted [lit. served], even though he be reft of goods and chattels, so that he lives honourably [he is respected in spite of his poverty]. For a wise man, even if standing erect like a pillar, withered and all but faint with hunger, will not covet greater wealth, disinterested as he is," says Kamandaki.³ "For men emancipated from fear go happy through the world; but those who are addicted to possessions perish, no doubt, and their heaps of wealth with them; like ants when they become insects."⁴ [They say in the East that God gives wings to ants for their destruction.]

"Add not to thy wealth, lest thou diminish it, and thou weary God who does thee good, as thou art able to bear it [according to thy station]."⁵

"There is not in all the world a poor man so dependent as the rich man who is not satisfied with his riches."⁶ "Thus Theimuraz, son of Hustang, taught his people and said: 'Praise the Creator of the world and give Him thanks; for He has given us ease, grain, and understanding; yea, thank Him for showing us the way.'⁷ "He that rents a garden will feed on small birds; but he who rents gardens, small birds will feed on him," say the Rabbis.⁸

"Wherefore all that riches which only increase covetousness and bewilderment bring with them is, imbecility, pride, arrogance, fear, and anxiety. Wise men know that all those sorrows are the offspring of riches when they come, while they must be guarded, and when they are taken away. They bring great misery. They kill a man for the sake of themselves.

¹ Shekel akk. B. Fl. ² Maha Bh. Shanti P. 10664. ³ Niti sara, v. 2, 3.

⁴ Maha Bh. Shanti P. 10624. ⁵ Mishle As. xxxv. 8. ⁶ Ep. Lod. 87.

⁷ Shah nameh, v. p. 16. ⁸ Midr. Koh. B. Fl.

The trouble of riches, then, is to be avoided ; for even when guarded they are foes. They are won with trouble that shuts out the thought of death. Thus it happens that fools are in prey to discontent, but wise men are always satisfied.

“ There is no end to the thirst [after wealth], but contentment is the greatest happiness ; therefore do wise men consider contentment as the principal (or foremost) thing. Youth, beauty, life, and jewels in abundance, are not for ever ; therefore let not the wise man be greedy of power and of lovely houses ; let a man either give up heaping riches, or take all the trouble and worry they bring with them. No one sees a man athirst of wealth and free from the distress [or tyranny of the thirst it brings]. Therefore do wise men recommend a state free from the love of wealth.”¹

In King-hing-luh it is said : “ He who knows how to be satisfied is always joyful, but great greed brings sorrow with it. He who is contented is happy, even when poor ; but he who knows not when to be satisfied is never happy, not even when rich, but has sorrow. But the contented man always has enough, and never suffers disgrace ; and he who knows where to stop, stops in time, and does not incur shame ;”² “ then be content with thy position (or circumstances).”³ “ Men of the world are elated by gain [prosperity] and depressed by loss ; but he who is the same in gain and in loss is a true Samana [hearer of the law and candidate for the priesthood].”⁴ “ And contentment is half strength.”⁵ “ For one day of him who considers the origin and end of all things, the way everlasting [step immortal], and the perfect law, is better than five hundred days of him who does none of these things.”⁶

17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

¹ Maha Bh. Vana P. 88—94.

² Ming-sin p. k. i. c. 6.

³ Niti-

nala, bk. 2. ⁴ Milinda pan. p. 387.

⁵ Telug. pr.

⁶ Dhammap.

ahassav. 113—115.

יָרֵק, אֶרְבֵּי חַיִּים, lit. 'a mess of vegetables,' a fixed ration of the cheapest diet, as served to farm-labourers. Chald. אֶשְׂרֵי חַיִּים, 'a banquet, feast.' Syr. id. LXX. ξενισμὸς μετὰ λαχάνων, 'hospitality with greens,' or vegetables. Vulg. 'vocari ad olera.'

"*Better is a dinner of herbs,*" &c. "When the heart is at rest, a mat-shed is safe; when the mind is settled, roots of vegetables are fragrant." "Where there is peace in a family, even poverty is good; but riches without right, of what use are they?" say the Chinese.¹ "Poco e in pace, molto mi piace:" "A little and in peace, is much to my taste," says the proverb.² "And the hut," say the Japanese, "in which there is strength of devotion, no clouds will arise to mar domestic happiness. And though a man be rich, if he has a large heart [either be very liberal or 'live beyond his means'], he may be called poor. But a poor man who is content with his lot may be called rich."³ And Horace:—

"— quo, bone, circa,
Dum licet, in rebus jucundis vive beatus,
Vive memor, quam sis ævi brevis."⁴

"Eat onions and sit in the shade, rather than fatlings and delicacies, thy heart reproaching thee the while."⁵ "He that feeds on the fat tail of sheep [a great Eastern delicacy] will hide himself in a room [for fear of creditors]; but he who eats roots and 'kakali' [cabbage] may sleep in the public square without fear;"⁶ "since a cup of water quenches the thirst, and a mouthful of vegetables strengthens the heart."⁷ "And sentiments of love are more than offerings, as the back [body] is more than the garment."⁸ "If of one mind, we may eat herbs, and live on herbs; but if of a different mind, let us go," say the Cingalese. "Whether eating or talking, let us separate."⁹ "If food is given with love, a handful is enough."¹⁰ "For love is the principal thing; it is its own reward."¹¹ "And

¹ Morr. Dict. p. 228, 232.

² Ital. pr.

³ Do ji kiyō.

⁴ Sat. ii. 6, 95.

⁵ Ep. Lod. 201.

⁶ Id. 588.

⁷ Pap. Pr. i. l. 5.

⁸ Id. xii. l. 11.

⁹ Athitha w. D. p. 16.

¹⁰ Telug. pr. 1581.

¹¹ Tam. pr. 540.

contentment makes a man rich ; tell it to the covetous men who go round the world.”¹

“Then strive after tranquillity and delight ; for there is no fixed limit to desire.”² “One’s own house is best, though it be small,” says Odin ; “and every man is lord at home. Better it is to have only two goats, and a hut covered with thatch (or willow), than to beg.”³ “For he who begs has a bloody heart [his heart bleeds].”⁴ “Let thy entertainments [meals] be bright [pleasant] but plain [simple and frugal],” says Epictetus.⁵ “When the table is laid, then contention ceases,” quoth Ben Syra.⁶ “For eating with a friend is a sweet morsel (or seasoning), but to eat with an enemy is disgusting,” say the Rabbis.⁷ Therefore, said Vidura to Dhritarashtra : “Herbs, earth [to sit upon], water, and fourthly, a kind word, let these never fail from our homes.”⁸

“A treat [feast] without love or kindness is only a waste of flour-cakes ; as worship without faith is only throwing about leaves [used in sacrifices].”⁹ “O Indra ! happiness may exist in the house of him who only cooks vegetables, if it is gotten by his own exertion and not by that of others. It is better to eat a fruit or a vegetable without toil [at peace, without stint or trouble] in one’s own house, than better fare in that of others.”¹⁰ “My happiness, indeed ! with fear, alarm and sweet meats ! said the field-mouse ; as if it were to be compared with husks and chaff in peace and comfort !”¹¹ “Let the brahmachāri [brahmanical student],” says Manu, “always bow to his food, and then eat it without squeamishness [“Let his food be sanctified by holy texts ;” then follows the prayer, in the Vishnu Purana, iii. 11, 45, sq.] ; and at the sight of it, let him rejoice, be content, and pleased always. For food thus eaten goes to strengthen the body ; but food not eaten thus

¹ Bostan, vi. st. 1.² Akhlaq i m. xiii.³ Hávamál, xxxvi.⁴ Id. xxxvii.⁵ Epict. fr. Stob.⁶ Ben Syra, ad l.⁷ Mifkhar

hapen B. Fl.

⁸ Maha Bh. Udyog. P. 1293.⁹ Vemana pad. ii. 49.¹⁰ Maha Bh. Vana P. 13239.¹¹ Mun moy, fab. 8.

does the reverse. And let him eat with his face turned towards the east for long life ; towards the south for praise ; to the west for good fortune ; and to the north if he desires truth.”¹

“And happy is he,” say the Arabs, “who eats his daily pittance in health ;”² “pleased with his portion, and adorned with his small means [with which he makes good appearance].”³ “Who is rich ?” asks a Rabbi. He answers, “He who rejoices in his portion.”⁴ “He who is contented,” says the Arab.⁵ “My son,” said Suniti to her son Dhruva, “it behoves thee not to fret ; he is a sensible man who is satisfied with his lot, be that what it will.”⁶ “Live contented, and thou shalt be king,” says the Arabic proverb.⁷ So then Tai-shang⁸ says, “It is a sin to seek to obtain what is outside our portion (or lot),” from a feeling of discontent. And Ben Soma said : “Who is wise ? He who learns from everybody. Who is richest of all ? He who is satisfied with his portion ;” quoted by Rabbi Nathan.⁹ “He, then, who considers this world subject to vicissitudes and death, and who sees the vanity of possessions, frees himself, and lives happy ; while he who does not see it, does not live happy. But he who is satisfied with little in this world, he too is free,” said Arishtanemi.¹⁰ “Since every one who ever came into this world,” said Govind, “has not escaped suffering, it is foolish (or vain) indeed to become attached to this world.”¹¹

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

הַמָּחָה אֵשׁ, ‘a hot-tempered man.’ LXX. ἀνὴρ θυμώδης. Vulg. ‘vir iracundus.’

“A wrathful man,” &c. “O my disciples,” said Confucius,

¹ Manu S. ii. 1, 52, and Vishnu Pur. iii. 9.

² Nuthar ell. 149.

³ Derek Erez Sutta, iii. 3.

⁴ Ep. Lod. 68.

⁵ Ar. pr.

⁶ Vishnu

Pur. i. 11, 18. ⁷ Nuthar ell. 166.

⁸ Kang-ing-p.

⁹ R. Nathan, xxiii.

¹⁰ Maha Bh. Shanti P. 10645.

¹¹ Baital Pach. st. 23.

“why do you not study the She-King? [the Book of Odes]. It would teach you to rise in excellence, to judge rightly, to live in harmony with others, and to restrain your anger;”¹ “when much is said that is long, and much also that is broad,” say the Japanese;² and “unrestrained anger ends in strife.”³ “Come, then, let us live happily and free from anger among angry people,” says the Buddhist; “let us be without wrath among wrathful men.”⁴

“I have taught thee,” said Duauw-se-khrud to his son Pepi, “how not to strive (or quarrel); be thou a man of weight [thoughtful, grave, and deliberate] in thy plans. When the weight is removed [if one is thoughtless or hasty], one knows not what to do” [one’s temper rises].⁵ “Yea, haste [sharpness] and violence,” said the king of Samangān to Rustum, “will not avail. By gentleness the snake comes out of its hole.”⁶ “But anger (or wrath) is like a fire on a windy day; it consumes the warm clothing laid in store for the winter,” say the Mandchus.⁷ And Horace:

“Ira furor brevis est; animum rege; qui nisi paret,
Imperat: hunc frenis, hunc tu compesce catena.”⁸

“Check a moment of anger,” say the Chinese, “and spare thyself a hundred days of sorrow.”⁹

19 The way of the slothful *man* is as an hedge of thorns: but the way of the righteous *is* made plain.

וְאֵרָחַץ יְשָׁרִים סֶלְלָהּ, ‘but the way of the righteous is a high-road.’ Fr. ‘haute-chaussée;’ ‘a road raised above the level of the plain, of swamps,’ &c. Aben-Ezra explains it, ‘a road raised and made plain over a rough country,’ &c.

“*The way of the slothful man,*” &c. “Laziness (or sloth) innate in the body, is a great enemy of man; but labour is a

¹ Hea-Lun, xvii. 9. ² Biyobus, i. p. 6. ³ Avveyar Kondreiv. 40.

⁴ Dhamm. Sukhav. i. ⁵ Pap. Sall. ii. pl. 9, l. 6. ⁶ Shah

nameh Dast. vol. i. p. 315. ⁷ Ming h. dsi, 89. ⁸ Hor. Ep. i. 2.

⁹ Hien w. shoo, 31.

friend very different from it. For he who works does not come to naught."¹ "But he who multiplies [lives in] inaction [sloth, or rest] multiplies toil (or fatigue)," say the Rabbis.² And Ennius :

"Otio qui nescit uti, plus negotii habet,
Nam cui quod agat institutum est."³

"In whatever circumstances, wise men by their own wits [virtue or skill] succeed [lit. 'run,' as if on a plain path], but fools cannot proceed on their way. The rain quenches the thirst of small birds that never drink of the rivers that water the land."⁴ "Idleness destroys wisdom, wealth, life, and strength. Idleness, in the idle, is to them the source of all kinds of evil."⁵ "And idleness increases when indulged; for misfortune is born of a little laziness," say the Chinese.⁶

"'Who is that man,' asked Viraf in the nether-world, 'whose foot is being devoured by a 'khrafstar' [a noxious beast]?' 'That is lazy Davanos, who, when on earth, never did any good work,' answered Srosh and Ataro the angel."⁷ "So then he who is idle [who does nothing] has with him an assistant of a bad mind [a bad adviser]."⁸ "For delay is the ruin of work, as poverty is that of the intellect."⁹ Therefore does the soul of Aufankh plead for him in the hall of justice before Osiris, saying: "I have not been idle."¹⁰ For as to the slothful man, "his way is planted with holly [rhammus?], thorns, and 'wolf's-foot.' He finds a thorny shrub [obstacle] in his way"¹¹ [whereof hedges are made in the East]. ["Let the householder," says Manu, "make there a hedge of thorns ["and other things," Culluca], over which a camel may not look, and stop every gap through which a dog or a boar might thrust his nose."¹²] "But a vigilant man [a man wide-awake]

¹ Nitishat. 74.

² Ep. Lod. 1519.

³ Q. Ennii Iphig. 563.

⁴ Saïn ügh. fol. 4.

⁵ Bahudorsh. p. 10.

⁶ Ming-sin p. k. c. xi.

⁷ A. Viraf. c. xxxii. 1—5.

⁸ V. Satas. 409.

⁹ Bahudorsh. p. 9.

¹⁰ Rit. of Dead, c. cxxv. 26.

¹¹ Pap. Anast. i. 24, l. 3; Chab. 234, 248.

¹² Manu S. viii. 239.

among careless ones, and a watchful man among them that sleep, goes away from them, through his good understanding, as a fleet horse distances sickly ones [in the race]."¹

20 A wise son maketh a glad father : but a foolish man despiseth his mother.

"Happy the parents," says Confucius, "who have obedient children."² "Children of good repute [good and obedient]," says Avveyar, "are an ornament to their parents."³ "It is a sin," says Tai-shang, "to resist authority of superiors ; inferior officers, that of mandarins ; a son, that of his father ; pupils, their master's orders, &c. And Shang-Te has a special decree against those who have rebellious intentions."⁴ The wise say : "Either give birth to handsome daughters or to eloquent sons."⁵ "The obedient child," say the Chinese, "is 'dada's' and 'ma's' darling."⁶ But "as the round knob of the pestle makes rice white, so also does the knob of the cudgel make children good."⁷ "With one good son, you do not want any more."⁸

21 Folly is joy to *him that is* destitute of wisdom : but a man of understanding walketh uprightly.

יִשָּׁר לְקָה, 'straightens (his) walk' or going. Chald. 'straightness of walk or going (is joy) to the understanding man.' LXX. κατευθύνων πορεύται. Syr. 'walks straight, or uprightly.'

"*Folly is joy*," &c. "The more foolish minds of bad men," says Theognis, "are inclined to evil, but those of good men are better disposed aright to action."⁹ Fools are pleased with their own blunders ; and "every man's folly is a pleasure to him," say the Telugus.¹⁰ "To have no shame, no object in life, no politeness [love or urbanity], and to care for nothing, is the occupation of fools," says Tiruvalluvar.¹¹

¹ Dhammap. Appam. 8.

² Chung yg. c. xv.

³ A. Sudi.

⁴ Shin-sin-l. ii. p. 78.

⁵ Athitha w. D. p. 59.

⁶ Chin. pr. s. 2129.

⁷ Id. 2148.

⁸ Id. 2161.

⁹ Theogn. 993.

¹⁰ Telug. pr.

¹¹ Cural, 833.

“*but a man of understanding,*” &c. The wise and worthy man [‘kiun-tsze,’ literally ‘the son of a prince,’ is, we have already seen, the Chinese equivalent, in the classics, for ‘a gentleman’ in the true sense of the term, a man of education, good heart, and sound principles. He is thus defined in the Hien-wen-shoo]:¹ “Better be upright and not have enough to live upon, than be depraved and live in abundance. When virtue exceeds talent, it makes a man a ‘kiun-tsze;’ when talent exceeds virtue, it makes him a ‘siao-jin’ [a small or mean man]”. “This worthy man, then,” says Confucius, “keeps to the middle way, while vulgar (or mean) people transgress it. The wise keep to the middle path and always abide in it.”²

“As a lion lying in his den, an elephant marching along in his trappings and with pearls on his tusks, and also a jackal standing still and a donkey walking, all show their neck, hair, and bone, so also a sign of the worth (or dignity) of great people is their silent gait; but the ungainly walk of mean people show what they are.”³ “Therefore it happens,” says Ts’heu-tsze, “that the wise and worthy man, when he moves, is the way (or pattern) of the empire [to follow] during his generation; and when he acts, he is the law thereof.”⁴ “Speak, say on,” said Dhritarashtra to Vidura; “I cannot hear enough of thy words of wisdom.” “Then, O king,” said Vidura, “cultivate [foster] uprightness among thy sons at all times. Thus having gotten thyself an excellent name (or fame) here below, thou shalt attain to Swarga [heaven].”⁵

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

בְּאֵין סוֹד, ‘without deliberation, purposes, תִּקְרָה, come to naught, but in the multitude (or number) of counsellors (the matter) shall

¹ c. xxxiv.
yg. cxxix.

² Chung yg. c. ii.

³ Nitivemba, 2.

⁴ Chung

⁵ Maha Bh. Udyog. P. 1181.

stand (or be settled).’ Chald. ‘in the number (or multitude) of those who give counsel (or advice), the counsel shall stand.’

“*Without counsel,*” &c. “Under all circumstances, nothing is to be done without due deliberation.”¹ “But it is no council where there are no elders, and they are no elders who do not know moral and civil right [dharma]. But there is no ‘dharma’ where there is no truth (or faithfulness), and there is no truth that yields to fear.”² “When you have to do a great work, by all means take a good companion. When large forests are to be consumed, the aid of the wind is necessary.”³ “No great work ever succeeded without help. Even the muni Agastya drank milk from the deer.”⁴ “O prince,” said Leon to Jumber, “do nothing without reflection, else in the end thou shalt surely repent of it.”⁵

“First the thought, then the work,” say the Arabs.⁶ And Horace :

“*Vis consilii expers mole ruit sua.*”⁷

“There is nothing in man’s nature greater than reflection to set things in order, as a general who has to fight a battle, &c. He who excels in reflection has everything,” says Menander.⁸ “For he does not attain his object who will not take advice with men.”⁹ “And a thoughtless man never attains to distinction (or superiority). Only see what the thoughtful man says : ‘I am set free from bondage and death [through my thoughtfulness].’”¹⁰ “There is,” says Borhan-ed-din, “a man, half a man, and no man. ‘The man’ is he who, with a correct judgment, yet consults [others]. The ‘half-man’ is he who, with a correct judgment, does not consult [others]. And the ‘no man’ is he who is without judgment, and yet consults nobody.”¹¹

“People who are not firm and consistent attempt all kinds

¹ Hitop. ii. l. 195.

² Id. iii. 64.

³ Legs par b. p. 393.

⁴ V. Satas. 452.

⁵ Sibrzne sitsr. lv. p. 81.

⁶ Ar. pr. ⁷ Od. iii. 4.

⁸ Men. Imbr. i.

⁹ E. Medin, 160.

¹⁰ Vattaka jat. 118.

¹¹ Enchirid. iii. p. 34.

of arts. If they learn a few, not getting rid of their changeable nature, they are like the reflexion of the moon in the water."¹ "Men cannot uphold a rock with a prop, neither can great results succeed with small means. That is the great fruit of counsels, said the crow to the pigeon."² "Thy project cannot succeed [such a thing cannot be], and thou disquietest thyself alone [about it], for having undertaken it without due consideration."³

"A purpose," says Confucius, "that has not been well considered beforehand comes to naught. But if actions are determined beforehand they will give little trouble."⁴ "Plans carefully formed by a great man, are often destroyed in an instant by a bad man. A field carefully tilled for years by the husbandman, is laid waste in an instant by the hail."⁵ Yet after all, a man has to act on his own responsibility. "Let no man," said Dhritarashtra to Vidura, "undertake any business of his own, with the help [power or ability] of another. For never have the opinions of two men been at one on the same subject."⁶

"*but in the multitude,*" &c. "From a multitude of opinions the truth of the matter comes out," say the Rabbis.⁷ "The best government results from the various counsels of many; and that counsel is best that is not fouled."⁸

"Bene cogitata, si non excidunt, non occidunt."⁹

"And from the midst of discussion, truth will be cleared out."¹⁰ Biduri said to the princess Lila Sari: "When thy slave has taken counsel, then will she act easily after that."¹¹ "A man may be unfortunate and without means; but if he has intelligence and devoted friends, matters will soon go on well with him."¹² "No one need boast of various knowledge. Even

¹ Lokap. 138.

² Hitop. iv. p. 340.

³ Sahidic Ad. 201;

Rosell. p. 135.

⁴ Chung yg. c. xx.

⁵ Legs par b. p. 57.

⁶ Maha

Bh. Subha P. 1972.

⁷ Ep. Lod. 1538.

⁸ Στεφ κ. 'Ιχ'. p. 248.

⁹ Publ. Syr.

¹⁰ Ep. Lod. 1546.

¹¹ S. Bidasari, ii. 326.

¹² Hitop. i. fab. i. 1.

one word from those who know little, may be like a linch-pin for those who have learnt much."¹ "And the merit of ministers is to give counsel at a suitable opportunity."² "For however cool and refreshing be moon-beams, yet is sandal-wood more so. But good words are more refreshing than either."³

23 A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it*.

שְׂמֵחָה לְאִישׁ, 'joy to a man.' Chald. id.

"A man hath joy," &c. "Every wise disciple (of the Law) who speaks a remarkable word out of his mouth, his lips still speak in the grave," say the Rabbis.⁴ "Look not, therefore, at him who speaks," says Ali, "but look to what he says." "Why," asks the Persian commentator, "should the dignity or mean appearance of the speaker leave a trace [make an impression] on the hearer? But look thou to the quality of what he says, and not to what he looks like."⁵ Like "Menelaus, who though the last of his race, spoke fluently few words, but clear enough; for he was neither a man of words, nor a random talker."⁶ [Student of Homer, hearken!] "Let a man speak the truth, let him say what is pleasant (or lovely), and with love [kindness] that which is good, to one who is a stranger to him."⁷

"If so be that thou must speak," says Ajtoldi, "then let thy word be an eye for the blind man who cannot see."⁸ "If a thing can be done without interference on my part," says Sādi, "why should I speak? But if I see a blind man by a well, and remain silent, it is a sin."⁹ "A word well spoken," said Vidura, "brings manifold happiness; but, O king, an evil word never comes to good."¹⁰ "It is good to be able to speak well."¹¹ "Good words," say the Italians, "repair things badly

¹ Aranericharam, 13.

² Vellivetkai, 3.

³ Nitivempa, 93, and

Lokaniti, 47.

⁴ Jevamoth, B. Fl.

⁵ Ali ben A. T. 11th max.

⁶ Il. γ'. 213.

⁷ Maha Bh. in Kobita R. 97.

⁸ Kudatku B. x. 16.

⁹ Gulist. i. 88.

¹⁰ Maha Bh. Udyog. P. 1171.

¹¹ Kabilar Var.

done" [matters badly managed].¹ "The Samana Gotama [candidate for the Buddhist priesthood] avoids frivolous talk, but speaks in time [to the purpose], is pleasing, speaks the law, has pleasing manners, and his words are worth treasuring up."²

"The beauty of a man lies in his words (or speech), and the use (or profit) of words is great. Therefore prosper thou, O man of good words!" "The ornament of a wise man is his tongue; and of his tongue, his words. The ornament of a man is his face, and of his face, his eye; with his tongue he speaks his word; and if the word is good, the countenance is thereby brightened (or gladdened)."³ "Who is dumb? He who knows not how to say pleasant things in season."⁴ "Yet few there are who speak useful words; therefore few are they also who listen to them. It is difficult to find a clever physician, and few there are who follow his prescriptions."⁵ Nevertheless, "a word (or speech) is physician [is healing] to the soul's grief; the only remedy for sorrow," say the Greeks.⁶

"A word is to be added (or fitted) where it will profit; for it abides fast, like colour on a white cloth."⁷ "The good use of anything comes from knowledge; but giving an answer comes from the intellect," says Ebu Medin.⁸ "An answer to another man's question creates conversation, like a good seed watered by fertilizing showers."⁹ "Let your letters be short, and in giving an answer be collected and clear," say the Japanese;¹⁰ more clearly stated in the Chinese original thus: "In epistles and letters be concise and weighty; in favours and replies, use judgment and care."¹¹ "Food well digested, a clever son, an obedient wife, a king well attended (or served), a word well spoken, a work well matured, suffer no change for a long time."¹² "Sometimes," say the Italians, "a good word does more good than a company of soldiers."¹³

¹ Ital. pr. ² Silakhanda fol. ki. 3. ³ Kudatku B. xi. 42—45.

⁴ Ratnamal. 43. ⁵ Saïn ügh. fol. 29. ⁶ Γνωμ. μου. ⁷ Pancha T. i. 39.

⁸ E. Medin, 85. ⁹ Pancha T. i. 69. ¹⁰ Gun den s. mon. 885.

¹¹ Tsien-tsze-wān. ¹² Hitop. i. fab. 2. ¹³ It. pr.

“Confucius asked Kung-ming-kea about his master Kung-shu-wang-tsze, if it was true that he never laughed nor talked. Kung-ming-kea replied: ‘You have been misinformed. My master speaks in season, therefore people do not weary of his words.’”¹ “A flaw in the white stone sceptre [imperial sceptre] may be taken out by polishing; but a word with a flaw in it cannot be mended.”² “A man,” said Setchen to Tchinggizkhan, “who has a good breastplate (or armour) does not wear it on feast-days; so also he who has a good clear speech does not pour it all forth to the end [right and left, but speaks in season].”³ “To get a good word from a man,” says Siün-tsze, “is like finding gold, a pearl, or a precious stone.”⁴ “A horse is known by his step, gold and silver when melted, and a wise man is known by his elegant sayings.”⁵

24 The way of life *is* above to the wise, that he may depart from hell beneath.

אָרַחַח חַיִּים לְמַעַלָּה, ‘the way of life is (not ‘above,’ but) upwards;’ it tends and leads above, to a high place, but is not there. Chald. ‘the way of life is high (or exalted) to the wise (or intelligent).’ The idiomatic pl. חַיִּים, ‘lives,’ suits well here, pointing as it does to ‘the life which now is and to that which is to come.’

“*The way of life,*” &c. “The way of the good and educated man [kiun-tsze],” says Confucius, “begins from among the people, whence it reaches its summit and is known in heaven and on earth.”⁶ “Kung-sun-chow said: ‘The high way [Tao] is high indeed, excellent indeed! [Following it] should be considered as ascending to heaven, and as unattainable. Why do you not so contrive it, that men may attain to it by slender efforts, daily rising with indefatigable diligence?’ To this Meng-tsze replied: ‘The master carpenter does not alter his line for the sake of a dull workman. E does not alter his mode of handling the bow to accommodate a stupid archer.

¹ Hea-Lun, xiv. 14.

² She-King, bk. iii. ode 2.

³ S. Setzen. p. 9.

⁴ Ming-sin p. k. c. xviii.

⁵ Legs par b. p. 450.

⁶ Chung yg. c. xii.

The superior man bends his bow but shoots not. The arrow goes off [lit. leaps] of itself. He stands in the middle of the right way, and those who can, follow him."¹

"The way of the wise," says Confucius, "is compared to one ascending on high; he begins from below."² "The superior (or wise) man ascends in knowledge; the mean man sinks lower and lower in it."³ "He is a wise man who raises his thoughts on high,"⁴ say the Japanese. Dimnah said: "Grades and dignities are distributed according to men's ability. The man of great ability rises from a low position to an exalted one; while a man of a mean disposition sinks from a high position to a low one. But rising to a high position is difficult, and to miss one's footing [falling] thence is easy. It is as difficult as raising a heavy stone to a high position, and as easy as to let it fall down."⁵

"So, then, ought we to seek things which are above, as much as in us lies, and not rest satisfied with our own measure. A grovelling man is satisfied with low pursuits, just as a dog is with a bone he may chance to find. But the high-minded man [the man of lofty thoughts] does not rest satisfied with things of nought and worthless; but he seeks things above, and follows after such as are worthy of them."⁶ "To follow good," said Tsin-kwo, "is like going upwards; but to follow evil is like a sudden fall (or precipice)."⁷ "Thus, then," says a Buddhist catechism [called the 'Flower of Salvation'], "the eyes of wisdom, and feet to walk in it, are paired together, in order [to enable one] to reach the city of Nirwān [Nibbān]."⁸ "And he who holds by Armaitis [wisdom], will ask concerning the heavenly mansions yonder."⁹ "O Ahura Mazda, may we obtain thy good kingdom for all ages!"¹⁰ "May we come to (or reach) yonder abode, and thy kingdom of purity, unto all ages!"¹¹

¹ Hea-Meng. c. xiii. 40. ² Chung yg. c. xv. ³ Hea-Lun, xiv. 28.

⁴ Gun den s. mon. 201. ⁵ Calilah u D. p. 84. ⁶ Στεφαν. κ. 'Ιχν. p. 14.

⁷ Ming-sin p. k. c. i., and Hien w. shoo. 68 ⁸ Tonilkhu y. ch. 11.

⁹ Yaçna, xxxi. 12. ¹⁰ Ibid. xli. 3. ¹¹ Ibid. 16, 18.

“It is through virtue, as the cause, that one’s going is upwards [elevation in the scale of beings];”¹ “with Wisdom which, having purified the sense of passion, delivers from all hells,”² says the Buddhist. “The practice of virtue leads to heaven, but that of evil leads to the lowest pit,” say the Japanese.³ “He is wise who in his actions aims at excellence.”⁴ “Strive to go home” [or reach the house, heaven; the commentary explains ‘the house,’ or ‘home’ by—final emancipation].⁵ “My quiet [tranquil] thoughts (or meditation) fall aside [back] to the desire of life, as a bird to his nest, or a kine to the pasture. Yea, I fly to thee, O Indra, as a hawk to his nest.”⁶ “For the soul-desire of the pure is in [or towards] immortality.”⁷ “The Most High loves a man of lofty purpose, one of a lofty mind. Join to this kingdom [on earth] that of eternity [everlasting life]. Seek the kingdom which is to come, for it is a pleasant place,” says Husain Vaiz Kashifi.⁸

“In holy things, go up higher; never lower,” says a Rabbi.⁹ “Therefore so measure (or rule) thy life,” says Bias, “as if having to live either a short or a long time.”¹⁰ “To teach one who has no learning, for his profit, but with no self-interested consideration; to be intent on the thought (or meditation) of truth; never to think of evil, of injury, or of calumny, openly or in secret; not to desist from one’s purpose; not to be vain in prosperity, and in adversity not to be cast down; to increase one’s means by thrift; never to resent injuries from others; without vaunting oneself, to examine one’s conduct; and to lead a religious life day by day—to what end hereafter is not this the way? And since thou hast not yet attained immortal bliss, thou must think of that eternity, and close [against thee] the fearful gate of hell by eschewing evil,” says the Buddhist.¹¹

¹ Kapila Tatwa, s. 15.² Hjam-dpal, fol. viii.³ Rodriguez, p. 93.⁴ Gun den s. mon. 201.⁵ Atthi Sudi, 101.⁶ Rig. V. Asht. i.

skta. xxv. 4, 16, and skta. xxxiii. 2.

⁷ Yaçna, xlv. 7.⁸ Akhlaq i m. xi.⁹ Joma. R. Bl. 508.¹⁰ Sept. Sap. p. 42.¹¹ Oyun tulk. p. 13, 14.

“For he that does good is born on high in heaven. This is certain,” said Sems-chan-tchan to his parents.¹

“The really [most] wise man, then, who is fully aware of the emptiness of this world, does not busy himself with objects of sense, like the common herd of worldly men ; but he is pleased to have the darkness of his mind removed by the Creator of the world.”²

“*that he may depart,*” &c. “Take care,” said Buddha to the assembly of the gods, “and avoid altogether everything immodest. Whatever kind of divine pleasures there be that proceed from the heart, that are noble acts of the mind, are all the result of good works and the fruit of good actions. Therefore remember your actions [think of your doings]. Because formerly men neglected to heap together virtues, do they now go irretrievably to that place where there is no good, where they shall find trouble and sorrow.”³

“In those days God shall throw them into the depths of fire and of torment, and that prison shall be their lot for ever and ever.”⁴

“Τῆλε μαλ’ ἤχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
τόσσον ἐνερθ’ Αἰδεω, ὅσον οὐρανός ἐστ’ ἀπὸ γαίης.”⁵

“Far, far away, into the deepest chasm under the earth, there beneath Hades on a brazen floor, and as deep below as heaven is high above the earth, will I shut him up within gates of iron,” said Zeus to the assembled gods and goddesses. “Evildoers,” says the Buddhist, “again enter the womb and go to hell ; but those who walk straight, go to heaven, and [parinibbanti] are wholly extinguished and freed from sin.”⁶ “The leaf torn from the tree,” says another Buddhist, “does not return to it ; neither does a torrent return to whence it came ; nor yet a blast of wind. So also no living beings return to whence they came.”⁷

¹ Dsang-Lun, fol. 18.

² Arjuna Wiv. i.

³ Rgya-tcher r. p. c. iv.

⁴ Bk. Enoch, x. 13.

⁵ Il. *θ*. 13.

⁶ Dhammap. Papav. 126.

⁷ Nütsidai ügh. 24.

25 The Lord will destroy the house of the proud: but he will establish the border of the widow.

“*The Lord will destroy,*” &c.

“Valet ima summis
Mutare, et insignem attenuat Deus
Obscura promens.”¹

“God can, if He will, raise the low on high, and bring to naught the distinguished man, by bringing an obscure one to light.” “A proud (or overbearing) man is not acceptable even to the people of his own house,” say the Rabbis.² “But God makes the nest of the blind bird,” say the Osmanlis.³ And He is the God of the widow, “for whom,” say the Rabbis, “there is no bridal drink”⁴ [made of wheat, beans, and raisins]. Sophos (fab. 47) and Syntipa (fab. 37) are applicable to this verse.

26 The thoughts of the wicked *are* an abomination to the Lord: but *the words* of the pure *are* pleasant words.

וְטוֹהָרִים אִמְרֵי נֶזֶם, ‘but pleasant words are [acceptable to him as] pure [offerings].’ Chald. id. and Syr. id.

“*The thoughts,*” &c. “When a fool says a foolish thing, he speaks what is in his mind.”⁵ “He who is not pure in speech is a Chandāla” [a man of the lowest tribe, an outcast].⁶

“*but pleasant words,*” &c. “Pure speech is one door to religious brightness,” says the Buddhist.⁷ And again: “The eight perfect works of speech are these: (1) to act in accordance with our words, for the perfect work of speech is to follow after truth; (2) words easy to remember, for their influence over the hearers; (3) words easy to be received, from their doing violence to no one; (4) words like the [voice of]

¹ Hor. Od. i. 34.

² Yalkut Hab. R. Bl. 237.

³ Osm. r.

⁴ Khar. hap. i. 23.

⁵ V. Satas. 328.

⁶ Vemana, iii. 216.

⁷ Rgya-tcher r. p. c. iv.

song of the kalavinka [Indian sparrow], that soothe both mind and body; (5) agreeable words, that bring together [conciliate, please] all beings; (6) words like those of Brahma, whose voice rises above all other voices; (7) words like the resounding voice of the lion, not subdued by any other voice opposed to it; and (8) a voice which soothes all beings, because it is the voice of Buddha."¹

"The words of the wise," says Vema, "are like the plaintive warbling of the cuckoo in a grove; but the noise of the wicked [men enthralled by their evil works] is like the cawing of a crow."² [Thus Valmiki, the sweetest of poets, is called 'Valmiki Kokila,' Valmiki the cuckoo, in the Preface to the Rāmāyana]. "In uttering a word, seek to follow (or consult) men's hearts," says Wen-chang.³ And Sze-sëang-kian says: "When conversing with the prince, speak as one of the rank of ministers; as when conversing with a 'ta-jin' [great man, literary or superior] of the affairs of the empire; when conversing with an old man, speak as his younger brother; when conversing with a young one, speak of reverence for father and mother and elder brothers. But with them all, speak sincerely and faithfully."⁴

"Good words befit the 'kyoung' [convent]; witty ones befit the palace of the king."⁵ "A man's words show his wisdom, as his work shows his character [origin or nature]."⁶ Siün-tsze says: "To see [read] the words of a good man is like a line of the Odes (or of poetry); but to hear him is like the tones of the 'kin' [a string instrument] and of the lute."⁷ "A man pleases as long as he speaks fitly (or pleasantly); whether it be the cawing of a crow or the note of a cuckoo, it is welcome when it tells of the coming of a friend."⁸ "Sweet speech," says Tiruvalluvar, "is produced by affection and is free from guile (or deceit); it consists in the words of the virtuous" [lit.

¹ Rgya-tcher r. p. c. iv. ² Vemana, iii. 91. ³ Shin-sin-l. v. p. 79.

⁴ Ming-sin p. k. i. c. 5. ⁵ Burm. Hill pr. 17. ⁶ Rishtah i juw. p. 116.

⁷ Ming-sin p. k. c. xviii. ⁸ V. Satas. 128.

of those who have seen or considered what they ought to say]. Sweet speech is a flow from the heart, with pleasing looks and a placid countenance. That is true virtue.”¹

“Discrimination between what is and what is not agreeable is one door to religion,” says the Buddhist. “It enables one to give up decisions in favour of lust.”² “Thus wise men, though become poor, can please others with their elegant [pure, pleasing] words.”³ “Let a man (or a brahmachari) speak words purified by truth, and cultivate a pure heart (or mind),”⁴ says Manu. “A lion indeed, when hungry, does not eat small wild cats, and when lean does not feed on elephant’s flesh. So also a man who is well born never does a mean thing (or speaks a bad word), even when he is in distress.”⁵

27 He that is greedy of gain troubleth his own house ; but he that hateth gifts shall live.

בֹּיֵצַע בְּיָדָא, an idiomatic expression for gaining wealth through rapine, usury, and extortion. Chald. ‘He destroys his house who gathers wealth of falsehood or lying (who makes unjust profits).’ Syr., that follows the LXX., reads: ‘He destroys his soul (or himself) who accepts a gift.’

“*He that is greedy,*” &c. “Profit,” say the Chinese, “but not by coveting any how. Business—but able to endure patiently, keeping oneself at rest.” “No one is hurt by calamities but he who covets wealth.”⁶ In the Dsang-Lun⁷ we are told of “a landlord who turned all his gain into ingots of gold which he hid in the earth. After his death he was born a venomous serpent that guarded that gold, by reason of his lust for those golden ingots.” “Gain has often ruined men through coveting more. Learn then, that you should not wish to profit out of everything,” said Creon.⁸ “The man greedy of money is never satisfied ; his mind is never com-

¹ Cural, x. 91, 93. ² Rgya-tcher r. p. c. iv. p. 25. ³ Saïn ügh. 114.

⁴ Manu S. vi. 46, and Kobitamr. 4. ⁵ Lokaniti, 46. ⁶ Ming-sin

p. k. i. c. 5. ⁷ c. xxviii. fol. 139. ⁸ Antigone, 221, 311.

posed, and his senses are never under control. Every kind of misfortune befalls him whose mind is not contented."¹ "On the other hand, all manner of success attends him who has a contented mind. For the foot inside the shoe, the whole earth is covered with leather."²

"Let not a man think too much of (or mind too much) his own profit (or gain), nor be envious of others. He who envies others cannot give himself to meditation," says the Buddhist."³ "For profit (or gain) that does one no honour shall be remembered later."⁴ "And profit and loss are companions," say they in Georgia.⁵ "It is then well, for the sake of virtue, to keep aloof from a man whose only thought is gain. It is best to keep at a distance from the splashing of mud."⁶ "Covetousness is three-fold ; for oneself, for others, and for neither. To covet for oneself high descent, great qualities, personal beauty, and to yearn for wealth and luxury ; to fancy others are not like oneself ; to covet what they have ; to say to oneself, Why should I not possess this or that? And if the land and wealth cannot be had without violence, to think, Why then not use it? But the fruit of all this is, to be born a monster ; or if a man, to be devoured by fleshly lusts," says the Buddhist."⁷

And Sophos concludes his 30th fable of 'the man who had a hen that lay a golden egg every day'⁸ [Esop's, &c., goose], 'and killed it to have more : ' by saying, that "he who seeks to increase his purse [wealth] will lose it ;" "like the camel that went in search of horns, and lost his ears."⁹ "If a man," says Manu, "gains nothing, let him not feel aggrieved ; and if he gains anything, let him not be elated thereby. Let him only care for enough to support life ; but let him care little for his utensils."¹⁰ "His gain, whatever it is,

¹ Hitop. i. 150.² Ibid. 151.³ Dhammap. Bhikkuv. 6.⁴ V. Satas. 456.⁵ Georg. pr.⁶ Hitop. i. 191.⁷ T'hargyan,⁸ 'Dog and Shadow,' Esop, 339; Syntipa, 28; Apton, 25;

Babrias, 79; Sophos, 81.

⁹ Talm. Sanhedr. B. Fl.¹⁰ Manu S. vi. 57.

should not be more than the sixth part," say the Rabbis.¹ "Let judges and kings then rule as did the hare [that was to be a Buddha]. He slit the fish in two, and gave one half to the jackal and one to another." "Wake him not that is asleep;" that is, covetousness in the heart; and "look not with jealous eyes on the property of others," says the Commentary.²

"*but he that hateth gifts,*" &c. See Syntipa [fab. 21] and Sophos [fab. 22], with the moral, that "gifts from men who are not called upon to make them, only proceed from interested motives, and are to be refused." "Spend your life in observing attentively what is right; and do not yield one inch to any one for the sake of yellow gold." "For he who in all things follows after truth will assuredly enjoy happiness that shall come to him as a matter of course."³

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

הִתְהַוָּה לְעֵנֹת, 'meditates to answer,' meditates his answer. Chald., after the LXX., 'rejoices in the faith,' or faithfulness, virtue. Syr. id. As if these read לְעֵנֹת, 'to sing' for joy or rejoicing.

"*The heart of the righteous,*" &c. "The palace of wisdom is the heart, and the doors of that palace are the ears and mouth, which the heart rules (or governs) like an officer of state. When the heart is at rest, the kingdom [five senses, ears, mouth, &c.] is also quiet. When the heart rules, its kingdom is ruled. The government of the heart dwells within; and then well-governed speech comes out at the mouth."⁴ "In a bad man, the mind, mouth, and manner, all three, act separately; but in a good man, these three act together like one."⁵ "Speak," say the Turks, "after having considered what thou hast to say."⁶ "Think twice, and speak once," say they also.⁷

¹ Bava Basr. B. Fl. ² Thudamma-tsari. st. 2. ³ Ming h. dsi, 129, 19.

⁴ Kwan-tsze, c. 36, 37. ⁵ Nitivempa, 95. ⁶ Turk. pr. ⁷ Id. ibid.

“Good conduct is said to consist in regulating oneself according to one’s words [to be sincere]; to practise regulating one’s words, and then to speak.”¹ “Accept entirely and follow the example of an intelligent man, who never dreams of deceit (or fraud); who speaks according to his station, and whose speech is interwoven with good (or with beauty).”²

“Thou hast poured in [added] water, now add meal,” say the Rabbis.³ [Question and answer in conversation.]

“*but the mouth,*” &c. “Prophet of evil,” said Agamemnon to Calchas, “thou hast never spoken good to me; but thou delightest in foretelling evil, and hast never so much as spoken or done any good thing.”⁴ “As venom is in the serpent’s mouth, in the sting of gnats and flies, and in the crooked tail of the scorpion, so is the venom of a bad man among his fellows.”⁵ “A wicked man,” say the Mongols, “is like a sieve riddled with holes; he keeps all the evil within him, and lets the good escape.”⁶ “If a low individual hates a very good man, how could this one be angry in return? A jackal may pour forth abusive language, but the king of beasts only pities him.”⁷

29 The Lord *is* far from the wicked: but he heareth the prayer of the righteous.

“*The Lord is far from,*” &c. “The lowest class of mankind,” says the Buddhist, “is cut off (or separated) from the heart (or spirit) of God. Those who belong to this class are distinguished (1) by no fear of transmigrations for any length of time; (2) not even in the least degree; (3) by never yielding in the least degree to wisdom when they are taught; (4) by having no shame nor fear of anything; (5) by feeling no uneasiness when sinning ever so much; (6) by being deprived of the least pity. Of these six classes, it is said that they have

¹ Kiu-li, Li-ki, c. i. ² Bslavs cha gches pa. 5. ³ Yalkut Duk. R. Bl. 29.
⁴ Il. á. 106. ⁵ Subhasita, 39. ⁶ Sain ugh. fol. 77. ⁷ Id. fol. 10.

no share or part in 'Borkhan'¹ [Buddha]." "The atheist who says, 'He [Brahmā] is not,' is reckoned a fool," said Arjuna to the Yaksha.² "A bad man, whatever virtue he may adopt [put on], can neither practise it nor please. Whatever appearance he assumes, he is but a strange fiend. It is but just to call him wicked. He cannot regulate himself from his own nature. You may wash coal ever so much, it never will be white."³

"But a wicked man gradually vitiates the good qualities of those among whom he moves, as a foul smoke defiles the air."⁴

but he heareth the prayer," &c. "Prayer is making known our infirmities at the court of God, and to pray for the fulfilment of our desires, from His infinite favour and bounty. Every Sultan should pray for his wants; for the King [God] who placed the crown on his head will grant him his request."⁵ "The prayer [mind] uttered from the heart, and made for praise, goes to the lord Indra."⁶ "Prayer, if offered (or begotten) before the dawn of day, calls upon [awakes] Indra to bestow his benefits." "Zeus," says Pindar, "distributes his gifts in favour of pious men, and in answer to their prayers (or supplications)."⁷ "Prayer [for good] or for [glory] ascends to Indra. He who has spread all things in glory will hear the prayer of such a one as I am."⁸

"He, the Ancient, nears himself to the younger [man]; and He the [leading] One turns (or has turned) him into that path [to walk in]."⁹ "Indra is the refuge [lit. has been had recourse to] of the pious in his distress (or want)."¹⁰ "O Indra, thou whose ear hears [prayer], hearken to my supplication, and give ear to my voice, and lay my praise by thee with favour, as thou wouldest a friend!"¹¹ "Faith in thee, O thou

¹ Tonilkhu y. ch. c. ii. ² Maha Bh. Vana P. 17373. ³ Sain
ūgh. 170, 171. ⁴ Drishtanta Sh. 3. ⁵ Akhlaq i m. 3. ⁶ Rig. V.
Mand. iii. skta. xxxix. 1, 2. ⁷ Ol. viii 10. ⁸ Sama. V. iv. 4, 8.
⁹ Id. ibid. 9, 3. ¹⁰ Rig. V. Asht. i. skta. li. 14. ¹¹ Id. ibid. skta. x. 9.

rich in blessings, exalts us to heaven."¹ "Accept, O Agni, the prayer which is good for man; accept suitable praise."² "A full [earnest] prayer procures cattle to the worshipper; it is to him like a branch laden with fruit."³ "Good men [lick] suck like cream the milk of heaven and earth by their prayers. Great Heaven and Earth, be pleased to accept our sacrifices, and fill us with sustenance."⁴

Yen-ching-peaou said: "Confucius was a holy man of the middle kingdom [China], but Buddha is of the four quarters [the whole world]. Confucius in his teaching reverted to a pure heart manifested in man's natural disposition. But Tekuen recommends the worship of Buddha, because it sets men to regulate their perfection; after that purity whence the soul is enlightened, and troubled or dark thoughts are lightened. He teaches men to pray [lit. to weave (or woven) thoughts], and to set their heart on the host of Spirits. By thinking over and over, one forgets not. Therefore he does not say, 'hum or mutter,' but think; train thy eyes, thy mouth, and thy ears, not to wander."⁵ [Confucius also says: "The Spirits! on the right hand and on the left, worship them as if they were present."⁶] Another Chinese, however, says: "Reverence the Spirits, but keep them at a distance."⁷

"For the prayer is vain which is mixed up with hardness of heart and darkness. But from a steady and firm meditation on (or mention of) Siwa, comes the good-will of that lord."⁸ "Let Sraosha [the hearer, a kind of messenger or mediator from heaven, Serosh] be here present, for the praise of Ahura Mazda."⁹ "Out of mercy (or pity) does God humble Himself near to those who are cast down [with fatigue]; and He is favourable, kind, to those who make supplication unto Him," says Sādi.¹⁰ "The laziness of man in prayer, then, comes from

¹ Sama V. i. 2, 3, 4, 7, 8.

² Rig. V. ii. Mnd. ü. skt. xxxvii. 6.

³ Rig. V. Mnd. i. A. 3. skt. viii. 8.

⁴ Id. ibid. skt. xxii. 13, 14.

⁵ Com. on Wen-chang, Shin-sin-l. iv. p. 56.

⁶ Chung yg.

⁷ Quoted

in Yuen. ⁸ Arjoona Wiv. i. 5.

⁹ Yaçna, xvi. 8, 9.

¹⁰ Bostan Pref.

a want of faith," say the Arabs. But in the Hadis [tradition] it is said: "Prayer of one hour shall be offered unto me, and I will relieve thee of thy sorrow. But if thou receivest not what thou prayest for every time, sit down with thy face turned towards me [mihrab, altar or arch], and I will excuse thy heart,"¹ [make it free from guilt or trouble]. "Although a man finds time for everything, yet, alas! there is none for worship," say the Georgians.²

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

פְּאֹרַר עֵינַיִם, 'light (or brightness, lustre, brilliancy) of the (two) eyes (from a friendly feeling) rejoiceth the heart (of him who is welcome with such a look).' LXX. θεωρῶν ὀφθαλμός κ. τ. λ.

"*The light of the eyes,*" &c. "The eyes are a window that looks [opens] into the heart;" and "the eyes are a pair of scales, the weights of which are in the heart," say the Osmanlis.³ "There is no better sign (or token) whereby to inquire into what a man is than the eye," says Meng-tsze. "The pupil of the eye cannot hide his faults. If the breast within is right, then the pupil is bright; if the breast within is not right, then the pupil is dull. Whether you listen to a man's words or look at the pupil of his eye, how can he hide [what is in him]?"⁴ "What the eye does not see, does not grieve the heart," say the Arabs.⁵ "An eye that hears,"⁶ is 'a keen eye' in Japanese. "O Buddha," said Kundgawo, "thou hast shown especial pity to this blind Brahman, in that through thee he has not only got his eyes of flesh, but also the eye of innate wisdom."⁷ "As by looking at a thing you see its dimensions, so by looking at a man's countenance you know his good and bad qualities."⁸

"*a good report,*" &c. "Fame that rejoices the mind (or

¹ Rishtah i juw. p. 64, 67.

² Georg. pr.

³ Osm. pr.

⁴ Hea-Meng, vii. 15.

⁵ Ar. pr. Soc.

⁶ Jap. pr.

⁷ Dsang-Lun,

c. xxxv. fol. 182.

⁸ Ming h. dsi, 52.

heart) was given by Vibisana."¹ "A good report is heard, but a bad one flies," say the Spaniards. "A good name is the guest of a [real or] true man; yet most men run after reputation without ever getting it. But to have a good name is honourable; to be without one is contemptible," says Lao-tsze.² "And he who gets it, gets it for himself,"³ say the Rabbis. "It works for him a work which he does not do"⁴ [his reputation silently spreads either for or against him, without his knowledge]. "Here, O man, is a verse sung by the Creator himself: Fame (or reputation) is a man's life."⁵ "To fare well," says Pindar, "is the first prize; the second is, to have a good reputation. He who has both, wears the highest crown."⁶

31 The ear that heareth the reproof of life abideth among the wise.

יָלֻךְ, 'shall dwell or lodge.' Chald. 'shall lodge (pass the night) in the house of the wise.'

"*The ear that heareth,*" &c. "He who is corrected by teaching is agreeable to good men."⁷ "The education (or instruction) given to a good man comes in at the ears, adheres to the heart, spreads throughout the body, and shows itself in his demeanour [moving and resting]. But the instruction given to a mean (or low) individual comes in at the ears and goes out at the mouth," says Siün-tsze.⁸ "Discourse on the way [Tao] and on justice (or righteousness), and turn from vice and stupidity," says Wen-chang.⁹ Yue said to Kaou-tsung: "As wood is made straight by being conformed to the carpenter's line, so also does the prince become a holy sage by following good advice."¹⁰ "For," says Tsze-kung, "the errors of a great and good man are like the eclipses of the sun and moon. Everybody sees his faults, and everybody expects him to improve."¹¹

¹ Sri Rahula sella lih. 90. ² Lao-tsze, bk. vii. p. 12. ³ Ep. Lod. 1687.

⁴ Osm. pr. ⁵ Maha Bh. Vana P. 16951. ⁶ Pyth. i. 191. ⁷ Lokan. 57.

⁸ Siün-tsze, i. c. i. p. 6. ⁹ Shin-sin-l. iv. p. 72. ¹⁰ Shoo-King, iii. 12.

¹¹ Hea-Lun, xix. 21.

“He that desires wealth must travel, and he who desires knowledge must cultivate the Law [of Buddha].”¹ “Love, then, to hear rather than to talk,” quoth Cleobulus.² “And when thou hast acquired superior knowledge, thou shalt be promoted to the rank of ‘guru’”³ [a teacher of Vedic and other sacred lore]. “He who admonishes thee has already awakened thee,” say the Arabs.⁴ “Ah! and wise men,” says Aristophanes, “learn a good many things from their enemies. For discretion retains all [that is worth keeping]. And no friend will ever teach thee what thy enemies do. It seems best, then, first to listen to what is said; for, after all, a wise man may learn from his foe.”⁵ “Instruction,” says Ani, “is the life of the house. Rebuke carefully, cherish [those whom thou rebukest], and thou shalt find thy profit in it.”⁶

Chung-hwuy [B.C. 1800] said in his proclamation: “I have heard it said that he who can find an adviser for himself will reign. But he who says that others are not equal to him [who is conceited] will perish. And he who likes to make inquiries, will get abundance [of information]; he, however, who centres his thoughts on himself alone, will become of small importance.”⁷ “If a man talks much sense,” says the Buddhist, “and yet foolishly does not what he says—like a herdsman who counts another man’s cows—he does not become worthy of the fellowship of good men. But if a man talks even little of good things, but exercises himself assiduously in good works, forsaking anger and passion, hatred and whatever else disturbs his mind; who is wise, free in thought, without wishes for ‘hither and thither’—he truly becomes a fellow of the society of good men.”⁸ “And a man who advises, teaches [rebukes], and warns another of unbecoming actions, is agreeable to the good, but not to the bad.”⁹

¹ Lokan. 114.² Sept. Sap. p. 8.³ Kawi Niti Sh. p. 30.⁴ Ar. pr.⁵ Aves, 375, 381.⁶ Ani, xx.⁷ Shoo-King, iii. 2.⁸ Dhammap. Yamak. 19, 20.⁹ Id. Panditav. 2.

32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

לִבְקוֹנָה לֵב, 'acquires heart,' i.e. sense, understanding, prudence, &c., 'Cordatus fit.' Chald. 'acquires (or gets) wisdom.' Syr. id. LXX. ἀγαπή ψυχὴν αὐτοῦ. Vulg. 'possessor est cordis,' taking קוֹנָה in the sense of 'having, possessing;' he is wise, and has good understanding, who hearkens to advice.

"*He that refuseth,*" &c. "A man who, while living, does not learn, is like a man walking in a dark night," say the Mongols.¹ "When unfortunate circumstances arise and one wishes to improve them, or even in prosperity, it was of old a rule, as it is now-a-days, to rule oneself by one good example, and to guide one's whole life by good advice," said Dr. Desima.² "He," says Asaph, "who despises reproof, is himself despised (or worthless); it is like silver without a refiner; of no use."³ "If there is a wise man at hand, and you learn not of him, you either have an unclean spirit, or you suffer from former deeds."⁴ Thus Eth-Thealebi [a work on moral sayings, &c.] begins with reminding the reader who makes that book his companion, that "it is intended as a guide and as a goal to reach."⁵

"*but he that heareth,*" &c. "Thy trials have taught thee," says the Greek proverb; and the Turkish: "Those who hurt us, teach us"⁶ [our trials teach us, if we are wise enough to learn the lesson they teach]. "And they make us wary, like the donkey mentioned by Orbelian, which having once stuck in the mire on the road, would not go that way when it was dry. As the Tamil cat which, having been singed, would not come near the fire."⁷ "Chatte échaudée craint l'eau froide."⁸ "It is a sin," says Tai-shang,⁹ "which is sought out by a celes-

¹ Mong. mor. max. R. ² Tamino Nigiwai. pref. p. 3. ³ Mishle As. xxvi. 24.
⁴ Legs par b. p. 264. ⁵ Eth-Theal. introd.
⁶ Turk. pr. ⁷ Tam. pr. ⁸ Fr. pr. ⁹ Kang i. p.

tial officer, to know a fault and not to amend it, as well as to know good and not to do it."

33 The fear of the Lord *is* the instruction of wisdom : and before honour *is* humility.

"*The fear of the Lord,*" &c. [Real wisdom cometh only from above]. "Hear, O king," said Vidura to Dhritarashtra, "the four things which Vrihashpati taught me, and which he improvised in answer to questions put by Tridoshendra, lord of the gods: (1) devotion (or devotedness) to the gods; (2) respect for wise men; (3) humility (or modesty) in knowledge we have acquired; and (4) destruction of sinful actions."¹ "Be humbled, tamed [mansuetus] in thy childhood, that thou mayest be exalted in thine old age."² "The way of a man is like that of a reed—the more it is bent down, the more it rises high." "So long as modesty [humility] remains, so long also are a man's qualities chiefly adorned, [modesty or blushing is the chief ornament of qualities]. When modesty goes, then qualities stand alone, and a bad reputation spreads abroad."³

"A wise man says: 'If thou wishest to enhance thine own goodness in the sight of men, do not exalt thyself, but be lowly and boast not.'⁴ "Greatness of soul is always humble," says Tiruvalluvar; "but meanness always extols itself."⁵ "A branch laden with fruit bows to [lies on] the ground."⁶ "Humility is the corner-stone of all other virtues. It is honoured, and honours those who are humble."⁷ "If wisdom is a crown to the head, humility is 'a heel to the shoe [that enables one to stand, and to rest on it]," say the Rabbis.⁸ "Be thou yielding like a reed, on which the wind blows from every quarter; for learning [or the law of God], rests only

¹ Maha Bh. Udyog. P. 1041.

² A. Ubeid, 130.

³ Legs par

b. p. 118.

⁴ Matshaf. Phal. Eth.

⁵ Cural, 978.

⁶ Pend

nameh, p. 8.

⁷ Jehuda max. B. Fl.

⁸ Id. *ibid.*

upon him whose spirit lays him low. It is like water, that always runs down," says another Rabbi.¹

"He who is strong and great," says Lao-tsze, "occupies the lowest place; and he who is flexible and weak, takes the highest rank."² "Humility (or modesty) in a man adorns him," say the Arabs; "it enhances nobleness in a man, and by it [grace or] favour is fulfilled." "Be humble and live happy," says the Tamil proverb.³ "And humility is this," says a Rabbi; "to honour one's superiors; to love one's equals, and to have pity on one's inferiors."⁴ "Humility increases dignity, reputation, and is an ornament to the head."⁵ "If thou wilt be great," says the Bengalee proverb, "be small."⁶ "So long as thou canst act, work not the bellows"⁷ [a smith's bellows, a wind-bag]; be not thine own trumpeter. "He who has learning does not demean himself, but is humble; for humility is the mean between pride and servility (or meanness). It is one of the qualities of the pious man, whose piety looks to the final reward."⁸

"In proportion as thou art humble, art thou also exalted."⁹ "Who is a man? Let him be humble; for self-conceit [arrogance] is Satan's work. Humility gives excellence, adorns an honourable position, and raises the head."¹⁰ "Morality is the praise of kings; and humility is the praise of men of ability."¹¹ "The man," says the Buddhist, "who crushes pride altogether, like a slender bridge of bamboo with a heavy mass, leaves this shore [for yonder side] as a snake his slough."¹² "He, therefore, is not to be thought perfect," says the Spirit of Wisdom, "who has neither fear of God nor shame of man."¹³

⁹ Derek Erez. Sutta, viii. 1. ² Tao-te-King, c. lxxv. ³ Tam. pr.

⁴ Ep. Lod. 883. ⁵ Pend. nameh. p. 57. ⁶ Beng. pr. ⁷ Rishtah

i. juw. p. 73. ⁸ Borhan-ed-din, ii. 26. ⁹ Rishtah i juw. p. 63.

¹⁰ Id. ibid. p. 72. ¹¹ Nava Ratna. 3. ¹² Uraga S. 4. ¹³ Mainyo

i kh. xxxix. 33.

CHAPTER XVI.

THE preparations of the heart in man, and the answer of the tongue, *is* from the Lord.

Here A. V. agrees with the Vulgate rather than with the original, which is: 'To man [belong the] preparations of [the] heart, but from Jehovah [the Lord] cometh the answer of [the] tongue.' These words may be taken either literally or figuratively, as 'plans, intentions,' and the 'outcome or event resulting from them,' as 'Man proposes but God disposes.' Chald. and Syr. render answer by 'speech;' and preparations by 'will or intention.' Armen. agrees with the Vulgate; but the LXX. is in hopeless confusion.

"*The preparations,*" &c. "Many a word [spoken] by a man is thought eloquent, which is foul with God," says Ebu Medin;¹ with a play on 'eloquent' and 'foul,' one dot making the difference. "Man's wishes, then, may well be [interrupted] disappointed," says the Mandchu; "but a man must yield to the will of Heaven."² "For there are three kinds of men: the man with a soul [righteous], the man of talk only, and the man of wealth."³ "In like manner, then," said Draupadī, "as grass-tops bend to the wind, do all beings yield to the Creator's will (or sway)."⁴ "For Ishwara [the Lord], Creator (or upholder), orders (or disposes) one's own act by such and such causes, the motive (or principle) of which lies [vartate] in the actions of body, which is [the gift] of the Creator [dhātu]."⁵ "So then, as oil exists in the seed of sesamum, as curds are in [the milk of] the cow, and as fire [is] in wood, may the wise man himself also discern means to his success [in life]."⁵ That

¹ E. Medin, 172.² Ming h. dsi, 41.³ E. Medin, 165⁴ Maha Bh. Vana P. 1145.⁵ Id. *ibid.* 1222—1228.

is true of Ishwara, the Lord ; and this also is true as regards 'gods : ' "Not even the gods know the ways of women or the fortune of men ; how, then, should men know them ?"¹

2 All the ways of a man *are* clean in his own eyes ; but the Lord weigheth the spirits.

Chald. and Syr. render רַיחֹות, 'spirits,' by אֲרָחֹתָיָהוּ, 'his way ; ' 'but the Lord weigheth his way or conduct,' the alteration being probably due to the similarity of letters. Armen. follows the Vulgate, 'patent oculis ejus,' 'evident in the sight of God.' The LXX. is not available here. But A. V. follows the Hebrew and is right.

"*All the ways of a man,*" &c. "Men troubled their souls with grief, while thinking faithlessly [untruly] thoughts of their ignorance (or folly) about God, and said : 'Will anything befall us ? Say, assuredly the deed is of God—to [cut up] lay open your hearts, in order to prove and to examine them. For God knows the innermost state [nature, essence] of your breasts' [hearts]."² "Ishānā [Shiva]," said Draupadī to Yudhisht'ira, "made (or upholds) of old all things, before anything existed. The worlds yield to his sway, not to their own. Pleasure and sorrow, things agreeable and things disagreeable, all originate from the Creator. Ishwara [the Lord] has created both good and evil. A bird tied with a string is not its own master. Let man, therefore, abide obedient to Ishwara. Man is master neither of himself nor yet of others ; but he is like a bull with a ring through his nose, led with a string of pearls."³ "Heaven," says the She-King, "brought forth all people ; everything, therefore, has a rule (or pattern to follow)."⁴ "When doing anything [undertaking a business], then, one must follow Providence." To which Yen-ching-heaou adds : "Business [affair], not great or small [any], all must love to consider the high leading of Providence.

¹ Kobitaratna, 50.
P. 1138—1144.

² Qoran, sur. iii. 155.

³ Maha Bh. Vana

⁴ She-King, bk. iii. ode iv. See chap. iii. v. 19.

There is no escaping from it. Whatever man may revolve in thought, there is only one working [agent]—Providence."¹ "Always speak in fellowship [agreement] with Heaven's will (or decree)," say the Chinese. "Hence will come great happiness. But it is not easy so to do."² "For God does not look so much to the quantity of work as to the quality thereof," say the Rabbis.³ "Do not, therefore, ask of God things that perish in the using, but ask of Him things that abide and are for thy health [of soul and body]."⁴ "For it behoves every man,"

" — καθ' αὐτὸν αἰεὶ,
παντὸς ὀργῆν μέτρον,"⁵

"to measure himself aright, and follow moderation in all things ;"

"μέτρον δ' ἐπὶ πᾶσιν ἄριστον,"⁶

"inasmuch as numberless errors hang about a man's mind," says Pindar.⁷

"but the Lord weigheth," &c. "Thy name," says the defunct in Amenti to the door-keeper of the Hall of Justice, is, 'He who searches the hearts, who looks into [examines] the reins [inward parts].' The defunct then passes the door, and is admitted by Truth, in presence of Osiris, sitting on his throne. In front of him stands a large pair of scales, into which the defunct's heart is put in one scale and Truth in the other, and weighed by Horus and Anubis, who then declares that 'the heart and Truth are even weight.' Then Thoth writes down this verdict, and orders that the heart be put back into its place in the defunct, in token of the resurrection—a cardinal truth of the Egyptian creed."⁸ "And afterwards," says Enoch,

¹ Wen-chang in Tseih-wen, Shin-sin-l. v. p. 67.

² She-King,

vol. vi. bk. iii. ode 1.

³ Ep. Lod. 1297.

⁴ Akhlaq Nasserī, 4.

⁵ Pyth. ii. 64.

⁶ Pythag. χρ. 38.

⁷ Ol. vii. 4.

⁸ Ritual of

the Dead, ch. cxxv. l. 61, and plate. This Egyptian progress of the soul in Amenti stands in great contrast to a similar Japanese work, 'Wanderings of a Soul in the Nether World.'

“I saw all the secret places of Heaven, and of Paradise as it is divided; and the [secrets] of human actions, as they were weighed.”¹ “Now, O Lord,” said Ezra, “weigh in a balance our sins and the sins of those who dwell in the world, [to know] in whom may be found just enough [goodness] to turn the [eye] tongue (or beam) of the balance.”² “O [most necessary] indispensable Ahura Mazda and Armaiti, and Purity that [increases] prospers the world [we praise thy all-knowing intelligence],³ forgive me whatever thing I have done. O Ahura, cleanse thou me, and through Armaiti [Wisdom] give me strength. Most holy, heavenly Mazda, who hearest prayer for good, and O true [spirit], give great strength, and through Vohu Mano [good, holy spirit] give us prosperity [rule over the cattle].”⁴ In another sense :

“Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως”

for “Zeus turns the scale, and allots to every individual [his portion] as he will,” says Theognis.⁵

3 Commit thy works unto the Lord, and thy thoughts shall be established.

גַּל אֶל־יְהוָה, lit. ‘devolve, roll back thy works to (or towards) the Lord.’ Chald. and Syr. id. LXX. not available here. Armen. ‘Turn thy work towards (or to) the Lord.’ Vulg. ‘revela,’ &c.

“Commit thy works,” &c.

“— Ἄλλ’ ἔρχεν ἐπ’ ἔργον
θεδισιν ἐπευξάμενος τελέσαι”

“yea, set to work after having prayed the gods to bring it to a prosperous end,” says Pythagoras.⁶ “The business once made over to [Him who says], ‘Be it,’ is as good as done. So do not trouble. What God does is well done,” said Jellāl-ed-din.⁷ “Trust in thy God,” says Husain Vāiz Kāshifi, “and

¹ Bk. Enoch, c. xli. 1.

² 1 Ezra i. 35 (eth.).

³ Vispered, xxii. 6.

⁴ Yaçna, xxxiii. 11, 12.

⁵ Theogn. 159, 160.

⁶ Pythag. χρ. ἔπη. 48.

⁷ Ahm. Arabs. V. Timuri. c. 44.

have a [gladsome] good heart."¹ For "he who draws his certainty [trust, confidence] from [with] the will of God, shall [draw] set seal to his work in joyfulness (or rejoicing)."² "Be careful," says Pindar to Arcesilas,

"παντι μὲν θεὸν αἴτιον ὑπερτιθέμεν"

"by all means to ascribe to God thy success in the chariot-race."³ So also Archilochus :

"τοῖς θεοῖς τίθει τὰ πάντα"⁴ |

"For," said Sedrak the Vizeer, "if God does not give help to a man, that man will not be able to accomplish his work in his own strength and with his own efforts, so let him ask God to help him."⁵

"Ἄμα γὰρ ἄελπτα σὺν θεοῖσιν ἤγνυσα,
ἄμα δ' οὐ μάτην ἔρδον."⁶

"For, with the help of the gods," says Solon, "I have both achieved what I could not hope to do, and also, I have not wrought in vain." "Since the gods,

— πολλοὶ δ' ὁδοὶ

σὺν θεοῖς εὐπραξίας,

have many ways of doing good (or well)," says Pindar.⁷ For "a quello che Dio ama, nulla manca : " "he whom God loves, lacks nothing," say the Italians. "His root," says the Persian proverb, "is in water [he prospers]."⁸ So, then, "[give] thy heart to thy friend [God], and thy hand to the work."⁹ The Woo-choo says : "It is man's part to form plans ; but it is Heaven's part to fulfil them. Man desires, Thus and thus ; but Heaven's rule is, Not so, not so !" say the Chinese.¹⁰ "All things," says another Chinese authority, "are already fixed severally. While floating in life, we trouble ourselves in vain. All things do not come from men's plans (or schemes). The whole life

¹ Akhlaq i m. ch. vii. ² Nizami makh. ul asrar. 1180. ³ Pyth. v. 33.

⁴ Archil. Pr. 15, ed. G. ⁵ Sibrzne Sitsr. vii. p. 15. ⁶ Solon, fr. xxix. ed. Br. ⁷ Ol. viii. 16. ⁸ Pers. pr. ⁹ Id. ibid.

¹⁰ Dr. Medh. Dial. p. 239.

is arranged [settled] by the decree of Heaven.”¹ “Heaven,” says the Book of Odes, “brought forth all people. Everything has a rule (or pattern to follow).”²

“Forego, therefore, thine own will for that of thy friend; and both his will and thine for the will of Heaven,” say the Rabbis; who say also, “We see this in the case of Jacob [Gen. xlix. 29], who did not embrace Joseph as Joseph embraced Benjamin, because he was saying his morning prayers when they met!”³ “But let all thy ways be in the name of Heaven; love God and fear Him.”⁴ And,

“ὅ, τι ἂν ἀγαθὸν πράττης εἰς θεὸν
ἀνάπεμπε,”

“whatever good thou happenest to do, ascribe it all to God,” said Bias.⁵ “And fear not to undertake a business in its own good time, for direction in it [will be given thee].”⁶ “For if a man has good wishes,” say the Chinese, “Heaven must needs forward them.”⁷ “Let your mind and affections be set on him [Vishnu] night and day,” said Prahlāda to Daityas, “and you may laugh at every care (or trouble).”⁸ “Great [wise] men are habitually calm (or sedate) and quiet; little men, on the contrary, are quarrelsome and restless,” say the Mandchus.⁹ “For the man who is ‘good-willed’ [good-natured] and grave assuredly abides; but the wily and false assuredly come to great misery.”¹⁰

“He who [acknowledges] submits to the decree of Heaven, is not moved by greed [covetousness, Com.]; is not disturbed by looking at death; but lives unto the day [lit. obtains one day, passes one day, unto the time of death]. And whether his business (or work) be pressing or slow, he measures his means beforehand,” says Sie-hien.¹¹ “In work, then, follow Providence; but in speaking, wish to consult man’s heart,”

¹ Hien wen shoo, 69.

² She-King, bk. iii. ode 4.

³ Derek.

E. Sutta, i. 9.

⁴ Id. ii. 1.

⁵ Bias, Sept. Sap. p. 38.

⁶ Sahid.

Adag. 54; Rosellini Gr. p. 132.

⁷ Hien w. shoo, 67.

⁸ Vishnu P.

i. 171, 50.

⁹ Ming h. dsi, 51.

¹⁰ Id. 32.

¹¹ Ming-sin p. k. c. iii.

says the proverb.¹ Khin-sze-loo says also: “[Accord] agree with Providence, and at once you will not desire profit which is not of itself profitable. Follow men’s wishes, and you will seek advantage that does not profit, but is injurious to yourself in the pursuit thereof.”²

“But cultivate all kind of secret merit (or virtue); for merit does not consist in outward show (or work). Therefore is hidden merit great.” “For not one thought can arise but the Spirits know it.”³

“But he gets quiet of heart for his portion,” says Ebu Medin, “who puts his trust in that which is with his Lord [the Lord’s will].”⁴ “I therefore pray God to give me a thought [mind] of justice and to lead me in the way of truth; for He is the Lord of answers, and He directs the arrow of success, that it fail not to go straight to the aim. He is my account [enough for me], and what a Protector He is!” said Arab-siades in his Preface to the Life of Timur.⁵

“If God does not build the house,” says the Georgian proverb, “to what purpose are the foundations adorned?”⁶ “For no splendour [brightness] alights on things unless they be done according to the divine law”⁷ [with a play on the word]. “Then seek God’s face in all that thou doest; if not, thou workest to no purpose.”⁸ “But commit thyself to God, and cherish a happy heart.”⁹ “Resignation to Him consists in withdrawing one’s heart from [secondary] causes, and turning it on Him, the ‘Causer of causes,’ and then asking His Majesty to fulfil our desires. Whosoever commits his work to the Most High, and places his reliance on his mercy in whatever may befall him, every work of his is accomplished and turns out exactly as he desires.”¹⁰ “Work of the body and a heart at rest, is the thing [lit. does it]; so also small advantage

¹ Chin. pr. ² Ming-sin p. k. c. ii. ³ Wen-shang in Shin-sin-l. iv. p. 19, and Comm. p. 18. ⁴ E. Medin, 270. ⁵ Vita Tim. pref. p. 4.
⁶ Georg. pr. 74. ⁷ El Nawab. 182. ⁸ Id. 184. ⁹ Akhlaq i m. vii.
¹⁰ Id. *ibid.*

[sought after] and much justice [does it] is the thing," says Siün-tsze.¹ "The medicine for the heart is contentment with the portion God gives. Whosoever is pleased with God's award [judgment], shall have a share of God's good pleasure." "Every wise and good man who accustoms himself to his portion in life, receives through it joy and bread [maintenance]. Every man whose thought is blended with God's decree in his daily life, it is to him like sugar in milk."² "The prudent man," says Kamandaki, is settled in whatever happens to him; and firm in the [work] reasonings of his mind, both in the future and in the present, taking things readily as they come. Let him do so, and cultivate such a frame of mind, and not hatred of the world."³

"Pour forth thy meditation before the Lord, and thy works [affairs] shall prosper beforehand."⁴ "For the Lord looks to the heart; but the law of the Lord consumes the idols of the eyes; and the law of the wise consumes those of the heart."⁵ "To examine well what is or is not cause for sorrow," says the Buddhist, "is one [19th] door to religion. It divides [severs] entirely our prayers [from worldly motives]."⁶ "For," says Chuen-tsze, "pass only one day without thinking of good, and many evils will arise together from it."⁷ "I will therefore do what thou hast told me, O Ahura Mazda, which is best."⁸ "Of all crafts and of all feats," say the Welsh, "prayer is yet the best." "And a good beginning is one half of the work done."⁹

"The servant of God is without doubt among the blessed ones," says Attar, "and whatever he settles beforehand in his wish (or fancy), he will be able to accomplish by his own efforts. Turn thy head away from desire, and come to worship in the courts of our God, and then draw the head of happiness out of disappointment."¹⁰

¹ Siün-tsze, ii. c. i.² Rishtah i juw. p. 115, 116.³ Kamand.

Niti Sh. v. 5, 6.

⁴ Mishle As. xiv. 5.⁵ Id. iv. 8, 9.⁶ Rgya-

tcher r. p. c. iv.

⁷ Ming-sin p. k. c. i.⁸ Yaçna, xlii. 11, 12.⁹ Welsh pr.¹⁰ Pendeh i Attar. xiv.

“But the sanctuaries of the gods,” says Anī, “hate noisy rites [pageant or demonstrations]. Let thy prayer be from a loving heart, and all thy words [be said] in secret. He will do thy business; He will hearken to what thou sayest, and will accept thy offerings.”¹

“But,” asks the author of Shanti-shataka, “are the gods to be worshipped? Why should they? They are all subject to Brahmā [vidhi], who is pleased with honest actions, and rewards them duly. Work (or action), then, is to receive the homage [or veneration] which is paid to Brahmā.”² But better: “Bring thy whole energies to bear on thy work, O Arjuna, and never [look] to the reward [fruits] of it,” said Bhagavān. “Be not of those who work for reward, and hold no intercourse with the lazy. Do thy works firm in devotion, forsaking all attachment [to worldly things]; of an even mind in prosperity and in adversity; for an even mind is devotion, and work is a long way inferior to mental devotion, O thou despiser of wealth; therefore seek refuge in thy mind; for pitiable indeed are they who only look to the [result, fruit] reward. Devotion gives prosperity [good luck or skill] to the work. Wise men therefore, who are devoted in mind, having given up the thought of the fruit of work, are freed from successive transmigrations, and tread a path free from sorrow. When thy mind shall remain unmoved by disquisitions and careless of them, firm in meditation, then shalt thou obtain real devotion.”³

“Too much thought, however, and too little thought, are both bound up in a net [useless]. Mid-thought [thinking in moderation] is best. In it the two extremes are united,” says the Mitachinti jataka.⁴ “It is quietly and gently that the fruit of the fruit-tree swells and ripens; quietly also that brilliant hues spread over the peacock’s feathers; quietly also does the horse acquire fleetness and strength. So also

¹ Pap. Boolaq. xvii. 1, 2; Egyptol. p. 91.

² Shanti Shat.

³ Maha Bh. Bhishma P. Bhagavat Gita. ii. 46—53.

⁴ P. 420.

being calm and at peace [from inward strength] is a proof that a man is perfect in wisdom.”¹

4 The Lord hath made all *things* for himself: yea, even the wicked for the day of evil.

By referring the suff. יהו in לְמַעַנְהוּ to ‘the Lord,’ A.V., the Vulgate, and the Armenian version, unwittingly make the Lord predestinate the wicked for the day of evil. But this cannot be. The construction here is similar to that of לְמִינְהוּ and לְמִינּוּ at Gen. i. 12, and 21, לְמִינֵהֶם, where the suffix clearly refers to every grass, tree, and bird ‘after its kind,’ and to waters ‘after their kind,’ salt, fresh, still, running, &c. Here also לְמַעַנְהוּ cannot be taken for the prep. ‘for,’ ‘propter;’ but rather in its original meaning of ‘after its purport, object, nature, what it answers or will come to.’ And the sense of the passage will then be: ‘The Lord hath made, כֹּל, all things; everything, לְמַעַנְהוּ, ‘after its own account, purpose, or what it will come to.’ Thus He made the man who is wicked, as He made the wolf that is cruel; but the wolf’s cruelty, that makes him dreaded and hunted to death, does not come from God; since in a better state of things ‘the wolf and the lamb shall dwell and feed together’ [Is. xi. 6, lxv. 25]; so the wicked man’s own wickedness works for him the ‘day of evil.’ This term, מַעַנְהוּ, occurs a little altered in every Arabic fable, for—‘the purport, meaning, or moral of this is.’ Chald. and Syr. render ‘for himself,’ by ‘those who obey Him,’ מְשַׁמְעֵי.

“*The Lord hath made,*” &c. “O Ahura Mazda, rule thou (or mayest thou rule) over thy creatures, according to [their] wishes and wealth (or health).”² “For all his works serve Him,” said Enoch, “and do not vary. But according to what God has appointed, does everything come to pass.”³ “And no man,” says Theognis, “is rich or poor, good or bad, νόσφιν δαίμονος, without the will, consent, or influence of the gods.”⁴ “O ye Pierides,” says Hesiod, come and praise your father Zeus,

“Ὀν τε διὰ βροτοὶ ἄνδρες ὁμῶς ἄφατοὶ τε φατοὶ τε,
ρήτοί τ’ ἄρρητοὶ τε, Δὺς μέγαλοιο ἔκητι,

¹ Sain ügh. fol. 9.

² Yaçna, viii. 10.

³ Bk. Enoch, c. vi. 2.

⁴ Theogn. 167.

by whom mortals are made either famous or unknown, talked of or ignored, according to his mighty will.”¹ “God indeed creates a boundless mine of virtues, gems of men and ornaments of this earth. Yet if he but break it all at once, Ahaha! hard is one’s ignorance of fate.”² “Nemo igitur vir magnus sine aliquo adflatu divino unquam fuit,” says Cicero.³

5 Every one *that is* proud in heart *is* an abomination to the Lord: *though* hand *join* in hand, he shall not be unpunished.

“Every one *that is* proud,” &c.

“Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
ἵπερεχθάει”

“But Zeus hates above all the vaunt of big words, and hurls his shafts at a noisy troop of men in apparel, rushing to shout victory from the top of the parapet,” says Sophocles.⁴ “It is easy for him who thunders above,” says Hesiod, “to bring him low who boasts of his fortune, and to shrivel him up who boasts of his strength.”⁵ And Menander:⁶

“ἔφ' ᾧ φρονεῖς μέγιστον, ἀπολεῖ τοῦτό σε
τὸ δοκεῖν τιν' εἶναι, καὶ γὰρ ἄλλους μυρίου
ᾤλεσε”

“The loftier thy thoughts, the surer thy ruin. For the thought of being somebody has lost thousands besides thee.” “He,” say the Rabbis, who is a ‘vessel of pride,’ is not acceptable even to those of his own house,”⁷ “for he is a lord (or master) of defects.”⁸

“If a man,” says Nebi Effendi, “has a proud or haughty disposition, it is a chronic (or lasting) complaint, an incurable plague. The man who falls into that deep valley cannot prosper; the disease of his adversity will never be cured” [he

¹ Hes. ἱ. κ. ἦ. 1—4.

² Nitishat. 88.

³ De Nat. Deor. 167.

⁴ Antig. 127—133.

⁵ Hes. ἱ. κ. ἦ. 5.

⁶ Menand. ἐπαγγ. ἀ.

⁷ Baba Bathra, 98, M. S.

⁸ Megillah, 29, M. S.

will suffer repeatedly from his pride].¹ “For if a man behaves haughtily (or disdainfully) in word or deed, fearless of just judgment, and careless of his duty to the gods,

κακά νιν ἔλοιτο μοῖρα
δυσπότμον χάριν χλιδᾶς,

“an evil fate awaits him, for his luckless (or miserable) insolence.”² “For he,” says Chānakya, “who is reft of virtue and of truth, wastes away (or perishes) day by day, even if clad in an iron coat of mail; he shall waste away of himself.”³

“So then,” says Kamandaki,⁴ “let the intelligent, well-informed man desist from (or let go) a haughty spirit [pride, arrogance].” “For pride,” said Ajtoldi, “is of no use; neither is a haughty spirit. Pride only leads astray the upright.”⁵ “The very dust of him who is of a haughty spirit shall not rise again [at the resurrection-day],” says Rabbi Eleazar.⁶ “For every proud man stinketh and is brutish;”⁷ “he is like an idolater,” says R. Simeon ben Jochai.⁸

“Pride,” says Chu-tsze, “cannot last long [be indulged in]. Being proud of oneself,” says the Commentary, “and not knowing where to stop, one grows worse and worse, and soon, losing all virtue, one runs into excesses,”⁹ &c. For,

“Ὁ Ζεὺς κολαστῆς τῶν ἄγαν ὑπερφρόνων”¹⁰

“Zeus,” say the Greeks, “is the chastiser of those who think too much of themselves.” “And a man who is remarkable for prowess (or proud bearing) will suffer annoyances and trouble from it. Because the lion’s pride (or haughtiness) is so great, it is said that he had to carry the fox as a burden on his back.”¹¹

6 By mercy and truth iniquity is purged: and by the fear of the Lord *men* depart from evil.

¹ Khair nameh, p. 24. ² Soph. Œdip. Tyr. 883. ³ Chānak. 198, I. K.

⁴ Nitisāra, v. 26. ⁵ Kudatku B. xvii. 97. ⁶ Sotah, 5, M. S.

⁷ Kohel. R. R. Bl. 384. ⁸ Sotah, 4, M. S. ⁹ Siao-hio, iii.

¹⁰ γνωμ. μον. ¹¹ Saīn ügh. 29.

יִכָּפֵר, lit. 'is covered, obliterated,' covered as with the flat part of the style drawn over a word written on a wax-tablet. LXX. and Vulg. paraphrase it. Chald. 'is covered or propitiated.' Syr. 'is forgiven.' Armen. follows the LXX.

"*By mercy and truth,*" &c. "In truth lies a door [24th] to religious enlightenment; it leads us to deceive neither God nor man," says the Buddhist.¹ "And it is repeatedly talked of in writings for the salvation of the wise; but so is falsehood also for the fall (or perdition) of the wicked," said the birds to king Harischandra.² "Truth," said Vidura to Dhritarashtra, "is a staircase to heaven, as a [ship] boat is made to cross the water."³ "Where there is truth, what need is there of austerities (or devotion)?"⁴

"Do not associate with a man who walks deceitfully; but put thy trust in God, for He is upright in His way."⁵ "The fear of God ennobles the heart," say the Arabs.⁶ Our text says that mercy [piety] and truth obliterate iniquity [in the sense of Dan. iv. 27]; the Buddhist however differs. He says: "As a sediment [like mud, sand, &c.] left by water, may be also washed away with water, so also an evil thing wrought by the mind, may also be well washed away [cleansed] by the mind."⁷

7 When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

יְהוָה יִרְצֶנּוּ, 'When the Lord (Jehovah) is pleased with the ways,' &c. Chald. id. Syr. id. Vulg. agrees with A.V. But Syr. renders יְשַׁלֵּם אֵתוֹ, 'will reconcile to, or pacify with, him,' by 'will requite him [for the wrong his enemies have done him].'

"*When a man's ways,*" &c. Si-shan [a disciple of Choo-he, A.D. 1180] said: "When a man has good thoughts (or inten-

¹ Rgya-tcher r. p. c. iv. Udyog. P. 10 (or 16), 17.

² Markand. Pur. viii. 20.

³ Maha Bh.

⁴ Shadratna, 6.

⁵ Sahid. Ad. 69;

Rosell. Gr. p. 133.

⁶ Nuthar ell. 66.

⁷ Conclusion of Buddha-

ghosha's Parables, p. 175, Rangoon ed.

tions), Heaven must forward them [act accordingly].”¹

“Ἐσθλῶ γὰρ ἀνδρὶ ἐσθλὰ καὶ διδοὶ θεός”

“God must needs give good things to a good man,” say the Greeks.² “When a king,” says Sādi, “obeys the Most High, God becomes his friend and helper. And it is impossible that when God is thy friend, He should leave thee in the hands of thine enemy.”³ “Fire at once becomes water, the ocean a rivulet, Mt. Meru a small pebble, a lion only a deer, a serpent a wreath for the head, and poison is turned into nectar—for him in whom is found the moral excellence that overcomes the whole world.”⁴

“O good man, then, waste not thy time in vain pursuits, after unprofitable qualities (or virtues); but rather conciliate that goddess who makes good men vile, wise one’s fools, who changes friends into foes, if thou wilt enjoy the fruit of thy desire,” says the same authority.⁵ “For with God for a fellow-worker, everything will be done easily;

“Θεοῦ θέλοντος καὶ ἐπὶ ῥίπος πλέοις,”⁶

say, by His will thou mayest sail on a hurdle, or wicker-work,” say the Greeks.

8 Better *is* a little with righteousness than great revenues without right.

“*Better is a little*,” &c. “Better,” says Epictetus, “to be contented and happy with small means, than to be wretched with plenty.”⁷ “Eat onions sitting in the shade,” say the Rabbis, “rather than feast on geese and capons, if thy heart reproaches thee for it.”⁸ For,

“πλοῦτος ἄνευ ἀρετῆς οὐκ ἀσινῆς παράκοιτις,”

“riches without virtue is not a harmless consort.”⁹ “The

¹ Ming-sin p. k. c. i. ² γνωμ. μον. ³ Bostan, i. ⁴ Nitishat. 78.

⁵ Id. ibid. 96. ⁶ γνωμ. μον. ⁷ Epict. fr. apud. stob. ⁸ Pesach.

Rab. Bl. 87. ⁹ Sappho, fr. 33.

best house," says Pittacus, "is that in which no one requires [περισσῶν] luxuries, but no one lacks the necessities of life."¹ "If a house is united, it may be good though poor. But riches gotten without right, how should they profit?"²

"Better," say the Chinese, "to be upright, though without enough to live upon, than to do evil and have plenty of money. When virtue exceeds talent, that makes the superior man; but when talent exceeds virtue, that makes the mean man."³ "Hooi," said Confucius, "was indeed a worthy man. A vessel of bamboo for his food; a cup of cocoa-nut for his drink; he dwelt in a wretched shed (or hut). People could not bear to see his poverty. But Hooi was not the less contented for that [did not alter his contentment]. Hooi was indeed a worthy man."⁴ "Now sleeping on the ground, and then on a couch; now eating herbs only, and then a well-seasoned dish of rice; now clad in bark, and then in divine apparel—the man of mind, who is bent on action, does not reckon this happiness or trouble."⁵

"As to the life of this world, let the wise man eschew sin altogether in purity; let him not hurt by avoiding alms-giving [that is, let him not commit the sin of not giving alms]; let him dwell on what leads to emancipation, and consider his end; let him be satisfied with moderate [vegetable] food, and not think of providing more than that for himself," says the Buddhist.⁶ "How then is it, O great king," said Gautama [to Ayādasattu, king of Magadha], "that a bhikkhu is always satisfied? He is satisfied with his tatters as covering for his body; with his bowl and with what he gets in it; with these he starts on his rounds. As a bird when flying has no other burden than its wings, so also does the bhikkhu carry no more with him."⁷

"A contented mind (or disposition) is indeed far above a

¹ Sept. Sap. p. 30.

² Ming h. dsi, 77.

³ Chin. max.

⁴ Shang-Lun, vi. 9, 5, and Ch-yung, viii. ⁵ Nitishat. 79.

⁶ Kah-gyur

Dulva, vol. v. fol. 29.

⁷ Samana phala sutta. fol. i.

treasure [gathering] of riches," say the Mongols.¹ And Cleantes being asked how one can be rich, answered: "Ἐπι τῶν ἐπιθυμιῶν ἔιη πένης," "be poor of desires."² And Horace:

"Quanto quisque sibi plura negaverit
Ab dīs plura feret—

Multa petentibus

Desunt multa. Bene est cui Deus obtulit

Parca, quod satis est, manu:"³

"The more a man denies himself, the more also does he receive from the gods. Men who have much, never have enough. He is most favoured or best off, to whom God gives the necessaries of life with a sparing hand." "He," say the Rabbis, "who is not satisfied with what he has and borrows from others, loses what belongs to him and what does not."⁴ And the Chinese, quaintly: "Words few, and safe from calumny; desires few, and preserve the body."⁵ "And wish not for more," say the Rabbis, "if thou hast enough."⁶

For the human weakness of wishing to appear richer than one is, is folly. On this, Publius Syrus says:

"Felix est, non qui videtur esse aliis,
Sed qui sibi:"⁷

"A man is happy, not for what he seems to be to others, but for what himself knows of his own circumstances (or state)." We all know that, as regards outward appearance,

"Non omne quod micat, aurum est:"

"It is not all gold that glitters." "He," says Ebu Medin, "who stays (or remains) in his measure [rank, means] is respected; and he who is content with what he has is esteemed."⁸ "If thou desirest wealth," says Sādi, "only seek contentment; for it is wholesome [digestible] wealth."⁹ "For wealth comes not by effort; but the remedy is to boil little [to moderate our wants]."¹⁰

¹ Mong mor. max. R. ² Fragm. phil. Græc. p. 153. ³ Od. iii. 16.

⁴ Midrash Kohel. in Khar. Pen. iv. 14.

⁵ Ming-sin p. k. c. i. 5.

⁶ Mishle As. c. xxx. 3.

⁷ Publ. Syr.

⁸ E. Medin 178.

⁹ Gul. ii. 28.

¹⁰ Id. iii. 28.

“The man, O king,” said Vidura to Dhritarashtra, “who restrains his senses, who has renounced anger and greed, who is content and speaks the truth, lives at peace.”¹ “For as regards Fortune,” said again Vidura, “she stands in awe of him who is (or thinks himself) excellent, of one of austere habits, or of one who is proud of his knowledge; neither does she look for extraordinary virtue, but only for a sufficient amount of it.”² And Horace:³

“Tu quamcumque deus tibi fortunaverit horam,
Grata sume manu.” “— navibus atque
Quadrigis petimus bene vivere. Quod petis, hic est,
Est Vlubris, animus si te non deficit æquus :”

“Take with thanks whatever it pleases God to give thee. We cannot live happy, say ye, without a yacht and a four-in-hand? But if of an even [contented] mind, what thou askest is here at hand, or among the poor of Ulubra; it is all one to thee.” “For until the shell felt contented, it was not given a pearl,” says the Persian proverb. “Even without money and without a retinue of servants,” says the Buddhist, “but in the company of an intelligent friend, good may result even to a beast; how much more to speaking man!”⁴ “For,” adds the Telugu proverb, “it is better to fare hard with good men than to feast with bad ones.”⁵

9 A man's heart deviseth his way: but the Lord directeth his steps.

חַשְׁבֹּתָי, ‘thinks about, devises, or proposes;’ but the Lord, יְיָ, ‘steadies, supports,’ also ‘directs,’ his [step] going (or walk, as Chald. renders it).

“A man's heart,” &c.

“Ἄνθρωποι δὲ μάταια νομίζομεν, εἰδότες οὐδέν·
θεοὶ δὲ κατὰ σφέτερον πάντα τελούσι νόον.”

“We men indulge in vain thoughts, knowing nothing; but the

¹ Maha Bh. Stri Parva, 180.

² Maha Bh. Udyog. P. 1509, 1510.

³ Ep. i. 11.

⁴ Legs par b. p. 363.

⁵ Tel. pr.

gods," says Theognis, "work out [accomplish] everything after their own mind:"¹ "for nothing happens to men, whether good or evil, without [the consent of] the gods."² "For it is most difficult to know the end of an action (or work) as yet incomplete, how God will accomplish it. For it lies [is spread out] in darkness. In vain will man rack his brains to find it out."³ "But evil days and good ones help him alike [whom God directs]," say the Rabbis;⁴ "since man," say the Chinese, "depends on the management (or working) of Heaven." "Man, indeed, may have good desires, but it rests with Heaven to fulfil them."⁵

"O my son," says Simonides, "loud-thundering Zeus holds in his hand the end of everything, and places it wherever he will. The mind of it is not with men; for we mortals are always passing away [ephemeral], and know not how God will bring every one of us to his end."⁶ "All these things have happened unknown to us," said the priest to Œdipus; "for he who is come to us both, says and thinks that our life is regulated by the help of God;"⁷ "for consider—thou mayest not find one mortal who can escape the leading of God."⁸ "Nothing will befall thee," say the Arabs, "but what is decreed (or determined) for thee; even when travelling in a land of wild beasts, thou wilt not fare worse than what is destined to thee."⁹

"Since, then, neither by skill nor in any other way can a man get that which is not attainable, I will," said Namuchi, "follow (or pursue) that which has been settled (or awarded) by the rulers of old."¹⁰ "If, then, trouble comes to thee from others, do not fret," says Sādi, "for neither peace nor trouble comes from them. The vicissitudes of friend or foe, know thou, come from God, in whose possession is the heart of every

¹ Theogn. 143.

² Id. 173.

³ Id. 1037.

⁴ Kiddush

Millin. 1067.

⁵ Chin. pr. P. 9, 20.

⁶ Simonid. iv. 1.

⁷ Œdip.

Tyr. 35—39.

⁸ Id. Col. 252.

⁹ Arab. pr. soc.

¹⁰ Maha

Bh. Shanti P. 8208.

one. Albeit the arrow always flies from the bow, yet sensible men look to the bowman."¹ "So then stablish thy heart within thee," say the Mandchus; "and as to things without, love (or treat) them according to what is right (or to rule)."² "All things," say they also, "are settled beforehand from Heaven; in vain, therefore, do men distress themselves about their living."³

"Do not, therefore, expect that things should happen as thou wishest," says Epictetus; "ἀλλὰ θέλε γίνεσθαι τὰ γειόμενα ὡς γίνεται, καὶ εὐροήσεις, but agree (or will) that things should happen as they do; so shalt thou sail smoothly through life [go with the stream]."⁴ [A useful but difficult lesson.] Therefore, "O Asha, teach us the ways that belong to Vohu Mano"⁵ [the Good Spirit], says the Parsee; and the Christian of Sahid: "God will send His angel to guide thee in the way."⁶ [See note, ch. x. 23.]

10 A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

𐤓𐤓𐤓, lit. 'divination,' said of wizards, &c., but here in good part, 'a divine sentence,' in keeping with the divine right of kings prevailing at that time. Chald. and Syr. id. LXX. *μαντεῖον*. Vulg. 'divinatio.'

"*A divine sentence,*" &c. "A king," says Manu, "though he be a child, is not to be despised, as if he were only a man; for a great divinity dwells within his form of a man."⁷ "For if the people were without a king, they would quake with fear; therefore did the Lord create a king for the protection of all;" "by extracting eternal particles from Indra, Pavana, Yama, Suriya, Agni, Varuna, Chandra, and Ruvera."⁸ "O King, live for ever," said the vizeer; "whatever the king says is 'the

¹ Gulist. i. 24.² Preface to Dzu-gung.³ Ming h. dsi, 48.⁴ Epict. Enchir. xiii.⁵ Yaçna, xxxiv. 12.⁶ Adag. 39; Rosell. p. 130.⁷ Manu S. vii. 8, and 3, 4.⁸ Id. *ibid.*

eye of truth.”¹ “The word of a king is a king of words,” says Husain Vaiz;² “for kings speak only once.”³ And before him, Markanda said: “A king is the womb of truth; he knows the past, and is the author [as arbiter or judge] of truth and virtue.”⁴

“O thou king of the race of Ikshwaku,” said Vasishta to Desaraatha, “thou who art the very image of virtue, firm, consistent, and wealthy, it is not for thee to set at naught right and justice. Celebrated as thou art in the three worlds as a just, righteous king, return to thine own righteousness; injustice must be unbearable to thee, O thou son of Raghu! For thee once to have said, ‘I will do it,’ and then not do it—let that destroy thy pious deeds, O son of Raghu! Therefore let go Rāma.”⁵

11 A just weight and balance *are* the Lord’s: all the weights of the bag *are* his work.

מִזְלֵם is properly ‘the beam of the balance,’ and is therefore always coupled with מֵאֲזִיזִים, the two scales or plates of the balance; and ‘all the weights of the bag are,’ not ‘his work’—for some of these weights or stones, as the custom is in the East, may be and often are defective—but מְעַשְׂהוּ is ‘his business’ to see to it, and to punish the fraudulent seller. Chald. follows the Hebrew; and LXX. renders it, ῥοπήν ζυγού δικαιοσύνην παρὰ κυρίῳ, connecting מְעַשְׂהוּ with לִיהוֹחַ.

“A just weight,” &c. “An even balance,” say the Chinese, “and a full measure, injure no man.”⁶ “Have one ‘khenmes’ [steward] faithful and true,” says Ani, “but take (or hold) his scales and make them even.”⁷

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

תוֹעֵבַת מְלָכִים, ‘an abomination, or an abominable thing in kings, is to commit wickedness,’ or ‘is for kings to commit,’ &c. A. V.

¹ Gulist. i. 4. ² Aklaq i m. xiv. ³ Lokaniti, 118. ⁴ Maha Bh. Vana P. 12076. ⁵ Ramay. i. xxiii. 6, 7, 8. ⁶ Chin. pr. sc. 219
⁷ Ani, xvii. sent. Egyptol. May, 1875.

reads as if all kings as a rule, loathed wickedness, which is not always the case. Chald. *מִרְחֹק יִהְיֶה דָם*, lit. 'a thing to be kept at a distance from, or abominable in, kings.'

"*It is an abomination,*" &c. "Let the king," says Manu, "establish strict justice for those who wish it, and punishment for those who do not care for justice [who do not wish to act justly]; this is a moral law never to be transgressed. If the king did not administer punishment to those who deserve it, the strong would soon roast the weak like fishes on a spit; the crow would peck at the sacred cake; the dog would lick the clarified butter; there would no longer be any safety for the subject [as owner of property], and the low would upset those above them. All classes of men would become deteriorated; all barriers would be broken; and all the world would be angry, one man with another, if all punishment were done away with.

"But where 'black punishment with red eyes' walks about, destroying sin, people are not disturbed, if the king looks well to it. But a punishment so glaring that men of untrained minds [lit. not one with God in spirit] can hardly behold it, will destroy the king who swerves from the path of virtue; both him and his kindred. It will fall upon his castle, his kingdom and his territory; upon his goods and chattels; and the rishis and the gods will rise into the sky, being terrified at the judgment that befalls the king."¹

"For although kings are the root of justice [law], as Brahmans are of devotion,"² "and there be kings many, yet those who defend the right are very few indeed. As in heaven, there are many dwellings (or bodies, companies) of gods, yet none are so bright as the sun and the moon."³ "O ye kings and princes, considering your life of ease and of continual pleasure, at night dwell a while on your conduct during the day, and

¹ Manu S. vii. 13, 20—29.
par b. p. 195.

² Chānak. 92, I. K.

³ Legs

eschew carefully any disgraceful and wicked doings in secret. Above all, let your word be firm; and when alone, know how to search your own heart [mind]; and when among men, know how to choose between good and evil, while trying to agree [be at peace] with them.”¹

“The prince,” says Tsheng-tsze,² “ought first of all to possess virtues (or qualities) himself, and then he may look for them in others.” To this, Choo-he adds: “If the prince has no evil [qualities] within him, he can govern others. Thus to deal towards men is called ‘shoo.’” [‘Shoo,’ Jap. ‘ju,’ is thus explained in the Japanese Commentary:³ ‘It is to take the same interest in the affairs of others as in one’s own.’] And the Mandchu further says: “He who is not ‘giljan’—who does not possess the virtue of not doing to others what he does not wish to have done to himself—cannot teach or govern men. For he who does not see good in others, and who does not do to them that which himself likes, is not, in one word, ‘giljan.’”⁴ The original Chinese word ‘shoo,’ often made use of by Confucius in his Dialogues with his disciples, means, ‘to do to others as we wish to be done by.’]

In the following chapter of his Commentary on the Ta-hio, Tsheng-tsze enlarges on this: “What you do not like in superiors, do it not to inferiors [treat all men alike]; what you dislike in inferiors, do it not to superiors; and what you do not like in your ancestors, do it not to your posterity. Such is the rule for a prince.” In the She-King, ii. 2, 3, it is only the prince that rejoices the people who is said to be the father and mother of his people.⁵ As to princely virtue, the Lord said to Wen-wang: “Do not stop [in the path of virtue] but go forward, rising towards that shore [tang pè gàn], Heaven.” “I contemplate (or consider) thy brilliant virtue; it is not great in sound and colour of face [in words, praise,

¹ Oyun tulk. p. 2.² Ta-hio Com. ix.³ Japanese Com. ad loc.⁴ Mandchu Com. p. 58—60.⁵ Ta-hio Com. x.

and show]; it is not known, nor blazed abroad; but it is a pattern of obedience to the Lord."¹

"Thus, then, the good fortune of the king who has overcome or subdued his desires, blazes forth, and his reputation rises to the skies," says Kamandaki.² "Let him consolidate his kingdom by virtue [law, justice, religion, dharmam], and also protect it therewith. Once having got the blissful root of law, justice, and religion, he neither will leave it nor will it ever leave him," said the wise Vidura to Dhritarashtra.³ "Sincerity [honesty, fidelity] is the foundation (or root) of a kingdom. It can bind together prince and subject; it can appease the tutelary gods of agriculture; it can influence heaven and earth; how much more, then, can it influence the children of men!"⁴

"Let the king," says Kamandaki, "first wish himself to be endued with virtues, and when thus qualified, let him see to the rest of his kingdom. It behoves him to be like a deity on earth, surrounded by good ministers, as by the waters of the sea; yet himself completely reserved. Then let him choose his court [attendants] from among illustrious families, men blameless, affable, and publicly liked [popular], and gain their respect and confidence if he wishes for comfort."⁵ "He," says Meng-tsze, "who subdues men by force is 'pih,' an usurper; but he who subdues them with virtue by practising benevolence is a king. He who subdues men by force, does not subdue their heart; man's power is not equal to that. But he who subdues men by virtue, delights the heart of those he subdues; and their subjection is complete."⁶

Ke-kang-tsze questioned Confucius about government; and Confucius said: "Good government consists in rectitude. If you, my son, lead the way in rectitude, who will dare act otherwise than rightly?"⁷ "If the ruler keeps his own person in proper order, though he command not, yet others will act

¹ She-King, vol. iii. bk. i. ode 7.

² Niti s̄ara, i. 62.

³ Maha

Bh. Udyog. P. 1124.

⁴ Chung-King, c. i.

⁵ Niti s̄ara, iv. 1—10.

⁶ Shang-Meng, ii. 3.

⁷ Hea-Lun, xii. 16.

properly ; but if he does not himself behave properly, though he command, yet will he not be obeyed.”¹ “If the prince,” says again Meng-tsze, “is upright, who is there that will not be so? Let only the prince do right, and the whole empire is established.”² “But for the emperor to offend against the laws, is equally wrong as for one of the people to do so.”³

“For the beauty of royalty,” says the Tamil proverb, “is to hold the sceptre of good order [good government].”⁴ “And the stability [firmness or support] of the kingdom lies in justice (or righteousness),” say the Arabs.⁵

“Righteousness when worshipped by the king,” said Bhishma, “is worshipped everywhere [in his kingdom]; whatever the king does, shines over the people.” “And whatever is done by the people in righteousness, the king enjoys one-fourth part of it.”⁶ “Justice, O king, will give thee a good name in the world, and be thy happiness at the resurrection. It will make thee magnificent in this world, and in the next it will ‘caress’ thee.”⁷ Shun said to Kaou-yaou, when thanking him for his good government of the empire: “Now, indeed, my subjects [ministers and people] have not gone against my regulations while you have acted as [judge] government officer ; awarding with intelligence the five kinds of punishment in order to assist the five kinds of instruction, with a view to the good government of my kingdom.”⁸

On another occasion, Chow-li, governor of a ‘heang’⁹ [village], called together [invited as guests] all the elders of that district, and said to them: “I will rule this ‘heang’ with three things: six virtues—wisdom or knowledge, humanity, holiness, justice and equity, sincerity (or faithfulness), and harmony (or concord); six actions—filial piety, respectful conduct, kind relationship and feeling for others, family duties, charitable liberality, and hospitality; and six talents—propriety, music,

¹ Hea-Lun, xiii. 6.

² Hea-Meng, vii. 20.

³ Hien w. shoo, 13.

⁴ Tam. pr. 3024.

⁵ Arab. pr.

⁶ Maha Bh. Shanti P. 2831, 2836.

⁷ Akhlaq i m. xv.

⁸ Shoo-King, i. 3.

⁹ A district of 12,000 families.

wealth, archery, writing, and arithmetic; with meet punishments to such as deserve them.”¹ “For only a wise and virtuous man establishes the kingdom and the state,” say the Japanese.²

“Be kind and honest towards the people, O king, and sit secure from the attack of an enemy; for the subjects of a just monarch are his army,” says Sādi.³ “Learn of me,” said Zerdhust to Gushtasp, “the way and the rule of faith, and pay attention to what the Great Maker says of it: ‘Choose wisdom and make little of this world, and teach this the true religion. For without religion imperial greatness is not good.’”⁴ “By virtue,” said Kamandaki, “a young king enjoyed the earth for a long time; but through vice Nahusha fell down into the nethermost hell. Therefore let the king, honouring virtue first of all, aim at (or strive for) it through his prosperity. For the kingdom increases [prosper] through virtue, and the sweet fruit of it is—happiness.”⁵

“Thy justice, said the old woman to Sanjar, is a candle giving light at night. It is to-day thy companion for to-morrow [hereafter].”⁶ “Enough,” said Hesiod, “of former malpractices and of injustice,

“— ἀλλ’ αὐθι διακρινώμεθα νείκος
ἰθείησι δίκαις, αἶ τ’ ἐκ Διός εἰσιν ἄρισται”

“let us now begin to settle our quarrels with right judgment, which we have learnt of Zeus to be best.”⁷ As the king said to his vassals: “Govern according to law, and do nothing without it. Do not kill living beings. Do not take what is not given you. Do not allow yourselves to be led astray by lust to commit whoredom. Do not tell lies, or use slander or foolish talk. Show no pity to murderers, and teach no false doctrine.”⁸

¹ Siao-hio, i. nam. iii. p. 1067.

² Jap. pr. p. 533.

³ Gulistan, i. 6.

⁴ Shah-

⁵ Niti sāra, i. 14, 15.

⁶ Nizam, 10, 57.

⁷ Hesiod, ε. κ. η. 36.

⁸ Rgya-tcher r. p. c. iii. p. 14.

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

In like manner as the preceding verse may be understood to mean that 'doing evil is an abomination in kings,' so also here רצוֹן, 'righteous lips in kings cause good-will among the people towards them; and he who speaks right things shall be loved.' Vulg. 'diligetur.' But LXX., Chald., and Syr., take it actively—'loves.'

"*Righteous lips*," &c. "A god sits on thy lips," said to Ramses Mei-Amun.¹ "The Shah who does what he says, must speak only what is good."² Nalas, among his other qualities, was 'satyavādi,' speaker of truth, truthful.³ "Truth, valour, and liberality, are three qualities of kings; but the sovereign who is reft of them soon becomes an object of blame,"⁴ says Vishnu Sarma.

"As the liquid æther [expanse of heaven, atmosphere] does not shine without the light (or splendour) of the sun, so also the kingdom does not shine for me without good law and religion," said king Dhammasodhaka. "As the night does not shine without the lord of the night, the moon, so also does the kingdom not shine for me without law and religion. In like manner also as a king who is deceitful does not shine for all the ornaments he wears, so also does the kingdom not shine for me without law and religion. Therefore will I hearken to the religious law [dhammameva sunissāmi]; my mind delights in it; there is nothing preferable to it; it is the root of all success."⁵

"And scholars are the jewels [precious things] of a kingdom," say the Chinese. "All manual labour," say they also, "is low and mean; the reading of books [study] alone is high [exalted]."⁶ "Let a king, therefore, hearken to wise teachers of old," said Kamandaki.⁷ "Yea, O ye kings, look after those who walk truly [practise truth], and raise them to honour."⁸

¹ Stèle of Kuban. l. 18.

² Gulist. st. i.

³ Nalopakh. i.

⁴ Hitop. iii. 132.

⁵ Rasavahini, 5—10.

⁶ Chin. pr. P. 25, 26.

⁷ Niti sâra, iv. 47, 48.

⁸ Oyun tulk. p. 3.

"Let the king," said Vidura to Dhritarashtra, "take for his companion [and adviser] and consort with a man who, with an eye solely to duty, leaving everything else to his master, speaks things disagreeable, but yet wholesome."¹

"After Yu had given good advice to the emperor Shun, the emperor said: 'Right! how important are ministers and attendants! attendants and ministers how important they are!' And Yu said: 'Right!' Then Shun said: 'You ministers are my legs, arms, ears, and eyes. If I act contrary to reason, assist me [in trying to do better]; you must not appear to agree with me in my presence, and when you are gone hold some 'after-thought language.' Take care, ye four attendants.'"² "Thus," said E-yun to T'hae-kea, "let your majesty earnestly practise virtue; have regard to your illustrious ancestors; and at no time live in pleasure and indolence;"³ "remembering," said Kamandaki, "that liberality, truth, and valour, are the three great qualities a king ought to possess. He that has them, acquires all the others."⁴ "For the word of a prince should be true, and his speech whole, in order that the people may believe him and live happily."⁵ "Even then, look not at what he says, but at what he does," say the Osmanlis.⁶ "If a prince (or elder) is good in his place (or office), his heart and his tongue are agreeable (?); his lips are ready to speak, his eyes to see, and his ears to hear. The good [glory or virtue] of his son will be truthful (or to do justice, 'er mā'), without falsehood."⁷

14 The wrath of a king is as messengers of death: but a wise man will pacify it.

"*The wrath,*" &c. "Princes in their wrath neither remember acquaintances nor consider affection or kindred."⁸ "Nay,

¹ Maha Bh. Udyog. P. 1349.

² Shoo-King, i. 5.

³ Id. iii. 6.

⁴ Niti sâra, iv. 24.

⁵ Kudatku B. xvii. 44.

⁶ Osm. pr.

⁷ Pap. Pr. xv. 13, xvi. 1, 2.

⁸ Nîtineri-vilac. 47.

death," says Manu, "resides in a king's wrath;"¹ as in that of Achilles,

" — ἡ μὲν Ἀχαιοῖς ἄλγ' ἔθηκεν
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων,"²

that brought untold evils on the Greeks, and hurled into the realm of departed spirits many a brave soul of mighty men of valour. "Therefore," say the Mongols, "it is not well [not the rule] to speak against [in opposition or to contradict] the Khan [prince], or one's father."³ But it is said that "when the sword is drawn, a wise (or good) man will make reconciliation," said Vasudeva.⁴ "King Phonez asked Leon why it should be so difficult to live with him [the king]. Leon answered: 'It is like a man on a mountain in winter, sitting near a large fire. If he comes too near it, he is scorched; and if he stands too far off, he dies of cold.'⁵ "Prisoners and captives require three things from kings: (1) forgiveness of their fault; (2) turning wrath into mercy; (3) the sight of him face to face."⁶

"A good king with wise ministers is like wind and rain over a sprouting (or growing) field or plantations of cocoa-nuts; but a bad king with wicked ministers is like that same high wind by which that forest is consumed. The first protects the people; the last destroys them."⁷ "For if a king who is to protect the people is wrathful and a sinner, he destroys the people, like a cloud ruining by too much rain a field sown with good seed."⁸ "As the sun and moon dispel darkness by their light, so also no kings shine but those who protect the people."⁹

15 In the light of the king's countenance *is* life: and his favour *is* as a cloud of the latter rain.

¹ Manu S. vii. 11. ² Il. ἄ. ³ Mongol. mor. max. ⁴ Prem. Sagur, c. ii. ⁵ Sibrzne sitsr. xi. p. 21. ⁶ Id. ibid. xxxiv. p. 52.
⁷ Subhasita, 29. ⁸ Lokapak. 152. ⁹ Id. 192.

“*In the light*,” &c. “The king’s countenance,” says Manu, “is like the sun; it warms both eyes and hearts.”¹ “His favour is like ambrosia.”² “A good king, though living far away, protects the prosperity of his people all round, even at a distance. By the gathering of large clouds in the sky, the corn in the field increases apace.”³ “For if there is no rain, there will be no crop.”⁴ “And benevolence, like rain, seeks no return. What does the world give in return to the clouds for the rain they bring?”⁵ “There is no refuge (or protection) but in the king, for men who court wisdom, who have lofty desires, who wish to rise in their profession, and for those who understand the calling of servants.”⁶

“Therefore let not the king,” said Yayati to Puru, “be sharp [wounding] or injurious in his words; let him not rob the poor man of his property; and let him not speak a word that may hurt, or that is inauspicious and sinful.”⁷ For “the smiling countenance of a prince, approving work well done, is better and greater than a heap of riches large enough to obscure the sky.”⁸ “It is meet for the king to do what wise advisers [counsellors] tell him. The plans in his mind will then prosper, and the field of his people will then grow by his favour;”⁹ “hope being the cloud, and his gifts the rain.”¹⁰

“But rain both destroys and restores what is injured, according to its nature [too abundant or beneficial]. Yet for all the benefits it confers on the whole world, it may be compared to ambrosia, and reckoned such.”¹¹ [The latter rain, מלִקוֹשׁ, ‘malqosh,’ that falls in March and April, just before harvest, is welcome as being very beneficial. To it, the favour of a king is compared; though it often is more like the ‘malakōsan’ or malakōshan) winter rain foretold to Jemshid (Vendid. ii. 46—60) that was to drown the world in a flood; told at length

¹ Manu S. vii. 6.² Pancha T. i. 144.³ Legs par b. p. 31.⁴ Avveyar Kondr. 71.⁵ Cural, xxii. 27.⁶ Pancha T. i. 43.⁷ Maha Bh. Adi P. 3558.⁸ Nitineri-vilac. 39.⁹ Lokapak. 151.¹⁰ Matshaf phal.¹¹ Cural, ii. 5.

in Mainyo i khard. c. xxvii. 28, &c.] "But the justice of the Sultan," say the Arabs, "is better than the rich yield of the season, or than a continual gift."¹

Speaking of good government, Confucius says: "The virtue of a man promotes a good administration, as the goodness of the soil promotes the growth of trees;" and he adds: "This government is like reeds and flags [that grow luxuriantly out of the river silt]."² And Kaou-yaou said to Shun: "The virtue of your majesty is without a defect. You approach your inferiors with [negligence] kindness and condescension; you urge on the people with benevolence; you do not entail your punishments on a whole family of descendants; in conferring dignities, you perpetuate them in the family. You excuse accidental transgressions, and do not magnify them; you punish presumptuous offences, however small; if an offence is doubtful, you lean to clemency; if a merit is doubtful, you only reward the important part of it."³

16 How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver!

Lit. 'To get wisdom, how good [rather] than refined gold: and the getting of understanding [is preferable] is to be chosen [rather] than silver.' Here the infin. קְנִיָה and קְנִיּוֹת differ in meaning, each according to its relative position.

"*How much better,*" &c. "Wisdom is the 'kāmādughā,' cow of plenty," because, says the Bengalee Commentary, "it gives us all we can desire."⁴ "Learning," says Avveyar, "is more true riches than money;"⁵ so that "men of good understanding are lords, even when destitute of money. Gems, indeed, may be thought worthless; but only by those who, not knowing their real value, sell them below their true price."⁶

¹ Arab. pr.

² Chung yg. c. xx.

³ Shoo-King, iii.

⁴ Kobitaratna, 113.

⁵ Kondreiv. 22.

⁶ Nitishat. 12.

For "the wise man," say the Arabs, "seeks for wisdom, but the foolish seeks for money."¹ "The wise man," says Confucius, "as regards this world, neither assimilates himself to it, nor opposes it. He conforms to justice."²

"O ye children," says the author of the Bālabōdam, "study learning well; you will thus become learned and wealthy; and you will thus live happily, praised by all for your qualities, &c. Riches of learning are greater than riches of money. How so? Wealth diminishes by being spent, and thieves may take it; but no one can rob us of learning [wisdom]; and as we impart it to others, it is thereby increased."³

"As to refined gold, it is tried in four different ways: by rubbing, by melting, by cutting, and by beating; so also is man tried by seeing, by rules of propriety, by learning, and by the affections of the heart."⁴ "For thy life therefore," say the Ozbegs, "take not gold, but prayers. Are not prayers worth more than gold?"⁵

17 The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

"*The highway*, &c. "Men of old," says Kiu O, "compared the path [way, duty] of men to a highway. And this highway is righteousness. It consists in doing nothing that is imperfect (or wrong)."⁶ "Uprightness (or perfection)," says Confucius, "is the rule for men."⁷ "Contenance of the body is wholesome; so is that of speech; so is that also of the mind; restraint in all things is wholesome. For the man who restrains himself in all things, spares himself all manner of trouble."⁸ "Cease (or let alone) from by-ways; keep to the highway," say the Arabs.⁹

"Qui tulerit per plana gradus, is tutior ibit."¹⁰

¹ Arab. pr.

² Shang-Lun, iv. 10.

³ Bālabōd. Orup. 1, 2.

⁴ Mas. iv. 21, Schf.

⁵ Ozb. pr.

⁶ Kiu O Do wa, vol. i. p. 6.

⁷ Chung yg. c. xx.

⁸ Dhammap. Bhikkhuv. 2.

⁹ Arab. pr.

¹⁰ Lat. pr.

“And virtue preserves the virtuous,” say the Hindoos.¹ “O king,” said Vidura to Dhritarashtra, “the body is the chariot, the soul is the guide, the senses are the horses. With these horses well trained, and with a prudent, clever charioteer, a man both attentive and clever is sure to go to bliss. If, however, all these are not curbed (or subdued), they will kill a man, like unbroken horses and a bad charioteer on the road.”² “‘He who preserves himself lives,’ says Vidura to Yudhishthira. ‘I know that,’ replied the son of Pandu.”³

“By abundantly practising good in secret,” says Te-keuen, “I have reached to the ‘azure hall’—heaven. And all who settle their heart as I have done, Heaven must send happiness on them.”⁴ “For good proceeds upwards, but evil downwards,”⁵ say also the Chinese. “And although rishis made up the law, yet, in our opinion, he is great who behaves well.”⁶ “Still a spotless character, a handsome woman, excellence, brightness, and to have reached an advanced position, however well protected, give cause for thought.”⁷ “For in like manner as a cart that leaves the level high-road for a rough side path, comes to grief with a broken axle [nut], so also he who forsakes virtue and leans to evil, comes to grief when face to face with death.”⁸

18 *Pride goeth* before destruction, and an haughty spirit before a fall.

Lit. ‘Before a break-down, pride; and before a slip, haughtiness of spirit.’ But no translation can do justice to the power and terseness of the original.

“*Pride goeth before*,” &c. Chilon being asked: “What is Zeus about?” replied:

“Τὰ μὲν ὑψηλὰ ταπεινῶσι· τὰ δὲ ταπεινὰ ὑψοῦσι”

¹ Kobita Rat. 6. ² Maha Bh. Udyog. P. 1152, 1153. ³ Maha Bh. Adi P. 5756, 5760, 5847. ⁴ Wen-chang Te-keuen, &c.; Shin-sin-l. iv. p. 1. ⁵ Chin. pr. G. ⁶ Bahudorsh, p. 44. ⁷ Lokapak. 48. ⁸ Milinda pañño, p. 66, 67.

“He humbles the proud, and raises the humble.”¹ “When a man is notorious for his arrogance (or pride) or remarkable for his valour, many sorrows come upon him gradually from above. I have heard that the lion, though so powerful, yet carried a fox that was dead.”²

“After the ascent,” say the Rabbis, “comes the fall.”³ “As favours from Heaven increase, haughtiness becomes excessive. Then when humiliation begins to be felt, shame is at hand.”⁴ “For a man swollen with pride,” said Nam-thos-kyi-woo [Kuvera], “has a hard master. Those, however, who abide in good spirits and in a dutiful frame of mind have an easy (or clear) perception” [know how to conduct themselves].⁵ “A man,” says Lao-tsze, “who becoming rich grows proud of it, will bring upon himself the judgments of Heaven;”⁶ “for it is meet that the [great] proud should be humbled.”⁷ “Arrogance (or insolence, haughtiness),” says Ali, “walks on to destruction;” thus paraphrased in the Arabic Commentary: “Arrogance is to blame; such a ‘field and pasture-land’ as arrogance will drive the owner thereof to toil and great trouble; nay, it drives him to ruin and destruction.” And the Persian: “The man who is puffed up, who desires more than he has, and who steps out of the range of what is right and suitable, misery meets him, and he perishes between the teeth of adversity and the claws of misfortunes.”⁸

“When a prince carries himself haughtily,” said Ajtoldi to Ilik, “he then sees contempt, and that too, without reserve, O my son. When there is pride, no man goes to heaven. Hear this word, O thou chief of princes.”⁹ “The proud and haughty man rises to heaven like smoke, and then down to the depths below and perishes for ever,”¹⁰ said Asaph. “For as there is

¹ Sept. Sap. p. 20.² Legs par. b. p. 166.³ Khar. Pen. i. 2.⁴ Gun den s. mon. 709.⁵ Rgya-tcher r. p. ch. xv.⁶ Tao-te-

King, ch. ix.

⁷ Id. ch. lxi.⁸ Ali b. A. T. 76th max.⁹ Kudatku

Bil. 99, 100.

¹⁰ Mishle As. i. 2, 21, 24.

no friend equal to wisdom, so also there is no enemy second to pride."¹

"Fortuna vitrea est, tum cum splendet frangitur:"²

"Therefore be very, very humble, for all that awaits thee is—worms," say the Rabbis.³

"Rhy lawn a gyll
Rhy uchel a syrth:"⁴

"Too full," say the Welsh, "runs over, and too high falls down." "God exalts him who humbles himself, but He humbles him who exalts himself;"⁵ and "a very conceited (or proud) man falls into hell," say again the Rabbis.⁶ "Yield like a reed; be not stiff like a cedar," says R. Simeon.⁷ [Alluding to the fable *Κάλαμος κ. ἐλαία*, Esop 59 and 213. *Δρῦς κ. κάλαμος*, Babrias, 36; *Quercus et Arundo*, Avieni, 16; *Abstemii*, 53; Rabbi M. Niqdani, p. 108 and 164; *Sophos*, 47; *Syntipa*, 31, &c.]

"For the storm does not root up the grass that lies low; but it throws down tall trees, and exerts its strength against them."⁸ "High," say the Burmese, "the wind breaks it; low, goats eat it."⁹ "The great, falling from a high position, are greatly troubled; but the [small] lowly when they fall do not suffer so much. If a man fall from on high, he is killed; not so a small animal; it lives through it."¹⁰ "After a dignity, wormwood and bitterness," say the Rabbis, "like falling from a ladder."¹¹ "And every one who is of a haughty spirit will be despised in the end."¹² "Of him, God says: I and he cannot abide together in the world," said R. Chisdah.¹³ "The Shekinah mourns over him."¹⁴

"Let the king learn humility of the brahman," says Manu,

¹ Kobita Ratn. 133.

² Publ. Syr.

³ Pirqe Av. B. Fl.

⁴ Welsh pr.

⁵ Erubin. 13, M. S.

⁶ Baba bathra, 10, M. S.

⁷ In Derek Erez Rab. iv.

⁸ Pancha T. i. 138; Hitop. ii. 85.

⁹ Hill pr. 148.

¹⁰ Bālabōd. Orup. 12.

¹¹ Ep. Lod. 46, 47.

¹² Sotah. 5, M. S.

¹³ Id. ibid. M. S.

¹⁴ Id. ibid. M. S.

“always himself in a subdued frame of mind ; for the king who is of a humble spirit never perishes. Many kings have been destroyed, together with their households, from want of humility ; while ascetics from the jungle have gained kingdoms through humility. Vena, and also king Nahushi, perished for want of humility ; so did also Sudana, Yavana, Samukha, and Nimira. On the other hand, Prithu and Manu acquired a kingdom through humility ; so did also Kuvera thereby get his principal wealth, and the son of Gadhi [Vishwamitra] get the brahminical priesthood.”¹ “Proud display,” says Confucius, “does not become humility ; but moderation [economy] may become rusticity. But rather than a want of humility [which is so great a fault], choose rusticity [rather than a proud display].”²

“Fly not high,” say the Chinese, “fall not wounded.”³ “Full of self—self-deceived [mistaken],” say they also ; and, “he who foolishly makes himself noble and great, verily takes the road to death.”⁴ Sophos, fab. 39, and Syntipa, 51, tell us that when the weasels and the mice were at war, the mice put horns on the heads of their generals. These, however, stuck at their holes and were eaten up. Thus “πολλοῖς ἡ κενοδοξία κακῶν αἰτία γίνεται :”⁵ vainglory causes the ruin of many. And

“Υβρις—ἀκροτάτον εἰσαναβᾶσ’
αἶπος ἀπότομον ὄρουσεν εἰς ἀνάγκαν”

“Insolence (or arrogance) when at its full height, is hurled headlong into sudden woe.”⁶ For :

“Balchder heb droed :”⁷

“pride is without feet [on which to stand],” say the Welsh. “When the result of thine awful pride shall have wasted away, then shalt thou obtain a fruit of piety [punyam],” said Agastya to the serpent, who was by him hurled down from heaven and

¹ Manu S. vii. 39—42.

² Shang-Lun, vii. 45.

³ Chin. pr.

⁴ Mun Moy. pr. p. 18.

⁵ Babr. 31, Es. 115.

⁶ Œdip. Tyr. 874, sq. ;

and Theognis, 813.

⁷ Welsh pr.

made to eat the dust of the earth; "and Yudhisht'ira will restore thee to thy former state."¹ "When a king is praised for the greatness or height of his estate, it is the cause of his speedy end. What else can happen to an egg thrown up towards the sky, but to fall and be broken?"²

"When the Lord will destroy an ant, He gives it wings [elevation and ruin]," say the Arabs.³ So the Spaniards: "Da Dios alas a la hormiga para morir mas aina;"⁴ "In damnus formica suum sese induit alis."⁵ "The ant's wings grow for its death," say the Bengalees.⁶ Sādi also alludes to this: "When a low individual comes into a place of power, he certainly must receive a blow on the head. Is not this what a sage has said: 'Would it not be best for the ant not to have had wings?'"⁷ "However high an eagle may soar, he must at last alight as low as a buffalo."⁸

"So he that is lifted up must get a fall."⁹ "A cader va chi troppo in alto sale:" "He goes to a fall who rises too high." And "A gran salita, gran discesa:"¹⁰ "To a great ascent, great fall." "From pride of family, of power, or of wealth," says Vema, "men give themselves up to licentious pursuits and to debauchery."¹¹ "Thus do men perish enveloped in darkness through pride," said Yayati to Ashtaka.¹² For "pride cannot last long," says Kheuh-li.¹³ "The young of a kite just fledged," said Ugedei, Tchinggiz-khan's adviser, "had caught a mouse, and wished to eat it in company. Proud of his feat, the next day early he invited a speckled jackdaw(?) to the feast. But while sharing the mouse with his guest, the young kite was devoured by him. Hence we see how little pride profits any one."¹⁴ "For the foal," say the Georgians, "that proudly bounces before his dam, only stands there as a prey for the wolf."¹⁵

¹ Maha Bh. Vana P. 12529.

² Legs par b. p. 204.

³ Egypt. pr. 11.

⁴ Span. pr.

⁵ Lat. pr.

⁶ Beng. pr.

⁷ Gulist. iii. 16.

⁸ Malay pr.

⁹ Nava Ratna, 2.

¹⁰ Ital. pr.

¹¹ Vemana, ii. 190.

¹² Maha Bh. Adi P. 3621.

¹³ Ming-sin, p. k. i. 5.

¹⁴ Tchinggiz-

khan, p. 7.

¹⁵ Andaz. 66.

“Lanka [Ceylon] was destroyed through excessive pride, and the Kuruids through excessive haughtiness; so was also Palivarddha through extravagance. Excess in anything, therefore, is to blame.”¹ “No praise, then, for pride (or haughtiness),” says Ali.² “But princes and kings,” says Laotsze, “who become proud on account of their elevation and cease to be models, will have cause for alarm, and shall fall.”³ “It is from pride,” say the Georgians, “that the crane stands on one foot only, except when walking, lest it shake the earth by its weight.”⁴ “Overcoming one’s pride, then, is a door to religion,” says the Buddhist; “it leads to perfecting oneself in real knowledge.”⁵

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

“*Better it is to be,*” &c. The fables of Esop above quoted, of the Reed and the Olive-tree [fab. 59], and of the Trees and the Reeds [fab. 180], are in Chinese: ‘Pine, reeds; hard, soft;’ and end with this proverb: “The meek and kind, in the end, find profit to themselves; but the fierce and violent always invite calamities.”⁶ Vartan has it in Armenian as ‘The tall Trees and the Reed,’ and says: “An Indian king, when taking his walk among the hills and dales of his kingdom, noticed that all the high trees were thrown down, and that a reed only stood erect. Having asked the reason, the reed replied: The winds blew fiercely, and the trees withstood them proudly and were broken; I yielded, and am safe.”⁷ And the Turkish: “Many misfortunes befall the proud, that touch not the lowly. There is a well-known proverb: ‘If the times do not conform to thee, conform thyself to the times.’ But this saying is [kufr] blasphemous.”⁸

¹ Chānak. 50.
sitsr. lxx. p. 97.

² 14th max.

³ Tao-te-K. ch. xxxix.

⁴ Sibrzne

⁵ Rgya-tcher r. p. c. iv. p. 24.

⁶ Mun Moy, fab. 70.

⁷ Vartan, fab. 33.

⁸ Fab. Turques, ad l.

“Don’t feel surprised,” said the reed to the olive, “in fighting the wind thou hast been beaten ; but we reeds yielded and are safe.”¹ “Think not, said the lion to Dinmah, that the animal that makes such a noise is insignificant, because thou hast escaped safely. For a high wind does not injure [oppress] the soft grass, but it breaks the tall plants and high trees.”² “Children,” says the Tamil teacher, “behave respectfully and you will prosper. The bulrush that bows its head before the overflow, raises it again, and remains uninjured ; but trees that stand up and oppose it are carried away.”³

“Σωτηρία πὼς ἐστὶ καὶ κακῶν ἕξω
Τὸ μικρὸν εἶναι” —⁴

“To be small is, so to say, one’s safety and freedom from trouble ; for seldom do we see a man who is thought great, also free from danger,” said by the small fish when thrown back. “Therefore be not ostentatious [show no pride or haughtiness] in life, neither parade thy falling down [misfortunes].”⁵

“Be not running after dominion [the great, or greatness] for aye,” say the Rabbis.⁶ “But let a man always be soft [yielding] like a reed, and not hard like a cedar.”⁷ “For dominion buries those who bear it [through anxiety and the weight of responsibility].”⁸ “Look at the grass, said the owl, how the wind lays it low and down ;”⁹ to which the Greek adds, “and see how the same wind roots up and throws down the very tall trees.”¹⁰ “He that continues in pride, whether he be god or man,” says the Buddhist, “is but a grain of mustard-seed, or a drop of water in the footprint of a cow, only a glow-worm—in these three thousand worlds.”¹¹ “A man raised on high and falling low, gets shame ; but there is no fear of

¹ Babrias, fab. 36.

² Calilah u D. p. 92.

³ Bālabōd Orup. 7.

⁴ Babrias, fab. 4.

⁵ Nitimala, iii. 27.

⁶ Yalkut Misch. R. Bl. 458.

⁷ Id. ibid. 453, and Taanith, 20, M.S.

⁸ Ep. Lod. 855.

⁹ Calilah

u D. p. 143.

¹⁰ Στεφ. κ. 'Ιχv. p. 276.

¹¹ Rgya-tcher r. p. c. viii.

falling for one who stands on the ground.”¹ “And if he walk gently, the earth will bear him.”²

“Come down, then, and humble thyself,” says Asaph, “and comfort the afflicted (or the poor) who are lower than thyself, in order to find real delight.”³ “For goodness in a humble-minded man is best,” says Ahura Mazda.⁴ “If a man has a haughty spirit,” says Rabbi M. Maimonides, “let him bring himself down to self-contempt, to sit lower than others, and to wear tattered garments that bring contempt on those who wear them.”⁵ “For he will live without poverty [want] who is pleased with what is lowly.”⁶ “Keep thyself low,” say the Chinese, “and thy thoughts within bounds.”⁷ “Give me a colt that carries me,” say the Spaniards, “rather than a horse that throws me down.”⁸

“Therefore make no friendship with a proud man, even though he be called good,”⁹ say the Mongols. “Let a brahman,” says Manu, “always detest worldly honours as he would poison; but let him court disrespect as he would ambrosia.”¹⁰ “For it is no humiliation [depreciation] to be low. Small is the image of a hill in a mirror,”¹¹ says Vema.

20 He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy *is* he.

מְשֻׁבֵּל עַל־דָּבָר. Here the makkaph is omitted in some editions, as if it interfered with the sense, which is: ‘He that considers well, that seeks to understand all about a thing, or matter, trusting to the Lord helping his understanding,’ &c. Aben Ezra refers it to the preceding verses, and to the duty of humility; R. S. Yarchi understands it in the sense of A. V., which seems correct. LXX. read *συνετὸς ἐν πράγμασιν*. Chald., Syr., Vulg. ‘in verbo.’ But if so, we should have *עַל הַדָּבָר*, ‘And whoso trusteth in the Lord, אֲשֶׁר יִי, happinesses [good luck] to him.’

¹ Pancha T. i. 276.

² Kondreiv. 67.

³ Mishle As. 2, 27.

⁴ Mainyo i kh. xxxix. 26.

⁵ Halkut De'ot. ii. 2, p. 12.

⁶ Ebu Med. 337.

⁷ Ming-sin p. k. c. i.

⁸ Span. pr.

⁹ Mong. mor. max. R.

¹⁰ Manu S. ii. 162.

¹¹ Vemana, i. 21.

"*He that handleth,*" &c. "Look well to what you purpose to do, and afterwards you will not repent of it." "For whatever is done according to truth, succeeds of its own accord, and lasts long," say the Mandchus.¹ "For one word only may spoil the business," says Choo-he, "while one [wise] man only may save [establish] the kingdom."² Chung-hwuy [B.C. 1800] in his proclamations said: "Direct your affairs according to justice, rule your own hearts according to propriety, and you will be a cause of abundance [prosperity] to those who come after."³ "If a man manage well the affairs of the [kingdom] government, he will rise in power and dignity; he will then have a 'sweet-pear tree' while [in office or] in life; and when he departs hence, his praise will increase double."⁴

In the story of Thoodhamma we are told that "the nobleman's daughter detected the one of the four brahmans who had secreted all the money. The king, therefore, seeing how useful she would be in state questions, raised her to the high post (or office) of queen."⁵ "For in the fight, one looks for a brave man; at meals, for pleasant intercourse; but in daily life, one looks for a wise man."⁶ "But in order to accomplish an object, or business, talk not [of it]. Spilled water is hard to take up again [with nippers, ch'ha]," say the Chinese.⁷ One ought not to handle a matter (or thing) inconsiderately (or unadvisedly),"⁸ says Dr. Desima to his disciples; "and going against the stream, raises high waves and much trouble."⁹ "But turn the helm to the fair wind, and row down the stream; for billows rise not in a fair wind. Then spread the sail to the fair wind, and steer your bark down the stream,"¹⁰ are quaint Chinese proverbs; to which the Siamese add: "And place not your bark athwart the stream."¹¹

"Likewise, in the hands of a good physician, poison be-

¹ Ming h. dsi, 15, 19.

² Ta-hio Com. c. x.

³ Shoo-King, iii. 2.

⁴ Gun den s. mon. 309—320.

⁵ Thoodham. st. 5.

⁶ Lokaniti, 52.

⁷ Chin. pr. P. 48.

⁸ Shi-tei-gun, p. 11.

⁹ Jap. pr.

¹⁰ Chin. pr.

¹¹ Siam. pr.

comes a good remedy ; whereas in the hands of a quack, a good remedy becomes poison.”¹ “Matters prosper only when managed by men endued with intellect and wisdom, as the miller’s grinding-stone revolves on its iron axle.”² “Then bend one cubit to straighten eight.”³ “If it is not level, shave it so ; if it is level, keep it so.”⁴ “One may do by craft what could never be done by force. An elephant was destroyed by a jackal that waylaid him into a slough.”⁵ “The token of a man’s understanding is shown by his work, as his conversation may show his information.”⁶ “But in life, tread lightly. The sound of thy step may reach thy enemy.”⁷ “And having considered a delicate matter, venture on it.”⁸ Then, says Pindar :

“ τὸ δὲ τυχεῖν
πειρώμενον ἀγωνίας
παραλύει δυσφρόνων.”⁹

“to succeed after undergoing so much trouble, sets a man free from regrets.”

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

“*The wise in heart*,” &c. Speaking of virtue, Confucius says that “he who is not really virtuous, cannot long remain faithful to his agreement with virtue [not long virtuous], and cannot long continue happy. The really virtuous, however, find rest in virtue; and the wise in heart value it. And,” says he also, “the truly virtuous alone can either love or hate men [for their virtue or vice].”¹⁰ “Poverty, which brings trouble, shall not come to those who always use the sweetness of speech that gives so much pleasure. Humility and sweetness of speech are the greatest ornaments of a man. No others

¹ Tamino nigiwai, Atsme G. vol. ii. p. 5, 9.

² El Nawab. 105.

³ Chin. pr.

⁴ Dr. Morr. Chin. Dial. p. 239.

⁵ Hitop. i. 212.

⁶ Nuthar ell. 72.

⁷ Sanhedr. R. Bl.

⁸ Kondreiv. 52.

⁹ Pind.

Ol. ii. 93.

¹⁰ Shang-Lun, iv. 2, 3.

equal them. If in trying to speak usefully, a man speaks also agreeably, he will lessen his sins and increase his virtue."¹

"A pandit also, who has brought learning to other men, shall never be in any great difficulty ; but he shines everywhere," said Vidura to Dhritarashtra.² "The best (or most distinguished) part of education [manners]," says Ali, "is beauty of disposition ; as the most dignified part of race is beauty of manners [education, 'adab']. Better is beauty of manners," says the Persian, "than that of pedigree."³ "And the beauty of speech is in a correct pronunciation,"⁴ say the Tamils.

22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.

"*Understanding is,*" &c. "The signs of a wise man are : (1) he thinks very well ; (2) he speaks best ; (3) and orders [does] his business best. A man possessed of these three qualities is called wise," says the Buddhist.⁵

"Ædhi ther dugi," &c.

"Let thy understanding [mother-wit] suffice (or avail) thee, O father of time, when thou comest to words with the giant [Vafthrudnir]," said Frigg, Odin's wife, to him.⁶ "Intelligence is half a living," say the Arabs.⁷ And "understanding, in men gifted with it," says Asaph, "is like sharp arrows in the hands of a valiant man."⁸ "An arrow, however, shot by a bowman, may or may not kill his foe. But understanding dealt out by a man of understanding, may destroy both the kingdom and the ruler thereof."⁹

"But no teaching, nothing, will avail a man of small understanding," said Somadatta to Laladiya.¹⁰ "A calf cannot be

¹ Cural, 94—96.
max. 80 and 81.

² Maha Bh. Udyog. P. 1247.

³ Ali b. A. T.

⁴ Vettivetkai, 2.

⁵ Tsa-gnay, Jay Thera, 26.

⁶ Edda, Vafthrudnism. 5.

⁷ Arab. pr.

⁸ Mishle As. xxii. 16.

⁹ Pancha T. i. 219.

¹⁰ Somadatta jat.

drawn with the sweetness [wit, merit] of a riddle, neither can a fool be taught words of sense.”¹ Cicero says truly, “Quo quisque est solertior et ingeniosior, hoc docet iracundius et laboriosius: quod enim ipse celeriter arripuit, id quum tarde percipi videt, discruciat.”² And Ovid:

“Ingenium quondam fuerat pretiosius auro:

At hunc barbaria est grandis, habere nihil.”³

Yet “real patience in teaching shows that thou art really learned.”⁴

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

יְשֻׁבִיל פִּיהוּ, ‘giveth intelligence, skill, wisdom, to his mouth.’

“*The heart of the wise,*” &c. “I, Enoch, will now speak with a tongue of flesh and with my spirit, which the Most High has given me; a mouth to speak given to man, and a heart to understand.”⁵ “A man,” says Confucius, “who has virtue must also have words [be able to speak], although a man who can speak may have no virtue. So also a man with love for his fellow-men must also have courage (or bravery), although a man gifted with courage may have no love for his fellow-men.”⁶ “Men who have read the Shastras may yet be fools for all that. Those alone are wise who practise them. It is not the name alone of a well-considered remedy that does good to the complaint, but taking it.”⁷ “Well-established learning—words without error,” says Avveyar.⁸

“The great [exalted] brahman values excellence of speech above eating.”⁹ “He is a cocoa-nut shell with a kernel of honey” for his sweet speech; “altogether sugar and sweet.”¹⁰ “The wise man, even when in reduced circumstances, gives

¹ Mishle As. ii. 10.

² Cicero, pro. Roscio com.

³ Eleg. viii.

⁴ Kawi Niti Sh.

⁵ Bk. Enoch, iii. 14.

⁶ Hea-Lun, xiv. 5.

⁷ Hitop. i. 180.

⁸ Kondreiv. 50.

⁹ Kawi Niti Sh. xi. 2.

¹⁰ Javanese pr.

pleasure to others by his elegant sayings. But a fool, even when rich, consumes himself and others by his violence,"¹ say the Tibetans. "If the heart is upright (or firm)," says Choo-he,² "the words must be [heavy] weighty, even in speaking two sentences (or two words); for the words come from the heart. If the heart is established, the words must be well considered; and so will they be lofty [tsuy] and measured [shoo]. But if the heart is not established, the words will be rash and inconsiderate."

"When the heart is at rest," says Kwan-tsze, "the kingdom [five senses, speech, &c.] is at rest also. When the heart rules, the kingdom is ruled; the government of the heart is from within, and governed speech issues from the mouth."³ "And let a man protect (or preserve) his own virtue by unblameable actions, not opposed to it, with pitifulness towards the destitute, and with sweet [words] speech at all times,"⁴ says Kamandaki. Sweet speech, however, is not always valued, as by the hawk. "I, said the hawk to the nightingale, I understand hunting, and take the breast of a partridge at the hand of the Shah. But thou! since all thou canst do is to sing, eat worms, and dwell among thorns. Fare thee well."⁵

Any how, "whosoever heart is full," say the Ozbegs, "will let his tongue loose (or open)."⁶ Yes; "but the innate qualities [merit] of a man are increased by sweet speech; as gold is made more pleasant when rubbed with sweet perfume."⁷ "It is a sin," says Tai-shang, "for the heart not to be in the tongue. For it is the property of an excellent man to put his heart in all he says. It cannot be heart 'Yes,' and mouth 'No' with him."⁸ "A horse is known by his fleetness, an ox by his strength, an udder by the milking, and a man by his conversation."⁹ "So every disciple of wise men," say the Rabbis,

¹ Legs par b. p. 113.

² Vol. xliv.

³ Kwan-tsze, c. xxxvii.

⁴ Niti s̄ara, iii. 34.

⁵ Nizami, 2151.

⁶ Ozbeg pr.

⁷ Drishtanta

shat. 26.

⁸ Kang-ing-p. in Shin-sin-luh, ii. p. 7.

⁹ Lokaniti, 50.

“who is not outwardly as he is inwardly, cannot be called wise.”¹

“For him who, without strength of arms, or without skill in arts, is nevertheless well brought up to use sweet speech, is a great blessing.”² “A holy man,” say the Mongols, “teaches others well, ‘without hearing’ [from within himself], but a low individual pours himself out in vain talk. [Or, differently pointed, ‘when asked, explains wrongly,’ teaches false doctrine.] A Bodhisatwa when reviled, only feels pity; but the king of Death, even when he is honoured, still kills you.”³ “The words spoken by the mouth come from within the heart; if the heart is in the right way, the mouth will speak rightly; but if the heart is perverse and evil, the mouth will speak perverse and evil things,” say the Chinese.⁴

“If you wish to know the concern of a man’s heart and bosom, only listen to the words of his mouth,” say they again.⁵ “The nature of a superior man,” says Meng-tsze,⁶ “is such that benevolence, justice, propriety, wisdom, have their root in his heart and shine clearly in his mien; are seen in his open countenance, are spread around him, ‘fill out his shoulders,’ and appear through his back. They add grace to the motions of his four members, ‘without being spoken to’ [exert their influence unheard, but seen].” “Wise men, free from faults and from ignorance, will not speak profitless words, even by mistake.”⁷

“But the wise, who hear the words of men talking together, both good and bad things, only choose the good, as the swan chooses curds from the water in which they float.”⁸ And speak to the purpose. “‘Ah!’ said the golden frog to the crow that held it in his beak, ready to devour it, ‘wash me in water ere thou eatest me.’ ‘Right,’ said the crow; and so saying, dropped the frog into the water, in which it swam off.

¹ Ep. Lod. 1246.

² Mangala thut, 6.

³ Sain ügh. 120.

⁴ Dr. Medh. Dial. p. 163.

⁵ Hien w. shoo, 81.

⁶ Hea-Meng. xiii. 21.

⁷ Cural, xx. 199.

⁸ Maha Bh. Adi P. 3078.

The crow asked it its name. 'My name,' said the frog, 'is Baghadur Setgildu—gifted with great common sense.'"¹ And ready when wanted. "But learning that lies in books, and money in other hands than one's own, when the time to make use of them comes, then neither learning nor money is there," said Chānakya.²

24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

אִמְרֵי נְעִים, 'Pleasant or pleasing words,' is rendered 'words of wise men,' by Syr.; but Chald. follows the Hebrew. Kephars (or Cephars) nahum, כְּפָר נְעִים, Capernaum, was so called 'Pleasant village' [of detached houses], on account of the beauty of its situation on the fertile plain of Chinnereth or Genezareth, on the smiling shore of the lake of Genezareth, or sea of Tiberias, abounding in fish. Capernaum is often mentioned in Rabbinical writings, in which 'Capernaumites,' or inhabitants of Capernaum, are called heretics, probably on account of Christ having lived there.

"*Pleasant words,*" &c. "Soften thy speech," say the Arabs, "and thou shalt be loved;" for "softness (or sweetness) of words is the bond of hearts," say they also.³ "Palabritas mansas," say the Spaniards.⁴ "But the mouth is not made sweet by merely saying, honey! honey!" say the Turks.⁵ "If men had a good, sweet tongue," say the Ozbegs, "then, having caught them, one might lead them together; a hare with an elephant."⁶ "For one catches more flies with one drop of honey, than with a pipe-full of vinegar."⁷

— ἀλλ' ἔτι καὶ νῦν

φραζόμεσθ', ὡς κέν μιν ἀρεσσάμενοι πεπίθωμεν
δῶροισιν τ' ἀγανοῦσιν ἔπασσέ τε μελιχίουσιν."⁸

"Therefore let us now consider," said Nestor to Agamemnon, "how best we may conciliate and persuade him with [pleasing] winning gifts and with soothing, honeyed words."

¹ Siddhi Kur. st. xxiii.

² Nitishat. 89.

³ Arab. pr.

⁴ Span. pr.

⁶ Osmanli pr.

⁶ Ozbeg pr.

⁷ Osmanli pr.

⁸ Il. i. 111.

“Speak so as to give pleasure,” says Avveyar,¹ “words of nectar or of sweetness;” “sweet speech.”² Thus Calliope, so called from her sweet voice, was not only “προφερεστάτη ἀπασέων, foremost among the Muses, and destined to follow in the train of kings,” says Hesiod, “but she and her sisters,”

“Τῷ μὲν ἐπὶ γλώσση γλυκερὴν χεῖουσι αἰοιδῶν,
Τοῦ δ’ ἔπε ἐκ στόματος ῥεῖ μέλιχα.”

“poured sweet speech on the tongue of one, while soothing, honeyed words flowed from the mouth of another, inspired of them.”³ Her influence reached, it appears, even unto Egypt; for the courtiers of Usurtesen said in answer to him, ‘their god:’ “Thy mouth is divine flavour, and divine intelligence rests within thee; let thy advice prevail, O king.”⁴

So also: “O ye Aswins, animate [urge] us with your honeyed whip [sweet speech],”⁵ sang they of old on the plains of India; for sweet words are of all countries. For “it is better,” says Sādi, “to take colocynth at the hands of a benevolent man, than sweets at those of a cross-looking one.”⁶ “When, however, thou hast said one good thing, repeat it not; for having eaten of sweets once, that is enough.”⁷ “What are three agreeable things in this world?” asks the Burmese. “(1) Sandal-wood is very agreeable; but (2) moonlight is pleasanter; yet (3) far more agreeable than these are the words of good and honourable men.”⁸

“Words of kindness [kind, pitiful words] are like very cool white sandal-wood.”⁹ [The smell of sandal-wood is reckoned cool and refreshing, and thus often coupled with the freshness of moon-beams by Indian poets.] “Sweet speech is blended with softness (or kindness; ‘īram,’ moisture), is free from guile, and is uttered by those who have well considered what is right [virtue]. It is virtue to speak with a pleasing countenance, a

¹ Atthi S. 17.

² Kondreiv. 75.

³ Hes. Theog. 79, 80.

⁴ Hierat. Inscr. Mus. Berlin, Zeitschr. Aug. 1874.

⁵ Rig. V. ii. Skta.

clvii. 4. ⁶ Gulist. iii. 11.

⁷ Id. iv. 6.

⁸ Putsha pagienaga Q. 64.

⁹ Nitimala, iii. 30.

sweet look, and sweet words from the heart. To speak with humility sweet words is an ornament to every one."¹

"Therefore, O ye children," says the Tamil teacher, "if you speak so as to please everybody, you will get their good-will. A parrot has sweets given it for its talk ; but a crow is driven away for his crowing."² "And to say unpleasant things when pleasant ones are at hand, is like eating unripe fruit when ripe fruit is there."³ "Plenty of truth and of dexterity ; good education, and words well spoken, are a supreme blessing."⁴ "So, then, speak pleasantly, and in praise."⁵ "The Samano Gotamo [Buddhist], abjuring harsh and rough language, speaks words blameless, pleasing to the ear, agreeable, that go to the heart, courteous, and pleasing to the many. Such is his conversation."⁶

"So that whether well understood or only a little, speak sweetly. A child's empty prattle is nevertheless pleasant to the ear."⁷ "For with pleasant words, business is easily done [lit. pleasant words pass on pleasantly]."⁸ "And Lakshmi [Fortune], with all manner of good things, attends those who use [sweet] pleasant words ; but as to those who use rough words, neither Lakshmi nor any good thing befalls them ; and death comes straight at them."⁹ "In speaking pleasant words, however, speak not without profit," says Tiruvalluvar.¹⁰ Thus Kunti, mother of Yudhisht'ira, "spoke to him a word in season, with a sweet mouth [voice or words]."¹¹

"What has happened to thee ?" said Fatima to Ali. "Once thou wast companion of my father, whose 'sweet lip' in every word had poured balm (or medicine) on thee."¹² "Sweetly spoken words are best no doubt," said Nārada ; "and so is honour paid to the gods, to ancestors, and to guests."¹³ "The

¹ Cural, 91, 93, 95.

² Bālabōd. Orup. 6.

³ Cural, 100.

⁴ Maha mang. thut. p. 1.

⁵ Kabilar varal.

⁶ Silak K'handā, fol. ki.

⁷ Vrinda Sat. 330.

⁸ Nitimala, iii. 12.

⁹ Nitivemba, 16.

¹⁰ Cural, 697.

¹¹ Maha Bh. Shanti P. 146.

¹² Saad u Vakkas.

¹³ Maha Bh. Shanti P. 10570.

inhabitants of this sea-girt world are pleased with sweet words, but dislike harsh ones.”¹ “Let a man, therefore, always speak pleasant words; but unpleasant ones, never. By being spoken to kindly, the bull Nandivisala got much wealth to his master.”² “If my hand is empty of sugar-candy,” says Sādi, “my words are sweeter than candy. It is not the candy-sugar that men eat, but it is the candy spiritual (wise) men have put on paper.”³ “A story sweeter than ripe dates.”⁴

“The sun will rise in the West, and Mount Meru will bow, ere the words spoken by a good man will do aught else than blossom [expand, like a lotus].”⁵ “Let his address be at all times pleasing to all.”⁶ “One ought always to behave alike pleasantly towards good and odious people,” said Kamandaki. “For neither the cry of the peacock [thought melodious in India] nor the song of the kokila, nor yet the whistling of the swan, is as pleasant as the good, sweet words of a wise man.” “Let him speak pleasantly, and set forth good works, acceptable to the gods.”⁷

“They say that a word is better when not spoken. The next best thing is that, when uttered, it should be spoken distinctly; but best of all, a man should speak pleasantly and virtuously.”⁸ [For that is not only ‘sweet to the soul,’ but also, according to custom in the East, it is like honey, ‘health or medicine to the bones,’ or body.] See chap. vi. 6. “If a man has money,” say the Chinese, “let him help or support others with it; but if he has no money, let him support them with good-humour (or kindness).”⁹

“Politeness [good manners, gentleness, affability, or education, ‘adab’],” says Ali, “is the outward form or beauty of the intellect (or of intelligence).” “A man of understanding,” says the Persian Commentary, “shows his sense in his words carefully chosen; and in his actions that are pleasing to all,

¹ Nanneri, 18.² Nandivis. jat. p. 193.³ Bostan Pref.⁴ Id. vi. st. 4.⁵ Lokaniti, 47.⁶ Kobitamr. p. 97.⁷ Niti

sāra, ii. 26, 28, 30.

⁸ Maha Bh. Udyog. P. 1271.⁹ Chin. pr. G.

among whom he sits and rises as becomes good manners."¹ "And he will afford pleasure by his earnest thoughts well out-spoken."²

25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

"*There is a way,*" &c. "An ignorant man," say the Tibetans, "who makes preparations for his own happiness, only weaves together difficulties."³ "For Heaven makes even great good that is not sincere, to perish."⁴ [See Esop, fab. 63, The Stag, and note on chap. xiv. 12.] "We men," says Theognis,

" — μάταια νομίζομεν, εἰδότες οὐδὲν
θεοὶ δὲ κατὰ σφέτερον πάντα τελοῦσι νόον."

"indulge in foolish ideas, knowing nothing; but the gods settle everything after their own mind."⁵ "The soul's fancies," say the Arabs, "are the soul's murderers."⁶ "For by earnestly longing for a thing," say the Tibetans, "one is often ruined. A fish is caught and killed with the bait set on the hook."⁷

"The sinner," says the Buddhist, "sees good so long as his sin has not ripened. But when it is ripe, he then sees his sins and their result."⁸ "His talk gives pleasure before the work which in the end may cause never-ending sorrow."⁹ [See also ch. ix. 17, 18, xiv. 12.]

26 He that laboureth laboureth for himself; for his mouth craveth it of him.

כִּי אֶפְתָּח פִּי לְיָדָי, 'for his mouth imposes it upon him, urges him to labour.' The Hebrew of this verse is very idiomatic. The word אֶפְתָּח occurs here only, and is variously rendered by Chald. אֶפְתָּח, 'humiliation, bowing,' from weight or constraint. Syr. and

¹ Ali b. A. P. 61st max.
b. p. 60.

² Gun den s. mon, 741.

³ Legs par.

⁴ Comm. on Chung-King, ch. xvi.

⁵ Theogn. 143.

⁶ Ar. pr.

⁷ Legs par b. p. 315.

⁸ Dhammap. Papav. 4.

⁹ Kawi Niti Sh.

LXX. 'destruction.' But *הַבָּרָה*, 'a burden,' and the allied Arabic, 'akapha,' to put a pack-saddle on a horse, all combine to give to *וַיִּזְעַף הַבָּרָה* the sense of 'imposing; hunger or duty makes it incumbent on a man to work for his bread. Schultens, whose learned note on this verse should be consulted, renders it: "Anima importuni importuna est ipsi; sane clitellas imposuit ei os suum."

"*He that laboureth,*" &c. "Every man," says Pindar, "likes to reap the reward of his labour, whatever this be, whether on the water or on land,"

"Γαστρι δὲ πᾶς τις ἀμύνων
λιμὸν αἰανῆ τέταται,"¹

"intent as he is on warding off sore hunger from his body." And Solon:

"σπεύδει δ' ἄλλοθεν ἄλλος —
— χρῆζων οἴκαδε κέρδος ἄγειν,
φειδωλὴν ψυχῆς οὐδεμίην θέμενος."²

"On all sides do men hasten eagerly, some by sea, others by land, to bring home some gain, without sparing their efforts in any way; tossed by fierce winds while fetching food from the depths of the sea," &c. And Horace:

"Luctantem Icaris fluctibus Africum,
Mercator metuens otium et oppidi
Laudat rura sui; mox reficit rates
Quassas, indocilis pauperiem pati."³

"Διψῆ δὲ πρᾶγος ἄλλο μὲν ἄλλου."⁴

"For every kind of work [action or calling]," says Pindar, "craves its own reward." And Agathon,

"ἰδίας ὁδοὺς ζητοῦσιν φιλόπονοι φύσεις."⁵

"Active natures, fond of work, find every one its own way [to live]." "Man," said Bhagavān to Arjuna, "is made to do his work; he is driven to it by all the requirements of his nature."⁶ "And 'life' is so called"—

¹ Isthm. i. 69.

² Solon, v. 43.

³ Ol. i. 1.

⁴ Nem. iii. 10.

⁵ Agath. Ath. R. ed. G.

⁶ Maha Bh. Bhishma P. 955.

“βίος κέκληται δ’ ὅτι βία πορίζεται,”

“because it is provided for by force, βία (or labour),” say the Greeks.¹ So also Theognis :

“φροντίδες ἀνθρώπων ἔλαχον πτερὰ, ποικίλ’ ἔχουσαι
μειρόμεναι ψυχῆς ἔνεκα καὶ βίотου”

“Men’s pursuits and cares have wings of many kinds, to flit hither and thither, for the sake of soul and body.”² “What lies a man may tell, what evil course he may follow, what journeys he may make into foreign lands, he does it all for his mouth [living].”³

“Nälkä Lappalaisen ampamaan oppettaa :”⁴ “Hunger teaches the Lapp to hunt,” say the Finns ; although, say they also truly, “all the trouble a man has does not fall into his plate (or dish).” “For man is born to labour and trouble,” says Asaph ;⁵ and with him agrees Pindar, that

“ἄπονον δ’ ἔλαβον χάρμα παῦροί τινες”⁶

“few, few among men have enjoyment without labour ;” and

“ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ’ ὡς δυνάμεθα.”⁷

“we live, not as we like, but as best we can ;” yea, and,

“Βέλτιστε, μὴ τὸ κέρδος ἐν πᾶσι σκόπει.”⁸

“O good man, look not for gain in everything.” No, assuredly ; but “set thy whole energy in thy work, and not in the gain thereof,” said Bhagavān [the Worshipful One] to Arjuna ;⁹ “and not, as many men do,”

“τὸ μὲν πάρεργον ἔργον ὡς ποιούμεθα,
τὸ δ’ ἔργον ὡς πάρεργον ἐκπονούμεθα.”¹⁰

“who do their by-work as if it were their task, and do their daily task as if it were only by the way,” says Agathon.

But every one to his work : “The ass to the burden, the bee

¹ Γνωμ. μον.

² Theogn. 707.

³ Pancha T. i 286.

⁴ Fin. pr.

⁵ Mishle As. iii. 12.

⁶ Ol. x. 26.

⁷ Γνωμ. μον.

⁸ Id. ibid.

⁹ Maha Bh. Bhishma P. and Bhagav. Gita, ii. 46.

¹⁰ Agathon

Ath. 10, ed. G.

to the hive, and man to his labour," say the Rabbis.¹ Then "let us get on, let us get on, say we to the tortoise."² "And labour for thine end [after life] as if thou wert to die to-morrow; but attend to thy worldly concerns as if having to live for ever," says Ebu Medin.³ "And learn some work (or trade); it will give thee food [enrich thee] if thou becomest poor, and be without means."⁴ "Labour is making an effort to obtain our object; and perseverance is to endure trouble in reaching to our wishes and in supplying our necessities. For there is nothing for man but that for which he labours. And if perseverance does not result in the completion of the work, then no one is to blame. So then I will go in for energy in work."⁵

"Two boys," says the story, "were at the foot of a mango-tree, surrounded with thorns. One boy was afraid of the thorns; the other braved them, and climbed the tree, ate of the fruit, and felt that happiness (or satisfaction) comes to him who has perseverance."⁶ "Whether that tree be hard to climb, or be far or near from the village, I will ascertain by trying both [by going and climbing], and also see if it bears sweet fruit or sour," said the subject of Phalajataka.⁷ "Craven-hearted men say: Destiny must give it. But, O man, let alone thy destiny, and make an effort. If thou failest, whose fault will it be? Not thine,"⁸ says Vishnu Sarma. "For he who is a man, draws bread from a stone," say the Osmanlis.⁹ "And when the camel is in want of grass, he stretches his neck," [makes an effort].¹⁰

"Help thyself, and God will help thee." "For it is He who gives strength for the work, and pleasure to him that works; grace to the wise, and honour to the king,"¹¹ says Asaph. "But since both pleasure and pain are each a source of labour to every one, let there be some ointment laid on the division of

¹ Mishle As. xvi. 19. ² Osm. pr. ³ Ebu Med. 13. ⁴ Id. 56.

⁵ Akhlaq i m. xiii. ⁶ Telugu st. 3. ⁷ Phalajat. 54. ⁸ Hitop. i. 31.

⁹ Osm. pr. ¹⁰ Ozbeg pr. ¹¹ Mishle As. c. xxxviii.

the hair" [some moderation in each].¹ "A manly fellow," say the Chinese, "does not live on his patrimony; and a good house-wife does not wear the dress she brought at her wedding" [the man, poor or rich, works for his bread, and his wife is thrifty].²

"When high Heaven produced men, he of necessity assigned to every one a work to do, for the essential [necessary] support of his person. So that albeit men are not all alike in wisdom, in stupidity, in strength or weakness, &c., yet must every one choose and follow an employment for himself," says Yung-ching.³ "But a good deal of grinding [labour] is necessary in order to accomplish a good work," say the Chinese. "Whatever you do, do it thoroughly."⁴ "And guard against a loss of vigour [activity, energy] in the midst of the work, when once begun."⁵ "For what is called strength or energy for work, is, properly speaking, strength of mind, and nothing else," says Tiruvalluvar.⁶ "So if a man says to thee, I have laboured and not found—believe him not."⁷

"*Laboureth for himself.*" "Let not a man forsake his own interest for that of another, be it ever so great; but with due regard to himself, let him be intent on his own welfare."⁸ This is qualified by the Japanese proverb: "A man who keeps only himself and his own interests before his eyes, is a selfish man."⁹ "Yet what has a living being more precious to him than his own soul (or life)?" said Ichneutes to Stephanites.¹⁰ "Having well considered the matter, said the rat to the cat [in a very old story], my mind is, that my own interest, and thine also, is the one rule in common for each of us. I will [cut] gnaw thy toils, for thou canst not do it without me, if thou wilt let me live, and save me from that mangouste, and from that wily [mean, wicked] owl, that has his eye on me."

¹ Drishtanta, 47. ² Chin. pr. G. ³ Kang-he's 10th max. p. 1—75.
⁴ Chin. pr. sc. ⁵ Cural, 612. ⁶ Id. 661. ⁷ Megilloth Millin, 164.
⁸ Dhammap. Attavag. 9. ⁹ Jap. pr. P. p. 541. ¹⁰ Στεφ κ. 'Ιχν. p. 158.

"If one has to cross a deep river on the trunk of a tree, he steers it across and is thus carried over by it to the other side," said Bhishma to Yudhisht'ira.¹

Rabbi Hillel said: "If I am not for myself, who is for me? And since I am for myself, what am I? and if not now, when?"² Rabbi Nathan says that Rabbi Hillel meant by, "If I am not," &c.: "If I do not purify myself during my life on earth, who will do it for me? If I am not pure, innocent in myself, who will do it for me? And if it is not done now, when will it be?"³ "No one gathers long good things for others, without benefit to himself."⁴ "Beato il corpo," say the Italians, "che per l'anima lavora."⁵ "Who, then, is he who does not live for himself? Therefore cultivate the help of others, as pith to your pithless self [body]."⁶

On the other hand, the Rabbis say: "Skin a carcass in the public square and take thy fee, rather than be driven to ask others to help thee."⁷ "Every establishment [household, family, government] is for itself; no one will trouble himself for another 'the fulness' of a hair [a hair's-breadth]," say they again.⁸ "Scripture [Shastras] says that virtue [energy] and desire (or greed) are the two limbs of wealth. They both are strengthened (or established) by the successful acquisition of wealth," said Arjuna.⁹

"In the pursuit of wealth and of fame, a man will be brought to places where wild geese would not fly" [will do and risk anything], say the Mandchus.¹⁰ "The heart may be happy, but the form [the body of man] must work [labour]."¹¹ "So let a man practise constantly (or assiduously) that from which he gets his living," say the Hindoos.¹² "For in like manner as a man makes what he likes out of a lump of clay, does he

¹ Maha Bh. Shanti P. 4964—5130.

² Pirque Avoth. i. 14.

³ R. Nathan, ad loc. p. 11.

⁴ Drishtanta, 73.

⁵ Ital. pr.

⁶ Bahudorsh, 13.

⁷ Basra, B, Fl.

⁸ Ruth Rab. R. Bl. 122.

⁹ Maha Bh. Shanti P. 6223.

¹⁰ Ming h. dsi, 69.

¹¹ Ming-shi

p. k. i. 5.

¹² Vrinda. Sat. 70.

also reap the fruit (or gain) of what he does himself."¹ What thou wishest to be done, do it thyself. "For birds of sundry kinds roost on the same tree, but fly away at dawn; even father, mother, and child, are distinct in soul and body; travellers meet under the cool shade of a tree, then part and never meet again. What connection then is there between men?"²

"So that, after all, a man must live, wherever he may be, by his own strength (or exertions)," say the Arabs.³ "Pawb drosto ei hun, a Duw tros bawb:"⁴ "Every one for himself," say the Welsh, "and God for all." "For he who toils not, takes not" (gets nothing), say the Rabbis.⁵ And "'food' is that which is eaten after having laboured (or worked) for it," say the Tamils.⁶ For "if one work not, he ought not to eat," say the Rabbis, and others after them.⁷ "Even one meal costs labour."⁸ "And the ass's pace is according to the barley she gets" [labour according to the food one gets].⁹ "But the mouth that brings forth pearls must lick the dust" [even the wisest mouth must condescend to eat and drink, to work for it, and to lie as low as a pearl-oyster], say the Rabbis.¹⁰

"Therefore bestow not thy labour on that which is not bread [food, support], nor thy energy on fruitless pursuits," says Asaph.¹¹ And be satisfied with small gains: "for even from the Ganges can a dog only lap his drink," say the Bengalees.¹² "The common people," said Ajtoldi to Ilik, "know well how to satisfy their hunger; they have no thought beyond eating and drinking. That is their one object."¹³ "With them, at the bazaar [at a bargain], there is neither father nor mother"¹⁴ [no consideration], say the Turks. It is with them, and indeed with all, "first oneself, after that the dervish [the poor]," say the Persians.¹⁵

¹ Hitop. intr. 34.² Kobita R. 87—90.³ Ebu Med. 341.⁴ Welsh pr.⁵ Khar. Pen. xii. 25.⁶ Kondreiv. 69.⁷ Midrash

Rab. in Gen. M. S.

⁸ Shabbat R. Bl. 396.⁹ Id. ibid. 523.¹⁰ Kiddusch. B. Fl.¹¹ Mishle As. xviii. 14.¹² Beng. pr.¹³ Kudatku B. xviii. 6, 7.¹⁴ Osmanl. pr.¹⁵ Pers. pr.

“Even a duck walks lowly, with her eyes open [for food],” say the Rabbis;¹ and “a man often has to go into deep water for very little.”² “For the work done for the sake of gain keeps one under subjection” [one is a slave to it], say the Telugus.³ “Heaven and earth,” say the Chinese, “give a sufficient portion to every one. Children and grandchildren are far off; ‘self’ is nearest.” Yet in King-hing-lüh it is said: “Profit (or gain) must be shared with others; it cannot be for oneself alone; gain intended for oneself alone comes to naught”—“because,” says the Commentary, “men are angry with him who only works for himself.”⁴

“Wise men seek the protection of the king; some, to help their friends; others, to save them from their enemies. But who is he who does not first of all think of getting food to eat” [his own living]?⁵ The Shivaite, however, exclaims: “Why, O my heart, trouble thyself about thy living? Thou art sure to find sustenance somewhere. Does not the toad inside the rock keep itself alive?”⁶ But another Telugu says, more reasonably, that “whatever work is forgotten, the cravings of hunger never are.”⁷ “They bring the wolf out of the wood,” says the Osmanli, “and, in fact, make ‘self’ the first object.”⁸

“Everything—wife, son, and all else—is sought after for one’s own sake,” said the brahman to Kunti.⁹ “All things are full of labour,” says the Preacher.¹⁰ “Even the conception of man is difficult,” says the Buddhist; “his life is one of toil; the hearing of the true doctrine entails also labour; even the advent of a Buddha is one of labour.”¹¹ “The toiling labourer leaves his work half-done, when Savitri [the Sun] has run his course.” “But only to resume it on the morrow.”¹² “For,” says Pindar:

¹ Khar. Pen. xx. 4.² Id. xvii. 6.³ Nitimala, iii. 52.⁴ Ming-sin p. k. c. xi.⁵ Pancha T. i. 27.⁶ Vemana pad. ii. 95.⁷ Telug. pr.⁸ Osm. pr.⁹ Maha Bh. Adi P. 6145.¹⁰ Eccl. i. 8.¹¹ Dhammap. Buddhav. 4.¹² Rig. V. ii. skta. xxxviii. 6.

“Πόνων οὐ τις ἀπόκλαρός ἐστίν,
οὐδ’ ἔσσεται.”

“No one is, or shall ever be, excused from work and trouble.”¹

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

אִישׁ בְּלִיעַל, ‘homo nequam,’ ‘a good-for-nothing man.’ Chald. id.

“*An ungodly man*,” &c. “He,” say the Chinese, “who creates divisions in order to injure [overthrow] others, look ye to it, he is only preparing a pit for his own fall.”² “It is a sin,” says Tai-shang, “for a man to slander others, and to think [call] himself a sincere man.” In the Mandchu Commentary: “It is a sin to revile and calumniate good men in secret, by speaking evil of them, and to reproach others for their faults, saying one is [perfect] upright [in so doing].”³

“For greater virtue than talent makes the good man; but greater talent than virtue makes the mean (or worthless) man,” say the Chinese.⁴ “Old grudges, said the parrot, are all dangerous. For a grudge [remembrance of an injury] is like live coals in the heart, which, when suitable fuel comes near, burst out into a flame and a fire difficult to master.”⁵

28 A froward man soweth strife: and a whisperer separateth chief friends.

אִישׁ תַּהֲפֹכֹת, lit. ‘a man of subversions, eversions, falsehoods, fallacies;’ ‘froward’ hardly renders the original. Chald. id. LXX. ἀνήρ σκολιός. Syr., here and at the following verse, ‘homo iniquus.’

“*A froward man*,” &c. “He who promotes divisions and dissensions in a family or in a state, turns his [writing] pencil into a knife.”⁶ “Disagreements often result from listening to

¹ Pyth. v. 71. ² Hien w. shoo, 144. ³ Wen-chang in Shin-sin-l.

⁴ Ta-hio, in Ming-sin p. k. c. 5.

⁵ Στεφαν. κ. Ιχν. p. 404.

⁶ Hien w. shoo, 143.

the empty talk of women and children, and to the calumnies of whisperers and of flatterers," says Yung-ching.¹ "It is a sin," says Tai-shang, "to separate men who are [united like] flesh and bones;" "to scatter the flesh and bones of men [friends or near relations]," as said in the Mandchu Commentary.² "He that speaks well [tells the good of others] does not speak behind one's back; but he that backbites does not speak well [does not tell the good of him of whom he speaks]," say the Chinese.³ "And it is a sin," adds Tai-shang,⁴ "to reveal other men's secrets."

"If a thing which is not to be told be repeated to another, whether it be true or false, let a wise man be on his guard;"⁵ "and ascertain the truth," adds the Commentary. "Secreto consejo de oreja, no vale una arveja:"⁶ "a secret advice in the ear," say the Spaniards, "is not worth a pea." And a good man thus surrounded by tale-bearers is said, in the Javanese proverb, "to be like a 'djati' [Indian oak] or a cocoa-nut tree, surrounded by a 'looyoang' parasite."⁷ "A poet has said," quoth Eth-Thealebi, "if men slyly and secretly plot against thee with evil intent, forgive generously; and if they slander thy reputation in the dark, do not inquire after it. Thus he who wishes to injure thee behind thy back will do thee no harm."⁸

"A stone is cleft by water, and so is a secret which is not kept; friendship is broken by slander, as the timid (or confused) are by words." Again: "Rocks on the mountains are dug or worn away by soft water only, and so are soft and tender thoughts of men by the whispers of tale-bearers dropped into their ears."⁹ "By men's secret words, a needle is run into a pole," say the Japanese.¹⁰ And Pindar:

" — ἀκέρδεια λέλογχεν
θαμινὰ κακαγόρως."¹¹

¹ Shin yü, 2nd max. p. 1. ² Wen-chang in Shin-sin-l. ³ Chin. pr. G.

⁴ Kang-ing-p.

⁶ Legs par b. p. 177.

⁸ Span. pr.

⁷ Jav. pr.

⁸ Eth-Theal. 91.

⁹ Pancha T. i. 115, 337.

¹⁰ Mei-gets

sei dan, p. 13.

¹¹ Ol. i. 84.

“Loss or trouble soon overtakes slanderers;” therefore :

“ — ἐμὲ χρεῶν
φεύγειν δάκος ἀδινὸν κακαγορίαν.”¹

“It behoves me to flee from the sharp [loud] bite of that venomous beast—slander.” “‘For I saw,’ said Arda Viraf in the nether world, ‘the soul of a man and that of a woman, whose tongue was stretched out, and was gnawed by serpents.’ ‘What of these?’ asked I. And Srosh answered : ‘They are of those who always acted slanderously, and embroiled men who were at unity [among themselves].’”² “Then,” says Sādi, “do not, in the heat of debate, draw aside the curtain [do not reveal the secret of the other], for it may so happen that shame hides behind that curtain.”³ And the Mandchus : “The deceitful man lies to his simple neighbour, and the simple man protects (or takes care) of him who knows nothing. But the deceitful man will be changed into an ass, and the simple man shall ride him.”⁴

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

וְהוֹלִיכוֹ, ‘and makes him (or causes him to) walk in a way [which is] not good.’ Chald. מוֹבִיל, ‘and brings him,’ ‘causes him to come,’ &c.

“*A violent man,*” &c. “It is a sin,” says Tai-shang, “to help others to do evil, and to beguile the multitude into the left way ; and to deceive is a sin.”⁵ “Cunning words,” says Confucius, “disturb virtue.”⁶ And in the Book of Enoch⁷ we read “that the angels, sons of Heaven, having cast their eyes on the beautiful daughters of men, lusted after them. Then Samyaza, their chief, said to them : I fear, indeed, that you will not allow this to be done [coming down from Heaven (or

¹ Pyth. ii. p. 96.

² Viraf n. lxvi. 1—6.

³ Bostan, i. st. 26.

⁴ Ming h. dsi, 173, 174.

⁵ Kang-ing-p. in Shin-sin-l.

⁶ Hea-

Lun, xv. 26.

⁷ Ch. vi. 2.

from the Holy Mountain) to the daughters of Cain]; and they alone shall bear the [reward] punishment of so great a sin. Then they, one and all, answered and said: We all swear and bind ourselves with a curse that we will not alter this counsel, but that we will work out this thy plan and purpose."

"Who is blind?" asks the Buddhist. "He who is given to what ought not to be done." "Who is [blind of the blind] most blind? The passionate man."¹ "Men [creatures] for the most part are led to their own hurt (or damage) by others [of their own kind]. When the sun-beams [arise] are shed abroad, all other luminaries disappear."² So said also the Bodhisatwa to the brahmans of Dins-pa-chan: "Men are ashamed of what is not shameful, and are not ashamed of what is shameful. They are afraid of what is not fearful, and thus adopt wrong ideas and lead the people to evil. But be ye ashamed of shameful things; be afraid of fearful (or immoral) actions; learn [embrace] what is right, and lead the people onward to truth."³

And the moral of Sophos's fable of the Goat and the Wolf:⁴ "'Why,' said the wolf to the goat, 'feed on those dangerous rocks? Come to the meadow.' 'What,' answered the goat, 'to be there devoured by thee?' Such is the advice given by those who, for their own profit, compass the ruin of others." And as regards 'self,' the Arabs say truly, "that violence (or impetuosity) of a man's nature (or disposition) is his ruin (or destruction)."⁵

30 He shutteth his eyes to devise froward things :
moving his lips he bringeth evil to pass.

לִּפְתָּיו שִׁפְטָיו, lit. 'biting his lips' in token of determined will or purpose. Chald. 'he threatens with his lips,' and 'winks with his eyes.' LXX. *στυφίτων δὲ ὀφθ.*, a literal rendering of the Hebrew.

¹ Ratnamal. 41, 16.
p. 22.

² Legs par b. p. 205.

³ Dulva, vol. iii.

⁴ Fab. 36, and Esop, 103.

⁵ Nuthar ell. 224.

“*He shutteth,*” &c. “If the leader is blind, how will they fare who can see?”¹ say the Arabs. “As are a man’s difficulties (or hardships), so are his evil thoughts. By such thoughts his mind is much injured. But setting himself free from such anxious thoughts, he enjoys a wealth that never grows less [deteriorates].”² “Better, then, a wise enemy than a foolish friend,” said the owl that kept on winking at the rat, in the story told by Bhishma.”³ And Terence,

“Nunc ait: Periculum ex aliis facito tibi quod ex usu siet.
Astutus.”⁴

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

𐌸𐌹𐌺𐌹𐌺, ‘is’ or ‘shall be found.’ Chald. and LXX. id. There is no ‘if’ in the original. Rabbi L. B. Gershom and others explain 𐌸𐌹𐌺𐌹𐌺 𐌸𐌹𐌺𐌹𐌺 to mean that a hoary head, besides being an ornament to the head, is the token of a past, regular [righteous, proper] life, free from excesses that bring on a premature end; and that as such it is a crown of glory.

“*The hoary head,*” &c.

“Αἱ πολιαὶ σὺν νῶ, γεραρώτεραι· αἱ γὰρ ἄτερ νοῦ
μᾶλλον τῶν πολλῶν εἰσὶν ὄνειδος ἐτῶν.”⁵

“White hairs, with sense, are entitled to great respect; but without sense, they are rather a reproach to a man’s many years.” “Virtue [a good moral life past] is sweet in decaying old age,” says the Buddhist; “sweet is a firm faith; sweet (or happy) is the getting of understanding; sweet it is to do no sin.”⁶ “A man, however, is not a ‘thero’ [venerable priest] for having a hoary head; but if his age be more than ripe, he is said to be old to no purpose. He, on the other hand, in whom are truth and law [virtue, religion, ‘dhammam’], innocence, self-restraint, continence, he truly is free from taint, he

¹ Ar. pr. Soc.

² Vemana, i. 140.

³ Maha Bh. Shanti P. 4957.

⁴ Ter. Heaut. ii. 1.

⁵ Philon. Anth. Græc.

⁶ Dhammap. Nagav. 14.

is wise [consistent], and is said to be a 'thero' indeed."¹ [Yadu did not think so when he said to Turvasu: "Old age has many faults; it whitens the beard, drives away joy, brings on wrinkles, want of strength, leanness, ugliness, and weakness,"² &c.]

"A vecchi onorati, non è porta chiusa :"³ "No door is closed against honourable old age," say the Italians. And Choo-he says that "one of the proofs of good government is, for a superior to treat old men with the respect due to their age; and then the people will be raised to practise respect towards their superiors [filial piety]."⁴ For, said Pwan-kang [B.C. 1400], quoting a saying of Che-jin: "As regards men, we want them old and respectable; but as regards tools, they must be new."⁵ [This was in the good old times; now all that is changed.] Dion Cato, however, is right:

"Multorum quum facta senex et dicta recensens,
Fac tibi succurrant juvenis quæ feceris ipse."⁶

"For an old man," say the Mandchus, "can speak of the past and of the present. If a thing is good [as wine, or a man's disposition], the value of it goes on increasing [with years]."⁷

"When fortune [circumstances] is good, and the heart also is good, a man reaches old age rich and honoured [high in rank or station]. But when fortune is good and the heart is bad, then assuredly that man is cut short at half his days."⁸ To the popular saying that "there is only one forenoon to the day," meaning youth, the answer from the Rabbis is, that "the good [worth] of the year is in a dull, cloudy month of Tebet [the autumn], and not in the bright months of spring."⁹ "The green hills and the blue waters are year after year the same; but however fresh a man's complexion be, his head at last becomes white," say the Chinese.¹⁰

¹ Id. Dhammatthav. 6.

² Maha Bh. Adi P. 3470.

³ Ital. pr.,

Sp. pr.

⁴ Ta-hio Com. ch. x.

⁵ Shoo-King, iii. 9.

⁶ Dion.

Cato, i. 16.

⁷ Ming h. dsj, 56.

⁸ Id. 104, 105.

⁹ Khar.

Pen. viii. 6.

¹⁰ Chin. pr. G.

“A snowy mountain [‘πολιῶ γήραϊ νεφόμενον,’ epitaph on Bias, Diog. Laert.] with glaciers all round, whose dogs [mouth] no longer bark, and whose mills [teeth] no longer grind.”¹ “For a man passed forty,” says Ajtoldi, “his life-wind is cut off, his weakness begins, and it calls to sixty. Then when past sixty, his strength departs and his head becomes wintry.” “For youth passes away; life passes away; and thou thyself soon passest away from this deceiving [dream-like] world.”² “Death is the haven of life, and old age is the ship that brings one to it.”³ [“Se-nex, semi-nex, semi-mortuus.”] “And hoar hairs,” say the Arabs, “are but messengers of death.”⁴ “These hairs that take away youth, now grown on my head, are messengers sent to say, ‘It is time to prepare for Nibbānam;’ when I see decay and death coming apace, it is time to prepare,” said Makhādeva, who reigned 8000 years in Mithila.⁵

“Therefore, O young man, do not laugh at the white hairs of old men”⁶ [albeit youth is called “a crown of roses, and old age one of thorns,” by Rabbi Dimlah];⁷ “for the suffering and trials old age often brings with it.” Yet it is true that “hoar hairs in the way of righteousness” are a “head-crown [diadem] which small [mean] men do not possess,” says the Hindoo.⁸

“Therefore respect the aged and pity the poor,” says Wen-chang.⁹ “Good clothes,” say the Burmese, “come out of old store-baskets, and good sense [wisdom] from old men.”¹⁰ “So then,” says the Japanese, “reverence the aged like a father and mother, and love the young like children [disciples].”¹¹ “Do not oppose (or contradict) an old man at any time,” said Ptah-hotep, when a hundred and ten years old, “and do not grieve the heart of one who is already

¹ Shabbat in Khar. Pen. viii. 11.

² Kudatku Bil. xii. 16, 19, xi. 2.

³ Ep. Lod. 766.

⁴ Rishtah i juw. p. 179.

⁵ Makhad.

jat. p. 138, 139.

⁶ Nütsidai ügh.

⁷ Shabb. 152, M. S.

⁸ V. Satas, 203.

⁹ In Shin-sin-l. ch. iv. p. 78.

¹⁰ Hill pr. 123.

¹¹ Ko-kai, 63.

weighed down by age. It is better to [take to] agree with him, than to differ; and God loves those who show proper respect [consideration] to an aged man."¹ "Then do not remain seated," says Ani, "while one older or greater in office than thou is standing [near thee]."²

"And to welcome an old man is like welcoming the Shekinah," say the Rabbis.³ "For," say the Mandchus, "there is enough of yellow gold in the world, but white-headed [wise, sober-minded] men are few."⁴ "An old man," says the Kawi poet, "who is free from covetousness, is a treasury [place, abode] of Shastras and of devotion."⁵ "To reverence the aged," says the Lhama to his pupil, "to be kind to one's equals, 'clement' towards one's inferiors, and at peace with one's superiors, are things to be practised carefully."⁶

"So long," said Buddha to Ananda, "as the Vajjis treat their elders hospitably, respect them, worship them, and mind what they hear from them [their advice, &c.], so long also may we expect the prosperity of those Vajjis, and not their decay."⁷

"*Nam non viribus aut velocitate corporum res magnæ geruntur,*" says Cicero, "*sed consilio, auctoritate, sententia; quibus non modo non orbari, sed etiam augeri senectus solet. Temeritas est videlicet florentis ætatis, prudentia senescentis.*"⁸ "Itaque pauci adolescentes veniunt ad senectutem; quod ni ita accideret, melius et prudentius viveretur. Mens enim et ratio et consilium in senibus est, qui si nulli fuissent, nullæ omnino civitates fuissent."⁹ So in more ways than one,

*"Ἀμέραι δ' ἐπίλοιποι
μάρτυρες σοφώτατοι"*¹⁰

"the last days left us are the wisest witnesses of the past and of the present," says Pindar.

¹ Pap. Pr. xii. l. 8.

² Ani, 27th max.

³ Midr. Rab. in Gen. M. S.

⁴ Ming h. dsi, 43.

⁵ Kawi Niti Sh. vii. 3.

⁶ Bslav cha, 7.

⁷ Mahaparanibb. fol. tsya.

⁸ Cato Maj. 6, 17, 20.

⁹ Id. 19, 68.

¹⁰ Ol. i. 53.

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

אֲרֵךְ אַפַּיִם, 'long, slow to anger.' LXX. μακρόθυμος. Chald. דְּמַכְבִּישׁ נַפְשׁוֹ, 'he who subdues, has dominion over his soul, or himself.' Syr. 'long of spirit, patient.'

"*He that is slow to anger,*" &c. "Who is a hero? He who restrains his senses," says Bhartrihari.¹ And Chānakya: "He who has his senses under control, like the heron, will find all his doings prosper at the right time and place."² "Not he who slays a thousand times thousand men in battle, but he who overcomes himself, is the chief and best among heroes. The conquest of 'self' is indeed better than overcoming those people; for neither the gods nor the Gandharbas, neither death nor Brahma, can effect the conquest or the overthrow of a man who has overcome himself and is self-restrained," says the Buddhist.³

"Ἰσχε νόον," "restrain thy mind (or spirit)," says Theognis, "and think two, three times on what comes into thy mind,"

“ἀτηρὸς γὰρ ἀεὶ λάβρος ἀνὴρ τελέθει,”

"for a rash [violent] man always ends in ruin."⁴ And Pythagoras of Samos:

“— κρατεῖν δ' εἰθίζεν τῶν δὲ
γαστρὸς μὲν πρῶτιστα, καὶ ὕπνου, λαγνείης τε
καὶ θυμοῦ.”

"Accustom thyself to have mastery over thy appetite first, then over thy sleep, thy passions, and, though last not least, over thy spirit."⁵

"The carpenter works the wood, and the maker of arrows works at them; but wise men work at subduing themselves."⁶

"The man whose senses [members] are under control, like

¹ Suppl. 10.

² Chānak. 68.

³ Dhammap. Sahassav. 4—6.

⁴ Theogn. 355, 643.

⁵ Pythag. Sam. χρ. ε. 9, 10.

⁶ Dhammap.

Panditav. 5.

horses well reined in by the driver—who has given up arrogance and lust—is envied even by the gods.”¹

“Whosoever has power over his spirit, hard to control; whosoever is free from the snares of the devil, let him approach him who enjoys the repose of complete emancipation,”² says the Buddhist. And Confucius: “I have not yet seen a man endued with fortitude.” Some one answering said: “Sin-chang!” Confucius replied: “Chang, do you say? he yields to his passions: how can you say that he is endued with fortitude?”³ “Man,” says Lao-tsze, “is a being [thing] the dwelling of the soul. If the two are well agreed, man will continue firm [unshaken].”⁴ [St. Julien renders this passage thus: “L’âme spirituelle doit commander à l’âme sensitive. Si l’homme conserve l’unité, elles pourront rester indissolubles.” Transl. p. 33, 34]. “He who overcomes men,” says he again, “shows power; but he who overcomes himself shows real valour.”⁵

And when Yen-yuan inquired of Confucius about ‘jin’ [perfect virtue, love of man], he said: “Perfect virtue consists in overcoming oneself and returning to propriety. As to ‘perfect virtue’ indeed, when once a man has overcome himself and has returned to propriety, the whole world will grant that he is indeed a virtuous man.”⁶ “‘What,’ said Yudhisht’ira, ‘ought a man to do in order to find happiness and prosperity?’ Bhishma answered: ‘Wise men of old, well versed in the Vedas, praise self-restraint [self-command] as the way to it. Self-restraint increases the lustre of a man, and that lustre abides. An eager man cannot attain to it.’”⁷

“‘And what state is best for him?’ asked Yudhisht’ira. Bhishma replied: ‘To live self-restrained, meek, kind, quiet, &c. His state is best who keeps his mind [soul] quiet, through it [ātmanā prashantātmā]; who eats little; holds his senses

¹ Dhammap. Arahatavagg. 5.

² Rgya-tcher r. p. c. I.

³ Shang-

Lun, v. 11.

⁴ Tao-te-King, c. x.

⁵ Id. c. xxxiii.

⁶ Hea-

Lun, xii. 1.

⁷ Maha Bh. Shanti P. 7985, sq.

in subjection ; who bears [unmoved] the [disturbing] motions of speech, mind, anger, injuries, &c. ; and stands in a middle state, equally indifferent to praise and to blame."¹

"When a man," says the Buddhist, "so acts as regards himself as to enable him to govern [influence, teach] others, when he is himself well broken in, he will be able to break in others. For 'self' is indeed hard to subdue. The man who is master of himself, what other master can he have? For when he has fairly ruled himself, he has got a master that is hard to obtain. As a carpenter [subdues] works wood, so do pious men have rule over themselves."² Again: "If a man, although adorned with ornaments [rich, well-to-do], practises repose [tranquillity], and is himself tranquil, subdued, restrained, religious [brahmachāri], giving offence [chastisement, hurting] to no creature—he is a Brahman, a Saman, a Bhikkhu indeed."³

"By all means," says the Mandchu, "study to subdue [overcome] your own desires ; but [consider] observe respectfully the laws and customs [of the land]."⁴ "For virtue," says Tiruvalluvar, "seeks an opportunity of meeting on its way the man who restrains his anger, and keeps himself under control." "Loss and profit (or gain) do not come without a cause ; but the ornament of the wise is to keep their mind even [unshaken], either in loss or in gain."⁵

"The seventh door of entrance to religion consists in the restraint of the mind (or heart) ; for it tends to dispel covetousness, wickedness, and wrong views of many things." "And victory over our pride is another door of entrance to religion ; for it tends to perfect superior knowledge."⁶ "Let a man, then, regulate himself," says Meng-tsze, "and the whole world will follow [turn to] him."⁷ "When he has subdued his spirit [moral nature], he is then said to be 'ripe.'"⁸

¹ Maha Bh. Shanti P. 9967, sq.

² Dhammap. Attavag. 3, 4, 5.

³ Id. Dandav. 142.

⁴ Ming h. dsi, 50.

⁵ Cural, xiii. 130, xii. 115.

⁶ Rgya-tcher r. p. c. iv.

⁷ Hea-Meng, vii. 4.

⁸ Dkar padma,

iv. fol. 24.

“Οὐδεὶς ἐλεύθερος, ἑαυτοῦ μὴ κρατῶν”

“No one is free who is not master of himself [controls himself],” says Epictetus.¹ “Self-control,” says Tiruvalluvar, “will place a man among the immortals; a want of it will consign him to the thickest darkness.”

“Let a man, then, cherish self-control as he would a treasure. There is in life no greater good than that. And the man who, without altering his position [in life], exercises self-control, is as great as a mountain. And he who, during one world [life, his life] shall have kept his senses under control, shall reap perfect joy during several births” [transmigrations].² “Through life [lit. even days] we must regulate and ‘harmonize’ our own disposition [lit. child of nature]. It often happens that our temper becomes ruffled and violent. Then quit it at once,” say the Chinese.³ “A man who is by nature boisterous and violent is easily provoked to anger. He ought therefore to watch over his disposition, and not rely on his courage.”⁴

“Resist thine own self,” say the Arabs, “and thou shalt have rest.”⁵ We read in the Dsang-Lun,⁶ that the great rishi Drang-srong [Vyāsa], having retired from Varanasi to the jungle in order to practise austerity, was visited there by the king, who asked him what he was doing in such a place. The rishi answered: ‘I am practising patience (or endurance).’ Then the king cut off his hands and his feet, and said, ‘What about this now?’ The rishi replied, ‘My mind does not falter; I am ‘Zod-pa-chan, the enduring one’ [such a man is then called ‘De-dgra bchom-pa,’ one who has overcome his enemies].⁷ ‘So then may my endurance never fail,’ exclaimed Drang-srong, when thus maimed by the king.”⁸

“‘Endurance (or patience) is the duty of those who can endure,’ said Kusanābha to his daughters, who had suffered

¹ Epict. Fragm. Anton. ² Cural, xiii. 122, 124, 126. ³ Hien w. shoo, 137. ⁴ Dr. Medh. Dial. p. 197. ⁵ Nuthar ell. 62. ⁶ Ch. xi. p. 51, ed. Schm. ⁷ Id. ii. fol. 16, native copy. ⁸ Ch. xi. *ibid.*

disfigurement rather than yield to Vayu's caresses. 'Yea, patience (or endurance) is an ornament to a woman, and also to a man. But endurance is hard; especially when we have to suffer from the gods. Yet patience is a boon; it is faithful [true, it supports]; patience (or endurance), dear daughters, is a sacrifice; patience is praise (or glory); patience is virtue (or piety); it is by patience that the world subsists.'¹

"Therefore," says Manu, "let the wise man set all his energies in restraining his senses, that roam among visible objects that carry them away [lead them astray]; let him be like a charioteer reining in restive horses."² "Bear with patience all manner of evil treatment [words] from others," said Buddhas from the ten horizons to the Bodhisatwa; "thou who having endured, and who having now patience, hast subdued [subjugated] thyself entirely."³ "I will have courage," said the Bodhisatwa, "[make an effort] and much wisdom. I see no one in the whole world able to diminish my efforts. Devil, I shall soon overcome thy works! Lust is thy first soldier; weariness, thy second; hunger and thirst, fear and the rest."⁴

"Comfort (or consolation) is gained by endurance (or patience)." "A man who endures [is patient] is a standard of victory in a battle with enemies," say the Cingalese.⁵ "The taming [breaking in] of the mind (or thought), which is ever fickle, hard to restrain, and always turning to what it loves best, is a wholesome [discipline]. The thought when kept under control, brings happiness with it." "Therefore let the wise man keep his thoughts under restraint. It will procure him happiness."⁶

"Patience (or endurance)," said Yudhisht'ira, "is virtue; patience is sacrifice; patience is the Vedas; patience is scripture (or science); and he who knows this ought to endure

¹ Rāmāyana, i. ch. xxxiv. 32—34.

² Manu S. ii. i. 88.

³ Rgya-

tcher r. p. ch. xiii. p. 148.

⁴ Id. *ibid.* ch. xviii. p. 229.

⁵ Athitha

w. d. p. 10.

⁶ Dhammap. Chittavag. 35, 36.

[forgive] everything. Patience (or endurance) is the supreme spirit [Brāhmā]; patience is truth; patience is that which is and which is to come. It is by patience that the world stands."¹ [This was formerly sung by Krishna.] "Patience is the greatest strength," said the brahman.² "Gladden thy soul with the shout of victory," say the Arabs, "but only after having had patience to endure."³ And bear in mind that "the meekness [submission, yielding] of a man, is his help (or stay);"⁴ "the pillar [mainstay, support] of his understanding," says Eth-thealebi.⁵ And the Chinese: "He that swallows an insult, lasts long; and he who can bear and forbear, procures rest for himself."⁶ "Thou hast won thy suit at law by forbearance," say the Arabs to one who is patient.⁷

"Now shalt thou escape numerous enemies on the right hand and on the left, and herds of wild beasts," said the king of Magadha to his son Mitra Dzoghi, who wished to become a mendicant. "Even in a host of irresistible enemies I shall remain quiet; for I will enter in earnest the path of salvation, which is easy to follow (or endure). And if I should accomplish my own salvation [by restraint, meditation, &c.], it will be to me a kingdom of victory (or conquest)," said Mitra to his father, who entreated him to take the kingdom."⁸

"He who has complete mastery over his will [mind, affections] has the golden Land, with the four upper and eight lower continents," says the Tibetan.⁹ "He," said Vidura to Dhritarashtra, "who never says too much, and who patiently bears contradiction, is praised everywhere."¹⁰ "But who is a valiant man? He," said R. Ben Zoma, "who overcomes his natural disposition."¹¹ "Who is a hero? He who subdues his passions."¹² "The victory over lust is harder than over an

¹ Maha Bh. Vana P. 1098, sq. ² Id. ibid. 13989. ³ Nuthar ell. 12.

⁴ Id. ibid. 51. ⁵ Eth-theal. 66. ⁶ Chin. pr. G. ⁷ Rishtah

i juw. p. 158. ⁸ Mitra Dzoghi, p. 161, 165. ⁹ Reference

doubtful. ¹⁰ Maha Bh. Udyog. P. 1080. ¹¹ Pirqe Avoth. iv. 1.

¹² Pancha Ratna, 4.

enemy. But it is clear that he who does not overcome himself cannot overcome others," say the Rabbis.¹

"O Sumedha pandita, said Dipankara, "fulfil the sixth 'paramita'—patience (or endurance). In like manner as the earth does not resent in any way, but bears, forbears, and consents to matters, both clean and unclean, that are thrown upon it, so also bear thou equally honour and dishonour, and thou shalt become a Buddha."² "For patience (or endurance) is a great blessing."³ "And he who turns away [back] the reins of the twisting [excuses] of his soul from evil [passions], is greater in valour [manliness] than either Rustum or Sam," says Sādi.⁴

"Mildness [meekness, a kind, yielding disposition] is God's creation. Man, doubt not that it requires strength and valour on thy part to pass by anger. For the man is more valiant than a hero who restrains from wrath, and has power over himself. Long-suffering is a [store] treasury of wisdom; but he who has no clemency is a devil and a wild beast. Long-suffering, however, is a pillar of wisdom. But light-headed [hasty] men are always in difficulties."⁵ "Let a man naturally irascible," says Rabbi M. Maimonides, "bring himself not to be angry at all, even if beaten or treated spitefully. If he continue so, he will soon lose his bad temper."⁶

"A wise man, then, is neither angry nor aggressing; neither does he grieve or rejoice over-much, nor despair in misfortune. But settled within himself, he abides unmoved, like the Himalaya," said Namuchi to Sakra.⁷ "Who is the wise man that overcomes himself? Let him consider the remnant of a debt an enemy, as well as bad laws, bad wounds, and bad accounts"⁸ [all in a moral sense; faults left unchecked, blemishes in character, &c.]. "For he who considers (or minds)

¹ Ep. Lod. 1568.

² Durenidana Jat. p. 22.

³ Putt-ovada, and

Maha mang. p. 2.

⁴ Bostan, vii. st. 1.

⁵ Akhlaq i m. xvi.

⁶ Halkut de'ot, ii. i. p. 12.

⁷ Maha Bh. Shanti P. 8202.

⁸ Legs

par b. p. 188.

the good of his soul, is tried with misfortunes common to man."¹ And has to bear them meekly.

"Meekness (or clemency) is a full [complete] treasure. It is the cause of honour and of illustrious deeds. Nushirwān asked Abu Zard-jamhar what is meekness (or clemency, 'hilm'). 'Salt on the tray (or table) of morals.'"² And R. M. Maimonides says in his last will: "Glory in endurance [forbearance, or patience]; for it is real valour (or true fortitude) and real victory."³ "Wait, wait! is worth four hundred zuzin," said R. Ada.⁴

"Patientia animi occultas divitias habet."⁵

"Afrasiāb, Sultan of Turkestan, told his generals not to be deceived by the appearance and pretensions of their men; but if they were found whole in weight on the touchstone of patience, they might be trusted for valour. For the value [worth] of a man is not in his pretensions, but in his patience."⁶

"I," said the Bodhisatwa, "who was raised through six transformations of yonder shore [transmigrations], who put on the harness of patience (or endurance), am alone the upholder of religion."⁷ "'There is no one like unto me. Then follow me!' said he to him whom he had admitted to holy orders." And Horace:

"Sapiens, qui sibi imperiosus
Quem neque pauperies neque mors neque vincula terrent,
Responsare cupidinibus—
Fortis, et in seipso totus, teres atque rotundus:"⁸

"He is wise who holds mastery over himself; whom neither poverty, death, nor the dungeon, can make him yield to his passions; whose thoughts centre on himself, and is sound all round.

"And the Lhama," says the Tibetan, "whose heart is set on

¹ Rishtah i juw. p. 158. ² Akhlaq i m. xvii. ³ R. M. Maim. Test.
⁴ Berach. 20, M. S. ⁵ Publ. Syr. ⁶ Akhlaq i m. v. ⁷ Dsang-
Lun, fol. 71. ⁸ Hor. Sat. ii. 7, 83.

the three jewels [Buddha, the law, and the clergy] and on the attainment of virtue, who has command over his body and keeps his will firm, deserves an offering.”¹ “The five senses delude all but the really learned. The whirlwind, while it lasts, whirls about the slender blades of grass.”² “‘But is patience always better than a sharp, spirited bearing?’ asked Bali of Prahlāda, his grandfather. To whom Prahlāda replied: ‘Spirit is not always best, neither is patience always to be practised. A man who is always patient is often blamed by others; his servants despise him, as do his enemies and all who are indifferent to him. All beings, then, do not ever bow to his will. Wherefore uniform patience (or endurance) is censured by the learned.’”³

So spake Prahlāda. “Yet blessed is the man,” say the Rabbis, “who hears [hard words], and withal holds his peace. A hundred evils pass him over.”⁴ “For a little impatience [want of endurance] often disturbs a great plan,” say the Chinese.⁵ And the Brahman: “Let no one speak a ‘heating’ [provoking] word, not even in affection; never do harm; but cherish firmness (or constancy) of mind (or thought).”⁶ “The prophet [Mahomet],” says Eth-thealebi, “was one day walking past some men who were working a large block of stone. ‘Shall I tell you,’ said he to them, ‘who is strongest among you? He who reigns over his soul to keep it from anger.’”⁷

“Anger, my son,” said the brahman Shamika to Shringi, “rises in great men according to their disposition. Thou, therefore, having become perfectly tranquil [quiet, at peace and subdued], feed on wild fruits, and then, anger in thee being destroyed, thou shalt no longer depart from virtue. Anger [wrath], indeed, takes away virtue—virtue which the Yatis [men of subdued temper] find so difficult to acquire [gather up]; while those who have abandoned virtue can no

¹ Bslav cha. 13. ² Nanneri, 11. ³ Maha Bh. Vana P. 1064, 1067.

⁴ Khar. Pen. viii. 13.

⁵ Chin. pr. G.

⁶ Kobitamr. 2.

⁷ Eth-theal. 70.

longer walk the desirable way. On the other hand, the quiet temper [patience, or resignation] of the Yatis works for them prosperity (or success). To the patient (enduring) belongs this world, and the world to come is theirs also. Go to now, and practise patience. It is through patience that thou shalt reach [gain] the worlds that are next to Brāhmā."¹

"He, then, who reins in his anger once broken out, is by good men said to be a charioteer who does not entangle himself in his harness [cords]. He who, when his anger arises, lays it low with an impassible [akrōdēna] mind (or disposition), has overcome all this world [life, existence]. And he who, when his anger arises, sloughs it off as a snake its skin, is called 'a man.' He who restrains his passion [anger], who patiently bears insults, and who, though himself burnt, does not burn [others], is indeed a vessel of wealth," said Shukra to Devayani.² "Anger must be restrained," says Avveyar;³ and "the might of might is to bear patiently with those who know not [how to behave]."⁴

"But he who rules his passions and himself is a mighty lord."⁵ "He, therefore, is wise who keeps his anger under control."⁶ "On whichever side the heart (or mind) finds itself, to that side do all the senses lean; if the heart is stayed on God, on Him will all the senses be at one [united]."⁷

"The sage asked the Spirit of Wisdom: 'What strength is [more] most becoming (or necessary)? Who is most perfect [complete] in wisdom? Who is firmest in disposition? Who is most commendable as regards endurance? And who, in his own rank (or degree), is said to be like Hormuzd and the Amcshaspands?' Then the Spirit of Wisdom answered thus: 'In strength, he is most becoming who, when he feels angry, is able to restrain his anger, and not commit a crime to

¹ Maha Bh. Adi P. 1731—1734. ² Id. ibid. 3319—1323. ³ A. Sudi, 2.

⁴ Cural, xvi. 153.

⁵ Vemana, i. 62.

⁶ Kobitamr. 97.

⁷ Vemana, ii. 92.

please himself. In wisdom, he is most complete who can deliver his own soul [from sin]; in endurance, he is most approved who bears patiently the evils sent him by Ahriman; and he who judges rightly, is, in his own degree, like Hormuzd and the Ameshaspands; while he who judges unjustly is, in his own degree, like Ahriman and the devils."¹

"The disposition," say the Tamils, "that checks rising anger is virtue indeed. Tell us, which is best and safest as regards an inundation—to keep up the bank of the tank, or to let it break down?"² "No one ever sorrows for having given up anger. Bear rough words from all. Good men call that true patience" [lit. this best is called patience].³ "An attentive heart preserves its kindness even in anger; like a lighted coal that acquires fresh strength [greater heat] by being covered with ashes."⁴

"The anger of the wise man," says Ebu Medin, "is in his work [he is angry with bad or imperfect work or actions]; but the anger of the fool is on his tongue."⁵ "Therefore do not indulge wrathfulness; for the man who indulges anger, forgets his work and meritorious deeds, his prayers and his worship of God; and all manner of crime and wickedness [fall] come to his mind, until his wrath is abated. Wrath (or anger), they say, is like Ahriman [the Evil One]."⁶ "A hundred battles won are not so good as one endurance," say the Japanese [one effort of patience is better than a hundred battles won].⁷

"For the beginning [rising] of anger is error and blindness; and the end of it is—regret and want," say the Rabbis.⁸ And with them, Ennius and Cicero also: "An est quicquam similis insanix quam ira? quam bene Ennius 'initium' dicit 'insanix.'"⁹ After them, Publius Syrus says also—

¹ Mainyo i kh. xxxix. i. 2, 10, 21—46. ² Nanneri, 8. ³ Lokan. 55.

⁴ Drishtanta Shat. 9. ⁵ Ebu Medin, 256. ⁶ Mainyo i kh. 16—19.

⁷ Japan. pr. P. p. 435 and 307. ⁸ B. Fl. p. 135. ⁹ Tusc.

Q. iv. 23.

“Imperium habere vis magnum? Impera tibi,”

Nam,

“Fortior est, qui cupiditates suas, non qui hostes subjicit.”¹

“If a wise man gets angry,” says Abarbanel, “his wisdom departs from him; and if he is a prophet, his gift of prophecy leaves him.”²

On the other hand, “the spirit of a man,” said Bhishma to Arjuna, “becomes the friend of him who keeps it under control.”³ And “he who thus knows himself,” say the Tamils, “is his own master.”⁴ “A man who leads, who is self-controlled and self-possessed, obtains glory.”⁵ “And the possession of the inward mind [holding it under control; strength of mind], is possession indeed. All else will go. But he who owns it may be called ‘a possessor’ indeed,”⁶ says Tiruvalluvar.

“Seven kinds of victory are praised among all: (1) humility and purity in youth; (2) cheerfulness in old age; (3) liberality in poverty; (4) moderation in wealth; (5) to be lowly in greatness; (6) patience in adversity; and (7) self-control.”⁷ “By whom is this world overcome? By the man who is true and enduring [patient].”⁸ “The sense [‘aql’] of a man,” say the Arabs, “is seen in two things: gentleness [forbearance] in anger, and forgiveness [clemency] when in power.”⁹ “Prohibenda est maxime ira in puniendo,” says Cicero; “nunquam enim iratus qui accedet ad pœnam, mediocritatem illam tenebit, quæ est inter nimium et parum.” “Et non sunt audiendi qui graviter irascendum inimicis putant.”¹⁰

“‘Gautama,’ said Adjivaka, ‘promisest thou that I shall be victorious?’ To this Gautama replied: ‘He who finds out his faults and defects is like me, knowing and victorious. I overcome the bad law, and thus I overcome that which follows wickedness (or vice).’”¹¹ “The wise man,” says Confucius

¹ Publ. Syr. ² Abarban. in B. Fl. ³ Maha Bh. Bhishma P. 1070.

⁴ Tam. pr. 3687. ⁵ Sigal V. Sutt. fol. nau. ⁶ Cural, 593.

⁷ Ep. Lod. 1762. ⁸ Ratnamâl, 54. ⁹ Ar. pr. ¹⁰ De Offic. i.

¹¹ Rgya-tcher r. p. c. xxvi.

“has nothing about which to quarrel. He may, perhaps, have a dispute at bow-and-arrow, but he will do it with courtesy and respect; and yield. He will then enter his house and partake of meat and drink with his friend. Such are the quarrels of honourable men.”¹

“Ζήσεις βίον κράτιστον, ἂν θυμοῦ κρατῆς”

“Thou shalt lead the happiest life if only thou rulest thy spirit,”² say the Greeks; and Horace:

“Latius regnes avidum domando
Spiritus, quam si Libyam remotis
Gadibus jungas et uterque Pœnus
Serviat uni:”³

“Only curb and subdue thy unruly spirit. That will be a greater conquest than to rule over the opposite shores of the Great Sea.”

33 The lot is cast into the lap: but the whole disposing thereof is of the Lord.

קָל מִשְׁפָּטֵי ה' כָּל, ‘the whole judgment, overruling, result of it.’ Chald. ‘from God comes forth the adjudication thereof.’ Syr. id. Vulg. ‘Sortes—a Deo temperantur.’ LXX. παρὰ δὲ κυρίον πάντα τὰ δίκαια, wrongly.

“The lot is cast,” &c.

“Quid Deus intendat noli perquirere sorte;
Quid statuat de te, sine te deliberat ipse:”⁴

“Seek not to learn by lot what God intends to do; for He settles himself everything concerning thee, without thy consent,” says Dion. Cato.

“Νῦν δ’ ἔλπομαι μέν.”

“For the present, I hope,” says Pindar,

“— ἐν θεῷ γε μὰν
τέλος.”

“since the issue of it rests with God.”⁵

¹ Shang-Lun, iii. 7.
Cato, ii. 12.

² γνωμ. μον.

³ Ol. ii. 2.

⁴ Dion.

⁵ Ol. xiii. 147.

“‘Ah! wretched shall I be,’ said Antigone to her brother, ‘if I am bereaved of thee.’

‘ — ταῦτα δ’ ἐν τῷ δαίμονι
καὶ τῆδε φῶναι χἀτέρῳ.’

‘It rests with God,’ answered Polynices, ‘to turn it which way He will. But I will pray to Him for you two, my sisters, that no harm happen to you.’¹ “The course of time is crooked,” said Ravana, “like that of the Ganges.”² “If, then, it is not as thou likest, like it as it is,” say the Arabs.³

¹ Soph. Œd. Col. 1443.

² Kobita R. 8.

³ Ar. pr.

CHAPTER XVII.

BBETTER *is* a dry morsel, and quietness therewith,
than an house full of sacrifices *with* strife.

זְבַחֵי־רִיב, lit. 'sacrifices of dispute, or quarrelling, law-suit.' Chald. 'sacrifices of contention, law-suit.' Syr. id. A. V. follows the Vulgate. But here זְבַחֵי־רִיב refers most likely, not to actual sacrifices in a house, but to meals or banquets on certain occasions; as, for instance, after a law-suit, when quarrels would assuredly follow.

"*Better is a dry morsel,*" &c. "It is either water without trouble, or sweet bread [dainty fare] attended with fear. I have considered this, and I see plainly that there is happiness only with peace and quiet."¹ "We," says the Yogi [ascetic] to the king, "are satisfied with a covering of bark, but thou with one of silk. Our satisfaction is the same, and our distinction is without a difference. Let him be called poor whose greed is great; for, to a mind that is satisfied, who is rich and who is poor?"² "The black mouse when tasting black refuse," said Goba Setchen to Tchinggiz-khan, "thinks itself in company with a khan (or thinks itself a khan)."³ "Who is rich?" asks Ben Zoma. "He who rejoices in his portion."⁴

"Lætus sorte tua vives sapienter, Aristi.

Cui non conveniet sua res, ut calceus olim,

Si pede major erit, subvertet, si minor, uret:"⁵

"Seek not a shoe larger than thy foot," say the Rabbis.⁶ "He who has a contented mind possesses all things. For the foot inside a shoe, is it not the same as if the whole earth were covered with leather?"⁷

¹ Hitop. i. 159.

² Vairagya Shat. 54.

³ Tchinggiz-kh. p. 8.

⁴ Pirqe Av. iv. 1.

⁵ Hor. Ep. i. 10, 44, 42, 43.

⁶ Megillah. B. Fl.

⁷ Hitop. i. 151, and Bahudorsh, p. 13.

“For the mind is its own friend, and also its own enemy.”¹ “A contented mind is a grove of delights,” said king Vikramaditya; “for he that is contented possesses everything.”² “No trouble for the contented man,” say the Arabs.³ “Live on little and thou shalt be a king;” for “life lies in contentment;” and “life is not life for him that fears,” say the Arabs again.⁴ “If so be, then, instead of grass, be content with palm-leaves.”⁵ “The support [stability, firmness] of the person lies in the morning meal, and the stability [support] of the mind lies in contentment” [sufficiency], say the Arabs.⁶ “Where there is nothing,” says the Georgian proverb, “a little is enough.”⁷

“Come, then, let us live happily, we who have nothing. We shall feed on joy like Abhassara gods [Abhassara or radiant heaven in Brahmalo]ka.⁸ “Therefore, O Rahula, my son,” said Gautama, “withdraw thyself from the way of men’s vices, and be little troubled about thy food [mattaññu hohi bhojane, be knowing the length (or measure) of thy food; be frugal].” “For I am persuaded from experience, said the mouse to the tortoise, there is no greater enjoyment in life than contentment [sufficiency in oneself, αὐτάρκεια]; no greater pleasure than to look for the necessaries of life; I mean, food and water” [meat and drink].⁹

“Τὸ δ’ αὐτάρκες, but this sufficiency (or being sufficient),” says Aristotle,¹⁰ “is that which μονούμενον αἰρετὸν ποιεῖ τὸν βίον of itself alone makes life desirable (or bearable), καὶ μηδενὸς ἐνδεᾶ, and lacking nothing.” A relative term, however, according to what a man thinks is of itself sufficient, besides meat and drink. So thought Horace:¹¹

“Qui fit, Mæcenas, &c.

At qui tantuli eget, quanto est opus, is neque limo

¹ Maha Bh. Stri P. 80.

² Kobita R. 113.

³ Nuthar ell. 263.

⁴ Ar. pr.

⁵ Id. ibid.

⁶ Nuthar ell. 41.

⁷ Georg. pr.

⁸ Dhammap. Sukhav. 4.

⁹ Στεφ. κ. Ιχv. p. 218, 219.

¹⁰ Ethic. i. 75.

¹¹ Sat. i. 1—3, 59—62.

Turbatam haurit aquam neque vitam amittit in undis.
At bona pars hominum decepta cupidine falso
Nil satis est, inquit."

"How, then, is it, Mæcenas, that men cannot rest contented? Whereas he who is satisfied with the little he needs, neither drinks muddy water nor perishes in the flood. Yet so it is; most men, allured and cheated by covetousness, say, 'It is never enough.'" "And wise men have said: 'Better it is to eat one's own barley-bread sitting on the ground, than to wear a golden girdle and stand waiting on a master,'"¹ said Sādi.

"Therefore," said Tan-shoo, "do not require much for thy portion."² "Better eat gruel [that opens the eye-brow] that gives pleasure, than eat cooked victuals that cause sorrow."³ "But keep to the mean, and cultivate an even tenour of life; keeping thy thoughts day by day within the limits of what thou requirest," says another Chinese.⁴ "Μηδὲν ἄγαν," quoth Pittacus, "Do not take of anything too much;" and he quotes a man who, having failed to obtain even a small portion, said:

"τὸ ἥμισυ, ἔφη, τοῦ παντὸς πλεῖον ἐστὶ."

"that one half of it [his loss] were better than the whole [of the loss]."⁵ So says Hesiod, alluding to quarrels and law-suits:

"Νήπιοι, οὐδ' ἴσασιν ὄσφ πλεόν ἥμισυ παντός."⁶

Foolish fellows, says he, don't they know that half that kind of thing is better than the whole of it? For in law "the first loss is the least," and "half-a-loaf is better than no bread,"⁷ the bread passing from the suitor to the lawyer, who, in general, keeps the fish and hands over the oyster-shells, one to each of the litigants. "Truly," as Ovid says:

"Dimidium toto munere majus est."⁸

¹ Gul. i. 36.

² Siao-hio, c. iii.

³ Chin. pr. m. max.

⁴ Ming-sin p. k. c. i.

⁵ Pittac. Sept. Sap. p. 28.

⁶ ε. κ. η. 40.

⁷ Eng. pr.

⁸ Fast. v. 718.

“ἡμᾶς δ’ ἔα ζῆν ἐνθάδ’· οὐ γὰρ ἂν κακῶς
οὐδ’ ὥδ’ ἔχοντες ζῶμεν, εἰ τερποίμεθα.”

“Let us then abide where we are ; for badly off as we be, we shall yet fare well enough if we are pleased with our lot,” said Œdipus to Creon.¹ “Enough for thee to have life and peace,” say the Rabbis,² and so said the field-mouse to the town-mouse.³ “O brother,” says the Hindoo, “it is a good work (or motive) that [works] tends to an even, quiet life. Too much rain or too little alike, fade many a flower.”⁴

“Pomo mangiato in contento, più vale ch’una pernice in tormento :” “An apple eaten in peace,” say the Italians, “is worth more than a partridge eaten in trouble.” “Poco cibo e poco affanno, sanità nel capo fanno :”⁵ “Little food and little care is the way to health ;” say they also. And “the flavour of a gracious welcome,” say the Telugus, “is better than the flavour of food ;” and so say the Greeks also,

“Ξενίων δέ τε θυμὸς ἄριστος.”⁶

that “the welcome is the best cheer.” “Live, then, at peace [quietly] and do good, and Heaven will add to thy welfare. But if thou art stupid or obstinate, thou shalt meet with misfortunes,” say the Chinese.⁷ “Better to earn one fanam [small silver coin] where one is living, than earn nine by running about,” say the Tamils.⁸

“For he is rich,” say the Rabbis, “who derives peace of mind from his portion in life.”⁹ “And a stale gildena [a small fish] eaten in peace, is better than the ‘sauce of Babylon’ eaten on the top of castles.”¹⁰ So Horace, also :

“Vivitur parvo bene, cui paternum
Splendet in mensa tenui salinum :”¹¹

“He can afford to live well on little, he, on whose modest

¹ Soph. Œd. Col. 798. ² Ep. Lod. 1741. ³ Esop. f. 121 and 151 ; Sophos, f. 32 ; Syntipa, 29, &c. ⁴ Subha B. 71. ⁵ Ital. pr.
⁶ Gr. pr. ⁷ Ming-sin p. k. c. i. ⁸ Tam. pr. 1902, 1903.
⁹ Shabbat. R. Bl. 42. ¹⁰ Id. ibid. 299. ¹¹ Od. ii. 16.

table his ancestral silver salt-cellar shines clean and bright." And Sādi: "Brighten thy life with the light of contentment, as the world is lightened by the sun."¹ "Better it is to sew patch upon patch, sitting patiently in a corner, than [craving for more] to write to great men a begging-letter for clothes."²

"Know, then, that there is no better [provision against] protection from the arrow of Fate than contentment. Since Fate is decreed, what is there left but submission, contentment, and resignation? Let every man who is contented, blend with the decrees of Providence, as sugar with milk."³ "Ah! he told the truth—exclaimed the monkey squatting on the back of a tortoise crossing over to the Enchanted Isle, in fear of being drowned—who said that a contented man will live quietly and at peace; but that the covetous man will live, so long as he does, in labour and trouble. Was I then bereft of my senses, that I should leave my home and lose what I had?"⁴

In the Kei-jang-shi we read: "A long or a short life is not without an order (or decree) from Heaven. Ease and destitution have each its season, which it is vain to look for. But contentment is cheap, and makes all things easy."⁵ And Chang-woo-tsin says: "One cannot [exhaust business] work always; nor rely on strength continuing always the same, nor on words being always right. One cannot enjoy full happiness; for he who is fortunate is not so entirely; and energy to the full, wastes the body. The strong cannot use it fully, for then it becomes oppressive. Happiness! It comes constantly from moderation [economy] in it. Influence comes from respect; man becomes overbearing by prosperity; for 'much' has a beginning, but no end."⁶ "Quiet, peace, and agreement, are worth thousands," says the Tamils.⁷

"But anger and strife in a house is like a weevil in a grain

¹ Pend nam. 18.

² Gul. iii. 3.

³ Akhlaq i. m. vi.

⁴ Calilah u D. p. 212.

⁵ Ming-sin p. k. i. c. 6.

⁶ Id. *ibid.* c. 11.

⁷ Tam. pr. 225.

of sesamum." It ruins it. "Discontented men get bewildered [out of temper]; but wise men practise contentment. Therefore let a man [slay] overcome his unhappy mind (or care) with real knowledge [pragyayā] and by spiritual means [remedies of the soul]."¹

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

"*A wise servant,*" &c. Kisra said: "A good servant is better than one's own son; because a servant looks for the success of his welfare in his master's existence; whereas a son looks for it after his father's death."² "Servants place confidence in a master who is not always angry with a servant that is devoted to him, intent on doing what is right, and that never forsakes his master in difficulties," said Vidura to Dhritarashtra.³ "A good servant also," says Yusifi, "sees his master's wish in his wink, and judges of his intention by his look."⁴ "Say," quoth the Mongol, "that an active, orderly, good servant is above [preferable to] a prince who knows not how to protect the people."⁵ "A servant may by his actions and his virtue (or merit) become a king. Not so the son of a king, who may sink, and not rise, by his parentage and qualities."⁶

"For a man who is wise, coming out of a poor man's hut, is like a lotus growing out of the mud;"⁷ "since the glory of a man comes not from race. The best pedigree of a man lies not in his genealogy; the nobleness [and nobility] of a man is in himself [his soul, self]. Real nobility lies in the [nobleness] jewel of 'self,' and is not derived from the jewels worn by the man."⁸

"By all means," say the Mandchus, "be mindful of the

¹ Maha Bh. Stri. P. 66.

² Eth-theal. 37.

³ Maha Bh.

Udyog. P. 1355.

⁴ Eth-theal. 37.

⁵ Oyun tulk. p. 8.

⁶ Bahudorsh, p. 7.

⁷ Ku-kai.

⁸ Rishtah i juw. p. 154.

servant who has spent his life in thy service, but do not trouble thyself about a son who will do nothing.”¹ “A new dress, a new umbrella, a young wife, and a new house, are everywhere agreeable; but old servants and old [well-digested] food are best.”² Yet how often it happens that servants “are but intelligent captives kept under by an ignorant master!” says Ebu Medin.³

3 The fining-pot *is* for silver, and the furnace for gold: but the Lord trieth the hearts.

“*The fining-pot,*” &c. “I have no evil intention towards him; but as I will know the truth, he shall be tried like gold and be made evident,” said by Dchatchin [Indra] to Shi-vi, king of Jambudwip.⁴ “The greatest rogues of all,” said Manu, “are goldsmiths who practise frauds. Let the king cause such men to be cut piecemeal with razors.”⁵

4 A wicked doer giveth heed to false lips: *and* a liar giveth ear to a naughty tongue.

A.V. is nearly right. But Chald., Syr., Vulg., and LXX., do not render this verse correctly. לְשׁוֹן הַחַיִּית (or חַיִּית) is properly: ‘A tongue of wicked actions, crimes,’ &c.

“*A wicked doer,*” &c. “If thou lovest falsehood,” said Shakuntala to Dushyanta, “and if thou thyself hast faith in no one, then, alas! I go from thee of my own accord; I can have no dealings with one like thee.”⁶ “Hear the errors (or transgressions) of others,” said Chin-tsze, “as thou wouldst hear the name of thy father and mother [with awe, not with pleasure]. The ear may hear many things which the mouth ought not to repeat.”⁷ “When is a man’s knowledge praiseworthy? When he refrains from hearing blasphemies [evil-

¹ Ming h. dsi, 115.

² Kobita R. 57.

³ Ebu Med. 157.

⁴ Dsang-Lun, fol. 13.

⁵ Manu S. ix. 292.

⁶ Maha Bh. Adi P. 3099.

⁷ Ming-sin p. k. c. 2.

speaking, &c.]"¹ "For whosoever retails an evil tongue [evil words, sayings], deserves to be cast to the dogs," say the Rabbis.²

And Ma-fūh-po: "When you hear evil (or a fault), lose it [let it pass], like hearing the name of father and mother. The ear may hear it, but the mouth may not utter it."³ And Dr. Tseih-shaou says: "When you hear some one blamed, be not readily [just yet] displeased (or angry); and when you hear his praise, be not pleased 'just yet.' When you hear some one speaking good words, draw near and agree, and afterwards rejoice." For the She-King says: "Rejoice at seeing the good of others; at hearing of their good works; at their speaking well; at their doing right. For hearing evil of others is like leaning upon a thorn; but hearing good of them is like a wreath of lilies."⁴

5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

"Whoso mocketh the poor," &c.

"Μήποτέ τοι πενίην θυμοφθόρον ἀνδρὶ χολωθεῖς,
μηδ' ἀχρημοσύνην οὐλομένην πρόφερε"⁵

"Never reproach a man," says Theognis, "even when angry with him, for his heart-breaking poverty or for his want of means that is destruction to him. For Zeus sinks the scale as he will, giving wealth to some and poverty to others." "Do not laugh at other people's poverty," say the Chinese. "The course of the revolution of the wheel is a public rule [the same for all]."⁶ [For "the utter ruin of one," say the Bengalees, "is the Bhadra month [rainy season] of another;"⁷ "an ill wind that blows nobody good."⁸]

¹ Matshaf Phal. ² Pesachot. Millin, 691. ³ Ming-sin p. k. i. c. 5.

⁴ Id. ibid. ⁵ Theogn. 157. ⁶ Hien w. shoo, 108. ⁷ Beng. pr.

⁸ Eng. pr.

“Poverty,” says Tai-kung, “is not to be upbraided, nor is wealth to be depended upon.”¹ “A bad man derives pleasure from the faults (or failings) of others.”² “And the man that is full,” says the Georgian proverb, “doles out crumbs of bread to a poor man, saying to him: ‘How grossly [lit. swinishly] thou feedest [eatest].’”³ But “it is a sin,” says Tai-shang, “to witness the faults of others and to say it is their own fault.” “It is also a sin,” he says, “to laugh at their bodily defects.”⁴ “Thus then,” says Hesiod,

“Μηδέ ποτ’ οὐλομένην πενίην θυμόφθορον ἀνδρὶ
τέτλαθ’ ὀνειδίξειν, μακάρων δόσιν αἰὲν ἕοντων.”

“never suffer to reproach a man for his destroying, heart-breaking poverty—his award from the immortal gods.”⁵ Sophos has a fable of ‘the Man who reproached a Drowning Lad,’⁶ “against reproaches out of season to those that are in affliction;” on which Loqman says:⁷ “When thy friend has got himself into trouble, first help him out of it, and then rebuke him: that is best.”

6 Children’s children *are* the crown of old men; and the glory of children *are* their fathers.

“*Children’s children,*” &c. “The life of him who is poor, of him who, when a child, loses his mother, and of him who is deprived of children in his old age, is worthless [lit. fruitless],” says the Hindoo poet.⁸ “A house without children (or without a son) is empty,”⁹ says Chānakya. At the same time, says the same wise man, “A widow woman who is surrounded by children and children’s children need feel no sorrow.”¹⁰ “As constancy is the praise [ornament] of husband and wife, modesty that of women, and poetry that of clever men, so also are children the ornament of a house.” [So refined is

¹ Ming-sin p. k. c. 11. ² Nava Ratna. 2. ³ Sibrzne sitsr. xix. p. 35.

⁴ Shin-sin-l. ii. p. 44. ⁵ Hesiod, *ἑ. κ. ἦ.* 715. ⁶ Fab. 24; Syntipa, 23.

⁷ Fab. 25. ⁸ Kobitamr. 7. ⁹ Chānak. 47. ¹⁰ Id. 56.

Sanscrit as a language, that it is easier to write Sanscrit verse than prose.]

“Grand-(or great-) children,” says Avveyar, “are the beauty (or glory) of parents.”¹ “So was Dasaratha, who, when surrounded by his four celebrated sons, was like Prajāpati, the first parent, in the midst of protectors of the world.”² “We who have children about us for a long time, that will soon be old like us, will also themselves remember old men who are dead. Thus, then, our condition is that of trees growing on the sandy banks of a river [worn away by the vicissitudes of life, and at last fallen].”³ “Therefore,” says Tai-shang, “respect the aged and cherish little children.”⁴

“If the heart of a man is good, he will beget a superior child; and if his fortune [lot, circumstances] is good [favourable], of what use is his troubling himself about his ancestral inheritance?”⁵ And “if he is burdened with children, grandchildren and relations, he is,” says the Javanese proverb, “like a buffalo burdened with his horns” [that are an ornament to him as well as a protection].⁶ “The dutiful and obedient,” say the Chinese, “will produce dutiful and obedient children. Obstinate and untoward people will have children like unto themselves. If you will not believe it, only look at the water dropping from the eaves of your roof, how drop follows drop without error or change.”⁷

“No water flows upwards,” says the Javanese proverb; “like father, like son.”⁸ “If you wish to know what the father is, look at the son.”⁹ “One hardly knows whether it be ‘nilo’ [indigo] or ‘hetaum’ [indigo-plant],” say again the Javanese.¹⁰ “But if the spirit of the father [is forgotten] does not appear in the child, one may swear to that of the grandfather in the grandchild; it is a rule that cannot be altered,” say the

¹ Kondreiv. 27.² Rāmāy. i. xix. 26.³ Vairāgya Shat. 49.⁴ Kang-ing p.⁵ Ming h. dsi. 155.⁶ Javan. pr.⁷ Hien

w. shoo, 72, and Tai-kung in Ming-sin p. k. c. 4.

⁸ Jav. pr.⁹ Hien

w. shoo, 101.

¹⁰ Jav. pr.

Georgians.¹ "Race follows race," say they also, rendered in Russian, "Children [become] take after their father and mother."² "The son of a wise man," say the Rabbis, "is half a wise man."³ [Not always].

"If you wish to know the father," says Wen-chang, "first look at his sons. A kind father has reverential sons."⁴ "And his value is known only when he is dead; as the value of salt is felt when it is all gone," say the Tamils.⁵ "But an obedient son," says Ptah-hotep, "is a servant of Horus [is godly]; his old age is happy [for having been obedient]; his end is blessed [attains to dignity]; his word is a pattern for his children, every one of whom, while renewing [practising] his father's teaching, shows [teaches] what he does himself. That father's word, ah! [how great] with his children."⁶

7 Excellent speech becometh not a fool: much less do lying lips a prince.

שִׁפְתַי יִתְרָה, 'a lip of exorbitance, also of excellence; of anything beyond usual limits, either of good or of evil.' R. S. Yarchi renders it, 'pride, self-consequence, self-importance, big words.' Vers. Venet. χείλος περιτόν. LXX. χείλη πιστά. Vulg. 'verba composita. Chald. follows the Hebrew, and Syr. the LXX.

"*Excellent speech,*" &c. In the mouth of a fool is "the word (or name) Krishna in the beak of a crow,"⁷ say they in Bengal. "Music [μουσική, properly so called], certainly one feature of the lip of excellency, is said by the Japanese to make the difference between an educated man and a clown."⁸ "For the power (or strength) of a disorderly fellow lies in his prattle," says Vararuchi.⁹ "But, O thou prince of princes, it behoves thee not to bear deceit [not to be guilty of falsehood]," said Shaka.¹⁰ "The delicacies of a poor man, and the

¹ Andaz. 16. ² Georg. Dict. s. v. ³ Midrash Yalk. in Gen. M. S.

⁴ Ming-sin p. k. c. 11. ⁵ Tam. pr. 217. ⁶ Pap. Pr. xviii. l. i. sq.

⁷ Beng. pr. ⁸ Gun den s. mon. 321. ⁹ Nava R. 7. ¹⁰ Maha

Bh. Adi P. 3094.

speeches (or stories) of a senseless one, are all equally absurd [out of place or keeping].”¹

8 A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

אֶבֶן חַן, ‘a stone of grace, a gratifying stone, one that pleases, a precious stone’ [as לְיַיִת חַן, ‘a wreath of grace, a graceful wreath’]. בְּצַדָּי, ‘of him who receives the gift, which flashes like a precious stone, whichever way it turns’ [by predisposing the receiver’s mind in favour of the giver]. Chald. ‘A stone [of a present] given is pleasant [agreeable, favourable] in the face of him who receives it.’ Syr. ‘A stone of love [affection, kindness] is beautiful in the eyes of him that hath it’ [to whom it belongs]. A.V. is right, if ‘hath it’ is said of him who receives it.

“*A gift is as a precious stone,*” &c. “Without a gift, one may not hit upon a thing understood of all [a gift is understood of all]. In the cold weather the leaves of fragrant trees bud forth.” [A gift is pleasant, and acts favourably].² “But he who makes a gift must do it in silence, and let the gift speak for itself.”³ “The taste of a benefit is sweeter than manna,” says El-Nawabig; “yet it becomes more bitter than the bark of ‘alalā’ [used in tanning leather; with a play on the term], with ‘I bestowed it’” [reminding of the gift].⁴

Speaking of gratitude, Tiruvalluvar says that “a favour bestowed (or help given) where no favour had been shown before, is equal in greatness to this and the next world. A kindness shown at the right time [to one in distress, Com.], although small of itself, is as great as the world.”⁵ “A gift to a brahman is an imperishable treasure (or gem) which neither thieves nor foes can take away,” says Manu.⁶ According to one’s means; for “a shepherd’s present,” says the Turkish proverb, “is pine-rosin.”⁷ Yet even that deserves gratitude for

¹ Lokaniti, 29.

² V. Satas. 453.

³ Ep. Lod. 790.

⁴ El Nawab. 99.

⁵ Cural, xi. 101, 102.

⁶ Manu S. vii. 82, 83.

⁷ Osman. pr.

it; "and gratitude gets more given [in return]."¹ Under certain circumstances, however, "a gift," said Yudhisht'ira to the Yaksha, "slays a friend" [puts an end to friendship].² "And he," says Anī, "who, having received much, gives only little in return, it is as if he repaid it with an insult (or wickedness)."³

"*A precious stone—whithersoever,*" &c. "A jewel is valued, whether on the head, the neck, the arm, or on the foot-stool. So also does a virtuous man shine everywhere; virtue shines even in a man who is [famous, public] set up."⁴ "Every one now cries, Presents! presents!" says Confucius, "as if precious stones and silks alone were presents. Alas!"⁵

The chintāmani [from 'chintā,' thought or wish, and 'mani,' a jewel] is a fabulous jewel or precious stone found in Jambudwip, that grants all that one can desire, and is therefore often alluded to in Hindoo and Buddhist writings. Thus we read in the Dsang-Lun⁶ [or Uligerün Dalai, 'Sea of parables or examples'], that "the Bodhisatwa having gone to Jambu-lin [Jambudwip] in search of the ['yid-bjin-chan nor-wa'] chintāmani, came to the stronghold of the dragon that kept it. After having taught the law to the dragon, the dragon gave him the gem. 'What is the use of it in particular?' asked the Bodhisatwa. The dragon replied: 'The virtue of this gem is that for two, four, eight thousand miles round, everything one wishes falls down like rain.' 'Whatever virtue this chintāmani may possess,' said the Bodhisatwa, 'I am that jewel, and in a greater degree. So ye, O inhabitants of Jambu-lin, if you wish to enjoy wealth and happiness like rain, abundantly, make every effort to enter the road of the ten cardinal virtues [paramita], with your body, your speech, and your heart.'"⁷

¹ Akhlaq i m. iv.

² Maha Bh. Vana P. 17348.

³ Anī, 19th max.

⁴ Drishtanta, 78.

⁵ Hea-Lun, xvii. 11.

⁶ Ch. viii. fol. 153.

⁷ Id. *ibid.* fol. 159.

9 He that covereth a transgression seeketh love ; but he that repeateth a matter separateth *very* friends.

שָׁיָה בְּדָבָר is more than 'repeateth a matter ;' it is literally, 'who [doubles] turns over a matter ;' 'who,' as R. S. Yarchi says, fosters enmity and remembers (or brings to mind) 'he did so-and-so to me.' Chald. 'repeats a word.' Syr. 'he that hates covering [the transgression] separates friend and neighbour ;' following the LXX.

"*He that covereth,*" &c. "[Shade over] cover (or hide) the evil actions [of others], but bring forward their good ones," say the Chinese.¹ "One ought always to hide [cover] evil, and to spread the good," says Wen-chang.² "Great [and good] people hide the faults of others ; mean people hide their merits. A leech will suck blood, not milk," say the Hindoos.³ "One man," says Yudhisht'ira, "covers a fault out of friendship ; another, from interested motives only, says what is agreeable."⁴

"If a man," said Confucius, "[purified] reformed himself in order to come to me [for instruction], considering his reform, I would not look at his past life ; and looking at his attendance [wishing to be taught], I would not reject him."⁵ "Good men, like a winnowing-fan, leave out the faults [of others] and [take] notice of their virtues. But the man who is difficult of access and intolerable [durasado], seizes the faults and lets go the qualities [of others], like a sieve."⁶ "Excuse others, but blame thyself," says Wen-chang-yiu. "Excuse thyself and remain dark [ignorant]. But in order to blame others, blame thyself ; and in excusing them, excuse thyself ['shoo,' do to, or feel for, them as for thyself] ; yet without so doing one cannot attain to the state of a holy and worthy man."⁷

"A wise man does not reveal his own faults to those who know them not ; and if he knows other people's faults, he

¹ Dr. Morr. Dial. p. 234.

² Shin-sin-l. v. p. 57.

³ V. Satas. 174.

⁴ Maha Bh. Sabha P. 562.

⁵ Shang-Lun, vii. 28.

⁶ Kobitamr. 24.

⁷ Shin-sin-l. iv. p. 79.

hides them, as the tortoise hides its limbs. Let him, nevertheless, mark other men's faults [to avoid them]."¹ "For the perfection of liberality lies in forgiving [passing over] injuries."² "And while blaming or cautioning others, look at the eyes that turn towards thee," say the Japanese.³ "Queen Magandiya's people having reviled Gautama, at her instigation, Ananda was for removing to some other place. 'Whither?' asked Gautama. 'Never mind, O Ananda; their reviling will only last seven days, and they will then be quiet. Phara Thaken's [Gautama's] anxiety (or trouble) cannot last more than seven days.'"⁴

"An old friend [lit. a friend who has been a friend] keeps the word (or wish) of his friend; whatever he does, he forgives him."⁵ "A man condemned to death reviled aloud the king. 'What does he say?' asked the king. The vizeer answered: 'He says that God loves the benevolent [merciful], and those who curb their anger and forgive others,'" said Sādi.⁶ "Forgiveness is the remitting of punishment to one who is guilty, according to one's power of remitting it; and it is a quality that surpasses all others. There is in forgiveness a delight that is not found in vengeance," says Husain Vāiz Kāshifi.⁷ "Through thy forgiving others, they too will forgive thee in turn, and open to thee a door from the unseen [world]. And if thou wishest to obtain mercy from God, show thou also mercy to others."⁸

"A medjlis [assembly] is a depository," says Nebi Effendi; "if thou divulgest to my opponent the request I make thee, is not the society a firm bond?" [no tale out of school].⁹ "Betraying a secret, begging, harshness and fickleness, anger, a want of truthfulness, and dice, are all vices in a friend."¹⁰ "Therefore let no man put confidence in one who does not

¹ Lokan. 74. ² Rishtah i juw. p. 177. ³ Gun den s. m. 705.
⁴ Dhammap. St. of Samavatti, p. 77. ⁵ Burk Diwan. 87. ⁶ Gulist.
i. p. 21. ⁷ Akhlaq i m. xvi. ⁸ Id. ibid. xix. ⁹ Nebi Eff.
Ghazal, p. 64. ¹⁰ Hitop. i. 99.

deserve it, nor yet in a friend. For sometimes a friend in a fit of anger will reveal one's faults," says Chānakya.¹ "To a man who harbours ill-will in his mind, the good done by others will appear evil. But to those who are faultless in mind (or heart), evil done by others will appear good"² [will be excused]. "Those," says Sādi, "who retail an enemy's report, are assuredly worse than that enemy. He who brings the words of an enemy to a friend, is in friendship (or league) with that enemy. Nay, thou who doest this, art worse than an enemy; for thou bringest with thy mouth [lit. on thy teeth] what that enemy said in secret."³

10 A reproof entereth more into a wise man than an hundred stripes into a fool.

תִּקְוָה has been severally derived from תִּקַּן, 'to descend, enter into;' תִּירָה, 'to frighten,' and from תִּבֵּן, 'to burn,' with a change in the punctuation. But the rendering of A.V., that makes תִּקְוָה 3rd pers. sing. fem. of תִּקַּן, is best. Chald. 'A reproof goeth into a man of understanding.' And so R. S. Yarchi, 'a reproof sinks [is dug] deeper in a man of understanding.' Syr. follows the LXX. *συντρίβει ἀπειλή καρδίαν φρονίμου*. Vulg. 'plus proficit correptio apud prudentem,' 'than beating a fool a hundred times.'

"*A reproof entereth,*" &c. "To the wise with a nod," says Ben Syra, "but to the fool with a stick."⁴ "To the good horse, one whip; to the bad horse, a thousand," say the Ozbegs; and the Bengalees: "One lash to the good horse, and one word to the good man."⁵ "One word to a good man; one stroke to a good bullock," say the Telugus.⁶ "You can make a wise man listen to reason," say the Chinese, "but it is difficult to converse with a vulgar [uneducated] man."⁷ "And he that can blush," said Confucius, "is near to valour" [has not lost all manliness].⁸ So also Menander:

¹ Chānak. Shat. 20.² Nitineri vilac. 58.³ Bostan, vii. st. 23.⁴ Ben Syra, B. Fl.⁵ Beng. prov.⁶ Tel. pr. 1661.⁷ Hien

w. shoo, 178.

⁸ Chung-yg. c. xx.

“Ὁς δ’ οὐτ’ ἐρυθριᾶν οἶδ’ οὐδὲ δεδοικέναι,
τὰ πρῶτα πάσης τῆς ἀναιδείας ἔχει.”¹

“He who knows neither how to blush nor how to be frightened, has in him the first principles of all shamelessness and effrontery.” “For better is one teaching in a man’s heart,” say the Rabbis, “than a hundred stripes.”²

But “an honest advice given to one in a company is a rebuke,” say the Arabs.³ “Help [or assistance] given to a good man, will be like an inscription on stone. But if the same kindness is shown to a man whose mind is void of affection (or love), it will be but like writing on water.”⁴ “Yet in like manner as moonbeams do not penetrate into the hollow of a bamboo, so also instruction cannot drop into a fool.”⁵ “Words of sense spoken to him,” says the Tamil, “are a stick thrust against a rock; the point of it breaks, and it does not penetrate the rock. If you beat with a stick a man sick and ill-disposed for good words, you will not force understanding into him.”⁶

“Though washed in milk, coal will never be made white,” say they in Ceylon.⁷ “Still, if a man has a good disposition (or nature), though he be dull, yet will he, if he likes, enter of himself into the rank of education” [either associate with educated people, educate himself, or both], say the Japanese.⁸ Not else; for “one may bring a bucket of water to a horse, yet not make him drink.”⁹ “On ne saurait faire boire un âne qui n’a pas soif.”¹⁰ “Gods,” say the Telugus, “may make me hold my nose, but will they make me say Nārāyana?”¹¹

II An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

¹ Ἀδελφ. 1 β’.

² Berach. in Millin, 603.

³ Ar. pr.

⁴ Muthure, 2.

⁵ Hill pr. 242.

⁶ Naladiyār Vuriv. 7, 8.

⁷ Athitha w. D. p. 25; and Nalad. Vuriv. 8.

⁸ Do ji kiyō (Ku-kai).

⁹ Eng. pr.

¹⁰ Fr. pr.

¹¹ Tel. pr. 2554.

By taking מַרְיָ, 'rebellion, stubbornness,' for subject, as Chald. and Syr. do, we have a better sense: 'Rebellion seeks [or calls for] evil only' [brings evil upon itself]. Chald. renders it, 'A man of bitterness;' Syr. 'A litigious man.' LXX. and Vulg. are wide of the text.

"*An evil man,*" &c. "His sword [pointed weapon], when made use of, may indeed meet your needle and thorn," said to rebels by a superior force.¹ "Yea, the executioner is certainly coming upon me to put me to death, said the poor man when he saw the messengers sent to fetch him."²

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

A. V. reads as if 'a bear robbed of her whelps had better meet a man than a fool in his folly.' Whereas the Hebrew means: 'meet [infin.] (or fall in with) a bear robbed [of her whelps] by a man, and not a fool in his folly.' LXX., Syr., and Arab., do not represent the original. Chald. is also paraphrastic. Vulg. 'expedit magis ursæ occurrere raptis foetibus.' If פָּגַשׁ is made to refer to בָּאֵשׁ, the sense will be, 'For a bear robbed [of her whelps] to meet (or to fall upon) a man,' &c.

"*Let a bear robbed,*" &c. "Meeting a wild cat,"³ say the Javanese. "Better to roam in mountain-passes with wild beasts, than to keep company with a fool, even in the house of the gods," says Chānakya.⁴ "Orba tigride pejor:" "A tiger, though he be so cruel, 'is pitiful' to eat his own cubs," says the Javanese proverb.⁵ "But the tiger carries her cub in her mouth, as the cow licks her calf," say the Japanese.⁶ "An ignorant man is easily conciliated (or managed). A man of great learning (or knowledge) is still easier to manage. But Brahma himself would fail to manage a man destitute of even the smallest particle of wisdom."⁷

13 Whoso rewardeth evil for good, evil shall not depart from his house.

¹ Dr. Morr. Dial. p. 241.

² Dkar padma, iv. fol. 37.

³ Jav. pr.

⁴ Nitishat. 11.

⁵ Jav. pr.

⁶ Japan. pr.

⁷ Hitop. iv. 104,

and Nitishat. 3.

"*Whoso rewardeth evil,*" &c. "Woe to you who repay evil to your neighbour," cried Enoch; "for you shall be repaid according to your works."¹ "It is a sin," says Tai-shang, "to reward contrary to justice [those who do not deserve it], as well as to punish the innocent."² "We did them good, but they met us with the reverse; such is the way of the wicked. He who thus benefits a worthless individual, bestows, as it were, his liberality upon a hyæna's cub."³ "Whatever thou plantest in thy field or in thy garden will profit thee; but plant [benefit, set up] a man and he will supplant thee," says the proverb.⁴

"After taking shelter under the shade of a tree, he broke off the branches thereof," say the Burmese.⁵ One proverb says: "The dog I reared has bitten my hand, and my hedge is thrown down by the thorns I had planted to make it," said by Tokinusi of Kasasi, the nurse who, he thought, had let the thief into the house.⁶ "Those who have seized the goods of others by fraud," says Tai-shang, "pay the penalty thereof in their sons, their wife, and their household, and by degrees come to die miserably. If they do not die thus in misery, verily sorrows from water, fire, robbers, and treachery, befall them; their goods and chattels are dispersed abroad; and disease, misfortune, and calumny, becoming their portion; they are thus rewarded for the things they had taken by fraud."⁷ "'Thou didst repay good gifts with an evil mind,' said Thor to Harbard. 'One tree,' replied Harbard, 'is benefitted by what is scraped off another.' Every one is for 'self' in such [cases]."⁸

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

¹ Bk. Enoch, c. xcvi. 5.

² Kang-ing-p.

³ Alef leileh, 3rd

night, p. 25.

⁴ Arab. pr.

⁵ Hill pr. 98.

⁶ Nageki no kiri,

p. 69.

⁷ Mandchu transl. in Shin-sin-l.

⁸ Harbard-lioth. xxi. xxii.

פּוֹטֵר מַיִם, 'letting out water' [through a small opening, the springing up of a small stream], such is the beginning of a quarrel. Therefore leave off ere, הִתְנַלֵּעַ הָרִיב, the quarrel gets embittered (or violent). Chald. 'he that sheds blood like water.' Syr. 'he who sheds blood raises a quarrel before the prefect.' Vulg. 'qui dimittit aquam, caput est jurgiorum,' &c.

"*The beginning of strife,*" &c. "A quarrel," say the Rabbis, "is like a hole for water, that opens [flows] more and more into a tank."¹ "When two men quarrel over a matter, see which of the two gives way first and holds his peace; and then say, 'Surely he is of the best family (or kindred).'"² "In strife," says Chu-tsze, "seek not to overcome; and in parting, seek not the largest share."³ "But as much as in thee lies, avoid a law-suit, and do not begin one with anybody," say the Georgians.⁴ "Do no 'act of strife' [do nothing to cause it]," says Avveyar.⁵ "As thou findest trouble in this business, leave it off. Do not bring the trial upon thyself; thou hast not strength for it."⁶

"Call it virtue—the disposition that rules [checks, restrains] anger, and holds the mind [captive]. And say which is greatest [easiest, best], to dam the flood, or to break through the bank and let out the water?"⁷ "One never grieves at leaving off anger," said Yudhisht'ira to the Yaksha.⁸ "Therefore stop it," says Lao-tsze, "ere evil comes of it; and govern the kingdom in peace ere rebellion takes place. A thing (or matter) which is not cut short when it should be, will become more and more confused."⁹ "For many there are who will push you up a tree [into a quarrel], but you will find no one to help you down [out of it]," says the Bengalee proverb.¹⁰

"Therefore," says E-yun [B.C. 1750], "look well to the end while you are at the beginning."¹¹ "A small chink may let

¹ Sanhedr. 7, M. S.² Qiddusch. 71, M. S.³ Siao-hio, c. iii.⁴ Zneobisa-tser. p. 102.⁵ Atthi Sudi, 86.⁶ Sahid. Ad. 70, 73.⁷ Nanneri, 8.⁸ Maha Bh. Vana P. 7363.⁹ Tao-te-King, c. lxiv.¹⁰ Beng. pr.¹¹ Shoo-King, ii. 7.

you see through its opening a great misfortune," say the Arabs.¹ "Digging for a worm, you will uncover a snake," say they in Bengal.² [At law, a small head has a long tail, and bites]. "The Bhikkhu, then, who allays his wrath when it rises, as venom is allayed with remedies, forsakes this shore [for the other, in Nirvāna] as a snake its slough;"³ or "as a bird that leaves no trace on the water and troubles it not."⁴ "In worldly matters [quarrels, &c.]," say the Chinese, "yield three-tenths, and do not [wait to] say: 'Men strong, I weak' [yield from prudence, not from fear]."

"For when a kite and an oyster quarrel together, the fisherman gets the profit," say the Chinese.⁵ Sooner do that and yield, if you are wise, than wait, as in the fable, for the lawyers to get the oyster, and their clients the shells. For in a law-suit or in any other quarrel, "going forth, a man may fight," say the Chinese; "but by retreating he may save himself."⁶ "Therefore let no wise man ever enter into contention with either his superiors or his inferiors" [high or low, any one].⁷ For "a tumbler of water soon becomes a tank," say the Javanese; and "a little water, when stirred, troubles water that is still."⁸ "Strife is like a pipe or waterspout through a crack (or opening); the wider the opening, the greater is the spout."⁹ "So then he," say the Mandchus, "who yields to others is no fool; in after days he will assuredly reap the benefit of it."¹⁰

"As regards quarrels and law-suits, then," says Abu Ubeid, "be like a wild ass when hunters approach it—flee from them."¹¹ And "obsta principiis:" "Stop the first beginning of the strife." "A tree," says the Persian, "that has not struck root may be taken out of the ground with ease. But if allowed to grow and to strengthen itself, it may not be taken up even

¹ Arab. pr.
pr. P. p. 37.

² Beng. pr.

³ Uragasutta, i.

⁴ Japan

⁵ Chin. pr. M. Moy, p. 4.

⁶ Hien w. shoo, 167.

⁷ Vishnu Pur. iii. 12, 17.

⁸ Kawi Niti Sh.

⁹ Kohel. R. Bl. 241.

¹⁰ Ming h. dsi, 65.

¹¹ Abu Ubeid, 12.

with a crane. One may take up with a skewer the head (or spring) of a river which, when full, may not be crossed on an elephant."¹ And "can the flood be stayed when it has broken through the dyke?" ask the Tamils.²

In the Dhammathat we read that "king Brahmadat was one day with his brahman at Baranasi [Benares], sitting at meat. The king, while eating honey, dropped some, the size of a mustard-seed. Neither he nor the brahman touched it, from mutual respect. Then came a fly to it, then a spider, a lizard, a rat, a cat, and a dog, that began to quarrel and to devour one another; the king and the brahman not interfering. Then there ensued a quarrel between the owner of the cat and the owner of the dog. They came to blows, and although the king and the brahman remained quiet, yet the kingdom was destroyed—all through one drop of honey."³

"The wicked do not say to themselves [do not consider], 'We shall die here.' But those who consider this, settle [allay] their quarrels,"⁴ says the Buddhist. "Do not, therefore, incite men to quarrel and strife," says Wen-chang; "strife must end in dispute, and dispute in strife. For strife is the end of a dispute."⁵ "And strife, like a torrent, flows past, and leaves only—sand,"⁶ say the Osmanlis.

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord.

"*He that justifieth,*" &c. "Where justice is overcome by injustice, and truth by falsehood, with regard to those who come to be [judged, but are only] looked at, the king and his assessors shall be destroyed there. Justice, when it is maintained [rightly administered], preserves in return; but when set at naught, it destroys. Therefore justice is not to be over-

¹ Sādi Gul. i. 4.² Tam. pr. 152.³ Dammath. xiv. 21.⁴ Dhammap. Yamak. 6.⁵ Shin-sin-l. v. p. 42.⁶ Osman. pr.

turned. Let not justice be set at naught [by us], lest it smite us also in return. 'Her honour Justice' is represented as a bull [vrīshā], and he who sets her at naught is called [vrīshāḷā], 'slayer of the bull,' by the gods. The king, then, who punishes those who do not deserve punishment, and who does not punish those who deserve it, incurs very great disgrace and goes to hell," says Manu.¹

"One may feel pity even for a murderer; but, for the sake of justice and of reason, he ought not to be forgiven," say the Mandchus.² Tai-shang says "that it is a sin not to decide according to what is right and what is wrong [to take the one for the other]; also to call [make] crooked what is straight, and straight what is crooked; also to award honours and punishments otherwise than according to justice and equity."³ "So I think," said Antigone :

" τοῖόν δ' ἐμὸν φρόνημα, κοῦποτ' ἔκ γ' ἐμοῦ
τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων "

"and never, so far as in me lies, shall the wicked fare better than (or be preferred to) the just."⁴ "To love hateful men," says Choo-he, "and to hate loveable [respectable] men, is said to be contrary to human nature. Calamities must hang over such a person."⁵ So thought Juvenal :

" De nobis posthæc tristis sententia fertur :
Dat veniam corvis, vexat censura columbas."⁶

And Horace asks :

"— An commotæ crimine mentis
Absolves hominem, et sceleris damnabis eundem
Ex more imponens cognata vocabula rebus?"⁷

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it* ?

וְיָבֹא לְבָרִי, 'Wherefore—and (or while) the heart [is] naught.' Chald. 'Wherefore is that merchandise come to the fool, and he has neither

¹ Manu S. viii. 14—23.

² Ming h. dsi, 41.

³ Shin-sin-l. ii. p. 50.

⁴ Soph. Ant. 207.

⁶ Ta-hio Comm. c. x.

⁶ Sat. ii. 62.

⁷ Id. ii. iii. 278, and v. 34.

heart nor wisdom?' Syr. id. LXX. is also wide of the mark, as well as Vulg. 'Quid prodest stulto habere divitias, cum sapientiam emere non possit.'

"*Wherefore is there,*" &c. "What are 'shastras' to him who has no wisdom of his own? What will a mirror be to a man deprived of eyes?" asks Vishnu Sarma.¹ "If a fool," says the Buddhist, "[sits by] associates all his life with wise men, yet will he not learn wisdom [dhammam], any more than a shoe-latchet can taste the flavour of broth [sūp]. Yet if an intelligent man associates but an instant [with the wise], he will learn wisdom, as the tongue appreciates the taste of broth."²

"A fool, however, may eat his food month by month with a haulm of kusa-grass [*Poa cynosuroides*, a sacred grass], yet will he not acquire the sixteenth part of ornamental virtues." "Where there is neither virtue nor means, nor yet attention given, there wisdom should not be sown; it is like [sowing] good seed in a barren soil," says Manu.³ "For the small amount of reading a coward [craven, timid man] takes in, does not give him the quality (or nature) of the rules of knowledge. If a blind man hold a lighted lamp in his hand, how far will it show him the way," asks Vishnu Sarma.⁴ "A frog, though it may stand close to a lotus-flower, does not eat the honey thereof; likewise fools, though living near wise men, acquire no learning [wisdom] from them," say the Tamils.⁵

"So also you may feed [cultivate] an 'etti' tree [*Strychnos n. vomica*] by pouring milk upon it; but will it ever acquire sweetness from it?" say they again.⁶ "And can you make a hump-back walk upright, though you force him to do so?" say the Cingalese.⁷ "A dog does not become a lion by going to Concan [a province in S. India], neither does a pig grow

¹ Hitop. iii. 122; and Chānākya in Kobita Rat. 160. ² Dhammap. Balav. 5, 6, 11, and Lokaniti, 24.

³ Manu S. ii. i. 112.

⁴ Hitop. i. 181.

⁶ Tam. pr. 3628.

⁶ Id. ibid. 1512.

w. D. p. 26.

⁷ Athitha

into an elephant by going to Benares," says Vema; "so also can a man of a contrary disposition (or course of life) ever become a saint [or a wise, learned man, 'vishwamu']?"¹ "Yea, long is the night to the wakeful; long is the 'yojana' [nine miles] to the weary; long is the transmigration of fools; and long [far off] is true wisdom for the ignorant (or foolish)."²

"You might as well put a mirror in the hands of a blind man, as a book in the hands of a fool."³ "Grave and sedate men alone know the efforts and secret thoughts of learned men" [fools do not], say the Hindoos. "A barren woman knows nothing of the labour of childbirth."⁴ "The wish to learn is not alone sufficient," said the brahman to king Ts'hang-pha-la; "but to learn, when one is taught, is very difficult, and only through tasting many troubles." "The poor king found it so to his cost; for his apprenticeship in Buddhistic law was by making parchment of his skin, reeds of his bones, and ink of his blood, with which he wrote the law on his own skin."⁵

"All men seek wisdom, but they do not search for it for what it is [they do not look for what is real wisdom]," says Kwan-tsze. "This," adds the Commentary, "consists in following reason with a meek, simple heart."⁶ "For those who have neither wisdom nor manners [good conduct], though they may have read the four Vedas, are yet but 'chandālas' after all, who would hold the water of the Ganges in their beggar-bowl."⁷

"If a man does not follow up [his course] with a good heart, eschewing evil and doing good, or if he is negligent and careless in his conversation, or bound up in [the pursuit of] fame, in appearance, wealth or money, hoping for happiness, but 'leaving off at half-measure' [his task unfinished], drawn aside by his former conversation in the evil of his past life, he

¹ Vemana, ii. 6.

² Lokaniti, 72.

³ V. Satasai, 53.

⁴ S. Bilas, 54.

⁵ Dsang-Lun, fol. 9 and 11.

⁶ Kwan-tsze, ch. xxxvi.

⁷ Nidivempa, 24.

will not, assuredly, leave a root of happiness and prosperity to his descendants.”¹ “For a man who never thinks of virtue, is his own time—life?” [Does he ‘live’ while living?]. “Yet if all men,” say the Arabs, “were wise, the world would become a waste (or be forsaken).”² “For the difference between wisdom and folly is the same as between clouds and wind,” say the Japanese.³

“A man may know religious rites, but if he does not practise them, of what use is his religion to him? Though there is a very fine and abundant crop, yet to which of the wild beasts does it afford joy?”⁴ “But he who has long been given to (or diligently holds) his faults, never ‘holds virtues from the root’ [never loves and practises them]. And a bad man is like a sieve [water-strainer] that holds all the bad and lets the good through.”⁵

“In the Buddhist Tonilkhu yin chimek [Ornament of Salvation], we are told that there are five classes of beings more or less gifted with wisdom or essence of Buddha. The first and lowest class is the race of beings cut off from this essence; of men who get weary of the succession of births necessary to obtain final emancipation; who, having no innate shame, fear nothing; who have and feel no pity; and who, when they sin—that is, always—never repent.”⁶ “They do not love virtue which they do not know.”⁷

Like the cock and the bat. “The cock and the bat waited together for the dawn; ‘the light,’ said the cock, ‘is for me, but of what use is it to thee, O bat?’”⁸ “Thus the wicked seeing the good, but having no knowledge, causes wisdom to flee from the land. The wicked speaks words of ‘eating and of goods’ [talks of good cheer and of money only], and says: ‘I, a brute on two feet, do speak.’”⁹ Sophos¹⁰ has a fable of ‘the Dung-beetle and the Honey-bee.’ The former wished to be taught

¹ Mandchu pref. to Dzu-gung, p. 39, 40. ² Ar. pr. ³ Jap. pr. p. 475.

⁴ Legs par b. p. 266.

⁵ Id. *ibid.* 77.

⁶ Tonilkhu y. c. ii.

⁷ Ozbeg pr.

⁸ Sanhedr. R. Bl. 298.

⁹ Sain ügh. 78.

¹⁰ Fab. 13.

how to make honey, but could not learn; it was stung by the bee and died. Loqman's fable¹ of 'the Spider and the Bee' has a somewhat different moral, pointing the same way. And Confucius said sorrowfully: "I have not yet seen one man love virtue as he loves pleasure."²

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

A.V. does not give the meaning of the Hebrew, which is וְיָדָבֵר , 'The [true] friend loveth תָּעַל-לְכָל־עֵת at all times' [that include both prosperity and adversity, וְיָדָבֵר], at which time the true friend becomes וְיָדָבֵר [is born, shows himself] וְיָדָבֵר a brother, in closer relation than a mere 'friend,' whose office suits in general times of prosperity, when no help is required. Chald. and Syr. favour this sense, that seems best.

"A friend loveth," &c.

"Μή μοι ἀνὴρ εἶη γλώσση φίλος, ἀλλὰ καὶ ἔργῳ
χερσὶν τε σπεύδοι χρήμασι τ' ἀμφοτέρα."³

"I don't care," says Theognis, "for a friend in word only, but give me one in deed, who will help me with hand and purse. Not one either who promises fair when in his cups, but one who will show himself anxious to do me all the good he can." "For the proof of a man is seen in the 'upsetting' of his circumstances," says Ebu Medin.⁴ "It is on the touchstone of adversity," says Vishnu Sarma, "that a man sees [learns] the proof of his friends, of his wife, of his servants, of judgment, of truth, and of himself."⁵

But, after all, "where is the goodness of him who is good to his friends? He who is good to his foes is good indeed."⁶ "It shows itself," says Tai-shang,⁷ "in him who considers the gain [advantages] of others as his own [and tries to promote them], and views their losses as if they came home to him."

¹ Fab. 24. ² Shang-Lun, ix. 17. ³ Theogn. 957. ⁴ Ebu Med. 50.
⁵ Hitop. ii. 79. ⁶ Pancha T. i. 277. ⁷ Kang i. p.

"Fan-che asked Confucius: 'What is 'jin' [charity, benevolence]?' Confucius answered, 'To love men.' 'And what is knowledge?' asked Fan-che. 'To know them,' answered the sage."¹

"A friend is known in adversity; a hero, in battle; a man with clean hands, in money-matters; a wife, in reduced circumstances; and relations, in calamities." "A friend who is such indeed is born of Fortune [a gift of Fortune]. Such a one does not give up his profession of friendship even in time of adversity."²

"By whom, then, was that friend created who shields one from sorrow, from enemies, and from danger—who is a vessel of love and confidence? The jewel contained in these two syllables, 'Mitra' [friend]? The friend who is a draught of love, the delight of one's eyes, the receptacle of one's thoughts, and who is with one in sorrow and in joy, is indeed hard to find. Other friends, who only lust after one's good things, are to be found everywhere in days of prosperity. But adversity is the touchstone of their friendship."³ "A faithful friend is known in adversity," says the Ethiopic proverb.⁴ "A long journey shows the mettle of the horse, and time proves the nature of a man's heart," say the Chinese.⁵

"A faithful [attached] friend does not forsake his friend, and does not break his agreement [bond of friendship]. A fish longs for water, but would die elsewhere."⁶ "For the friendship of two, the patience [forbearance] of each is required," says the proverb.⁷ "Even where there is real virtue and love, there is also a little mud [disturbance, temper, &c.]. "A lamp with wick and oil will give light and shine, and let some smut withal" [with a play on the words].⁸ "An agreement [friendship] is soon broken, but a disagreement is not soon arranged. Milk once curdled and turned to 'kanji' [a kind of clotted cream] will never again become milk."⁹

¹ Hea-Lun, xii. 31.² Hitop. i. 74, 219.³ Id. *ibid.* 223, 224.⁴ Ethiop. pr.⁶ Chin. pr. G.⁶ V. Satas. 439.⁷ Tam. p.

Naladiy. 3.

⁸ V. Satas. 438.⁹ Subha Bil. 39.

“And the safety of affection is from the beauty of the contract [agreement],” says the Arabic proverb.¹ Friendship once broken and renewed “is like a broken string joined in a knot;”² it holds, but is no longer smooth and free. “But when true friendship is broken [separated] by absence only, the qualities thereof undergo no change. When the stalk of the lotus happens to break, the fibres of it still hold it together,” says Vishnu Sarma.³ [“But cut off self-love [love of self] like an autumn lotus, with the hand.”⁴]

“Broken friendship, however, from a fault on either side, is like a wound that heals, but leaves a [defect] scar,” say the Tamils.⁵ “Amicitia reconciliata,” say the Italians, “è come una piaga mal soldata:”⁶ “Friendship patched up is like a wound badly joined” [sewn up, healed]. “A friendship once broken and thus patched up, is not one to give satisfaction,” say the Hindoos.⁷ “And he who wishes to keep (or attach) a friend who has once acted badly, takes up death to himself.”⁸ At the same time, “the knot of true friendship between two intimate friends is not easily broken,” says Abu Ubeid; “they are between each other’s wood and bark”—“easily led”—“on the cord of one’s arm.”⁹ But true friendship is a work of time, and depends much on similarity of tastes, and diversity [“similarity,” say the Chinese¹⁰] of disposition.

“What,” asks Tiruvalluvar, “is there so difficult to do [work, acquire] as friendship? What citadel gives so much trouble to take?”¹¹ But it cannot be taken by storm. Sudden friendships are suspicious, and argue ulterior motives in one of the two ‘friends.’ Such friendship is “too hot to hold,” say they. “Strong wind portends rain,” say the Tamils.¹² Violent friendships end in estrangement or hatred.

“But a phlegmatic [cool-worded] man has strong friend-

¹ Rishtah i juw. p. 116.

² Arab. pr.

³ Hitop. i. 96.

⁴ Titta jataka, p. 183.
in Kobita R. 86.

⁵ Tam. pr.

⁶ Ital. pr.

⁷ Itihas

⁸ Hitop. ii. 4. p. 273.

⁹ A. Ubeid.

¹⁰ Dr. Medh. Dial. p. 220.

¹¹ Cural, 781.

¹² Tam. pr.

ship," says the Buddhist.¹ "Then love thy friend with a slow love [gradually]," says El Namir,² "that it may not be difficult to part from him, if need be." "Therefore love disinterestedly and give generously," say the Georgians.³ "In most things we generally value 'newness;' in friends, old ones," says the Turkish proverb.⁴ "Cultivate a good friend," said Gautama to Rahula.⁵ "Get thee a friend (or fellow)," say the Rabbis, "for he is difficult to find, and when found—to keep."⁶

"Either fellowship or death."⁷ "For a man without a friend is like the left hand without the right," says Abarbanel.⁸ "True men say that the token of a true friend is to ward us from sin, to lead us to what is good, to conceal that in us which should be concealed, to display our virtues, to stand by us when we are in trouble, and to help us when we are in want."⁹ "But love," says the Turkish proverb, "comes from two heads,"¹⁰ or hearts [must be mutual]; and "keeps its accounts in the heart," say the Persians.¹¹

"O Sella Lihini, thou forsakest not the place on which thou hast set thy affection, but thou increasest thy love!" "For true (or staunch) friends, when they see trouble or sorrow coming, like pictures on the wall, never turn their backs,"¹² say the Cingalese. "For a hard condition, coming after an easy one, is the whetstone of affection and love,"¹³ says the Arab.

"Good and true men say that the sign of a true friend is, one who wards off sins, who is joined by affection [friendly feeling], who hides faults but displays virtues, and who forsakes one neither in prosperity nor in adversity."¹⁴ "For friends in wealth are tried in adversity,"¹⁵ says the Persian proverb. "In sickness, famine, distress, war, and fire, at the palace gate and at the funeral pile, a true friend is found

¹ Lokaniti, 91. ² In Bertheau's A. O. Q. ³ Zneobis. stsavl. p. 101.
⁴ Turk. pr. ⁵ Rahula thut, 5. ⁶ Pirqe Avoth. c. i. ⁷ Taanith, fol. 23, B. Fl. ⁸ Abarb. B. Fl. ⁹ Nitishat. 64. ¹⁰ Turk. pr.
¹¹ Pers. pr. ¹² Sri Rahula stav. Sella Lihini, ii. 10. ¹³ El Nawab. 82.
¹⁴ Kobitamr. 25. ¹⁵ Pers. pr.

standing.”¹ “I have not seen in others the friendship I have found in thee, Shaineya,” said Yudhisht’ira, “who camest to see us when we were in distress (or misfortune). Therefore I trust thee.”²

“Certain foolish people say that one feels no sorrow in the misfortunes of other people. He who knows no misfortune (or unhappiness) may talk thus grandly. But he who suffers pain, how much may he not say? But, said Pūjani, a man of feeling shares all sorrow; as in himself [his own], so also that of others.”³ “So, then, reckon him no friend,” says Sādi, “who in jolly life proclaims himself thy brother and intimate friend. But I know him for my friend who gives me the hand of friendship in times of affliction and distress.”⁴ “He is a friend,” says the Bengalee, “who in times of adversity bears [helps and relieves] his friend’s trouble.”⁵ “He is a friend who continues the same in trouble and in joy,” says the sage.⁶

“Κρίνει φίλους ὁ καιρὸς, ὡς χρυσὸν τὸ πῦρ.”

“The occasion [opportunity, or circumstances] tries friends, as fire tries gold.”

“Μακάριος ὅστις ἔτυχε γενναίου φίλου.”⁷

“Happy is he who meets with a genuine friend,” say the Greeks.

“What, then, makes a good friend?” asks the Buddhist. “A man of precious body and good qualities, of good faith and trustworthy, who [keeps] stands by one, may be called a good friend. If you want to go through an unknown country, you take a guide; or if you wish to cross a river in a boat, you take a ferryman [steersman], for fear of wild beasts, robbers, &c. Such a one is a good friend.” “But for him who has not the great [help] carriage [craft, or saving means] of such a good friend, there is fear lest he go astray from the

¹ Lokaniti, 90.
Shanti P. 5198.

² Maha Bh. Drona P. 4199.

⁴ Gulist. i. 16.

⁵ Bahudorsh. 3.

³ Maha Bh.
⁶ Nitishat. 58.

⁷ γνωμ. μον.

path of true wisdom."¹ [This applies chiefly to the teacher whose teaching is intended to help a man through his trans-migrations.]

"The [doings] actions of a friend are pleasant [welcome]; one excuses his faults, one heeds not his careless ways, guarding oneself against a rupture with him," says Ani the scribe.² "For a long while, O Ananda, hast thou been near [me] the Tathāgata," said Gautama, "by friendship, by kind devices, and by devotedness that never varies and is without measure, by words of love," &c.³ So spake Bchom-Idan-das to Gyal-tsan.

And Tchinggiz-khan thus addressed his old companion and intimate friend, in presence of his court, when he raised him to honour :

"O thou who, when thy slackened bow well-nigh fell from thy wearied hand, didst then speak good words to me, my Baghortchi!

"O thou who, in disturbed times, wast my faithful companion, whose thoughts and whose heart knows no fainting (or flagging), my Baghortchi!

"O thou who, in times of great danger, when the bow was close to my heart [in peril of death], didst keep close to me at thine own risk and peril, my Baghortchi!

"O thou who, when men killed one another in battle, wast my trusty (or true) companion, and who didst not spare thine own life for me, my Baghortchi!

"I raise thee to great honour, in presence of my court and of the great men of my realm."⁴

"In forming [tying] a friendship," say the Chinese, you ought to choose one superior to yourself; (if) the same as [your] self, you might as well be without him. The world is full of mere acquaintances; but as to [knowing hearts] true friends, there are few such men to be found. In [tying]

¹ Tonilkhu y. ch. c. 5.
fol. t'ha, p. 54.

² Ani, max. 50.

³ Mahaparanibb.

⁴ Ssanang setzen, p. 94.

making a friendship, don't do it lightly, like children. Of old, men in tying a friendship thought of tying hearts."¹

"In this world, if love flourish free from guile, the wind may blow and howl; it never will lay it low," say the Japanese.² "If you wish to have a friend," say the Chinese, "you must inquire about his class (or character) in society, his conduct, and about his instruction and talent. [Ask yourself] Can he assist me in my studies and teach me to manage my business? In urgent cases, mutually to correspond—in difficulties, mutually to consider each other's state—that will indeed be advantageous. Or if we are poor, and associate with rich friends who do not feel cool (or indifferent) to us, such friends are indeed possessed of kindness and fidelity."³

"The friendships of good men," says Kamandaki, "are like the ocean, small at the beginning, and go on increasing gradually, and never alter as they go on. For the qualities of a friend are purity, liberality, valour, and evenness in joy and in sorrow, affection, readiness, and truth. Such, in a few words, is the character of a friend; where it is not found, let no man throw himself away."⁴ "By becoming acquainted with a man," say the Georgians, "one sees if he is a friend (or fit to become one). How else is one to judge of the quality of rice [but by tasting it]?"⁵

"O Sumedha," said Dipankara, "fulfil the ninth 'parami' of affection [mettapāramim]. Friendship is like water, which washes off with freshness [coolness] both dust and dirt of the good and bad alike. Show, then, the same affection alike to friends and to foes."⁶ "For he is a friend indeed who is the same in prosperity and in adversity."⁷ For "he who does not help one in adversity, is he a friend? A true [intimate] friend is the ambrosia of life," say the Tamils.⁸

¹ Ming-sin p. k. c. xix.

² Pfitzmayer Japan. Volkspoesie, p. 9.

³ Dr. Medh. Dial. p. 221.

⁴ Kamand. Niti S. iv. 73, sq.

⁵ Georg.

pr. 140.

⁶ Durenidhana jat. p. 24.

⁷ Bahudorsh. i.

⁸ Tam. pr.

1385, 1387.

"A tree with its bark for a friend is thereby benefited, and blossoms from the top to the root during the season. But in the autumn, when its friend [the bark] sees it changed, that friend draws moisture for the tree from under gravel [stones, &c.]"¹

"Gahapati, my son," said the Master [Gautama], "by these four [circumstances] proofs is a true friend known to be such: he helps one; he is the same in prosperity and in adversity; he gives good [profitable] advice; and he feels compassion. Such is a true friend. In four ways does one know a friend who is the same in prosperity and in adversity: he does not reveal his secret [of his friend's adversity]; he keeps it safe; he does not forsake his friend; he is ready to lay down his life for him."²

"Multi enim vitam neglexerunt," says Cicero,³ "ut eos, qui his cariores, quam ipsi sibi essent, liberarent." Nam,

"Amicus certus in re incerta cernitur,"

says Ennius.⁴ And Cicero,⁵ speaking of those who think well of nothing that does not bring them profit, says: "Et amicos tanquam pecudes, eos potissimum diligunt, ex quibus sperant se maximum fructum esse capturos:" "that they look upon their friends as upon so many cattle, whom they love in proportion to what they may gain from them." "Fair-weather friends," whom Cicero again compares to swallows, which "æstivo tempore præsto sunt, frigore pulsæ recedunt,"⁶ "come with the fair weather and leave us in the cold."

"True and interested friendship, *φιλία* and *φίλησις*, differ widely, οἱ δὲ φιλοῦντες ἀλλήλους βούλονται τὰγαθὰ ἀλλήλοις ταύτη ἢ φιλοῦσιν, true friends who love each other sincerely, wish each other all manner of good, for their very love's sake; interested friends, however, love only for the sake of some advantage they hope to derive for themselves," says Aristotle;⁷ who, as

¹ Rishtah i juw. p. 113.

² Sigal. V. S. fol. No. 52.

³ In Part, Orat.

⁴ Ex Incert. Carm. 772.

⁵ In Lælio.

⁶ Ad Heren.

⁷ Ethic. Mic. θ. iii.

well as Cicero, may be consulted for much wisdom on this subject.

"*and a brother is born,*" &c. "When we meet with adversity," say the Chinese, "we think of our relations; and when dangers draw near, we seek the help of our friends."¹ "In time of adversity, notice attentively your relations," says Vema; "in time of fear, consider the quality of your soldiers; and when fallen back into poverty, see to the goings of your wife."² "Thy brother," says the Arab, "is he who comforts [heals] thee in adversity;"³ "who," says the Commentary, "does it really with his goods, and does not merely talk of his relationship to thee."⁴

"Have a brother [a fellow or friend; he that is without one is like a man going to battle without weapons. Friends are wings; can a hawk fly without wings?" asks Abu Ubeid.⁵ "He truly has wealth who is beloved of his brethren,"⁶ says the Arab. A wise man says: "Cheerful people are known when they meet; trustworthy people, when one rises and falls [in circumstances]; the family is known in time of poverty and want; but brotherhood, in affliction and sorrow."⁷ "Thy brother is he who comforts thee in trouble. A friend does not abandon his friend's way; but when he sees the one to whom he is attached in trouble, he does not alter. A demon alone finds fault and blames [at that time]."⁸

"At the present time, there are none like brothers among the men of our day. But when awful death and mourning come, then are brothers drawn together [sympathize]; and when the land is convulsed, then it is time for brothers to [unite and] come together."⁹ [See, as bearing more or less on this subject, Syntipa, fab. 60, 'the Swans and the Geese;' Sophos, fab. 28; Esop, fab. 98, &c.]

¹ Hien w. choo, 19.

² Vemana, ii. 9.

³ Nuthar ell. 2.

⁴ Id. Te-waen.

⁵ Abu Ub. el Qass. c. 9, and Hariri, iv. p. 53.

⁶ Ar. pr. i. 168.

⁷ Matshaf Phal.

⁸ Rishtah i juw. p. 10.

⁹ She-King, iv. i. ode 4.

“ Πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρόπει καὶ νόος ὀρθός· Ἄδελφεοὺς δὲ τ’ ἐπαινῆσομεν ἐσλοῦς.”¹

“Gold,” says Pindar, “and a right mind shine most when proved [gold on the touchstone, the right mind in the chequered circumstances of life]. We will praise brothers both good and noble.”

18 A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.

A. V. renders the Hebrew fairly well, if we understand רֵעִי, ‘his friend, fellow, companion, any man present,’ to apply to the creditor, in whose presence, or in whose behalf, the man truly ‘void of understanding,’ becomes caution for a third party. Chald. renders לְפָנַי, ‘in presence of,’ by לְפָנַי, ‘for,’ ‘in behalf of;’ and Syr. by לְ, ‘for;’ and ‘void,’ by ‘short of understanding.’

“*A man void of understanding,*” &c. “Be not bail [security],” say the Tamils; “the restitution will be most troublesome.”² Vema is yet more explicit: “To give a pledge [to pledge oneself] is—filth.”³ [See note at ch. vi. 1, 2.]

19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

Taken in connection with the preceding verse, it seems best, with A. V., to make אִישׁ אֲשֶׁר יִשְׁפָּט, ‘he that loveth strife,’ the subject. The sense will then be: ‘He that loveth strife, law-suits, &c., loveth what follows, either ‘transgression,’ sin of various kinds, or ‘a break-down,’ loss, according to the sense given to שָׁפַט. In this case, מִנְפִּיחַ פִּתְחוֹ, would mean, ‘he that raiseth his mouth (or voice) in altercation,’ &c. This would agree best with the context, although ‘exalteth his gate’ may also be taken thus literally. Chald. and Syr. make ‘he that loveth transgression’ the subject. LXX. and Vulg. are of no help.

¹ Pyth. x. 105.

² Tam. pr.

³ Vemana pad. ii. 67.

"*He loveth transgression,*" &c. Calilah said to Dimnah: "I understand what thou meanest, but bear in mind that every man has a certain station and ability; and that when a man is respected among his equals, he should remain satisfied with his position."¹

"Τίκτει γὰρ κόρος ὑβριν, ὅταν πολὺς ὄλβος ἔπηται"²

"For surfeit," says Solon, "brings forth insolence (or outrage), when followed by much wealth (or bliss)."

"Carry not thy pomp too high," says Tan-shoo; "do not follow thy desires (or passions); do not [fill] satisfy thy will, nor yet give way to extreme joy."³ For in Tsoo-foo it is said: "When things have reached the utmost limit, then a turn takes place. When joy is at its highest, then follows sorrow of heart."⁴ "The swelling must be according to the size of the finger," say the Cingalese.⁵ "A bird that flies low," say the Osmanlis, "builds a nest on high; and a bird that flies high, builds it low down."⁶ [Not always.] "Be not like unto a large gate (or large opening) that gathers the wind; nor yet like a small door (or opening) that makes the [worthies] comers thereat look foolish."⁷

"To agree with one's position [class, duties] is happiness. But," says Siün-tsze, "to go athwart of it is misfortune. And this is said to be Heaven's rule."⁸ "But do not keep on rising higher and higher," says Asaph, "lest thou fall from that height, and blood be on thee [wounded or dead]."⁹ "For to grow," say the Telugus, "is only to get (or to be) broken."¹⁰ "The black eagle," said Goba Setchen to Tchinggiz-khan, "by soaring hard [too high], breaks his black pinion. So also the common man, when attempting to rule, assuredly loses his black head [by its being cut off]."¹¹ "Then do not meddle

¹ Cal. u Dimn. p. 83; Στεφ. κ. Ἰχγ. p. 16, 18.

² Solon Ath. xi. ed. B.

³ Siao hio, c. iii.

⁴ Ming-sin p. k. c. xi.

⁵ Cing. pr. l. 2.

⁶ Osman. pr.

⁷ Derek Erez Sutta, 3.

⁸ Siün-tsze, c. xvii.

⁹ Mishle As. i. 2, 12.

Telug. pr. 1531.

¹¹ Tchinggiz-khan, p. 8.

with things too high for thee," says Asaph; "but exert thyself according to thy strength, enjoy thyself according to thy means, and be wise [understanding] according to thy intelligence."¹

"There are various sorts of intoxication; but he that is intoxicated with power, is not aware of it until he falls," said Vidura to Dhritarashtra.² "Therefore," said Avveyar, "do not build a house 'to cause extent'" [too large, from pride or vanity].³ "For a high [haughty] house comes down,"⁴ say the Tamils.

"Cur invidendis postibus et novo
Sublime ritu moliar atrium?
Cur valle permutem Sabina
Divitias operosiores?"

says Horace.⁵ "Lanka [Ceylon] was ruined by too much pride; the Kuruides, by too much haughtiness; and the race of Vali, by prodigality. Therefore," says Chānakya, "avoid excess in everything."⁶

"— εἰς τὸ ζῆν ἀκινδύνως
τῆς λαμπρότητος εὐτέλεια βελτίων"

"In order to live free from danger," says Babrias,⁷ "plain living is better than pomp."

20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

"*He that hath,*" &c.

"Ἀρχῆ ἐπὶ ψεύδους μικρὴ χάρις· ἐς δὲ τελευτὴν
αἰσχρὸν δὴ κέρδος· καὶ κακὸν ἀμφότερον
γίγνεται."⁸

"At first," says Theognis, "a lie may please a little; but in the

¹ Mishle As. xxxv. 6. ² Maha Bh. Udyog. P. 1147. ³ A. Sudi, 18.
⁴ Kavilar. ⁵ Od. iii. i. ⁶ Chānak. 50. ⁷ Fab. 31, the
Weasels and the Mice. ⁸ Theogn. 617.

end, shame is all it yields, and it becomes an evil to both parties." "A man without principle ['shin,' faithfulness]," says Confucius, "cannot attain to the knowledge of virtue."¹ "No crookedness, no shame," say the Tamils.² "Therefore do not go about saying, Fie! [reviling]" says Avveyar.³

This proverb, says Nebi Effendi, is current among the people: "The froward [treacherous or perfidious] give up life [die] with pain [in trouble]."⁴ "The mountain torrent easily swells, and retires also quickly; so also the heart of the mean man easily turns and easily returns,"⁵ say the Chinese.⁶ "Because his heart," says Choo-he, "not being constant [established in good], looks at things and sees not; he eats and does not appreciate the flavour of his food." "Artful men," say the Chinese, "are loquacious; simple men are silent. Artful men are full of labour [trouble]; simple men enjoy rest. Artful men are thieves; simple men are virtuous. Artful men fall into misfortune; but simple men live happily."⁷

"The trouble or trial of a man comes from his tongue,"⁸ say the Arabs. "The length of a man's robe (or dress) entangles his feet; so does the length of his tongue (or talk) entangle his head."⁹ "He who seeks [desires] wealth by wrong means, is afflicted [suffers for it]."¹⁰ And "reviling or reproachful speech requires expiation"¹¹ [calls for punishment], says the Buddhist. And Alcæus:¹²

"αἶκ' εἶπης τὰ θέλεις, ἀκούσεις τὰ κ'οὐ θέλεις"

"If thou sayest all thou listest, thou shalt hear much thou likest not." "Though one pour milk and sugar on 'pāpara' berries, boil or cook them, they will not acquire any flavour. So, then, how can virtues be [produced] found in a froward [tortuous, 'kut'ilamu'] man?"¹³

¹ Shang-Lun, i. 2, 22.

² Kabilar. Var.

³ Atthi Sudi, 51.

⁴ Khair nam. p. 27.

⁵ Chin. pr.

⁶ Ta-hio Com. c. vii.

⁷ Hien w. shoo, 42.

⁸ Nuthar ell.

⁹ Mong. mor. max.

¹⁰ Vedabbha jat. 48.

¹¹ Patimokha, p. 12.

¹² Fragm. 83.

¹³ Vemana, ii. 74.

21 He that begetteth a fool *doeth it* to his sorrow : and the father of a fool hath no joy.

“*He that begetteth a fool,*” &c. “The family of him whose son is neither learned, brave, nor educated [wise], is dark, like a night without the moon,” says Chānakya.¹ “What can be done with a cow that neither bears nor gives milk? Of what use, then, is a son who is neither wise nor respectful? Better is a barren wife, better is a child still-born, or one that is never born, than a son who is not wise, even though he be well-made, strong, and well-favoured.”²

“He that begets a good son,” say the Tamils, “does more good than a man who begets bad ones. A sow with a large farrow is not so valuable as an elephant that has only one young at a time.”³ “For the son cleanses the father [from guilt], not the father the son” [the son, by his wisdom and worth, brings his father into the world to come], say the Rabbis.⁴

“If the father is little worth, the son will be good for nothing; and if the mother is not worth much, her daughter will also be good for nothing,” says the proverb.⁵ As the Chinese say: “He who begets a tiger, does it to his sorrow.”⁶ On the other hand, “A man like Hedjadj [son of Yusaf-el-Dhalim] begets a son like Hassan, peace on him! as a pearl taken out of water salt and bitter,” says the Arab.⁷ And Chānakya: “Like as the trunk of a dry tree when set on fire may destroy a whole forest, so also does a bad son corrupt a whole family [race or kindred]. But, on the other hand, as one tree with fragrant blossom in a wood ‘clothes’ the whole wood in sweet smell, so does a good son a whole family.”⁸

22 A merry heart doeth good *like* a medicine : but a broken spirit drieth the bones.

¹ Nitishat. 17, J. K.

² Pancha T. pref. 5, 8.

³ Nidivempa, 53.

⁴ Sanhedr. Millin, 282.

⁵ Altai pr.

⁶ Chin. pr.

⁷ El

Nawab. 118.

⁸ Chānak. viii. 47, 49, ed. Schf.

נִרְקָה, found only here and at Hos. v. 13, is variously derived from cognate verbs and words in Arabic which imply 'brightness,' this hemistich being then rendered: 'A merry heart causeth the face or countenance to shine.' But the sense of 'medicine' given to נִרְקָה by Aben Ezra and other Rabbis, seems to suit best here, in contrast to 'drying the bones.' Chald. and Syr. render it 'body,' נִרְקָה, 'A merry heart beautifies the body.' LXX. ἐνεκτείν ποιέει. Vulg. 'ætatem floridam facit.' Versio Venet. ἀγαθυνέει θεραπείαν. These versions halt between 'medicine' and 'brightening the countenance.' Armen. 'A merry heart makes one good-natured, yielding,' &c.

"*A merry heart,*" &c. "If a man's desires are few, his health will flourish; but the blood and spirits of him who has many anxious thoughts will decay," say the Chinese.¹ "On a windy day there is no rest; on a day of 'many thoughts' [anxiety] there is no sleep," says the proverb.² "When the heart is sad," say the Japanese, "it is like the man who put salt into his wine and spoilt it, or like that learned man who, not understanding [the use of the instrument], glued the bridge of the koto, and spoiled it."³ [The bridge is shifted according to the key.]

"Disease (or sickness) of the mind," said Vaishampayana, "is no doubt produced by that of the body; and again the body suffers from [pain] anguish of the mind. He, therefore, who grieves through anguish of the mind that affects the body, gets these two very profitless things—pain from pain."⁴ "Health is better than wealth," say the Osmanlis.⁵ "The first of all pleasures," said the Spirit of Wisdom, "are: a body in order [health], freedom from fear, good reputation [respect], and blessing [or piety, 'ashahi']."⁶ "I am free from grief, clean and purified," said Sujata; "the shaft that pierced my heart is removed; I neither grieve nor weep after hearing thee, O master; and so also do wise men."⁷

¹ Hien w. shoo, 75.

² Altai pr.

³ Tamino nigiw. iv. p. 2.

⁴ Maha Bh. Shanti P. 490, 491.

⁵ Osm. pr.

⁶ Mainyo

i kh. xiv. 14.

⁷ Sujata jat. 7, 8.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

קַח מִבֶּטֶן, not 'out of,' but 'from the bosom,' which the wicked does not 'take,' but 'receives;' a gift made in secret to thwart the ends of justice, not only in the East, but in the West also. Syr. reads: 'He that takes or receives a gift, is wicked.' LXX. paraphrases it.

"*A wicked man taketh,*" &c. "Enough for the present," says Hesiod, "of violence and of injustice:"

"— ἀλλ' ἀνθι διακρινώμεθα νέικος
ἰθείησι δίκαις, αἷ τ' ἐκ Διός εἰσιν ἄρισται."

"but now let us settle our quarrels with upright decisions, that are best, as coming from Jove. For many a time, O Perses, didst thou take by violence from others,"

"— μέγα κυδαίνων βασιλῆας
δωροφάγους."¹

"wherewith to glorify bribe-eating [kings, magistrates] judges; foolish fellows who wished to settle the matter on this wise."

"But in the end justice prevails, and the fool learns wisdom at his own cost. Perjury follows in the train of unjust judgments,"

"τῆς δὲ Δίκης ῥόθος ἐλκομένης ἧ κ' ἄνδρες ἄγωσι
δωροφάγοι, σκολιᾶις δὲ δίκαις κρίνωσι θέμιστας."²

"but also the roar of justice when brought in to decide, wherever men who live by bribes, choose to twist the right by their crooked judgments."

"Of the seven classes of men unfit to be judges," says the Dhammattat [Burmese code of Manu], "is the man to whom bribe-silver is given, and who accordingly decides in favour of him who ought to lose. The king ought to depose such a judge, and then all will be well."³ "Let him who is ignorant [of the law]," says Manu, "be afraid of presents from this or that man; for many an ignorant man has been like a cow

¹ Hesiod, ἱ. κ. ἦ. 36.

² Id. 216, 261.

³ Dhamm. vi. 13.

in a bog, through taking even a small gift."¹ For "often does a gift take away manly virtue," says the Arab.²

"God," says the Tamil proverb, "destroys the eyes of the harsh man [oppressor], but a bribe ruins the sight of the upright man."³ "The teeth of all are blunted by sourness but those of the Cadi, that are so by sweetness. The Cadi [judge] who takes five cucumbers as a bribe, will for thy sake adjudicate ten melon-fields" (or gardens, places), says Sādi.⁴ "Is there money (or property)? Then ask for judgment," says the Bengalee proverb.⁵ "A bad wife," say they in the Hills, "is unfaithful to her husband; and a bad king takes bribes."⁶

"It behoves a bishop," says the Didascalia, "to seek after righteousness, and not to honour transgressors; not to be partial in his judgment, and not to take bribes from any one; for gifts blind the eyes of the wise."⁷ See also Syntipa:⁸ "It is clear that those who multiply presents, only warp [overturn] the truth by so doing."

"'And I saw,' said Viraf in the nether world, 'the soul of a man whose eyes were being scooped out, and I asked what he had done to deserve such a punishment. 'He is a man,' answered Srosh, 'who when on earth administered justice falsely, who took bribes and made false decisions [gave false judgments].'⁹ 'And who is that man who is made to feed on the brains of his own child?' 'He it is who, when on earth, gave false judgments, perverted justice, and favoured one party to the prejudice of the other.'¹⁰ "Awful is the result of taking a bribe with the 'edge of the hand' [furtively]," said Phara Thaken.¹¹

Here is the prayer of a man brought before a tribunal:¹² "O Amun, give ear to him who is alone, poor, and wretched, before the tribunal; and a rich man, with gold and silver, to

¹ Manu S. iv. 191.

² El Nawab. 41.

³ Tam. pr. 4241.

⁴ Gulist. viii. 103.

⁵ Beng. pr.

⁶ Hill pr. 101.

⁷ Didasc.

Æthiop. iii.

⁸ Fab. 21.

⁹ Arda Viraf. lxxix. 1—9.

¹⁰ Id. ch. xci.

¹¹ Buddhagh. Par. p. 149, ed. Rangoon.

¹² Pap. Anast. ii. 8, 5, sq.

oppose him before the official scribe. When Amun acts the part of a magistrate, then man finds his way out of trouble; he finds favour before the tribunal, and the poor and wretched man becomes really strong. O Amun, best helm! [steersman], thou givest bread to him that has none, and life to his household," said an old Egyptian.

24 Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

נֶחֱמָה בְּיָדָיו, 'before, at hand.' Chald. and Syr. read: 'The face (or countenance) of him that hath understanding rejoiceth in wisdom; but the eyes of the fool are in the depths of the earth.' LXX. πρόσωπον συνετὸν ἀνδρὸς σοφοῦ.

"*Wisdom is before him,*" &c. "A wise man," says the Buddhist, "has his wits about him; he uses prudent foresight by making good use of his eyes in observing what takes place around him, and acting accordingly. It is 'the knowledge of time and of the times' that renders a man's vision useful, and leads him to observe."¹ "He who does not prove (or examine) what is useful and what is not, and who does not acquire experience and reflection, is but a hairless brute whose only thought is to satisfy his hunger."²

"When the nuns came to Yud-pa-lai-mdog, the abbess of the convent, they said to her: 'Although we are nuns, yet are we like other women, full of wickedness; teach us the law.' She answered: 'I will teach you everything, past, present and to come.' To this the nuns replied: 'Let alone for a while both the past and the time to come, and teach us about the present; and help [repair] us by explaining our doubt.'³ "For to be without the 'paramit' [virtue] of wisdom, is to be like a man without eyes, who walking about the country would never reach [his destination]," say the Mongols.⁴

¹ Rgya-tcher r. p. ch. iv.
Lun, c. xxiv. fol. 131.

² Legs par b. p. 63.

³ Dsang-

⁴ Tonilkhu yin chim. 11.

“But wise men see with the mind and with the heart.” [They see [know] with the mind checked or restrained in the heart. Schol. ‘vid-ent.’¹] “I see and consider with the mind as with an eye that ancient sacrifice,”² &c.

“Τάχιστον νοῦς διὰ παντὸς γὰρ τρέχει”

“The mind is quickest, for it runs about everywhere,” said Thales.³ “And an intelligent man who has heard one thing, knows ten,” say the Japanese.⁴ “When a man goes abroad to make acquaintances, he must needs take with him a pair of clear eyes to enable him to distinguish between one man and another,” say the Chinese.⁵

“All men have two eyes,” say the Tamils; “but those who have read [are well-informed] have three eyes; and they have seven eyes who can make use of their fingers; but know that he who has ‘gnānam,’ supreme knowledge, has an eye that is infinite [endless, immortal].”⁶ “He, however, who is not satisfied with his lot, but ἐπιτείνων τοὺς ὀφθαλμοὺς ἐπὶ τὰ πόρρω, καὶ μὴ διαλογιζόμενος τὰ ἔμπροσθεν, καὶ τὰ ὀπισθεν, stretching his eyes to what is afar off, does not reflect on what lies before him and behind—shall fare as bees do, that are smothered inside the flowers they suck,”⁷ says the Greek of Calilah.

“For there is a race of men,” says Pindar, “most foolish,”

“ὅστις, αἰσχύνων ἐπιχώ-
ρια, παπταίνει τὰ πόρρω,
μεταμόνια θη-
ρέων ἀκράντοις ἐλπίσιν”⁸

“which, despising (or neglecting) what is at hand [homely], peers eagerly into what is afar off, running in vain hope after motes borne of the wind.”

“Animusque æger semper errat, neque pati,
Neque perpeti potest, cupere nunquam
Desinit,”

¹ Rig. V. mand. x. skta. clxxvii. 1.

² Id. ibid. skta. cxxx. 6.

³ Sept. Sap. p. 32.

⁴ Den-ka cha-wa. i. p. 3.

⁵ Ching-yin tsin-

yau, sect. 2.

⁶ Nidivempa, 9.

⁷ Στεφ. κ. 'Ιχν. p. 100.

⁸ Pÿth. iii. 36.

says Ennius.¹ “‘What great calamity,’ asked Ædipus, ‘could have prevented us from guessing what would happen under present circumstances?’ Creon answered :

‘*Ἡ ποικιλῶδὸς Σφίγξ τὸ πρὸς ποσὶ σκοπεῖν
μεθέντας ἡμᾶς τὰ φανῆ προσήγετο*’²

‘The wily Sphinx made us, who ceased minding what was at our feet, look for what we could not see.’ Foolish indeed ; “for,” says Confucius, “Tao [the way] is not far from man ; if it is afar off, then it is not Tao.”³

“Wisdom !” exclaims Kwan-tsze ; “ah, wisdom ! if thrown into the wide sea, it cannot be got by taking it [wisdom cannot be got by snatching it].” “And yet,” says the Commentary, “wisdom is only to [use] follow reason with a simple heart.”⁴ “Knowledge [wisdom, ‘shes-rab,’ ‘belke-bilik,’ supreme knowledge] has no equal ; as there is no darkness equal to ignorance, no foe like sickness, and no terror like the terror of death,” says Nagardjuna.⁵ “But a man of understanding is captivated by wisdom only.”⁶

“‘O Rabjor,’ says Buddha, ‘what thinkest thou? Has the Tathāgata the eye of wisdom?’ ‘He has,’ answered Rabjor.”⁷ Without it, “a man is blind though he can see, and is deaf though he can hear,” say the Telugus.⁸ “When destruction is before the eyes of low, foolish people, do they see it? No.”⁹

We read in a Japanese ‘Miscellany’ that a man with a neck long enough to enable him to look into China, India, and elsewhere, despised his friends ‘as frogs in a well’ [a common expression in Japan and elsewhere East]. As he could not see what lay at his feet, a man struck him down, and, sitting astride on his long neck, asked him how he, a poor fool, could thus get the better of him who could see so far off. “My long neck,” said the man, “is the cause of it; you can see

¹ Incert. Carm. 781.

² Æd. Tyr. 128.

³ Chung yg. c. xiii.

⁴ Kwan-tsze, c. xxxvi.

⁵ Sl. 104 and 100 Schf.

⁶ Nava R. 1.

⁷ Rdo-rje-gchod pa. p. 169.

⁸ Telug. pr.

⁹ Nitineri vilac. 34.

what lies before you, but I cannot. So I am thrown down by you." This applies to those who, being both intelligent and learned in strange matters, know nothing of things at hand, and neglect their calling. Few men in the world do not act in this wise. Yet [as says Confucius] "the way [Tao, mitchi] is at hand, and yet men treat it as if it were afar off. Is it not so?"¹

"The sense (or mind) of a clown [rustic, silly man] is in his eyes, not in his head," say the Georgians.² "The milk is on the fire, but the mind is elsewhere" [and the milk boils over], say they in Bengal.³ "I think indeed; I complain also; yet neither my body [self] nor the world is in my thoughts," said Wofatsu Takubeye.⁴ "Yet," says the Arab with reason, "thy world is that in which thou art."⁵ "A hundred 'yojanas,' [a 'yojana' is variously computed at four, five, or nine miles] is not far for him who is driven by thirst for gain, even when he is pleased with the money in his hand, O Nārada!"⁶

"But," says Ben Syra, "the traffic at hand is eaten [enjoyed] by its owner; traffic at a distance, however, eats him up."⁷ "Though the earth is full of gems, gold, cattle, and women, yet is this not enough for man. Let man bear this in mind," said Yayati, "and practise acquiescence (or restraint)."⁸ On the other hand, "see much," said Confucius, in order to remove contracted [narrow] ideas (or notions)."⁹ "Where then, is the happiness enjoyed by men whose mind is at rest, satisfied as they are with the nectar of contentment—of men greedy of riches, who also run hither and thither with anxious thoughts—of the man who has read everything, who has heard everything, and followed up everything, who, 'putting his hopes behind his back,' has attained complete indifference?" says Vishnu Sarma.¹⁰

¹ Tamino nigiw. v. p. 1—4, and Esop's fab. 91, the Astrol. ² Georg. pr.

³ Beng. pr. ⁴ Bioboos, ii. p. 39. ⁵ Arab. pr. ⁶ Hitop. i. 155.

⁷ Ben Syra, 18. ⁸ Maha Bh. Adi P. 3175. ⁹ Shang-Lun, i. ii. 18.

¹⁰ Hitop. i. 152, 153.

25 A foolish son *is* a grief to his father, and bitterness to her that bare him.

Chald. 'A foolish son aggravates (or exasperates) his father, and embitters his mother.' Syr. id.—'her that bare him.' LXX. ὀργή πατρὶ—ὀδύνη τῆ τεκούσῃ αὐτὸν.

"*A foolish son,*" &c. "If a wicked son is born of an excellent mother, he will yet ruin the whole family; like an empty ear growing on a sugar-cane, it destroys all its sweetness," says Vema.¹ "According to wise men," says Sādi, "it were better for a woman to bring forth a snake, than to give birth to ill-conditioned [uncouth, disorderly] sons."² "A son who is distinguished neither by his liberality, his piety, his valour, his learning, nor by the acquisition of wealth, is but one born out of due time."³

"Who can be called happy with a lot of sons, who are but empty bushels stored in a granary? One son alone who raises his family, and is a credit to his father, is better than they all,"⁴ says Vishnu Sarma. "He," says Chānakya, "whose field is on the banks of a river, whose wife is faithless to him, and whose son is not obedient—it is death to him."⁵ "Such a son," says the Javanese proverb,⁶ "is an enemy seated in the arm-pit."

"For it is a sin," says Tai-shang,⁷ "to resist the orders of a father and elder brother, or to offend them," or "to lord it over them," as the Mandchu version has it. "E meglio che il fanciullo pianga che il padre," "for it is better," say the Italians, "that the child should be made to weep than the father."⁸ "Like father, like son," is a common saying; but so is "Is not vinegar the son of wine?"⁹

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

¹ Vemana pad. ii. 2.

² Gulist. vii. 11.

³ Hitop. introd. 16.

⁴ Id. ibid. 20.

⁵ Chānak. 88.

⁶ Javan. pr.

⁷ Kang. i. p.

⁸ It. pr.

⁹ Khoulin, 105, and Baba Metzia, 83, M.S.

נָם which Chald. does not render, is 'but, even,' rather than 'also,' that connects it with the preceding verse, to which, however, it does not refer. Then עָנוּשׁ is properly, 'to fine.' נְדִיבִים is not 'princes' here, but 'elders,' respectable and respected leading men. Lastly, עַל־יֶשֶׁר may mean 'above or beyond [what is] right;' so that this verse might be: 'But, or yea, it is not well to fine the just, but to beat (or strike) elders is [much worse] beyond [what is] right.' Chald. and Syr. 'To fine the just is not handsome (or fair), nor to beat righteous (or just) men who speak right things.' Vulg. 'qui recta judicat.' LXX. *δικαίους*.

"Also to punish," &c. "Punishment without fault [undeserved] is better than exculpating [clearing] the guilty," says the Tamil proverb.¹

27 He that hath knowledge spareth his words: *and* a man of understanding is of an excellent spirit.

יֹדֵעַ דַּעַת, lit. 'knowing knowledge or science,' what it is best to do. A.V. and Vulg. follow *keri רִיחַ*, 'precious or excellent spirit;' but besides that, this reading does not create a good parallel between the two hemistiches of thisverse. Chald. *וְהַמְּכִיבָא רִיחִיהּ*, 'and whose humility of [his] spirit.' Syr. *וְדַנְגִירָא רִוְחָהּ*, 'who is long-suffering, patient.' LXX. *μακρόθυμος δὲ ἀνὴρ φρόνιμος*, 'the long-suffering man is wise' (or understanding). All seem to point to *ketib רִיחַ*, 'and he who is of a cool spirit is a man of understanding,' as the better reading of the two, and a better parallel also.

"He that hath knowledge," &c. "The wise man who is cautious in his words, and is thus able to regulate his course [of conduct], may be called sufficiently learned," says Confucius.² Also, "Watch over the measure of your words [rest, in speaking], that there may be little over in them."³ And "The ancients [men of old, held as patterns in Chinese morals] did not let their words escape; and thus spared themselves causes for shame."⁴ "If a man," says Tiruvalluvar, "wishes

¹ Tam. pr. 2785.

² Shang-Lun. i. 14

³ Id. i. 2, 13.

⁴ Id. iv. 22.

that the quality of greatness [firmness, magnanimity] may not leave him, let him cherish in his conduct the virtue of [forbearance] patience. The pleasure of the resentful lasts one day; but the praise of the forbearing (or patient) shall endure as long as the world lasts."¹

"Thus," says the Buddhist, "restraint in speech is one of the doors of entrance to religion; for it removes entirely the four vices of the tongue."² "Let not a man of understanding [knowing] speak unasked by any one, nor yet when questioned improperly. But however sensible he be, let him conduct himself in the world as if he were dumb," says Manu.³ "A man is not wise [or learned] because he talks much [in proportion of his much speaking]. But if he is patient, free from anger, and without fear—then he is said to be 'a pandit,' wise and learned."⁴ "A fool (or ignorant) is not a 'muni' [a sage] by merely holding his tongue; but the wise man who, holding the balance and taking the best, eschews sin, is, or becomes, a 'muni' thereby."⁵

In King-hing-lüh we read: "Speak little and choose your society, lest you repent of your intercourse [with others]; and so spare yourself sorrow and disgrace."⁶ "With matured intellect, words are few," says Ali. A man of perfect sense only says what is necessary, and does not indulge in vain talk, especially in company. For the shorter a man is of wits, the [richer] longer he is in talk," says the Commentary.⁷ [This is quoted also by Borhan-ed-diñ].⁸ "A foolish fellow shines in society only in his dress [in the length of his robe, says Chānakya],⁹ and only so long as he holds his tongue."¹⁰—"His silence is his answer."¹¹—"For better is a silent man than a talking fool."¹²

¹ Cural, xvi. 154.² Rgya-tcher r. p. c. iv.³ Manu S. ii. 1, 110.⁴ Dhammap. Dhammatav. 3.⁵ Id. ibid. 12, 13.⁶ Ming-sin p. k. c. 5.⁷ Ali b. A. Taleb. 38th max., and Comm.⁸ xiii. p. 158.⁹ Chānak. 15.¹⁰ Hitop. introd. 40.¹¹ Mifkhar Pen. B. Fl.¹² Emthāl. p. 2.

“There is an easy and suitable covering for ignorance provided by the Creator; it is the ornament of illiterate men to keep silence in the presence of learned men.”¹ “A man is not advanced for his much-talking, neither is a man good for smiling at what is good,” says Siün-tsze. “A closed mouth, a tongue shut in deep down, and then—a body at peace, safe on all sides.”² But “if you wish to say anything, first of all [pound] grind it in a mill,” say the Georgians.³

“A man who talks little acquires a great reputation. And when thou speakest, if what thou sayest does thee no credit, then be gone. O wise man, thy honour lies in silence and modesty; but if a man is ignorant let him not tear asunder the curtain that conceals him [by opening his mouth],”⁴ says Sādi. In either case, “silence is a proof of common sense.”⁵ “If my voice is not heard speaking wisdom [knowledge], then indeed silence is a boon.”⁶ “The best ointment is silence,” say the Rabbis.⁷ “What, then,” said Œdipus, “has not that wiseacre spoken about it?”

“Οὐκ οἶδ’ ἐφ’ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλω̄.”

“I don’t know,” said Creon, “and I would rather not say anything about what I don’t understand.”⁸

“Until a man has spoken his merit or demerit is not apparent. Do not fancy that every wilderness is a waste; a tiger asleep may be lurking in it,” says Sādi.⁹ Therefore “speak not one word without due deliberation,” say the Telugus.¹⁰ “And err not in speech.” “For he is ‘a pandit’ who uses few words,” says the Tamil proverb.¹¹ “Few words,” say the Chinese, “and select companions; thus shall you be without repentance and remorse, and thus shall you avoid sorrow and shame.”¹² “For to confuse right and wrong [what is and what is not] is of ‘long-tongued talk.’ To dream disorderly about

¹ Nitishat. 7.

² Ming-sin p. k. c. 18.

³ Georg. pr.

⁴ Bostan, vii. st. 3.

⁵ Bahudorsh. 5.

⁶ Kawi Niti sh.

⁷ Mifkhar Pen. B. Fl.

⁸ Œd. Tyr. 571.

⁹ Gulist. iii. st. 2.

¹⁰ Nitimala 2 bk.

¹¹ Tam. pr.

¹² Hien w. shoo, 74.

riches and honours is 'dreamish' talk ; to dispute and wrangle with men is 'violent' talk ; to flatter and cringe is 'honeyed' talk."¹

"He that knows [is learned] is no talker ; he that talks, knows not [is superficial]," says the Chinese proverb.² "Some consider that perfection lies in talk ; others, without uttering a word, search into the meaning of things. A bad dog first barks at the foe ; but the cat seizes the mouse without making a noise."³ "Does gold sound as bell-metal rings?" asks the Telugu.⁴ "But the hen that cackles most lays fewest eggs," say the Dutch.⁵

"The kokilas [Indian bulbuls or, by comparison, nightingales] are silent in the rainy season [when frogs croak aloud]. When frogs are the talkers, then silence is most becoming," says the Sanscrit proverb.⁶ As such "silence is called the height (or limit) of wisdom," says Avveyar.⁷ "For the merit of a speech is in the restraint (or shortness) thereof, but the fault of it is in the length thereof."⁸ And "regret after silence is better than regret after talking." For "silence wins love" [or liking ; one prefers a silent man to an incessant talker]. And "silence is wisdom ; thus it is that so few practise it," says Abu Ubeid.⁹

"The honourable man [kiün-tsze]," says Confucius, "wishes to be slow [hesitate] in his words, but to be diligent in his conduct."¹⁰ Speaking of Min-tsze-kun, he said : "This man does not speak [is not a man of words] ; but when he speaks, it is always to the purpose."¹¹ "The superior man, however, is not ['if' and 'stop'!] uncertain and irresolute in his words"¹² [but cautious]. "He that is of a magnanimous disposition, who is liberal, sedate [stiff], and slow to speak, is near to per-

¹ Dr. Medh. Dial. p. 166.² Chin. pr. p. 58.³ Legs par

b. p. 114.

⁴ Tel. pr.⁵ Dutch pr.⁶ Sansc. pr.⁷ Kondreiv. 80.⁸ Nuthar ell. 46 and 167.⁹ A. Ubeid, 99,

98, 100.

¹⁰ Shang-Lun, iv. 24.¹¹ Hea-Lun, xi. 13.¹² Id. xiii. 3.

fect virtue," says Confucius.¹ "He," says again the sage, "who is not ashamed of his words [not reserved, but speaks at random] will find it difficult to act up to them."² "The superior man, however, is [ashamed] reserved in his words, but he surpasses them in his actions."³

"Nescit vox missa reverti:" "A word once uttered," say the Ozbegs, "can never again be swallowed."⁴ "The wise man, then, curbs in his speech when it goes astray. And happy is he who thus curbs it in!"⁵ "Al buen callar, llaman, santo:" "They call him 'a saint' who knows when to hold his tongue," say the Spaniards.⁶ "For silence becomes a wise man," says the Jerusalem Targum.⁷ "I saw a man of understanding," said Ajtoldi to Ilik; "see, he spoke little. Yet he said: 'I have spoken a great deal with my tongue, and I regret it.'" [Ajtoldi [happiness] is the chief speaker in the 'Kudat-ku Bilik,' to Ilik, prince Küntolki.]⁸

"Βοῦς μοι ἐπὶ γλώσσης κρατερῶ ποδι λαξ, ἐπιβαίνων
ἴσχει κωτίλλειν, καίπερ ἐπιστάμενον"

"An ox treading heavily on my tongue," says Theognis, "keeps me from chattering, though knowing [what to say]."⁹

"Tacere nescit idem qui nescit loqui,"

says Publius Syrus.¹⁰ "Even after having well considered at the right time and place, seldom speak (or speak sometimes only). For even elegant words, like remnant wares, have little value."¹¹

"Think of one word nine times, and also three times," say the Japanese.¹² For "a man of understanding is not a man of 'two words,' or of 'many words,'" say they also. And "silence is preferable to inconsiderate talk."¹³ "Do not talk much; and in speaking, speak little."¹⁴

¹ Hea-Lun, xiii. 27.

² Id. xiv. 20.

³ Id. xiv. 27.

⁴ Ozbeg pr.

⁵ Hariri Consens. c. xi. and xxvii.

⁶ Span. pr.

⁷ Targ. Hier. in

Millin de Rab. 744.

⁸ Kudat-ku B. xviii. 16.

⁹ Theogn. 795.

¹⁰ Publ. Syr.

¹¹ Legs par b. p. 351.

¹² Jap. pr. p. 498.

¹³ Id. p. 608 and 588.

¹⁴ Kudat-ku B. x. 10.

“Σφραγίζου τοὺς μὲν λόγους σιγῆ, τὴν
δὲ σιγὴν καιρῶ.”

“Seal thy words with silence,” says Solon,¹ “and silence with ‘the proper occasion’ [for silence or for speaking].” And

“Ἡ γλῶσσα μὴ προτρεχέτω τοῦ νοῦ”

“Let not thy tongue run before thy wits,” says Chilon.²

But speak in time. For “the old saying is true,” say the Cornish: “Never will good come from a tongue too long; but a man without a tongue will lose his land.”³ And “de hombre que no habla, y de can que no ladra, libera nos:”⁴ “Save us,” say the Spaniards, “from a man who does not speak, as from a dog that does not bark.” But in words, as in everything else,

“Καλὸν ἡσυχία, ἐπισηφαλὲς πρόπερεια.”

“Quiet deliberation is best, but haste is dangerous,” says Periander.⁵ “Therefore,” say the Chinese, “on meeting a man [for the first time], speak only three words [say little]. It is not proper to pour forth one’s heart at once [lit. to cast aside one slice (or chip) of one’s heart].”⁶ [Avoid gushing, hasty acquaintances.]

Says Samuel Hannagid: “Hast thou held thy peace? thou mayest speak afterwards. But hast thou spoken? then thou canst not recall what thou hast said.”⁷ “I was brought up among the wise,” said R. Simeon ben Gamaliel, “but I have found nothing so good for my body as silence.” “For a discourse [midrash] is not merely the root (or beginning); it is a work of itself. So he who multiplies his words, [brings in] makes mistakes.”⁸ After the Turkish proverb: “He who knows much, makes many mistakes.”⁹

Then “make thy own law strict,” says R. Shammai; “speak little, but do much.”¹⁰ For “those beings,” says the Buddhist,

¹ Sept. Sap. p. 14.

² Id. *ibid.* p. 22.

³ Cornish pr.

⁴ Span. pr.
R. Bl. 542.

⁵ Sept. Sap. p. 48.

⁶ Chin. pr. P.

⁷ Ben Mishle

⁸ Pirque Av. i.

⁹ Turk. pr.

¹⁰ Pirque Av. i.

“who make a good use of their body, and a good use of their words and of their heart, and who do not speak evil of good and respectable people, live happily and attain to Nirvāna.”¹ “Eight qualities, O king,” said Vidura to Dhritarashtra “cause a man to shine: knowledge, birth, self-restraint, and the reading of the Vedas; energy, not much talking, alms-giving according to his means, and gratitude.”²

“O ye wise among men,” said R. Abtalion, “mind your words! Lest ye incur banishment to bad waters, heretical, heathen countries, and to heretical faith.”³ “Truly, silence is a good quality; but speech at the proper time and urgent, is far better.”⁴ “Let a man always ‘abound in silence,’” says Maimonides. “They say that Rab, disciple of Kadosch, never spoke one idle word. But idle talk is the food of most men.”⁵ “Yet as intellect increases, talkativeness decreases,” says another Rabbi.⁶ “For he who increases his intelligence, increases his excellence (or merit),” says Ebu Medin.⁷ “Yea, blessed is he who hears but says nothing. A hundred evils have already passed away from him.”⁸ “Hold thy peace and thou shalt escape; hear and learn.”⁹

“A sensible man shows his sense in the shortness of his words and of his discourses; and he shows his superiority [excellence] in his great meekness and patience,” says the Arabic proverb.¹⁰ “Restrain thy words,” says Asaph, “and strangers will not be hard upon thee.”¹¹ “For one single word has often carried off favour [deprived one of it].”¹² Thus, “Assai sà chi sà, ma piu sà, chi tacer sà:”¹³ “A knowing man knows much, but he knows more who knows how to hold his tongue,” say the Italians.

“Let thy outward demeanour be like thy inward thoughts;

¹ Rgya-tcher r. p. c. xxii. p. 800.

² Maha Bh. Udyog. P. 1069.

³ Pirqe Av. i. 11.

⁴ Ep. Lod. 318.

⁵ Halkut De'oth. ii. 4.

⁶ Ep. Lod. 1258.

⁷ Ebu Med. 146.

⁸ Talm. Sanhedr. B. Fl.

⁹ Id. ibid.

¹⁰ Ar. pr.

¹¹ Mishle As. xxxvi.

¹² Arab. pr.

¹³ Ital. pr.

and let thy words and expressions be stayed and sincere," say the Japanese. And the Mandchus: "A man of a stayed mind says [speaks] little. Still water does not rush with noise."¹ "Stagnant water, however, is not to be trusted:" "Il n'y a de pire eau que celle qui dort,"² says the proverb.

28 Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

"*Even a fool,*" &c. "The silence of a fool is his protection," says the Arabic proverb.³ "Good and bad are all alike, as long as they do not speak; their 'voice is covered,' as that of the crow and of the cuckoo [cuculus Indicus, pika] at spring-time."⁴ "The crow and the cuckoo," say they in Bengal, "are of one colour; but how different is their note!"⁵ So "the fool who [bends] submits to hold his peace [to be silent], is often thought wise," say the Finns.⁶

"Stultus tacebit? Pro sapiente habebitur:"⁷

"Is the fool silent?" asks Publius Syrus; "then they will take him for a wise man." "For the tongue of the wise man is in his heart, but the tongue of the fool is in his mouth," say the Arabs.⁸

"He," say the Tamils, "who has not good manners [no good breeding], had better hold his peace in time and place, though it grieve him to do so."⁹ "The power (or strength) of a child is in his crying, and that of a fool lies in his holding his peace," says Chānakya.¹⁰ "Therefore to speak little is good," says a Turk; "for he who talks much, wastes his brains, muddles himself, and soon grows old."¹¹ "Better keep silence than talk too much," say the Osmanlis;¹² and Pythagoras:

¹ Ming h. dsi, 12.
and Subha Bilas, 22.

² Fr. pr.
⁶ Beng. pr.

³ Arab. pr.
⁶ Finn. pr.

⁴ V. Satas, 45,
⁷ Publ. Syr.

⁸ Arab. pr.
⁹ Nidivempa, 33.

¹⁰ Chān. viii. 22, in the Tibetan

ranslation, ed. Schiefner.

¹¹ Tabibliq Kitabi. c. i.

¹² Osm. pr.

“*χρὴ σιγῆν, ἢ κρείσσονα σιγῆς λέγειν*.”

“Either be silent, or say something better than silence.”¹

“For many words and many answers [do not excel] are not better than silence,” say the Japanese.² “And the health [safety, ‘wholesomeness’] of a man lies in his holding his tongue.”³

“For oftentimes silence is preferable to words,” says Ebu Medin;⁴ “since many a time one single word has brought destruction upon [its master] him who uttered it.”⁵ “Keep silence,” said Nasr-ed-din to his son; “he who keeps silence is safe [will escape].” A poet says: “Silence is an ornament, and holding one’s peace is safety.”⁶ “Do not consider a small talker a fool. One grain of musk is better than a heap of mud. But keep aloof from a fool who talks like ten men. Wise men speak one word, and that word to the purpose [‘well trained’].”⁷ “But a fool is at his best when he says nothing.”⁸

“Silence becomes wise men; but more than that [taciturnity, sullenness], only becomes brutish men.”⁹ “But hold thy peace,” says Ptah-hotep, “when it is by an evil discourse” [do not add to it].¹⁰ “For unless wood be cut through, it is not severed; so also unless a man speak, he is not known,” say the Chinese.¹¹ “What is not spoken is not yet born,”¹² says the Tamil proverb. Therefore, “hear a thousand, speak one,” say the Osmanlis.¹³ “Yet unless a man speak, one knows not what he is; as ‘no blow, no sound’ [of a bell]; no call, no reply; no speech, no knowledge [of the individual],” say they on the Burmese hills.¹⁴ Yet “better to hold your peace than to speak harshly [creating disagreement],” say the Telugus.¹⁵

¹ Pythag. Som. 37, ed. G.

² Jap. pr. p. 435.

³ Nuthar ell.

132, 133.

⁴ Ebu Med. 115.

⁵ Id. 116.

⁶ Alef Leil, xxi. p. 159.

⁷ Bostan, vii. st. 1.

⁸ Legs par b. p. 219.

⁹ Targ. Hier. R. Bl.

324; and R. bar Karpara, in Pesachin, ix. M. S.

¹⁰ Pap. Pr. v. 14.

¹¹ Chin. pr. G.

¹² Tam. pr.

Osm. pr.

¹⁴ Hill pr. 5, 6.

¹⁶ Nitimala, iii. 50.

“Better is he who sits in a corner tongue-tied, and deaf and dumb, than he whose tongue is not kept in order [ruled],” says Sadi.¹ “For silence is a fence to wisdom,” says Rabbi Akiba.² And Hesiod :

“Γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος
φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης·
Εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μείζον ἀκούσαιοις”

“The greatest treasure among men is a spare tongue ; never so graceful as when it is temperate. For if thou speakest evil of some one, haply thou mayest hear something far worse of thyself.”³

“O brother !” says Ferīd ud-dīn Attār, “if thou art seeking after truth, open not thy lips but by God’s order. If thou carest for life immortal, set the seal of silence on thy teeth. O son ! let this advice drop into thy ears : If thou wilt be safe, practise silence. For the heart of every one who talks much sickens within his breast. Speak not in presence of wise men ; and in presence of a fool, ignore him altogether [be forgetful of him]. O brother ! it is folly to wish to tell a falsehood or to reveal a secret. And as to truth, tell it not, except in praise.”⁴ And Pindar :

“Οὐ τοι ἅπανα κερδίων
φαίνοισα πρόσωπον ἀλάθει ἀτρεκῆς·
καὶ τὸ σιγῆν, πολλάκις ἐστὶ σοφώ-
τατον ἀνθρώπων νοῆσαι”⁵

“Plain, evident truth is not always best to be told ; and men have found from experience that it is far better to hold one’s tongue.”

¹ Gulistan, Pref. p. 11.

² Pirqe Av. iii. 10.

³ Hesiod, *l. c.* ἡ. 717.

⁴ Pend i Attar. vi.

⁵ Nem. v. 30.

CHAPTER XVIII.

THROUGH desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

This verse is variously understood. Some take it in a figurative sense of separation from godliness and seeking one's own; or from friends, 'to quarrel;' and others take it as A. V. does, and, as it seems, rightly. So does Chald. that renders רתנשנה by מלכנא, 'counsel, opinion, thought;' and Syr. that understands it to mean 'good teaching' or doctrine. It mainly turns on the meaning given to רתנשנע, 'strives earnestly,' that may be taken in the sense of 'quarrelling, seeking occasion to differ,' or of 'deep and earnest study,' or scientific pursuits.

"*Through desire,*" &c. "Dear son [hkyit thà]," said Gautama to Rahula, "when once thou hast put on the garment of the priesthood, and hast taken to thy plain and clean fare, away from the haunts of men, give no place again to any longing after them, and return not again to the world" [join, or hanker not after it].¹

"Ἐρημία χρῶ."²

"Live in retirement," says Chilon [Finn. 'erä maa,' waste or lone land, ἐρημὸς?]. "Always dwell [in secret] hidden and [in darkness] humble, and thou shalt endure for ever," says Rabbi Eliezer.³ "For study (or contemplation) will hardly dwell with affliction, [the cares of life hinder study]."

"We have said," quoth Borhan-ed-dīn, "that it does not behove an [intelligent] understanding man to trouble himself about the things of this world; for it hurts and does not profit.

¹ Rahula thut, 7.
Buxtf. Lex.

² Sept. Sap. p. 34.

³ Ep. Lod. 684, and

For the cares of this world do not fail to spread darkness in the heart; whereas the cares of hereafter fail not to shed abroad light in the heart. And the influence of this light appears in prayer; but the [cares] trouble of this world [denies] hinders a man from God."¹ "So long, then, as bhikkhus [desire, wish] delight in dwelling in the wilderness, so long will they prosper and not decay."² "For," says the Hindoo, "no man endued with qualities will attain to anything, without leisure (or opportunity)."³

"He, then, who wishes to live at peace [quiet], let him withdraw himself from men quietly [silently]," says Abu Ubeid.⁴ And Ebu Medin, truly: "For he who can do without men [is independent of them] is made much of; but he who is dependent on them [for his opinion, thoughts, &c.] is thought little of."⁵ "The two Sas [Su-tsing and Su-hi] were great men who distinguished themselves in the 'Flowery Summer' [China]. They dwelt attentively on the first principles; and in order to be able to study to some purpose, they dwelt apart [from men], in solitude and repose, buried in stillness and alone, in order to search into ancient authors, and to establish (or determine, settle) plans (or deliberations)."⁶

For "every contentment is good," say the Rabbis, "except the contentment of study"⁷ [a man of parts can never have enough of it, or be satisfied with what he knows; that is—nothing]. "That man, then, 'embraces' peace of mind (or of heart) who retires apart from the society of men [people]," says Sādi.⁸ "Always be [remain] in obscurity, and stand (or live at peace)," says R. Eleazar.⁹ "Living away from men is best," says Abu Ubeid.¹⁰ "Respect attaches to retirement," says the proverb.¹¹ "The caves found in rocks, that have no

¹ Borhan-ed-d. xii. p. 148.

² Mahaparanib. fol. htsyun.

³ V. Satas. 198.

⁴ A. Ubeid, 90.

⁵ Ebu Med. 183.

⁶ Gun

den s. mon. 721.

⁷ Berach. ix. 8, M. S.

⁸ Bostan, vii. st. 5.

⁹ Sanhedr. 14, M. S., and Khar. Pen. xi. 23.

¹⁰ A. Ubeid, 47.

¹¹ Pers. pr.

thoughts [mind] of their own, help the hermit. But the outward, visible objects of this world do not enrich a man with knowledge of the two worlds."¹

"Withdraw thyself from men," says the Arabic proverb; "for most of them are snakes and scorpions." "To be too near them brings evil." "Alone, by thyself! There is not one honest man among them."² "It is the knowledge of them that has left me alone," says another Arab.³ "And withdrawing from the crowd is perfect manliness [manly vigour, strength of mind]."⁴ "To withdraw [flee] from the world, to be neither seen, nor heard, without repentance [regret], is only possible to a saint," says Confucius.⁵ "He," said the Bodhisatwa, "is happy, who having heard the law, enjoys solitude. Though living in this world, among living things, he is happy nevertheless, when alone."⁶

"Speaking of the advantages of living in a monastery, for those who have neither governor nor patron," Hodsprung says: "In like manner as an arrow that meets with no obstacle hits the mark, by killing the robber who was carrying away household goods; so also does solitude kill desire, love of riches, &c."⁷ "All worlds are unstable and quake. He, therefore, who feels no quaking nor shaking, and who does not rely on any beings [does not hold intercourse with men, Schf.], has no hold on [intercourse with] the devil, and has most joy," says Vasubandhu.⁸

"As to desires and passions in the world, there is no limit to them. I will therefore abandon them, sever myself from them, and I shall flourish in solitude apart from the world," said the Samano.⁹ "Even there, in the forest, however, faults may be committed by men of passions; while abstinence and restraint are practicable in houses. For him who leads a life free from blame, his home is the hermitage of his devotion."¹⁰

¹ Lokap. 97. ² Arabic pr. ³ Id. ibid. ⁴ Id. ibid. ⁵ Chung yg. c. xi.
⁶ Rgya-tcher r. p. c. xxiv. p. 327. ⁷ Sdom pa, Kon segs, vol. i. fol. 36.
⁸ Vasuband. 6. ⁹ Asatamanta jat. 61. ¹⁰ Kobitamr. 62.

“For the soul of the recluse is touched with human passions like that of other men.” “The ox that has finished his work and eaten his corn, runs loose.”¹

“Self-love,” says Manu, “is not praiseworthy ; nevertheless there is nothing on earth independent of desire ; for desire lies at the root of the study of the Vedas, and of the practice of duties enjoined by them.” “For desire has its root in the expectation of some advantage.”² “He, therefore, who searches for knowledge must be constant and persevering. Beware,” says Borhan-ed-dīn, “and keep aloof from assemblies of talkers, for it is said : He that talks over-much [who multiplies words] wastes thy life, and spends up thy hours [time]. And the student must not neglect established rules and traditions, but pray often. This is a great help.”³

“He,” says King-hing-lüh, “who loves eating, pleasure, goods, and gain, is of a miserly spirit ; but he who gives himself to meritorious and renowned pursuits, is of a [high] lofty disposition (or spirit).”⁴ “A man may thus sit ‘under the window’ [study] ten years and no one inquire after him ; but when raised [to literary honours] and accomplished, he will be celebrated all over the world [‘under heaven,’ in contrast to ‘under the window,’ in solitude].”⁵ “Let him, then, always [think] meditate alone in a solitary place,” says Manu, “bent on the [nature of the] soul [of Brāhmā]. He who thus lives in thought alone, obtains much good.”⁶ “The good man,” says the Buddhist, “separates himself from society.”⁷

“O my son,” says the Turk Nebi Effendi, “flee the court and the the hall of justice. Go not out, but bide in the house. Be not fond of going out, but abide in thy ‘kiosk ;’ take a book, fasten the door of thy room, and let no news or report of thee go out of thy door. Read history, commentaries, and stories ; they profit a man much. Let thy business be with

¹ Dhṛishtaṅta Shat. 24.
din, xi. p. 186.

² Manu S. ii. 1, 2, 3.

³ Borhan-ed-dīn, xi. p. 186.

⁴ Ming-sin p. k. c. xi.

⁵ Hien w. shoo, 164.

⁶ Manu S. iv. 258.

⁷ Dhammap. Arahantav. 97, 98.

'hadis' [traditions, sayings of Mahomet] and commentaries on it, and God's blessing will rest on thee. Spend not thy life in frivolous talk [lit. chatter of storks], and keep aloof from a vain multitude. Be satisfied; eschew confusion; eat dry bread; live alone and safe; for rest is necessary to man. Abide quiet, therefore, and let them say [of thee], 'He has no ambition and no energy. A poor fellow!'"¹

All very true, and very good in their way; and "Bene latuisse, bene vixisse," is the experience and verdict of those whose rule in life has been "Malo esse quam videri;" aloof from the strife of tongues, or 'chatter of storks,' as the Turk has it. Nevertheless, says the Buddhist, "He that has not enjoyed some power [influence], who has given nothing, shutting himself up to guard his own life only, is—as regards his wisdom—no better than a scare-crow in a field compassed round about with a hedge to defend it."²

"Dreaming, reading, and study, only lead to 'disputatious talking;' a man does not acquire divine knowledge thereby. He is like a silkworm in his shell [cocoon]," says Vema.³ And "Galgo que muchas liebras levanta ninguna mata:"⁴ "The greyhound that starts [runs] many hares, kills none," say the Spaniards. "And work is wrought with tools [means for it], not by a multitude of people [not in a crowd]," say the Finns.⁵ Yet, say the Arabs, "Man being alone [man's solitude], kills him [is killing]."⁶ "The world, indeed," says the Sanscrit adage, "does not care for a man living apart and alone [exclusive, solitary], however weighty and important he be in himself. Yet what men do not revere the [meandering] Ganges that purifies [from sin, pāpahāri kut'hilāgati]?"⁷

"A physician among the wild shrubs of the wilderness is still 'a physician,' and is so called," say the Rabbis.⁸ [The meaning of which is that the world may think what they like

¹ Khair nameh, p. 34.

² Lokapak. 135.

³ Vemana, iii. 276.

⁴ Span. pr.

⁵ Finn. pr.

⁶ Ar. pr.

⁷ Drishtanta Shat. 76.

⁸ Sanhedr. in Khar. Pen. i. 11.

about the retired student: his character and worth does not depend on their opinion.] “However, if a man endued with high qualities wishes to gain respect for himself, he will come into the public assembly. The blossom of the ‘darlam’ [Pandanus odoratissima, L.], when found anywhere, will be stuck into the hair of somebody; if it is not, it will remain on its own twig in the bush,”¹ says the Tamil teacher of youth.

2 A fool hath no delight in understanding, but that his heart may discover itself.

This verse may be in contrast to the preceding; that whereas the earnest student takes pains to search into knowledge, the fool, on the other hand, takes pleasure, not in understanding, but in making his folly known. Here also the two verbs גלע and גלה may have been used intentionally from their nearly similar sound and different meaning.

“*A fool hath no delight,*” &c. “A fool finds no delight in wisdom, any more than he who suffers from a cold, does in the smell of a rose,” says the Arab.² “For a man values a thing according to the quality he finds in it. The kokila chooses a mango, but the crow, carrion.”³ “How should a senseless man sitting near a sensible one understand his pleasant words? Does a frog appreciate the cleanliness of a lotus-leaf on which it sits?”⁴

“Only speak truth, and the fool is angry (or displeased),” say they in Bengal. [For that matter, many who are no fools like truth no better.] “In the opinion of fools, a man who catches monkeys is far greater than a wise man. They give meat and drink to the monkey-catcher, but send away wise men empty.”⁵ “As laws need not be enforced against a wise man, so also one may not expect propriety from a mean man,” says Tai-kung.⁶ “The clown shows plainly the root from

¹ Balabod. Orup. 10.

² El Nawab. 192.

³ V. Satas. 8.

⁴ Subha Bil. 32.

⁵ Sain ügh. 14.

⁶ Ming-sin p. k. c. xi.

which he springs," says the Welsh proverb.¹ "The root and stem of the 'toodjoong,' though deep in the water, will surely crop upwards."²

"Not to know the difference between good and evil; to forget a kindness; not to be ashamed of indecent words; to ask a second time for an answer plainly given; to mimic others—are all signs of a fool."³ "He is a fool," say the Osmanlis, "who talks to himself and hears himself alone;"⁴ "like a bucket half-full of water, that moves about [and makes a noise]."⁵ "The bad discourse of a bad man obeys [is the expression of] his mind and heart."⁶

"The fool," said Nārada, "does not shine in the world but by his own praise of himself; whereas the deep scholar shines ensconced in his hole." "But the vain, empty prattle of an arrogant [conceited] fool shows his inner soul, as the sun shows that his form (or essence) is of fire."⁷ "But the fool," says the Javanese proverb, "has an itching mouth, that bewrays him."⁸

In the Siha-chamma [Lion-skin] Jataka,⁹ we are told that "a merchant clothed his ass in a lion's skin, and let it feed in every field to which he came. One day the people frightened the ass and it brayed. Bodhisatwa then said: 'This is not the roar of a lion, of a tiger, or of a panther; it is a wretched ass in a lion's skin that brays.' A man then came and killed the ass. Clothed in a lion's skin, the ass fed on barley long enough; but the braying killed it." [See Esop, fab. 141; Babrias, &c.]

"Well," said Creon to Œdipus:

*"εἰ τοι νομίζεις κτῆμα τὴν ἀθάδιαν
εἶναι τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς"*¹⁰

"If thou fanciest that presumption without sense is worth any-

¹ Welsh pr.

² Kawi Niti Sh.

³ Saïn ügh. 90.

⁴ Osm. pr.

⁵ Athitha w. d. p. 1.
10582, 10584.

⁶ Georg. pr.

⁷ Maha Bh. Shanti P.

⁸ Javan. pr.

⁹ Sihacham. jat.

¹⁰ Œdip.

thing, thou makest a mistake. "If you will say useless things, say them. But know that no wise man would do so,"¹ quoth Tiruvalluvar.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

Some read רָשָׁע 'wickedness,' instead of רָשָׁע 'wicked;' 'wickedness' being a better parallel to 'contempt' than 'wicked.' Chald. 'When the wicked cometh, he cometh [in or] with folly, and with injury [affliction] and with contempt.' Syr. follows the LXX., that paraphrases this verse.

"*When the wicked,*" &c. "Contempt for a great man that is bad, and respect for a good one, are like the shadows cast by the setting sun—greater and greater by degrees. So also respect for a bad man, and disrespect for a good one, are like shadows cast by the rising sun—less and less by degrees."² "The man who exists under the burning contempt of his fellow-men cannot be said to live. Let him cease to breathe, for the trouble he causes his mother"³ [as being a shame to her]. "Rats, dogs, frogs, and snakes, eat all manner of food. And worms and slugs show by their colour the baseness of their tastes."⁴

4 The words of a man's mouth *are as* deep waters, *and* the well-spring of wisdom *as* a flowing brook.

מְקוֹר חַיַּת הַחַיִּים, 'well-spring of wisdom.' A few MSS. read, with the LXX., 'well-spring of life.' But Chald. and Syr. Arab. follow our text.

"*The words of a man's mouth,*" &c. "The Ganges flows on smoothly [softly], but the muddy torrent rushes on with noise, So the mean man can never be patient and gentle like the generous man."⁵ "No noise is heard in the passage of a cloud. and no slip in the words of a wise man," says the proverb;⁶ "as the river-stream ceases not to flow, and the deep water, if clear, reflects the light,"⁷ say the Japanese. "Confucius once

¹ Cural, xx. 197.

² Subhasita, 52.

³ Pancha T. i. 355.

⁴ Kawi Niti Sh.

⁵ Vemana pad. i. 32.

⁶ Ethiop. pr.

⁷ Gun

den s. mon. 273, 280.

said to some of his disciples: Do you think there is in me any reservation? There is none, I assure you. I never act without imparting something to two or three of my disciples. Such was Khew [Confucius]."¹

"The man of God," says Rumi, "is a sea without shore [limit]."² "And an intelligent man, though he does not speak, is gradually known to be thoughtful [his thought, intellect, is known], as one knows the taste of a fruit from the look of it only, without tasting it."³ "And the mind [heart, 'set-gil'] of a mature man lies [is seen] in his truthful words."⁴ "And his expounding of the law is according to his tongue [clear enunciation]."⁵

"Let your language be clear," said Confucius; "that will do."⁶ "Children," says the Tamil teacher, "if one teaches wisdom (or learning) to others, that learning becomes bright. How so? Water that is drawn from a well becomes pure; but if not drawn, it becomes foul and decayed."⁷ "The water drawn from a well is spread abroad; the water of a well, if not drawn, remains stagnant. But when drawn, it springs up afresh," says the proverb.⁸ "When Bchom-ldan-hdas [Gautama] came to Indrawami, he made eight great streams (or canals) to flow around the tank that was formed by the water with which he rinsed his mouth. Those streams flowed round and back into it. And those streams, while running, [caused to be heard] murmured voices (or sounds) of all manner of law and of wisdom."⁹

5 *It is not good to accept the person of the wicked, to overthrow the righteous in judgment.*

"*It is not good,*" &c. "Woe unto you, O ye powerful ones," cried Enoch, "you who by violence make the righteous bow

¹ Shang-Lun, vii. 23.

² Rumi Diw.

³ Sain ügh. fol. 5.

⁴ Mong. max. R.

⁵ Ketuboth, R. Bl.

⁶ Hea-Lun, xv. 40.

⁷ Balabod. Orup. 4.

⁸ Tam. pr.

⁹ Dsang-Lun, c. xiii. fol. 50.

down (or stoop); for the day of your destruction shall surely come.”¹ “In the days of the coming of the Beloved [Christ], there will be many that will have respect of persons, and many lovers of this world.”² “Then, said Cephas [Peter]: Judge in righteousness [rightly], without respect of persons. Reprove the sinner for his sin. Do not let wealth prevail before God [prevail over duty, by sparing the rich], neither justify the unworthy. Nor yet does beauty profit; but a righteous judgment before everything.”³

In the book on ‘the Duties of Kings,’ it is said that “when God created Adam, He said to him: O Adam, thou art the stem (or origin of all good works). There are four points for thee to mind: (1) that refers to me—my Unity; (2) that refers to thee—to do everything in reason and with judgment; (3) that refers to me and thee—to pray to me unfeignedly, and for me to hear thy prayer; (4) that refers to thee and others—and that is, to judge them in righteousness and equity.”⁴ “Do not cut me asunder without reason,” said Creon to Œdipus.

“οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίξειν, οὔτε τοὺς χρηστοὺς κακοῦς.”⁵

“for it is not just, at random, to think the bad good, or the good bad.”

6 A fool’s lips enter into contention, and his mouth calleth for strokes.

Chald. Syr. and LXX. render **בְּרִיב בְּרִיב**, by ‘bring him to judgment;’ and Syr. renders ‘strokes’ by ‘death.’ But the Hebrew may mean ‘enter into,’ or ‘come with.’

“*A fool’s lips,*” &c. “Let not a wise man ever begin a quarrel,” said Aurva.⁶ “For men to quarrel and accuse one

¹ Bk. Enoch, c. xcvi. 8.

² Ascens. Isaiah, iii. 25.

³ Apost.

Const. Copt. i. 13.

⁴ Bochari de Djohor, p. 71.

⁶ Œdip. Tyr. 609.

⁶ Vishnu Pur. iii. 12, 18.

another, profits nothing.”¹ “And he who comes, saying, ‘It is not so,’ is indeed one who wishes to pick a quarrel,”² about nothing. “One says nineteen, and the other says one short of twenty,”³ say the Ozbegs; and the Javanese: “Is it indigo, or indigo-plant?”⁴ “Teach thy tongue to say, ‘I know not,’ lest thou invent and be caught,” say the Rabbis.⁵

“Incertus animus, dimidium est sapientiæ,”

says Publius Syrus;⁶ for “In doubt, abstain,”⁷ is a wise saying. Babrias, in his fable of ‘Jupiter and Saturn,’⁸ says: “I will try and do something, without caring for [his] hatred (or envy, &c.); for,

ἀρεστὸν ἀπλῶς οὐδὲν ἔστι τῷ μώμφῃ

in sooth, nothing can please a fool.”

7 A fool’s mouth is his destruction, and his lips are the snare of his soul.

“*A fool’s mouth,*” &c. “A man’s tongue does him harm; a nut without brains [kernel] is light-headed [worthless]. If thou hast neither accomplishments nor excellence, it is best thou shouldst keep thy tongue between [within] thy teeth,” says Sādi.⁹ “The mouth alone causes shame; weapons alone make a war,” said Yuč in his admonitions.¹⁰

“A bad word is the mother of a low [vile] action, and a bad action is the father of a bad word; both the father and the mother [bad deed and bad word] are low. But a good word is the mother of a good [thing or deed]; both the father and the mother are best—the good word and the good deed,” says the Buddhist.¹¹ “For an abusive tongue,” say the Telugus, “is never quiet, even when sewn up.” “Simpletons are taken in where fools shine; but [fettered ones] ignorant men are loosed [enlightened] where wise men shine.”¹² “But ignorant men

¹ Ming h. dsi, 25

² Id. 91.

³ Ozbeg pr.

⁴ Javan. pr.

⁶ Berachoth, 4, M. S.

⁶ Publ. Syr.

⁷ Fr. pr.

⁸ Fab. 59.

⁹ Gulist. viii. 36.

¹⁰ Shoo-King, iii. 13.

¹¹ Lokaniti, 50, 51.

¹² Bandhenamokkha jat. p. 440.

[fools] die before their death. The wise, however, though dead, still live," said Hassan Ibn Ali el Marginani.¹

8 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

מִתְּלַחֲמִים, which A. V. renders by 'wounds,' occurs here only. From a cognate Arabic root, 'to swallow with avidity,' tit-bits, dainties, or delicacies, this word rather means 'delicacies' than 'wounds,' and is in better parallelism with the last hemistich; for such words are too often listened to with avidity, rather than with pain. LXX. bears no analogy to the Hebrew. Chald. Syr. also do not render it correctly.

"*The words of a talebearer,*" &c. "The wise," quoth Maimonides, "have said that three transgressions are punished in this world: idolatry, indecency, and the shedding of blood; but a bad tongue excels them all. For three are slain by it: (1) the speaker; (2) the listener; and (3) he who is spoken of."² "The thrust of a dagger," says Siün-tsze, "is easily healed, but a bad word is hard to digest [melt away]. The blow of the tongue of a hurtful man is an axe; and the words of a sharp tongue are knives"³ [lit. words are the knives of a sharp tongue]. "But you must not speak railing words even to an enemy. Like the echo from a rock, they will immediately spring the result back upon yourself."⁴

In another sense, Kaqimna says: "Let a righteous lay (or song) break my silence, fraught with knives for [to cut] evil ways (or doers of evil, transgressors)."⁵ "A tree may be cut with the axe and yet grow again; and the sword may cut the flesh that may heal afterwards. But a wound made by the tongue heals not, neither does the thrust thereof close. Nay, an arrow that penetrates the flesh, and is hidden in it, may yet be drawn out; but words of the tongue, when they reach

¹ Borhan-ed-d. iv. p. 72.

² Halkut de'ot, vii. 3.

³ Ming-sin

p. k. c. xviii.

⁴ Legs par b. p. 333.

⁵ Pap. Pr. i. 2, 3.

the heart, cannot be drawn out; they fester there.”¹ For “although men abide not, yet their words abide,” says the proverb.²

And “a wound from words is often worse than a wound from a sword,” says the Arab.³ For “a clever physician may heal a bad wound; but the wound made by a bad word never heals,” say the Mongols.⁴ “Yet even when the wound is healed, does the mark remain,” says the proverb.⁵ “Palabra de boca, piedra de honda:” “Word of mouth, stone from a sling,” say the Spaniards.⁶ “Somewhere in the earth,” says Vema, “a remedy may be found for wounds made in front; but is there anywhere on earth a remedy for words of calumny?”⁷

“Even if a man is learned, but by nature evil, eschew him; what wise man would take into his bosom a poisonous snake, though with a gem ornament on its head?”⁸ For “God says to every one who keeps an evil tongue in his head: He and I cannot continue together in the world,” says R. Mar Ukbah.⁹ “A crafty villain is companion of the talebearer (or accuser),” says Vema.¹⁰ “One glance at a thing may well be thought of little importance [as evidence]. So also words spoken behind a man’s back, how can one place deep faith in them?”¹¹ “Keep thyself from wounding with words,” says Ani; “do not make others afraid of thee. Sarcasm, much talking, is hurtful to the heart of man, and affords no support or comfort for the morrow.”¹²

9 He also that is slothful in his work is brother to him that is a great waster.

מְרִירָה is ‘remiss,’ rather than ‘slothful.’

“*He also that is,*” &c. “Much sickness ends in death, and

¹ Calilah u D. p. 190.

² Telug. pr.

³ El Nawab. 178.

⁴ Saïn ügh. fol. 31.

⁶ Bengalee pr.

⁶ Span. pr.

⁷ Vemana, i. 75.

⁸ Legs par b. p. 161.

⁹ Erubin, 15, M. S.

¹⁰ Vemana, iii. 149.

¹¹ Hien w. shoo, 188.

¹² Ani, 16th max. Egyptol. 1875.

repeated slackness in work ends in ruin.”¹ “Do not squander thy wealth,” said Nasr-ed-din to his son, “else shalt thou be obliged to seek the help of the lowest man. But save thy money and it will save thee.”² “Water allowed to run to waste would water more land if dammed in a channel. But water that is not restrained soon smells of frogs in it.”³ “Prodigality is the ruin of liberality,” say the Arabs.⁴ “And the vice of a want of moderation in expenditure [profusion, or prodigality] is equal to that of sloth,” says Yung-shing, in his paraphrase of Kang-he’s edict.⁵ “But in like manner as abundant water is kept in by a dyke, so ought wealth also to be hemmed in [dammed].”⁶

10 The name of the Lord *is* a strong tower: the righteous runneth into it, and is safe.

מִגְדָּל עֵץ, ‘a tower of strength,’ a fort, or fortress. וְנִשְׁבַּח, lit. ‘and is set on high,’ and thus ‘safe.’ ‘Heilagt’ [whence ‘holy’], ‘set on high.’ Chald. וְנִתְרַם [?] seems to imply the same thing. Syr. ‘shall be exalted, magnified.’

“*The name of the Lord,*” &c. “Tao,” says Lao-tsze, “is the receptacle [refuge] of all things. It is the treasure of the good man, and the last hope [protection] of the wicked.”⁷ Tai-shang, Lao-keuen [Lao-tsze], says: “The Tao of Heaven, [Providence] has no form nor shape, yet it brings forth and maintains heaven and earth; it is without passion; it revolves the sun and the moon; it has no name, yet brings up [fosters, nourishes] everything. Tao is a great and powerful [all-pervading] name.” “That Tao,” says the Commentary, “how bright is his name!”⁸ So far the Chinese; and the Egyptian: “Thy name, O Amun, eternal God, who art from the beginning, is to me a refuge (or protection).”⁹

¹ Hill pr. 22.

² Alef L. 21st night, p. 160.

³ Manzum D. ams. p. 7.

⁴ Ar. pr.

⁵ Shing-yü, 4th max. p. 26.

⁶ Kawi Niti Sh.

⁷ Tao-te-King, c. lxii.

⁸ Shin-sin-l. ii. p. 94.

⁹ Hymn to Amun,

at Karnac, Zeitschr. Aug. 1873.

11 The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

"*The rich man's wealth,*" &c. "Great riches and pride; great poverty and sorrow," say the Chinese.¹ "He who has money is king," says the proverb, "though he be born of a slave-girl."² "The support of the soul [person] is in food, and the support of the spirit is in riches," says the Arab.³ At the same time, "true it is that the wealthy man is the slave [subject to] of his riches," say the Tamils; though he be not afraid of words [being spoken to, ordered, or reproved].⁴ As Mun Moy says in his Chinese translation of Esop's fable of 'the Ass and the Puppy:' "It is like men of the world who rely entirely on their high position, to commit faults that are called 'a little fun' in them. But if one of the lower orders violates propriety, such a crime can never be forgiven him."⁵

So also says Menander:

"Πλοῦτος δὲ πολλῶν ἐπικάλυμ' ἐστὶν κακῶν."⁶

"Wealth is a covering of many evil deeds." And Juvenal:

"Protinus ad censum; de moribus ultima fiet
Quæstio: quot pascit servos? quot possidet agri
Jugera? quam multa magnaque paropside cœnat?
Quantum quisque sua nummorum servat in arca,
Tantum habet et fidei:"

Ask first of all, What is a man worth? As to his moral character, that will come last. How many servants does he keep? How many acres of ground does he own? What is his table like? For now-a-days, a man is thought of only for the gold in his coffers. To such, the gods forgive everything; but to the poor, nothing.

"A wealthy man," says Vishnu Sarma, "is always and everywhere in the world powerful. Riches are the root of importance or of preferment. It is so even among kings."⁷

¹ Ming-sin p. k. c. xl.

² Telugu pr. 1156.

³ Rishtah i juw. p. 84.

⁴ Tam. pr. 700 and 3443.

⁵ Mun Moy, fab. 45.

⁶ Bœot. β'.

⁷ Hitop. i. 130.

“What respect is paid to riches! How is a man looked up to when he has acquired wealth.”¹ “A rich man,” says Bhartrihari,² “is endued with every sense; with everything, with wisdom, eloquence, &c. But when deprived of the warmth of riches, how he alters! Is it not wonderful?” “When riches have increased and are gathered together any how, all business will flow from them [will go on of itself], as rivers from a mountain.”³

“His face tells you of his numbers [wealth].”⁴ “A man of no family is honoured for his wealth, but he who has no money sinks in family (or rank). Thus is wealth looked up to so much more than birth [family or rank].”⁵ “Before a man of money,” say the Osmanlis, “even mountains tremble.”⁶ “Money gives curds and rice,” say the Bengalees; “there is no friend like money.”⁷ “The rich man,” say the Finns, “escapes with his money; but the poor man escapes with the skin on his back [blows, &c.]”⁸

“He,” say the Persians, “who has gold on the head, will never find his steel [sword] get soft [always sharp and cutting].”⁹ “The rich man thinks of the year to come; the poor man of the present only,” say the Chinese.¹⁰ “The rich man’s money procures him custom, agents [‘sansalin,’ retainers, suite, &c.]” say the Rabbis.¹¹ “‘Whereby does Ahriman deceive many and drive them into hell?’ asked Zerdhust. To him the Spirit of Wisdom answered: ‘Ahriman deceives men by prosperity and by adversity; and by the demonesses of infidelity and of covetousness.’”¹²

So then, “having gained height [in rank, wealth, &c.], think of shame; and when at peace [tranquil], think of trouble.”¹³ “A stronghold is of use against enemies and to protect the timid; a stronghold with height, space, provisions, and with

¹ Pancha Ratna, 2, and Shadratna, 2. ² Supplem. 5. ³ Pancha T. i. 6.

⁴ Kawi Niti Sh. xxv. i. ⁵ Vemana, ii. 142. ⁶ Osm. pr. ⁷ Beng. pr.

⁸ Finn. pr. ⁹ Pers. pr. ¹⁰ Chin. pr. G. ¹¹ Kitubin R. Bl. 271.

¹² Mainyo i kh. xlv. 1—3. ¹³ Ming h. dsi, 14.

walls like crystal, that cannot be taken. But," adds Tiruvalluvar, in the Commentary, "wealth is not so."¹ "When favour [from heaven or from the prince] increases, so also does haughtiness become excessive,"² say the Japanese.

"Therefore," say the Chinese, "suppose you have money and wealth, do not use proud or haughty language; and if you have talent and learning, do not use extravagant and wild language."³ "Well said, O king, replied the crow; for there be few who excel in riches without being overbearing on account of them."⁴ "But wealth," says the Tibetan, "is a source of pride only to a mean [low] individual; to the good man it is a source of humility." "Foxes and such beasts are high-stomached [proud] when full; but lions rest when satisfied."⁵

"In prosperity, then, do not 'admire thyself;' and in [breaking down] adversity, give not way."⁶

"Εὐτυχῶν μὲν, μέτριος ἴσθι· δυστυχῶν δὲ, φρόνιμος."

"In prosperity," says Periander,⁷ "be moderate; and in adversity be well-advised [thoughtful, wise]." "For there is no glory (or merit) in wealth and pedigree," says Abu Ubeid; "but there is in learning and good manners [education]."⁸ "For, alas! rich men are plentiful among fools, as there are valiant animals among [devourers of others] wild beasts."⁹

12 Before destruction the heart of man is haughty, and before honour *is* humility.

"*Before destruction,*" &c. "Pride," said Ajtoldi to Ilik, "darkens the understanding (or heart) without advantage; but the man of a humble spirit is raised on high."¹⁰ "My son," said Nathaniel, "do not exalt thyself, neither give thy

¹ Cural, 741. ² Gun den s. mon. 709. ³ Dr. Medh. Dial. p. 164.

⁴ Calilah u D. p. 202.

⁵ Legs par b. p. 133.

⁶ Akhlaq nasr. 38.

⁷ Sept. Sap. p. 48.

⁸ A. Ubeid, 125.

⁹ Legs par b. p. 235.

¹⁰ Kudat-ku B. xvii. 101.

heart to pride; but associate more and more with the righteous and with the humble. And whatever evil befalls thee, receive it as good; knowing that nothing shall happen to thee but by the will of God."¹ "If thou wishest to attain to rank and power, or to authority," says Sādi, "thou must do so by the descent of humility."²

"And know that as a [tree] branch laden with fruit bends to the earth, so also do men endued with good qualities continue lowly,"³ say the Tamils. "Austerity," say they also, "is an ornament [dress-jewel], but humility is excellence."⁴ "Good [holy] men, when they are angry [provoked], humble themselves, and are at rest [pacified]; but mean [low] individuals, if they stoop at first, gradually turn round and fall upon you. Gold and silver, if ever so much spread out, blend [or melt] together; but foul objects send forth a foul smell."⁵

"And say not, 'I have no pride;' for pride creeps along more secretly than the foot of the ant on a black stone in a dark night," says Sādi.⁶ "But he who subjugates, extirpates, pride altogether, as a torrent carries away a slender bridge of bamboo sticks, leaves this bank of the river [to Nibbān] as a serpent his slough,"⁷ says the Buddhist. "As war diminishes treasures, so also does pride destroy great palaces [great qualities and position],"⁸ say the Rabbis. "For when a man's name is spread abroad and extolled, his death [ruin, fall] is at hand."⁹ "He," say the Chinese, "who occupies a high place is in danger."¹⁰

13 He that answereth a matter before he heareth *it*,
it *is* folly and shame unto him.

"*He that answereth,*" &c.

"Ad pœnitendum properat citò qui judicat,"

¹ Apost. Constit. Copt. i. 11. ² Bostan, iv. 17 st. ³ Tam. pr. 2448.
⁴ Id. 3627. ⁵ Sain ügh. 102. ⁶ Beharist. R. i. ⁷ Uraga-
sutta, 4. ⁸ Ep. Lod. 1269. ⁹ Id. ibid. 1220. ¹⁰ Chin. pr.

says Publius Syrus. "Do not answer before you are questioned," say the Japanese; "and in presence of your teacher, listen with humility."¹ "Write nothing if thou understandest it not,"² said Vyāsa to Ganesa. And Menander,

"Ὁ προκαταγινώσκων δὲ πρὶν ἀκοῦσαι σαφῶς,
αὐτὸς πονηρὸς ἔστι, πιστεύσας κακῶς"³

"He who forms (or delivers) a judgment before he has clearly heard [both sides], is wicked, for having believed wrongly (or falsely)." "He," says Vishnu Sarma, "who comes in without being called, who talks much without being asked, thinks himself very agreeable; but the Sovereign thinks him silly."⁴

"The qualities and conduct of one who is absent must be measured by his works; therefore one should estimate the work of those who are absent by the [fruit] result (or outcome) of that work."⁵ [A good advice; for, as a rule, "Les absents ont toujours tort," says the proverb.⁶] "One of the signs of a mean [vulgar] man is, to speak many words before he is asked," says the Burmese Catechism, Putsha pagienaga.⁷ "Thus one may know a fool's mind ere he is asked [a question]. A jar half full of water will spill some of it, when a jar quite full will spill nothing."⁸

"Therefore," says Ebu Medin, "speak not of what thou knowest nothing, neither answer until thou understandest [what is asked and what to say]."⁹ "Speak not before men wiser than thyself; and if thou wishest to learn, say not, 'I have heard,' when thou hast not heard; neither be ashamed to say, 'Teach me.'"¹⁰ "For he," says again Ebu Medin, "who is too proud to ask a question, sinks in error and ignorance (or folly)."¹¹

"Tchinggiz-khan having heard that two young Khassar and Belgetai murmured against him, wished to convict them

¹ Rodriguez Gr. p. 95. ² Maha Bh. Adi P. 79. ³ Menand. xxii. ed. B.

⁴ Hitop. ii. 49. ⁵ Id. iv. 105. ⁶ Fr. pr. ⁷ Putsha pagien. Q. 69.

⁸ Subha Bil. 121. ⁹ E. Medin, 320. ¹⁰ Derek Erez Sutta, ii. 4.

¹¹ E. Medin, 260.

by subtlety. He disguised himself as an old man offering a bow for sale. 'Old man,' said one of them, 'thy bow would just do for the spring-bow of a mole-trap.' Tchinggiz-khan said, 'How can you two lads despise a thing ere you know it? Try the bow.' But neither of them could bend it. He then took it, and with an arrow split a stone in two; and then left them with these words: 'O ye two lads, remember the proverb, 'From over-much talking comes over-much mauling [grinding].' Does not the old man understand it better than you?'"¹ [Another old man was heard to say to other young men: "Young men, as a rule, think old men fools; but old men know young men to be fools."]

Wisely says the Persian poet: "Until thou hast put the word to each ear, form no judgment between the two [opinions or meanings]." ² "I do not like to talk at random (or to no purpose) about what I do not understand," said Creon.³

" — οὐποτ' ἔγωγ' ἄν, πρὶν ἰδοίμ' ὀρθὸν ἔπος,
μεμφομένων ἄν καταφαίην."⁴

"Neither," says the Coryphæus, "will I assuredly take part with accusers until I know the rights of it." [But the man who only says what he has in his head, without caring for what others say, in an 'Irish quarrel,' when only the plaintiff is heard, is called by the Japanese 'katakuchi-wa iyu hito,' from 'katakuchi,' a pitcher without handles, to hold vinegar.⁵] Therefore say they also: "Do not say what you have not well considered."⁶

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

רוּחַ, in general fem., is also sometimes masc., and is of both genders in this verse; רוּחַ אִישׁ, 'the spirit of man' (masc.), in its strongest manly sense; רוּחַ נִכְאָה, and 'wounded, beaten, broken spirit'

¹ Ssanang. Setz. p. 72.

² Akhlaq Nass. 24.

³ Œdip. Tyr. 1520.

⁴ Id. 506.

⁵ Jap. pr. p. 108.

⁶ Id. p. 549.

(fem.), in its weakest condition. Chald. and Syr. render this verse correctly. LXX. and Vulg. paraphrase it.

"*The spirit of a man,*" &c. "The quality of firmness innate in a man who is firm and constant cannot be crushed, even if he is in poor circumstances. If you put fire under fuel, the flame will always rise upwards."¹ "Yea, even though it be easier," say the Arabs, "to bring a wicked man out of his wickedness, than a sorrowing man out of his grief."²

"What is the use of armour to one who has patience? Or what is armour compared with patience and endurance?"³ "Endurance (or patience) is the ornament of [diligent] earnest men," says Vararuchi.⁴ "Cultivate [practise] endurance (or patience)."⁵ "What, asleep? Arise, O king," said Vidura to Dhritarashtra. "Hold [support] thy spirit [thyself] by (or with) thy spirit. For this is the more excellent way, O thou lord [chief] of [sarva satwānām] of all truest men."⁶

"O Sumedha [of good intellect]," said Dipankara, "fulfil the [eighth] 'pāramī' of [addhit'hānam] steadfast resolution or resolve. Like as a rock immovable and standing firm, is not shaken by ever so many winds, but abides firm and stands in its own place, so be thou also always immovable and steadfast in thy firm resolve [addhit'hāne]."⁷ "The ten 'pāramīs' [pāramiyo] to be gone through by the Bodhisatwa are: liberality, religious observances [morality], asceticism [self-denial], wisdom, patience [endurance], truth, constancy, kindness, and hope."⁸ [These ten 'pāramīs' are yet subdivided each into three degrees, making thirty in all.] "And the five good results of patience [endurance] are: (1) the love of mankind; (2) peace; (3) few faults; (4) no fear in death; (5) not coming for the four punishments after death."⁹

"Strength of heart is from [integrity, power] firmness of

¹ Nitishat. 75, and Chānak. ii. 11, Tib. Schiefn., and Legs par b. p. 30.

² Erpen. Ad. 5.

³ Pancha Ratna, 5; Nitishat. 18.

⁴ Nava R. 3.

⁵ Nitishat. 70.

⁶ Maha Bh. Stri P. 47.

⁷ Durenidana jat. p. 24.

⁸ Tsa-gnay Jay. Thera, 20.

⁹ Judson's Dict. 'Thee-khan-hgyih.'

faith," say the Arabs.¹ " 'Is a mountain-pass said to be impassable? Think not,' said Tchinggiz-khan to his sons, 'how can one cross it; but think it passable, and cross it. Is a river said to be impassable? Think not how can it be crossed; but think it passable, and cross it.'"²

"Looking at the nature of the body, senses, mind, and understanding, let one always consider the soul, like a king, as witness over the actions or energies of all those. It is only from inability to discern [avivākēna] that men attribute the qualities and energies of the body to the pure soul, as they do the blue colour to the sky."³

"Patience is the work of the righteous. It is first [excellent] in all cases, and is the key to all we wish for."⁴ "Patience is the best of counsellors, and humility is the very best [most tried] of friends," say the Rabbis.⁵ "What is patience?" ask they. "That in which is no murmuring."⁶ "There is no merit in not giving pain to others; but there is virtue in bearing the evils we receive [from others]."⁷ "Patience! patience! it is worth a hundred 'zuzin' [drachmas]."⁸ "Patience is the key to the treasury of one's wishes (or intentions); and patient is the man who opens what is thus shut up."⁹ "La pazienza e quella che vince:" "Patience is that which overcomes," say the Italians.¹⁰

"As the fragrance of sandal-wood is spread abroad when the wood is cut and bruised, so also let ever so much affliction befall a man of great qualities, yet will not his heart grow [bad] faint thereby."¹¹ "For men [beings] of a firm and virtuous temperament [disposition] are among the rest like Mount Mahameru, that stands firm and immovable in the two worlds of Yezds and Asuras [devils at war with the gods]."¹² "Every man carries a burden equal to his strength. The foot of a locust is heavy for an ant,"¹³ says Sādi.

¹ Rishtah i juw. p. 169. ² Tchinggiz-khan, p. 2. ³ Atma-bodha, 17, 20. ⁴ Pend nam. p. 25. ⁵ Eman. B. Fl. ⁶ Nifkhar Pen. ibid.
⁷ Id. ibid. ⁸ Berachoth R. Bl. 521. ⁹ Rishtah i juw. p. 34.
¹⁰ Ital. pr. ¹¹ Subhas. 46. ¹² Lokapak. 222. ¹³ Bostan, ii. st. 11.

“It is a source of real peace (or pleasure) to have endured a misfortune that had befallen us.”¹ “Therefore, if misfortune befalls thee, bear [endure] it; so that, being forgiven, thou mayest be free [clean] from sin.”² “Fortune,” say the Osmanlis, “is not far from the head of the courageous [brave] man,”³ “who is seen and proved on the field” [of battle, in trial and danger]. “Happy is he who bears and says nothing. A hundred evils pass by him” [saves himself a hundred evils];⁴ “whereas he who cannot bear one word will have to bear many.”⁵ “Patience [endurance] or silence in a dispute is the root of good [success],”⁶ says Moses ben Ezra. “Patience is bitter,” says the proverb, “but the fruit of it is sweet,” and “is the key of business.”⁷

“But he who has no patience has no wisdom.”⁸ On the other hand, “he that has patience has valour; but he who is hasty (or violent) is impious.”⁹ “So then, O wise Sumedha, practise the ‘pāramī’ of patience [khanti pāramim]. Be patient in praise and in contempt; like the earth that bears patiently everything, clean and unclean [pure and foul].”¹⁰ “The strong [brave, dhīra], firm, wise man when in difficulty is never troubled; but he seeks [help by his] efforts, without distress,” said Vidura to Dhritarashtra.¹¹

“For courage kills [overcomes] calamity [misfortune].”¹²

“— τὴν πεπρωμένην δὲ χρῆ

ἄισαν φέρειν ὡς ῥᾶστα, γιγνώσκοντες ὅτι
τὸ τῆς ἀνάγκης ἔστ’ ἀδύρητον σθένος.”¹³

“Since we must bear our lot the best way we can,” said Prometheus when bound, “knowing that the power (or strength) of Fate cannot be conquered (or overcome).” It looks like irony to add:

¹ Nitimala, iii. 62. ² Gulist. ii. 41. ³ Osm. pr. ⁴ Yalkut
Mish. R. Bl. 305. ⁵ Mifkhar hapcn. R. Bl. 306. ⁶ Id. ibid.
⁷ Pers. pr. ⁸ Id. ⁹ Meid. Arab. pr. ¹⁰ Khantip. jat. p. 22.
¹¹ Maha Bh. Udyog. P. 1077. ¹² Id. ibid. 1488. ¹³ Æsch.
Prom. vinct. 104.

“*Patiens et fortis seipsum felicem facit.*”¹

Although we are told that “if a man has gathered together sufficient virtue and fortune, if he is alone, may yet overcome all. The king of beasts and Chakravarti [whose kingdom was from sea to sea, the whole earth] need no companion.”²

“*Rebus in adversis animum submittere noli,
Spem retine ; spes una hominem nec morte relinquit,*”

says D. Cato.³

“There is one, but only one [lit. no second], fault attached to patience,” said Vidura to Dhritarashtra, “and that is—that a patient man is reckoned weak and without energy. But it ought not to be called (or thought) a fault, for patience is [paramam dhanam] the [best] greatest riches ; it is the virtue of the weak and the ornament of the strong.” “What may not be done in the world with patience ? It has the power of subjugation [of overcoming difficulties].”⁴

“And there is wisdom in patience” [endurance].⁵ For “*gwell y wialen,*” &c. : “Better is the rod that bends, than the one that breaks,” say the Welsh.⁶

“— *sed levius fit patientia,
Quidquid corrigere est nefas.*”⁷

“Patience,” says Husain Vaiz, “is endurance of all trials, and of every misfortune that befalls man, when sent by God Most High ; and it is a quality very acceptable to God.” [“Then whence can there be patience in a bad man ?” asks Chānakyā.⁸] “Whether waved silk or brocade, the dress that never wears out is—patience.”⁹ When in Chin provisions failed, Tsze-hoo felt displeased and said : “Is a superior man to be brought to such a strait ?” Confucius answered : “The superior man is firm in seasons of distress ; but the mean man when in dis-

¹ Publ. Syr.

² Sañ ügh. 4, and Legs par b. p. 10.

³ Dion

Cato, ii. 25.

⁴ Maha Bh. Udyog. P. 1018, 1019, 1020.

⁵ Siün-

tsew. 15.

⁶ Welsh pr.

⁷ Hor. Od. i. 24.

⁸ Chānak. 60.

⁹ Akhlaq i m. v.

gress commits all manner of excesses.”¹ “For of ten men,” say the Osmanlis, “nine are women.”²

“But seek refuge in thine own mind,” said Bhagavān to Sanjaya.³ “For those who endure everything, and those who have given up doing injury to others, go to heaven.”⁴ “A man of sense (or of mind) kills desire within him, but never gives way to discouragement. Fire may be quenched, but can never grow cold.” “The two-fold condition of such a man is like that of a wreath of flowers: either he rises over the head of all, or he dies in the wilderness.”⁵ “Therefore do not lose courage,” says Avveyar.⁶

“For although patience is the key to open [solve] the difficulties of life, yet it is heavy, and is made of iron,” says Nebi Effendi to his son.⁷ “Patience! hurry not thy affairs. Patience is the key of the door that leads to joy. With patience, an enemy becomes a friend; a highwayman becomes a guide by the way. With patience, one undoes every knotted thing; and with patience, dark night becomes day (or dawn).”⁸ “Patience, though at first it tastes [appears] like poison, yet turns to honey when it has become part of one’s nature,” says Sādi.⁹

“Patience is acceptable to God, for God is with the patient,”¹⁰ says the prophet, “on whom be peace! Patience is the key that opens a closed door, and is a garment that never wears out; for the merit of a man is not according to his pretensions, but his patience and endurance constitute his value.”¹¹

“Ὁὐ δύναμαί σοι, θυμὲ παραοχείν ἄρμενα πάντα,
τέτραθί· τῶν δὲ καλῶν οὐ τι σὺ μούνος ἐρᾷς.”¹²

“O my temper, taste and fancy, I cannot get you everything to please you; then learn patiently to like what you get:

¹ Hea-Lun, xv. 2. ² Osm. pr. ³ Maha Bh. Bhishma P. 927.
⁴ Hitop. i. 66. ⁵ Id. ibid. 140, 141. ⁶ Atthi Sudi, 6.
⁷ Khair nam. Gazal. p. 62. ⁸ Id. p. 42. ⁹ Bostan, iv. st. 11.
¹⁰ Qoran Sur. ii. 148. ¹¹ Akhlaq i m. v. ¹² Theogn. 703.

others like good things as well as you [and do without]," says Theognis. But

“τὸ φέρον ἐκ θεοῦ καλῶς
φέρειν χρῆ.”¹

“We must bear with good grace what God sends us,” says Sophocles. “As the camel, so is the burden,” say the Rabbis.²

A voice in the Black Palace, singing a dirge, said: “Oh! my spirit fails within me, between affliction and danger. What is the archer to do who wants to shoot an arrow when battle is at hand, but finds his bow-string cut or broken?”³ “Yet let him [the wise man] not lose heart when his means diminish, neither let him abandon virtue. Let him not feel overjoyed with pleasant things (or in agreeable circumstances), nor yet be cast down when the reverse happens,” said Kaushiki to the king of Mithila.⁴ “Nothing comes to him that complains (or grieves); he only makes himself miserable,” said Vyasa.⁵ “There is no end to being dissatisfied; whereas contentment is very great happiness.”⁶

“But the mind ought not to be thrown down [dejected]. Such a state is real poison. It kills the man who gives way to it, as an angry snake kills a child. He who loses courage at starting, no good can come to him thus bereft of his energy,” said Vyāsa.⁷

“Ἦν ἂν μῶδιραν ἔλῃς, ταύτην φέρε, μηδ’ ἀγανάκτει.”⁸

“Bear the portion thou hast received (or taken) and grumble not,” says Pythagoras of Samos. “For it is the part of a man,” say the Greeks,

“Ἀνδρὸς, τὰ προσπίπτοντα γενναίως φέρειν.”⁹

“nobly to fear whatever befalls him.” And again:

“Στερρῶς φέρειν δεῖ συμφορὰν τὸν εὐγενῆ.”¹⁰

¹ Œdip. Col. 1694.

² Sota, Khar. Pen. xii. 1.

³ Alef Leileh,

7th night, p. 44.

⁴ Maha Bh. Vana P. 13743.

⁶ Ibid. 14083.

⁶ Ibid. 14084.

⁷ Ibid. 14085.

⁸ χρυσ. ἐπ. 18.

⁹ γνῶμ. μον.

¹⁰ Id. ibid.

"It behoves a well-born, generous man to bear adversity with fortitude [firmly, courageously]:"

"Πειρῶ τύχης ἀνοιαν εὐχερῶς φέρειν"¹

who says: "I will try and bear as well as I can the vagaries of Fate."

"Men," said Vidura to Dhritarashtra, "who have the wisdom (or spirit) and intelligence of 'pandits' [educated, learned men], are not overwhelmed by misfortunes."² "Miten on," &c., "'how is the thought [mind] of the happy?' asked Aino. 'As the surging of the water in the trough of the sea.' 'How, then, is the mind of the miserable?' 'It is like frozen snow under the crest of the roof; like water in a deep spring.'"³

"I do not wish for evil when it leaves me," said Hodba; but when it comes, I ride it."⁴ "For it is of manliness to hide one's hardships [misfortune]," says another Arab; to which the Commentary adds: "From manliness comes self-preservation from difficulties; it gives resolution and courage to bear against a reverse of fortune or of easy circumstances." For "a man without calamity is a man without a visit from God," says the proverb.⁵ [A trifling alteration would give the above proverb as, "Difficulties become lighter through manliness."]

"Firmness and constancy consist in standing firm in the fulfilment of our purposes, and in persisting in the removal of inconveniences and misfortunes. And, in sooth, firmness brings forth the fruit of prosperity and of blessing. Lay the foundation of thy business on firmness, and thou shalt be safe. And think not of safety in indecision [trepidation]. Firmness is best."⁶ "Buen corazon," a good heart, say the Spaniards, "quebranta mala ventura:"⁷ "breaks a misfortune." And the Latins:

¹ γνωμ. μον.

² Maha Bh. Udyog. P. 993.

³ Kalevala, iv. 197.

⁴ Hamasa, Etp. p. 321.

⁵ Rishtah i juw. p. 20, 21.

⁶ Akhlaq

i m. xiv.

⁷ Span. pr.

“Fortuna opes auferre, non animum potest.”¹

Luckily ; for “though a smith knows how to heat and to weld iron broken two or three times, yet if the spirit be broken, where can one get another?” [lit. “another, say ye, can be had?”].²

15 The heart of the prudent getteth knowledge ; and the ear of the wise seeketh knowledge.

“Learn to feel your own wickedness [shortcomings, defects],” said Tchinggiz-khan to his sons, “by inquiring of others; and be taught the failings of your own mind (or heart) by inquiring of the wise. For let the shaft of an arrow be ever so straight, without the eagle’s feather it will not fly when shot from the bow. So also let a man be ever so well-born, he will not become wise but by teaching [schooling].”³ And Rabbi Gamaliel : “Get for thyself a master, and cease from doubt.” To which the gloss adds: “For if thou learnest by thyself, thou multipliest doubt.”⁴ “But in choosing a teacher,” says Borhan-ed-din, “choose one who is very learned, very religious, and very able.”⁵

Confucius says of the superior man, that “he studies much, and practises [acts] firmly.”⁶ “As the bee [humble-bee, *de-hirè?*] slowly collects honey from the pollen of flowers, by flying everywhere from one flower to another, so also does a good man gather from the kindness, virtue, and wisdom of great men, intent withal on the protection of creatures [beings of all sorts]; he certainly gathers good fortune without trouble.”⁷ “O Buddha,” said the gods to him, “thou despisest not those who are not wise, neither art thou proud of the pride of wisdom” [but thou helpst them all].⁸

¹ Lat. pr.

² Vemana, i. 50.

³ Tchinggiz-khan, p. 2.

⁴ Pirqe Avoth. i. 16.

⁵ Borhan-ed-d. iii. p. 30.

⁶ Chung yg. c. xx.

⁷ Subhasita, 25.

⁸ Rgya-tcher r. p. c. xxiii.

16 A man's gift maketh room for him, and bringeth him before great men.

This and the following verse, as well as several others in this chapter, refer to the administration of justice by gifts and bribery. לוֹ יִרְחִיב לְךָ, 'will make a wide place for him.' מְרַחֵב לְךָ, 'ample room to thee,' is an expression of welcome, the like of which is in constant use among Arabs: Marhabā! 'Welcome!' Chald., Syr., LXX. follow the Hebrew. This verse might be taken figuratively of intellectual gifts that bring a man into notice, were it not that מִתֵּן forbids it. אִישׁ מִתֵּן is 'a liberal man,' a man of gifts; not 'a gifted man,' ch. xix. 6.

"*A man's gift,*" &c. "He who precedes his want (or desire) with a present, makes men more ready to grant him his request."¹ "One favour from the judge is better than ten thousand witnesses," says the Persian proverb.² For "dávidas quebrantan peñas," "gifts break stones," say the Spaniards.³ "Without gifts [to the brahmans] there is no passing through Mathura [the birthplace of Krishna, and a pilgrimage]." "For as the gift, so is the service," say they in Bengal.⁴ "Evidently (or confessedly) among men, it is thought proper to give to bad men; but he who makes presents to men in power and in office, sows his seed broadcast in the fields."⁵

"When you send presents," say the Chinese, "it is necessary that, whether in much or in little [abundance or economy of expense], they should hit the mark. Do not disapprove of the 'much,' nor speak of the 'little;' and be not excessive in extravagance and elegance."⁶ "An untamed man is tamed by a gift. A gift accomplishes everything" [also 'giving' or 'liberality' accomplishes everything].⁷ In another sense, "the freeman is enslaved by a gift," says Ali; to which the Persian Commentary adds: "If thou wishest that the great men of the world should come and bow their heads before thee, treat them

¹ Ebn Medin, 184.

² Pers. pr.

³ Span. pr.

⁴ Beng. pr.

⁵ Lokapak. 128.

⁶ Dr. Medh. Dial. p. 219.

⁷ Lokaniti, 128.

with proper respect [humanity, 'mardumi kun']; for thereby is the freeman made a slave"¹ [obligatus, obliged].

17 *He that is first in his own cause seemeth just ; but his neighbour cometh and searcheth him.*

"*He that is first,*" &c. "When the six false teachers came to try their skill with Saldschol, who showed himself proud and indifferent [strutting about], the king told Bchom-Idandhas [Buddha] they were come ; to which he simply replied : 'I know the time,' that's all."² "But the examination (or searching) depends on him who makes it. How can a simpleton tell readily a mistake in money-matters?"³ "He who has always and with all his might applied to study, is not like him who has only just begun by singing a song ;"⁴ and he is a better judge of what is meant by 'study.'

"But the coming of a good man [yet a stranger] into an assembly where they can come at no wise and important decision, is, however, like one looking in a dark room for chattels arranged by others."⁵ "Wherever luck or ill-luck is seen, there is a scramble of some sort. The flying [unfurling] or the entangling of the standard depends on the strength of the wind," says the Hindoo.⁶ "And when a man charges another with a crime [evil deed], he is in turn charged alike by this one," said Tokinusi, when convicted of theft by Faruzumi.⁷ "For no man sees a fault in himself," say the Rabbis.⁸ "Yet it is not what thou sayest, but what others say of thee," say they also.⁹ "Since from the walls of thy house, one may see thou art a coal-burner."¹⁰

"Figulus figulo invidet faber fabro:"¹¹ "One potter envies another, and a smith his fellow." "No craftsman likes one of the same craft ; every tradesman hates his fellow," say the

¹ Ali ben A. T. 9th max.

² Dsang-Lun, c. xiii. fol. 49.

³ V. Satasai, 383.

⁴ El Nawab. 123.

⁵ Lokapak. 181.

⁶ S. Bilas, 61.

⁷ Nageki-no kiri. p. 78.

⁸ Millin, 106.

⁹ Yalkut,

R. Bl. 421.

¹⁰ Berach. R. Bl. 496.

¹¹ Lat. pr.

Rabbis.¹ "Eso es tu enemigo, el que es de tu oficio:"² "He is thy enemy, he who has the same office," say the Spaniards. "For two of a trade never agree."³ "Every trade," says the Persian proverb, "is inimical to the same."⁴ "Because," say the Georgians, "one tradesman knows another [of the same trade and his tricks]."⁵

"But he who bespatters his neighbour, shall receive the same," says Asaph.⁶

"Ab aliis expectes, alteri quod feceris,"⁷

says Publius Syrus. "And Thales being asked what is difficult, said: τὸν ἑαυτὸν γινῶναι, 'to know oneself;' and when asked what is easy, he answered: τῷ ἄλλῳ ὑποτίθασθαι, 'to advise others;' and how to live happy, he said: 'by not doing ourselves what we blame in others.'"⁸ "Shall we blacken our clothes black [keep them dirty], and wash white those of others?" ask the Arabs;⁹ forgetting that "thy neighbour is thy looking-glass," as the Georgians¹⁰ have it.

"God save us, then, from a neighbour with two eyes," say the Arabs.¹¹ "Yet an enemy with two eyes is better than a foolish friend," say they in Ceylon.¹² "Quot capita," however, "tot sententiæ:"¹³ "The pot calls the kettle black." And one Arab says to another Arab, "Thy face is black;" so say the Turks.¹⁴ "The raven being asked, 'Who is handsome?' 'My young,' replied he;"¹⁵ "because that which pleases the heart is beautiful," say again the Osmanlis.¹⁶ "So thought mother owl when asked by the eagle how he should know her owlets? 'They are the loveliest things ever seen.' The eagle did not recognize them from the mother's description, and ate them." For "it is not what thy mother says of thee, but what others think of thee," say the Rabbis.

¹ Yalkut, R. Bl. 64, and Ep. Lod. 1226; Tanch. in Gen. and in Metzora, M. S. ² Span. pr. ³ Eng. pr. ⁴ Pers. pr. ⁵ Georg. pr.

⁶ Mishle As. xxvi. 27. ⁷ Pub. Syr. ⁸ Sept. Sep. p. 31.

⁹ Arab pr. Soc. ¹⁰ Andaz. 91. ¹¹ Ar. pr. Soc. ¹² Athitha

w. d. p. 76. ¹³ Lat. pr. ¹⁴ Osm. pr. ¹⁵ Ibid. ¹⁶ Ibid.

Thus "no sooner is a house built," say the Telugus, "than a thousand people make remarks upon it."¹ "Judge thy neighbour, however, by his [innocent, good] side, and do not despise (or humble) him for his bad [wrong] side," say the Rabbis;² since "what profits one man, injures another. The moon on the increase opens the flower of the kumuda [white water-lily]; and when on the decrease, the buma [?] flower."³

"A man, then, is not innately just for judging a cause readily. But the wise man, who considers well what is right and what is not, and who judges others, not arbitrarily but equitably, holding with intelligence to what is right, such a man may be said to be just [and righteous]."⁴ For "he," says Ebu Medin, "who was afraid of the answer, did not speak rightly [to the purpose]."⁵ "But even if our aspirations [expectations] were as high as Mt. Meru, we shall only get our merits,"⁶ say the Cingalese. "And learning purified by examination shines all the more brightly for it [is made to shine, &c.]."⁷

"A new broom of strong cocoa-nut fibre," say they also, "sweeps clean."⁸ "Though it be bad [of inferior quality], it may yet sweep the dust of the house," say the Tamils.⁹ To which the Georgians add: "but an old one scrapes up [out] the sand."¹⁰ Both examiners and examined know this from experience. The latter, no doubt, agree with the Arabic proverb: "He who sifts others, strain him."¹¹ "Every man thinks himself great until his better comes." "When the lūlā [a favourite fresh-water fish of Ceylon] is not in the hole, the kanaya [another fish] swims about in style [lit. plays the wise];"¹² or like the eagle that swept down on the two cocks that were fighting together.¹³

¹ Tel. pr.² Derek Erez Sutta, iii. 2.³ Saïn ügh. 121.⁴ Dhammap. Dhammattav. 1, 2.⁵ E. Medin, 169.⁶ Athithaw. d. p. 77. ⁷ Nitimala, iii. 59. ⁸ Athitha w. d. p. 51. ⁹ Tam. pr. 524.¹⁰ Andaz. in Tsiskari. 1853.¹¹ Arab. pr. Soc.¹² Cing. prov. MS.¹³ Syntipa, fab. 7; Sophos. fab. 7.

18 The lot causeth contentions to cease, and parteth between the mighty.

“It carried the day,” said the guard:

“καὶ μὲ τὸν δυσδαίμονα
πάλος καθαιρεῖ τοῦτο τὰγαθὸν λαβεῖν
πάρειμι δ’ ἄκων¹”

“and the lot excludes poor me from receiving the boon. I go, therefore, but against my will.”

19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

נַפְשׁוֹ נִפְּרָה, ‘a brother separated, at variance,’ may be taken collectively. Syr. and Chald. have ‘a brother at variance with his brother’ is like a city of strength [a strong city].

“*A brother offended,*” &c. “It is difficult to divide good men, though it is easy to reconcile them; it is, however, easy to divide bad ones, but hard to reconcile them. See the difference there is in joining pieces of wood, and trying to do it when the wood is reduced to charcoal.”² [The Mong. version reads: “See the difference in breaking and twisting them.”³] “It is said that enmity among relations is like fire in a bed of reeds. Fire does not burn better in a lamp than enmity among kindred. And enmity among relations is like the bite of scorpions. Relations are scorpions; nay, harder than scorpions,”⁴ say the Arabs.

“If iron be broken, it may be again united; but if the friendship [heart] is broken, it cannot be united,” says the proverb.⁵ “Amigo quebrado soldado, ma nunca sano:”⁶ “A friend broken [estranged] is soldered, but never sound,” say the Spaniards. “And what is fire [compared] to relations?”⁷ “Thou shalt move hard mountains more easily than thou shalt persuade

¹ Soph. Antigone, 274.

² Legs par b. p. 123.

³ Saïn ügh. 124.

⁴ Eth-Theal. 169.

⁵ Telugu pr.

⁶ Span. pr.

⁷ Pancha

Ratna, 1.

hardened hearts.”¹ Ravana said : “The darts of Ramchandra are bearded, but the reproaches of Vibhishna are unbearable ; like the burning heat of the sun after the passing of a cloud.”² “Entre dos hermanos, dos testigos y un notario :” “Between two brothers,” say the Spaniards, “you require two witnesses and an attorney.” “Ira de hermanos, ira de diablos,”³ say they also.

For “albeit men are brothers, yet are their dispositions ‘this and that’ [different].”⁴ “And a man is in general injured by his own kindred (or class). When the light of the sun has risen, then all other radiant bodies are [erased] extinguished [a family quarrel is hotter than other petty bickerings].”⁵ “We often see, however, that great quarrels end in great friendships, and that those who quarrelled at last agree.”⁶

“Everything,” says Epictetus, “*δύο ἔχει λαβὰς, τὴν μὲν φορητὴν, τὴν δὲ ἀφόρητον*, has two handles, one that can be held, and another that cannot be grasped [is intolerable]. Thus, if thy brother offends thee, do not take the offence [by the handle of the offence], for that handle will not hold. But take hold of the other handle : ‘He is my brother, he was brought up with me.’ This will hold.”⁷ As a rule in life, “Take things by the smooth handle.”⁸

“Brothers sometimes disagree ; let there be kindness [pity] among brothers [affection makes them brothers],” say the Japanese.⁹ “Niun muro è tanto forte quanto l’unità e la concordia :” “No wall is so strong as are union and concord,” say the Italians.¹⁰ And Confucius : “Harmony is the rule [or law] of the universe” [*κόσμος*].¹¹ Brotherly love, the duty of respect for the elder brother, is held by the Chinese as second only to filial piety towards father and mother. Thus in the San-tsze-king,¹² we read that “Yung, when only four years old,

¹ Ebu Medin, 67.² Ramayana in Kobita Rat. 87.³ Span. pr.⁴ V. Satas. 211.⁵ Legs par. b. p. 207.⁶ Ibid. 221.⁷ Epict. Ench. 65.⁸ Eng. pr. ⁹ Jits go kio, 17, 18.¹⁰ Ital. pr.¹¹ Chung yg. c. i. 2.¹² 18—20.

gave up his pears [to his brother]; so that duty towards brothers should be learnt next to filial piety. Then see and hear."

And further on¹ we read: "Art thou an elder brother? Then love thy younger brothers. Art thou a younger brother? Then respect thy elder brother. This is one of the ten duties of mankind." "No peace and no good understanding between some thirty men is like a ruined fence. But unity between two men is like a firm [solid] wall (or rampart)." ["Two hearts in one, cut through a mountain."²] "Disunion among men is like that of a herd fleeing before a panther. Therefore diligently seek union; and do not rile thy friend with ill-natured [unkind] words."³

20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

"*A man's belly,*" &c. "Disease comes in at the mouth, and at the mouth goes forth calamity (or disgrace)," say the Chinese.⁴ "And one word may do either good or harm," says the proverb.⁵ "But if the tongue is good, the village (or world) will be good also."⁶ "You cannot obtain your wishes in this world by speaking bad words. Although you may form your own opinion [within], yet should your words be affable [yielding] to everybody."⁷ "To praise others and to speak well of them produces happiness. To speak evil only yields trouble,"⁸ say the Mandchus.

"And if a man speaks, or does anything with a serene mind, happiness follows him, like a shadow that never wanes," says the Buddhist.⁹ "A man's troubles come from the tongue," says the Arab; to which the Persian adds: "O tongue! thou art both a boundless treasure, and also one of hopeless [remedi-

¹ At 50.² Pers. pr.³ Oyun tulk. p. 9.⁴ Chin. pr. G.⁵ Tam. pr.⁶ Tel. pr. 1352.⁷ Legs par. b. p. 382.⁸ Ming

h. dsi, 7.

⁹ Dhammap. Yamakav. 2.

less] sorrow [trouble or pain].”¹ “Some say that perfection lies in things spoken [speech or words]; and others say that it lies in thoughtfulness without words. But it is a bad dog that first gives a growl at the enemy, while the cat catches a mouse stealthily without making a noise.”² [“A cat that mews catches no mice,” says the Georgian proverb.³]

21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

“*Death and life*,” &c. “If a man’s tongue is honoured, it is well with him; but if it is thought little of [despised], he loses his head thereby [is struck off],” says Ajtoldi.⁴ “One’s speech is always to be watched; for from it comes destruction, as in the case of the tortoise that would open its mouth when told by the geese to keep it closed.”⁵

[See ch. xiii. 3, and add the following, from *The Fireside*, May, 1890, that bears upon that anecdote.] “Living in the city portion of London, I observed, one afternoon, in the aperture generally left for the cellar or kitchen window when underground, an unfledged house-sparrow, incapacitated from flying to any distance, which had been inadvertently precipitated down this same dungeon, across which, in an oblique direction, was laid an iron bar, extending within a foot of the surface. The mother was at the top, looking down with pity and alarm at the awkward position of this, perhaps, her only child. Many and ingenious were the attempts on the part both of parent and offspring for the regaining of the latter’s lost position; but each and all proved futile and unavailing. I looked on with a degree of pleasurable excitement, mixed with fear and anxiety, lest the issue should be the flying away of the mother and the desertion of the child. But no! a mother’s constancy will not thus fail. Although each new

¹ Rishtah i juw. p. 46.

² Saïn ügh. 115.

³ Georg. pr.

⁴ Kudat-ku Bil. x. 2.

⁵ Hitop. iv. 5, Calc. ed.

proposal seemed to be defeated in the carrying out, the intelligent creature at length flew away, returned with a stout straw in its beak, and rested for a few seconds on the edge. Conceive my delight when the little nestling, after a chirrup or two from his mother, learning no doubt the particulars of the project, climbed to the farthest end of the bar next the ground, received the proffered straw into its beak, and was raised, to my breathless and unspeakable astonishment, to the earth, on which its now delighted mother stood.—W. H. Cordeaux.”

“The safety of a man is in holding his tongue ;” and “his rest (or peace) is in his keeping his tongue quiet,”¹ says the Arab. “Thy tongue,” says Ebu Medin, “is sheathed in thy mouth ; if thou draw it out, it will be either for or against thee.”² “Mind thy tongue, and thy head will be safe,”³ says the Uighur ; and the Turk : “By the tongue does a man grow, and by it he also perishes.”⁴ “For the safety of the body (or person),” says the Arab, “is in silence.”⁵ “And the error of one thought entails regret to the end of life,” says the Chinese.⁶

“Cada uno es hijo de sus obras :”⁷ “Every man is [son] the offspring of his own works,” say the Spaniards ; and “is the architect of his own fortune.”⁸

“Γλώσσα τύχη, γλώσσα δαίμων”

“The tongue is fate (or luck), and the tongue is doom [demon],” a saying of Harpocrates, quoted by Plutarch.⁹ “Thy tongue is like thy horse ; curb it (or keep it in), and it preserves thee ; let it go, and it will deceive thee” [throw thee off].¹⁰ “A man whom his tongue rules, must think little of his body,” says Ebu Medin.¹¹ “He thus may do for himself what even his enemies could not do for him.”¹²

¹ Nuthar ell. 112, 113.

² Ebu Med. 162.

³ Kudat-ku Bil. x. 13.

⁴ Osm. pr.

⁵ Ar. pr.

⁶ Chin. pr.

⁷ Span. pr.

⁸ Eng. pr.

⁹ De Is. et Os. Opp. ii. p. 378.

¹⁰ Arab. pr. Soc.

¹¹ Ebu Med. 310.

¹² Georg. pr.

“If a man would but use his mouth as he uses his nose, he would be safe to the end,” say the Japanese.¹ “For with only three inches of tongue, he wounds five feet deep. The mouth is the door of misfortune, and the tongue is the root of it.”² “Weigh not [open not] thy heart to a licentious man,” says Ani, “to give way to thy tongue; [be on thy guard with him]. Tidings [voice, words, tales] travel fast: once gone from thy mouth, and when repeated, they may bring thee into trouble. A man’s ruin is on his tongue. Beware of working ruin for thyself.”³

“The treasure [good] of a good tongue is a real possession. Profit and loss coming both from the tongue, one ought to beware of carelessness in it,” says Tiruvalluvar.⁴ “Odi, vedi e taci se vuoi viver in pace:”⁵ “Hear, see, and hold thy tongue, if thou wilt live at peace,” say the Italians. “Onor di boca assai giova, e poco costa:” “Honour gained by the mouth is most helpful, and costs very little.”⁶ Anacharsis being asked what thing among men is both good and bad, Ἐφῆ, γλωσσοῦσα, said: “The tongue.”⁷

“A vizeer being asked by the king to bring him the sweetest food on earth, brought him a tongue; and being ordered to bring some of the bitterest food on earth, he again brought a tongue. The king wondered much. But the vizeer answered: ‘There is nothing sweeter and nothing more bitter than the tongue on the face of the whole earth.’”⁸ “And the head is smitten [wounded] for the errors of the tongue,” says the proverb.⁹ “O king,” said Leon to Phonez, “man is slain by his tongue; not else. And a man thus suddenly slain by the tongue may never be brought back to life by it; neither is there any salve (or balm) for wounds inflicted by the tongue,” said Sul Khan Orbelian.¹⁰

¹ Do ji kiyō.² Id. *ibid.*³ Ani, 33rd max.⁴ Cural, 642.⁵ Ital. pr.⁶ Id. *ibid.*⁷ Sept. Sap. p. 52.⁸ Sibrzne

Sitsruisa, xii. p. 22.

⁹ Telug. pr.¹⁰ Sibrzne Sitsruisa,

xxi. p. 38.

22 *Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.*

Here Chald. follows the Hebrew. But Syr. and LXX. insert 'good,' a 'good wife.' The LXX. adds a paraphrase, and Vulg. is altogether different.

"Whoso findeth a wife," &c.

“Οὐδὲν, Κύρν', ἀγαθῆς γλυκερώτερόν ἐστι γυναικός'
 μάρτυς ἐγὼ, σὺ δ' ἐμοὶ γίγνου, ἀληθοσύνης”

“There is nothing, Cyrnus, my son, sweeter than a good wife. I bear witness to the truth of it, and so do thou agree with me,” said Theognis.¹ [“For sweetness, the bee; for love, a wife.”²]

“A man,” says Manu, “is insomuch a man as he is himself, his wife, and child. So said learned men; and also that ‘he is husband and she wife’ [one with him]. Neither by sale nor by desertion is a wife severed [set free] from her husband. And this law, enacted of old by the Lord of all creatures, do we acknowledge. Therefore let husband and wife abide together constantly until death. This is in a few words the supreme law for husband and wife.”³

“A wife,” said Shakuntala to her husband, “is one half of the man; she is his best friend.”⁴ “Married men understand business; manage well their domestic affairs; they have somewhat to trust to and to lean upon; they have a fortune in their wife. For the wife,” continues Shakuntala, “is the one friend when all the others have left him. [“One friend left, company left.”⁵ “Two is company, three is none.”⁶] She then speaks kind words. A father is for advice in virtue; a mother is for advice in trouble. But men who tread the path of life find rest in their wife. He, then, who has a wife is to be relied upon; and a wife is his supreme good.”⁷

¹ Theogn. 1178.
 45, 46, 101.

² Burmese Hill pr. 171.

⁴ Maha Bh. Adi P. 3028.

⁵ Pers. pr.

³ Manu S. ix.

⁶ Eng. pr.

⁷ Id. *ibid.* 3029.

"If the wife [true wife, 'sati'] delights in that which pleases her husband, and if the husband and wife are united as one," says Vema, "it leads to perfect purity."¹ "And she is a wife who only desires her husband's good."² Therefore, "Ch'in-contra buona moglie, ha gran ventura:"³ "He who finds a good wife, finds great happiness (or great good fortune)," say the Italians, who add: "Chi piglia moglie per denari, spesso sposa liti e guai:" "He who marries a woman for her money, espouses mostly quarrels and sore troubles." On the other hand, "It is of no use," says the E-king,⁴ "to take to wife a woman who only looks at her husband's gold, and does not care for him. There is no profit in it." "For she will spend it all upon herself," adds the Commentary.

"There are three kinds of wives," say the Arabs: "the wife for beauty; the wife for life; and the wife for her dowry."⁵ [The one for life is best.] "Hasten when buying land," say the Rabbis;⁶ "but choose a wife [slowly] at leisure."

"Nubere si qua voles, quamvis properabitis ambo,
Differ; habent parvæ commoda magna moræ."

"If thou art inclined to take to thee a wife," says Ovid,⁷ "however much in a hurry, yet wait a bit. A short respite may be a great advantage;" for all men are agreed that, "three persons are hard to choose: a husband, a wife, and a doctor," say the Rabbis.⁸

"And marry thy equal in rank," says Cleobulus;⁹

"Ἄν γὰρ ἐκ τῶν κρείττωνων, λάβῃς, δεσπότας κτήσῃ, οὐ συγγενέας"

"for if thou chooseth a wife from a family above thee, thou wilt get to thyself, not relations, but masters." So Callimachus:

"Τὴν κατὰ σάντων ἔλα."¹⁰

"Choose then a wife suited to thee." "Equal should marry

¹ Vemana, iii. 145.

² Nitishat. 58.

³ Ital pr.

⁴ Ch. iv.

Loo-san.

⁵ Arab. pr.

⁶ Jebamoth, 63, M. S.

⁷ Fast. iii. 393.

⁸ Ep. Lod. 1909.

⁹ Sept. Sap. p. 12.

¹⁰ Epigr. i.

his equal," say the Hindoos¹ [to which a story is added to prove it]. And Ovid again :²

"Quam male inæquales veniunt ad aratra juvenci,
Tam premitur magno conjuge nupta minor.
Non honor est, sed onus species læsura ferentis.
Siqua voles apte nubere, nube pari:"

"A pair of ill-assorted bullocks yoked to the plough, and a tall husband joined to a small wife, look very much alike. He is none the better for it, but looks, poor man, as if he was carrying a burden. If bent on a suitable marriage, choose one like thee in rank and position."

"Any vulgar woman," said Shakya-muni, "does not please me. The one I would choose to wife, who agrees with my disposition, and who pleases my mind, must be modest, pure of body, kindred, and family."³ "My son," said king Sudhodhana to the 'purohita' [family priest, chaplain], "is not easily pleased. It matters not whether his intended bride be of the royal, brahman, vaishya or sudra caste ; but she must be endued with qualities. My son is not taken with purity of family or of race ; but the woman in whom his heart delights is one possessed of true, real qualities, and the law [moral virtue]."⁴

"A virtuous (or righteous) man," says Manu, "may receive pure knowledge from the unworthy ; he may learn virtue from the ignoble ; and he may also take a jewel of a wife from a low family."⁵ "Ri-wago, minister of king Sathub, once sent a brahman to fetch a wife for his son. He saw, among a number of maidens, one who waded a stream with her shoes on, while the others waded bare-foot ; and who swam across in her dress, and not bare as the others did. He said to her : 'Maiden, thou hast acted very wisely to-day. Hast thou father and mother ?' 'I have,' said she. 'Then lead me to thy

¹ Kobita R. 61.

² Epist. ix. 29.

³ Rgya-tcher r. p. ch. xii. p. 121.

⁴ Id. ibid. p. 123.

⁵ Manu in Kobita Rat. p. 183.

home.' She did so, and the father gave her to the brahman"¹ [almost in the same words as Bethuel gave Rebecca to Eliezer].

"Whence, then, mayest thou take a wife to thyself, O my son," said Wäinämöinen's mother to him from the grave. "Take one from the best daughters of the north; one who is pleasing in her looks, pretty in her appearance, always quick (or light) on her feet, and alert in her movements."² "O my son," says another mother, "in taking a wife, seek these four qualities in her: (1) good family; (2) thousands and tens of thousands; (3) lovely and accomplished; (4) wise and of good conversation."³ "In choosing a wife," say the Rabbis, "descend one step [below thy own rank]; but in choosing a friend, ascend one step higher."⁴

Any how, "antes que te cases, mira lo que haces:" "Before taking to thee a wife, mind what thou art about." And yet "a man without a wife need have many eyes,"⁵ say the Spaniards. For "many a good maid, if fully known, is found to be of a changeable mind with a man," said Odin.⁶ "One may obtain ambrosia from poison," says Chānakya; "a good, elegant saying from a child; and a jewel of a wife from a bad family."⁷

This, however, is the exception. The rule is: "Look at the selvedge, and choose thy cloth accordingly; look at the mother, and take the girl," say the Osmanlis; and again: "Look at the mother, and take the daughter; look at the yard [sample, fold], and choose thy cloth."⁸ "De bon plant plante ta vigne; et de bonne mère prends la fille:"⁹ "If you want a good pot, ring it; if you want a good wife, learn to know her [who and what she is]."¹⁰ "In looking for a friend [or for a wife], look not at one that will not be 'one jewel' with thee.

¹ Dsang-Lun, c. xxiii. fol. 107. ² Kalevala, v. 236. ³ Malay poem, in Marsd. Gr. p. 210; see also S. Bidasari, iii. 49. ⁴ Jebamoth. R. Bl. 526. ⁵ Span. pr. ⁶ Hávamál, 101. ⁷ iii. 5. Schiefn.
⁸ Osm. pr. ⁹ Fr. pr. ¹⁰ Hill pr. 42.

For likeness is the bond of union. 'Like with like,' like milk and sugar. But 'like with unlike' is like water and oil."¹

"And by order [direction or command] of Broto [Indra], union is of itself lasting [firm], and separation is not to be for long (or for ever)."² "A night is bad [night is dark] without the moon; the sea is not sea without water; and a pond is bare without lotus; so also a young woman without a husband does not shine."³ "Among excellent women we reckon the woman who can make her husband's clothes and dress his food; who respects him as she would her own brother; who provides for her servants; who can be pleasing and winsome; and who can put up with her husband's wishes [and temper]," says the Buddhist Catechism.⁴ "Happy is the man who takes to wife a woman who can thus captivate his heart."⁵

"Natural speech is hard to acquire [in a child]; a son who confers happiness is not easily found; neither is a suitable and proper wife easily had; still less a kinsman sincerely attached."⁶ "Freedom from disease and from debt," said Vidura to Dhritarashtra; "living at home securely; accession of fortune; constant health, and a pleasing wife who speaks affectionately, and withal an obedient son—these, O king, are blessings indeed."⁷ "God," said the Spirit of Wisdom, "is the best protection; but a pleasant companion, a good and good-tempered wife, is also good;"⁸ "one chosen not for her beauty but for her qualities."⁹

Like Savitri, daughter of Aswapati, king of Madra, celebrated for her beauty and for her devotedness to her husband, whom she reclaimed from the realms of Yāma [Death]. She was held to be a creation of the 'Father of mankind' [Pitāmaha. This beautiful legend forms the subject of the 'Pativratāmāhātmya Parva,' of the Vana Parva]. It says that when

¹ Jami Behor. viii. Pagien. Q. 86. Bh. Udyog. P. 1055.

² Kawi M. S.

³ Lokan. 100.

⁴ Putsha

⁵ Kawi M. S.

⁶ Chānakya, 54.

⁷ Maha

⁸ Mainyo i kh. xiv. 12.

⁹ Tam. pr.

Yāma came to take away her husband Satyavat, she followed, her heart being split in two; and when told by Yāma to go back, though worn out with fatigue, she replied: "How can I feel fatigued [where can there be fatigue] when I am near my husband? So long as I am with him is my walk [step] firm."

And when, further on,¹ Yāma pressed her to return, she again replied: "It is not far when close to my husband; nay, my mind runs on before him."² And when at last Yāma bade her unconditionally to choose some boon, touched as he was by her attachment, she said: "Since thou makest this offer freely, then I choose this boon: Let Satyavat live, for I am like one dead without my husband. Separated from my husband, I desire nothing; not happiness—no, not even heaven. Without him I cannot live." And Yāma restored him to life.³

"It is no disgrace," said Kunti to the brahman, "for a man to have been the husband of several wives, but it is a very great breach of duty [wickedness] for a woman to leap from her husband into the arms of another man."⁴ "It was the custom in Palestine to ask a newly-married man, 'Hast thou found a good wife [Prov. xviii. 22], or one more bitter than death?' [Kohel. vii. 26]."⁵ "The world," say the Japanese, "is regulated by the natural law of heaven and earth. Heaven is above, and causes the earth below to bring forth all manner of productions. So also husband and wife. The wife ought, like the earth, to be submissive and lowly, and to honour her husband as heaven."⁶ And as to marriages being 'made in heaven,' the Rabbis tell us "that forty days before the formation of the child, Bath-qol [the divine voice] comes forth and says: 'So-and-so shall be for so-and-so.'"⁷

¹ 16776.² 16787.³ Maha Bh. Vana P. 16634—16799.⁴ Maha Bh. Adi P. 6178.⁵ Berach. 8; Jebamoth, 63, M. S.⁶ Onna ima Kawa, p. 20; Onna dai gaku, p. 96.⁷ Bechai, B. Fl.

23 The poor useth intreaties ; but the rich answereth roughly.

תְּפִלִּימוֹת, 'prayers, entreaties for pity and help.'

"*The poor useth intreaties,*" &c. Tsze-ha asked : "Can the poor be otherwise than cringing, and the rich otherwise than haughty?" Confucius answered : "They can."¹ "Yet," said he also, "those that are in a high position show no [affection] condescension : they are courteous, but without any real respect for others."² For,

“Τίκτηι γὰρ κόρος ὕβριν, ὅταν πολὺς ὄλβος ἔπηται.”³

"Surfeit produces insolence," says Solon, "when it is accompanied by much wealth [well-to-do]." "The thought of poor people," says Vararuchi, "is to follow you with entreaties."⁴

"The poor man's words," says the Bengalee proverb, "are like the tortoise's head—in from fear, out in fear."⁵ Like blind Œdipus,

“— ἀλώμενος
ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.”⁶

"wandering from place to place, to beg his daily food from passers-by."

“Πρὸς νυν θεῶν, ὧ ξεῖνε, μη μ' ἀτιμάσῃς
τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι.”⁷

"Nay, O stranger, by the gods, do not slight me, a poor wandering beggar ; but listen to my prayer." "It is, indeed, difficult for a poor man not to complain ; but it is easy for a rich one not to be proud," say the Mandchus.⁸ "But," say the Chinese, "when you are poor and miserable, do not give way to complaining and angry words."⁹

"Begging and slavery to the low, destroys self-respect and dignity in a man."¹⁰ "Begging is contemptible (or despised)."¹¹

¹ Shang-Lun, i. 15.

² Id. *ibid.* iii. 25.

³ Solon, *frgm.* xi.

⁴ Nava R. 7.

⁵ Beng. *pr.*

⁶ Œdip. Col. 1364.

⁷ Id. *ibid.* 49.

⁸ Ming h. *dsi.* 74.

⁹ Dr. Medh. *Dial.* p. 164.

¹⁰ Banaraya-

staka, 4.

¹¹ Nava R. 2.

“Although a poor man is courteous in his language and humble in his demeanour, yet they will not open their mouth to him but in harsh or cruel words; while he is crouching under the man possessed of wealth. Assuredly this sea-girt world is full of [bile] choler or madness.” “A beggar’s life departs in his entreaties.”² [Begging destroys life, makes it not worth living.] “Therefore in doing good to those that are worthy, do not wait until they beg of thee,” say the Persians.³

“The prayer of the oppressed is, that which reaches nearest heaven: but that which is farthest from everything is, the eye of the covetous,” say the Rabbis.⁴ “If, however, thou hast but little to give to the poor, do it with a smiling countenance. Better that than a stalled ox given with frowns.”⁵ “Let the king,” says Kamandaki, “always gladden the world with moderate [measured] and affable speech. For rough [cruel] speech, even from a liberal man, scares people. If he be pained at heart ever so much, let not a wise man ever utter such language.”⁶

“He is safe from a repulse who asks a merciful man;” but “Woe to the poor at the hands of miserly (or covetous) men.”⁷ “For by the time the rich [and covetous] man has opened his grain-basket, the life of the poor man has departed,” says the proverb.⁸ “For the way is bitter [‘amaru’] for the poor,”⁹ say the Cingalese. “But the poor,” says Confucius, “should be without flattery [agreeing with everything one says]; and the rich also, without haughtiness.”¹⁰

“Then seek to bear other people’s burdens, without ill-humour [freely, readily]. Thy name will be celebrated thereby,” says Attar.¹¹ “For a poor family does not long remain silent.”¹² And, according to Rabbi Joshua, “the poor man

¹ Nitineri-vilac. 11.² Cural, 1070.³ Akhlaq nass. 4.⁴ Ep. Lod. 657.⁵ Id. 262.⁶ Niti Sara, ii. 23.⁷ El

Nawab. 93, 87.

⁸ Telugu pr.⁹ Athitha w. d. p. 39.¹⁰ Ming-

sin p. k. vii.

¹¹ Pend i At. xi.¹² Ming-sin p. k. c. vii.

does more good by receiving alms, than the householder by giving it" [the poor being the cause of the other's charity].¹ "The poor beggar begs of the rich one, and the money this one will not give remains useless, and comes at last into the possession of worthless men."²

"I have tasted the bitterness of many things; but none is so bitter as begging,"³ says a Rabbi. "For the want of necessaries is better than having to beg for them;"⁴ "although there is no comparison between him who has bread in his basket, and him that has none." "El dar es honor, y el pedir dolor:"⁵ "It is an honour to give," say the Spaniards, "but to beg is painful." "It is easy," say the Mandchus, "to go into the mountains to catch a tiger; but it is hard [difficult] to open one's mouth in order to beg of others."⁶

"Money begged for meekly, is given reluctantly," say the Chinese; "but when taken by force or unjustly, it is spared with a good heart."⁷ "As to giving [charity], I cannot give," says the churl; "but as to fines, I will pay them."⁸ "The fool, if he has money, browbeats the wise and learned man; while the poor man's word, true though it be, is accounted a lie."⁹

*"Τῶν γὰρ πενήτων εἰσὶν οἱ λόγοι κενοί"*¹⁰

"For the words of the poor are empty," say the Greeks.

"If a poor man does not beg, milk is milk; if he begs for a drop of milk, tell him it is water," says the Hindoo proverb.¹¹ "Dear Somadatta," said Laludaye to his son, "he that asks [for anything] runs a two-fold risk; either to get nothing, or to add to what he has. This is the rule as regards asking."¹²

"I would rather drink poison," said Chirandev, "than ask for money of a great man; for in giving he will make faces, and draw up his nose and eyebrows."¹³

¹ Midrash Rab. in Gen. M. S.

Pen. B. Fl.

h. dsi. 96.

¹⁰ γνῶμ. μον.

Pach. vii.

⁴ Ibid.

⁷ Chin. pr.

¹¹ Hindoost. pr.

² Vemana, iii. 30.

⁵ Ibid.; Span. pr.

⁸ Telug. pr. 1150.

¹² Somadat. Jataka.

³ Mifkhar

⁶ Ming

⁹ Beng. pr.

¹³ Baital

“Αἰδῶς δ’ οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει,
 Αἰδῶς ἣτ’ ἀνδρας μέγα σίνεται ἢ δ’ ὀνίνησι.
 Αἰδῶς τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς ὄλβῳ.”¹

“False shame brings the poor man to thy door; shame that injures some men and helps others; shame in poverty, insolence in the rich,” says Hesiod.

“There is no humility where there are riches,”² say the Rabbis. “Who is he that does not feel angry when asked frequently? And who is there that does not grow proud through riches?”³ asks Vishnu Sarma. “That, however, is real prosperity that does not make a man mad [out of his mind]; and he is happy who is free from covetousness.”⁴ “For the avarice of the rich is his punishment,”⁵ say the Arabs. “For the rich are close-fisted [grasping],” say the Rabbis.⁶

“One day a poor man told his circumstances to a rich one, who paid no attention to it. He repeated it once or twice. ‘What a headache thou givest me!’ said the rich man. ‘Thou art the head,’ said the poor man; ‘whither shall I carry my pain?’ The rich man was pleased with his answer, and granted him his wish. ‘Thou hast raised thy head in prosperity; support a man with kindness [grace, favour]; God has given thee whatever comes to thy hand; take thou the hand of the fallen.’”⁷

“A gift made in secret [without ostentation]; hospitality without grudging; silence as to one’s good (or agreeable) deeds; never speaking in society of one’s own help to others; absence of pride in good fortune; speaking of others without detraction, all this is the path of good men beset with swords. But trodden by whom?”⁸ “For who is there that is not proud when become rich?”⁹ “Wealth makes one proud,” says the proverb; “but the doorstep is slippery.”¹⁰ “Wealth,

¹ Hes. ἰ. κ. ἦ. 315.

² Baba Metz. B. Fl.

³ Hitop. ii. 173.

⁴ Id. *ibid.* 139.

⁵ Nuthar ell. 121.

⁶ Chulin, 46, M. S.

⁷ Akhlaq i. m. xv.

⁸ Nitishat. 54.

⁹ Pancha Ratna, 2.

¹⁰ Tam. pr. 3441.

however, is a cause of pride [haughtiness] only to a mean man ; but to a good man it is a source of gentleness.”¹

“ In the time of wealth a man does not see others by reason of his pride ; but in the day of need he has nothing whatever left of his own. What time, then, is there free from [the risks of] wealth and poverty ?” asks Vema.² “ So then,” says Minerva to Ulysses [seeing “ how easily the gods can change a man’s estate, and how short-lived are riches ”³], “ beware lest thou speak boastfully in the hearing of the gods ;”

“ μηδ’ ὄγκον ἄρη μηδὲν, εἴ τινος πλέον
ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.”⁴

“ nor be stuck up in any way, if thou happenest to have more in hand, or greater riches, than others.”

For “ where there is a little wealth within, there is an outward sign of it in pride. When clouds are full of water, then it is they begin to thunder,” say the Tibetans.⁵ “ When low people become rich,” says Sofian, “ they become proud [lit. stretch, lengthen themselves out]; and if they return to poverty, they become humble. But the noble-minded [generous, ‘ el-ke-rām’] when rich are humble, and if they come to poverty, they bear it haughtily [nobly, manfully].”⁶

“ Why should this man turn his back from thee ? His origin, conceited upstart as he is, comes from the mud, like a potter’s vessel.”⁷ “ His nose is up to heaven, while he sits in water.” “ They squat proudly on the earth, with their nose up in arrogance to the stars. Wonderful to behold !” says Eldjadi.⁸ “ What learned or wise man,” said Aswast’hāna, “ would be proud of acquired riches, like some vulgar meat-seller ?”⁹ “ A wise [learned] man without pride, a hero at rest, and a rich man who opens his door liberally [to the poor], are very much praised in the world,” said Vararuchi.¹⁰

¹ Legs par b. p. 135.

² Vemana, i. 38.

³ Hesiod. *ἔ. κ. ἦ.* 523.

⁴ Soph. Aj. 127.

⁵ Legs par b. p. 209.

⁶ Eth-Theal. 198.

⁷ El Nawab. 179.

⁸ Id. 200.

⁹ Maha Bh. Virat P. 1563.

¹⁰ Varar. 73, Schiefn.

“He,” say the Mongols, “who wishes to be liberal [kind-hearted, pitiful] cannot be such while he is rich; neither will a man ever be rich who is liberal [kind-hearted].”¹ “Where there are great riches,” say the Mandchus, “words are great [haughty]; as when there is too much strength, there is also oppression.”² “Good men, however, use their power to promote the good of others; but mean men only oppress others if they are strong enough to do it.”³ “When favours from the prince [or from Heaven] increase, then haughtiness is extreme,” say the Japanese.⁴ “And a man,” add the Rabbis, “is haughty and oppressive towards the small, but not towards the great.”⁵

“Who is he,” asks Vararuchi, “whom fortune does not render proud?”⁶ So that “Giving, accompanied with kind words; knowledge without pride; valour with patience [forbearing, long-suffering]; and wealth with liberality—are four good things hard to find.”⁷ “Poor and liberal; rich and stingy.”⁸ “Aggrieve not a beggar by passing him by” [without giving].⁹ “The cloud gives rain after thunder;” that is, “A man of generous disposition, if once he has spoken harshly, when opportunity offers he gives way [makes up for it by apology or by gift].”¹⁰ “For the heart of him who has no pity [compassion] is harder than iron,” say the Tamils.¹¹

“Delay in giving, on the part of the rich, is [oppression] violence, injury to the poor,” say the Arabs.¹² “For whatever be the measure of wealth or of rank a man has, the [moon] time of begging should be easy [he should be easily entreated] by the poor.”¹³

“He,” said Vidura to Dhritarashtra, “who never wears a dress from pride (or vanity), who does not ridicule others from feeling stronger than they, and who never speaks cutting

¹ Nutsidai ügh. 11.² Ming h. dsi. 21.³ Id. ibid. 117.⁴ Gun den s. mon. 709.⁶ Pesach. R. Bl. 507.⁶ Shad Ratna, 5.⁷ Ratnamalika, 64; Hitop. i. 173.⁸ Eng. pr.⁹ Nitimala, iii. 51.¹⁰ Id. ibid. ii.¹¹ Tam. pr. 986.¹² Meid. Ar. pr.¹³ Lokapak. 210.

words to others from haughtiness—that never sets as does the sun” [he shines for ever].¹

“If thou art rich and powerful,” says Ptah-hotep, “place the fear of thee [cause the respect for thee to rest] in [thy] knowledge and pleasing [sensible intercourse]. As it is said in the first writing: A sensible man never likes to introduce himself with [curses] high words. Let not thy heart be high [haughty] nor low [mean] in thy speech; but order [train] thy gait [step or walk] and thy answer; and thrust away from thee [hot] harsh words towards others.”²

“When rich, forget not the poor, for many who were rich in the beginning became poor in the end,” say the Japanese.³ And in spite of the common saying, “E il ricco oro di fuori, di dentro, ferro,”⁴ that “the rich man is gold without, but iron within,” “riches,” say the Rabbis, “are greatly adorned (or enhanced) by a proper use of them, as is understanding by assigning to everything its proper place.”⁵

“A man,” says the Japanese Dr. Desima, “whose ancestors were poor, when he is become rich and prosperous, ought not to live in excess, nor squander his property; but carry on his business truly [carefully]. He ought not to despise the poor, nor yet be familiar with men high in office.”⁶ “Thus, then,” says he also, “having tested my own circumstances, am I not wise [is there not profit] in avoiding the rich and the great?”⁷ For “disagreement among relations and kindred often comes from the rich being very miserly [niggard, ‘lin’] and not practising the virtue of liberality; or it also comes from the poor requiring too much, and in despair, being importunate in their demands,” says Yung-ching.⁸

“Courtesy is commendable in all,” says Tiruvalluvar; “but in the rich it forms the beauty of their riches.”⁹ But “better

Maha Bh. Udyog. P. 1082.

² Pap. Pr. xi. 12, 13, xii. 1.

³ Jits go kiyo.

⁴ Ital. pr.

⁵ Ep. Lod. 852.

⁶ Shi-tei-gun, p. 17.

⁷ Waga-tsuye, ii. p. 1.

⁸ Shin yü, 2nd max. p. 11.

⁹ Cural,

xiii. 125.

is a fire kindled with the breath of a man destitute of wealth, than a churlish and avaricious man when asked for anything," says Vishnu Sarma.¹ "For every man who lives in prosperity, is intoxicated (or befooled) by it," said the serpent to Yudhishti'ira.²

"A disposition to sin," says the Buddhist Catechism, "shows itself in sinning by roughness of temper; whereas a disposition to commit no fault, shows itself in avoiding to sin through roughness of temper."³ "High [haughty] words are hard to chew," say the Mongols; "and the rich are proud."⁴ But "boast not of your wealth," says Avveyar;⁵ "and be courteous." Gan-tsze says: "If those who are above are not polite (or courteous) towards their inferiors, they cannot order them; and if these are not also polite, they cannot attach their superiors to them."⁶

"It is but just and the part of the great to listen to the cause of the weak and needy, and not to return a rough answer. For one of the [ties] badges proper to great men, is not to be ashamed to speak to the weak and poor, and to hold intercourse with little ones [despised and miserable]."⁷ "But when a poor man," says Gagnradr, "comes to a rich one, let him speak profitable words, or else hold his peace."⁸

"His state is known even in death. A soft voice when begging, a covered mind [concealed intention], and a body trembling with fear—when these signs appear in death, that man was a beggar,"⁹ say the Hindoos. "He who having amassed wealth, learning, and power, is not proud (or elated), is a 'pandit' [wise, superior man]," said Vidura to Dhritarashtra.¹⁰ "Therefore, be thankful to God for His favours," said Nebi Effendi to his son, "and look upon the poor with pity. Speak not roughly to them, but practise humility."¹¹

¹ Hitop. i. 142.² Maha Bh. Vana P. 12518.³ Putsha pagien.

Q. 458.

⁴ Mong. mor. max. R.⁵ Athithi S. 5.⁶ Ming-sin

p. k. c. xvi.

⁷ Aklaq i m. xv.⁸ Vafthrudnismál, 10th max.⁹ Kobitamr. 44.¹⁰ Maha Bh. Udyog. P. 1010.¹¹ Khair nam. p. 16.

“For only wicked men speak roughly,” says the proverb.¹ “The covetous can be taken only with a present; and the haughty with cringing to them;”² “who deny alms to a poor man, but make presents to the rich and great,” say the Rabbis.³ And Horace :

“Meæ (contendere noli)

Stultitiam patiuntur opes; tibi parvola res est:

Arta decet sanum comitem toga, desine mecum

Certare.”⁴

“My riches,” says he, “give me the right to make a fool of myself; don’t contradict me. But thou, poor fellow, who hast next to nothing, wear the fustian, and don’t bother me.”

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

The first portion of this verse seems to have been generally misunderstood, owing to the apparent affinity of רַעִים and הַרְרִיעַ, as if they both were from the same root; whereas this can only be from רַעַי, or rather from רַעַי, most likely, as Schultens, Gesenius, Umbreit, and others think, who render this first hemistich, ‘A man has many friends (or companions, associates or acquaintances) for his ruin,’ they may do him more harm than good; ‘but one who really loves him, will stick to him closer than a brother.’ LXX. and Arab. ignore this verse, and Vulg. renders it, ‘Vir amabilis ad societatem, magis amicus erit quam frater.’ Chald. and Syr. ‘There are companions that meet together,’ &c.; and Arm. ‘A man gets defiled by vile associates.’ The notes here given are on the rendering of A. V.

“A man *that hath friends*,” &c. “A father is a friend and a mother is a friend; both are friends by nature. But others become friendly-disposed through circumstances.”⁵ “The man who stands by us in prosperity and in adversity, in famine and in tumults, at the palace-gate and at the funeral-pile, is indeed our relation.”⁶ “A stranger who is friendly-

¹ Tam. pr.
i. xviii. 21.

² Lokaniti, 76.
⁵ Hitop. i. 38.

³ Ep. Lod. 1501.
⁶ Id. i. 74.

⁴ Epist.

disposed is a friend, whereas a friend who is not so disposed is a stranger. A disease engendered in the body is unfriendly; but a herb from the wood often is salutary.”¹

The poor Drona claiming an old friendship with Drupada, since made king, went to him. But Drupada said: “Thou makest a mistake, O brahman, in saying so glibly, ‘I am thy friend.’ It is true that formerly there existed a friendship between us founded on equality. But the man who does not keep a carriage is no friend of him who keeps one. Friendship comes from equality. It never springs from inequality. Moreover, in this world, undecaying friendship on the part of any one is a thing not known. Time wastes it away, and anger takes it away. Therefore do not reckon much on our old friendship; it is old and worn out. There was of old a friendship between us; but want or interest was the bond thereof. I have no recollection of a promise to share the throne with thee. But, O brahman, if it can please thee, I will give thee board and lodging for one night.”²

Poor Drona might have taken Chilon’s advice:

“*Ἐπὶ τὰ δεῖπνα τῶν φίλων βραδέως πορεύου, ἐπὶ τὰς ἀτυχίας ταχέως*”³

“Be in no hurry to go to the feasts given by thy friends; but hasten to help them in difficulty.” “One ought not to expect too much from friends,” said the tortoise to the monkey. “When the calf sucks more than is meet, it annoys its mother, who drives it away.”⁴

“*Difficilis, facilis, jucundus, acerbus es idem*

Nec tecum possum vivere, nec sine te:”⁵

“Thou art the same difficult, easy, agreeable, and sour individual; I can live neither with nor without thee.”

“A mere acquaintance is but a handful of money” [to be spent], say the Telugus.⁶ “The whole village is full of rela-

¹ Hitop. iii. 101.

² Maha Bh. Adi P. 5195—5204, and 6342.

³ Sept. Sap. p. 24.

⁴ Στεφ κ. Ἰχν. p. 320.

⁵ Mart. Epigr. xii. 47.

⁶ Tel. pr.

tions; yet there is not room in it for me to hang my sling," says the proverb.¹ "Il faut se dire beaucoup d'amis, et s'en croire peu,"² say the French truly. At the same time, "the fastidious has not a friend," say the Arabs.³ For "too much of fault-finding makes a breach in friendship," says Ebu Medin.⁴ "Friendship, like a cord, may be mended and joined afresh; but there remains in it the knot of fastening," said by Timur to Althon about his domestic feuds.⁵ Another Arab, however, thinks this reunion of a broken friendship "is not so rough or disagreeable as to be hateful."⁶

"Have patience with a friend, but do not lose him," says the proverb.⁷ For "if the water is too clear, there are no fish in it. If a man is too particular, he can have no friends."⁸ On the other hand, "Amigo de todos y de ninguno, todo es uno:"⁹ "Friend of all and friend of none, comes to the same thing," say the Spaniards.

"Μηδὲ πολὺξείνον, μηδ' ἄξεινον καλέεσθαι."¹⁰

"Neither have too many guests, nor none," says Hesiod. "Let no man have too many intimate friends in his house," says Rabbi Chia.¹¹ "But attach thyself to one man," say the Tamils, "and dwell in one house."¹²

Still, "those who have no guests have not tasted full domestic happiness."¹³ Yet, "Where it is brother! brother! it is also place! place!" [live apart, short, or also interested friendship], say the Bengalees.¹⁴ "A friend," says Sul Khan Orbelian, "is not easily found; he will not be met on the road, and cannot be bought cheap. A friend is a castle with a moat, a high wall, an inaccessible height. A friend is a banquet; is a table adorned with dainties. A friend is the light of the

¹ Telug. pr.

² Fr. pr.

³ Ar. pr.

⁴ Ebu Med. 93.

⁵ Ahmed. V. Tim. c. 39.

⁶ Hariri, ii. p. 252.

⁷ Pers. pr.

⁸ Mong. mor. max. R.

⁹ Span. pr.

¹⁰ Hes. ἑ. κ. ἦ. 713.

¹¹ Berach, 31, M. S.

¹² Tam. pr. 1858.

¹³ Avv. Kondreiv. 83.

¹⁴ Beng. pr.

heart and the light of the eyes. He is the strength of one's arms, the dread [lit. shiver away] of foes, and the hope of friends. He is a support in trouble, a healer in sickness, and devoted in death."¹

"In five ways are friends and acquaintances, O Gahapati, treated by a well-bred man: (1) by presents; (2) by kind speech; (3) by watching over his interests; (4) by treating them as equals; (5) by never deceiving them. In return, he is treated by them thus: (1) he is protected when carelessly exposed to danger; (2) his property is taken care of in a like case; (3) in fear, they are his refuge; (4) he is not forsaken in adversity; and (5) his belongings [relations, people] are held in honour by those friends."²

"He who does not injure his friends, has plenty to eat, go where he will; he is respected everywhere. Thieves do not rob him. He overcomes all enemies. He is the best of all relatives. He respects others and is respected by them. He enjoys a growing reputation, and he shines like fire. His kine multiply; his crops flourish. He enjoys the number of children; and whether he fall from a rock or from a tree, he alights on his feet [gets a standing]."³

"The three-fold advantage of having friends is virtue, profit, and companionship. Where these three do not exist, let not the wise man look for friendship,"⁴ says Kamandaki. "The bird calls to its mate, and shall not man seek friends for life? The spirits hearken to him, and in the end give him harmony, right, and peace."⁵ "A man is a friend by giving pleasure, a companion by fellowship; and after a month he is a kinsman; beyond that, he becomes another self."⁶

"An intimate friend is the chest or casket of a man; he shares in his intimate friend's and master's counsels and secrets."⁷ "The wise man, who knows what he is about,

¹ Sibrzne Sitsr. cxxix. p. 168.² Sigal. V. S. fol. no.³ Mett-

ani samsam, 1—10.

⁴ Kamand. Niti S. iv. 72.⁵ She-King,

iv. 1, 5.

⁶ Kalakan. Jat. p. 365.⁷ Abu Ubeid, c. 2.

cleaves to a friend who helps him ; who is the same in prosperity and in adversity ; who gives good advice, and feels for him, entirely and constantly, as a mother does for her own child.”¹ Very good ; but “ O good man, thou shalt find few of thy fellows true to thee in difficulties,” says Theognis ;

“ οἳ τινες ἂν τολμῶεν, ὁμόφρονα θυμὸν ἔχοντες,
ἴσον τῶν ἀγαθῶν τῶν τε κακῶν μετέχειν”

“ men who will be brave enough to befriend thee alike in weal and in woe.”²

“ Οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ φίλος σαφῆς·
οὐ πλοῦτος, οὐ τυραννίς· ἀλόγιστον δέ τι
τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου”³

“ There is nothing better,” says Euripides, “ than a trusty friend ; neither riches nor power equal it. And what is a senseless multitude to thee instead of a friend ?”

“ But in this world, said the mouse, men hold intercourse together for two reasons, and make friendship accordingly : (1) of their own accord ; (2) for the hand. Those who show kindness of their own accord [spontaneously] are the purest ; but those who do it for the hand [gifts], do so from interested motives.”⁴ “ Let the king of a purified mind worship the gods at all times, his ‘ guru ’ like himself, and his friend like himself. Let him choose a friend like himself [in taste] ; relations for their good disposition ; a wife and servants for the pleasure they give ; and every one else for his talent (or ability),” said Kamandaki.⁵

“ A man,” said Odin, “ should be friendly to his friend, and to that friend’s friend ; but show no friendship to his foe. But know, if thou hast a friend whom thou trustest, and wilt derive benefit from him, blend thy mind with his, exchange gifts, and often go to see him.”⁶ “ The acquisition of a friend and intercourse with him rest on three things,” say the Rabbis ;

¹ Sigal V. sutta, fol. no. ² Theogn. 79—82. ³ Euripid. Orest. 1153.
⁴ Calilah u. D. p. 155. ⁵ Niti Sara, 31, 32. ⁶ Hāvamāl, 42, 43.

(1) honour him when present ; (2) praise him when absent ; and help him in time of need.”¹

“Far greater than the pleasure of birth, body or riches, are the pleasures of friendship ; for he who has no friends is without friendship (or fame). Therefore, O ye that have friends, gather wisdom and the law that gives happiness [Buddhist].”² “Within the circle of your acquaintances and connections,” says the Lama to his pupils, “be very particular to show kindness all round, watching the occasion to assist them.”³

“And when thou meetest a friend who is a good [superior] man, let thy countenance be ‘soft’ and agreeable, not distant ; lest there be some mutual mistake,”⁴ says the Book of Odes. “No visiting with uncivility [gruffness],” says Ali ; “when visiting ‘bettermost’ people, let thy countenance be pleasing, and thy manner still pleasanter, otherwise thy visit will be less than worthless.”⁵ “For no man who has no humility will ever form a friendship [fellowship] with others,” say the Rabbis.⁶ “He that has found friends has found good,” says Asaph ; “but a man without friends will hardly prosper.”⁷

“If a man gets a prudent friend (or companion) who walks [in faith], who is faithful and true, honest in his conduct, and wise, let that man overcome all fear, and continue steadfast to him,” says the Buddhist.⁸ “Friends,” says Confucius, “ought to be faithful ; and orphans [young children] should be taken care of.”⁹ “And he who wishes to have friends, must show himself friendly,” say the Chinese.¹⁰ For “if at home we do not receive guests, when we go [on the road] abroad we shall find few hosts.”¹¹ Tsze-kung asked “how a man should act towards his friends.” Confucius answered : “Admonish them with sincerity, and guide them aright. If they cannot follow

¹ Ep. Lod. 1688.² Rasavahini, 3.³ Bslav-cha, 2.⁴ She-King, bk. iii. ode 2.⁵ Ali b. A. Tal. 22nd max. and Com.⁶ Ep. Lod. 213.⁷ Mishle As. ii. xxiii. 1.⁸ Dhamm. Nagavag. 9.

Shang-Lun, v. 26.

¹⁰ Dr. Medh. Dial. p. 220.¹¹ Hien w. shoo, 132.

you, then desist.”¹ “What constitutes the character of the [sse] scholar?” asked Tsze-loo. Confucius answered: “He who admonishes [lit. cuts and carves] with sincerity and advises his friend, and who lives in harmony with others, may be called a [sse] scholar.”² “Treat a man in a friendly manner, and you will soon increase in respect”³ [from him for you]. “For the way to secure a friend is by sweetness of temper towards him,”⁴ say the Hindoos.

“Affable speech, respectful treatment, and gifts, are the three-fold means of welcoming a friend even from afar,” says Kamandaki.⁵ “The love of thy friend for thee shows itself in his friendly address [or bearing].”⁶ “And having found friendship [a man worthy of being loved], be friendly,” says Avveyar.⁷ “For unless friendship be good [true], there will be trouble.”⁸ “But a man sticks to him who sticks to him,” say the Arabs.⁹ And “often, may be, thou findest [meetest] a brother whom thy mother did not bring forth”¹⁰ [a good friend].

“For the bond [strengthening] of friendship is in mutual respect.”¹¹ “Forget not the kindness of those who have shown it to thee guilelessly [sincerely]; and do not cast thyself away from the friendship of those who have been thy support in the time of adversity. For the wise will think, during their seven-fold births, of the kindness done them by those who wiped a tear from their eyes,” says Tiruvalluvar.¹² “For he who, having received a favour, requites it not, is not a man,” says the Chinese proverb;¹³ and Tai-shang¹⁴ considers “it a sin not to think with gratitude of favours received.”

“Call him a man,” say the Japanese, “who acknowledges a favour conferred on him; but call him who does not, worse than a brute.”¹⁵ “I cannot yet attain,” said Confucius, “unto

¹ Hea-Lun, xii. 22.

² Id. xiii. 28.

³ Ming h. dsi, 3.

⁴ Nava R. I.

⁵ Niti Sara, iv. 71.

⁶ Kawi N. S.

⁷ Atthi S. 19.

⁸ Ibid. Kondreiv. 48.

⁹ Hariri in Meid. Ar. pr. i. 212.

¹⁰ Ar.

pr. in Eth-Thealebi, 223.

¹¹ Nuthar ell. 28.

¹² Cural, xi. 106, 107.

¹³ Chin. pr.

¹⁴ Kang-ing-p.

¹⁵ Rodrig. p. 98.

that which is required of a friend, namely, that he should be preferred to oneself (or helped first, 'shi')."¹ "For precedence of elder and younger is among the ten duties that bind men together."² [To acknowledge a favour by returning one, is said in Georgian 'to remove a favour,' as 'to remove a debt' is to discharge it.] If it is right "to render good for evil," much more meet it is to render good for good. For "how fair is Sirius following Orion!" says the Arab.³ "And it is of the science of friendship," says another Arab, "that a friend's friend should be one's own, and that a friend's enemy should be treated as such."⁴

"For a true friend is better to one than one's own relations," say the Turks.⁵ "For even if you do not knock at their door, they knock at yours."⁶ "The peacock," says the poet, "lives on the mountains, and the clouds are in the air. The sun, although thousands of 'yojanas' away from the lotus, and the moon from the kumudvati [water-lily], yet open them. So he who is fond of another is never far from him."⁷ "There is no living separated from one's intimate friend, said the tortoise; from him who sticks close to his friend."⁸ Therefore "get friends, and thou shalt not die alone," says Asaph.⁹

¹ Chung yg. c. xiii.² San-tsze-king.³ El Nawab. 110.⁴ Calilah u. D. p. 166.⁵ Osm. pr.⁶ Id. ibid.⁷ Kobita

Ratn. 89.

⁸ Arab. ad. Gol. Lex. s. v.⁹ Mishle As. xxxv. 17.

CHAPTER XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

Here Syr. Armen. and Vulg. add 'rich man,' probably borrowed from the parallel passage, ch. xxviii. 6. Syr. omits 'is a fool,' and Chald. agrees with the Hebrew. The meaning of A. V. is, doubtless, that a man that is perverse in his lips is a fool for so doing. כָּסִיל, 'a fool,' cannot fairly be rendered 'with plump loins,' from its etymology, and so 'rich.'

"*Better is the poor,*" &c. "It is better," say the Chinese, "to be upright, yet with little to live upon, than do evil and have plenty of gold."¹ "Pure [unsullied] poverty is always happy; but impure wealth has many sorrows."² "The real, sterling man [sse, scholar, &c.]," says Meng-tsze, "when in a [poor] mean estate, does not lose his righteousness; and when [renowned, or] in prosperity, does not swerve from the right way. For the nature of the superior man is such, that when in high and prosperous circumstances, it adds nothing to his goodness [he does not presume upon it]; and when, again, he finds himself in distress, it does not impair his goodness in any way; because the nature he has received from Heaven is unchangeable."³

"Hearty liberality, respect for one's elders, a truthful tongue, a constant heart, and attention to holy texts [religious duties], is the ornament of men innately great, though they be reft of riches."⁴ "And a good [true, just] poor man is better than a rich liar," say the Arabs.⁵ "For there is no wealth (or

Hien w. shoo, 34, and Ming-sin p. k. c. 3. ² Id. 119. ³ Meng-tsze, c. xiii. 21. ⁴ Nitishat. 55. ⁵ Meid. Ar. pr.

riches) for him who has no merit [virtue, excellence, 'fadl'],' say they also.¹ And the Italians: "La povertà non toglie la nobilità:" "Poverty does not do away with nobleness [of mind], and nobility of rank." And again: "La povertà non toglie la virtù, e la ricchezza non la da:"² "Poverty does not deprive a man of his virtue, and riches do not give it him."

"But he that is endued with [true] real qualities," says Kamandaki, "is respected though he be destitute of goods, and of a low birth; and so his life is praised to the end of time."³ For:

"Quell' è nobile che nobilmente si comporta:"⁴

"Handsome is that handsome does."⁵ "And men respect the qualities of people and of animals [jantānām], and not their birth (or origin). No one would give a handful of cowries [a farthing] for a broken vessel of crystal."⁶ "For a man of a low family, or even one better born," said Vidura to Dhritarashtra, "who does not transgress the right way [maryādā], who is virtuous [dharmavēda] and gentle, is better than a hundred men of noble rank [not so gifted]."⁷

"Say," quoth the Mongol, "that a good [black-head] common man is above [preferable to] an alms-bowl [mendicant friar] who practises religion without heart in it [lit. against his will]."⁸ "And a poor man is better than a wicked rich one," say the Arabs.⁹ For "poverty comes from God, but not filth," say they also. Yet say the Greeks:

"Πενίαν φέρειν οὐ παντός, ἀλλ' ἀνδρὸς σοφοῦ."¹⁰

"Not everybody, but the wise man alone, is able to bear poverty." "Therefore, said the tortoise to the mouse, let not thy poverty weigh on thee [do not take it to heart]; for there is no poverty for the wise man. He is like a lion that does

¹ Nuthar ell. 268.

² Ital. pr.

³ Niti Sara, v. 2.

⁴ Ital. pr.

⁵ Eng. pr.

⁶ Drishtanta shat. 84.

⁷ Maha Bh. Udyog. P. 1492.

⁸ Oyun tulk. p. 8.

⁹ Meid. Ar. pr.

¹⁰ γνῶμ. μόν.

not turn back, by reason of his strength. For the wise man does not grieve at his lack of riches. His wealth is in his wisdom."¹

"If a man," says Vema, "is by birth a pariah, yet orders his heart and mind aright, he is no pariah. He who cannot rule his heart and mind [manamu] is on earth a pariah."² "The poor," says Wang-kew-po, "who have no capital for trade and no fields to till, must needs work for hire, &c. Yet only agree to be sincere [honest] and diligent, and you will lack neither food nor clothing."³ The proverb says: "Every blade of grass gets a drop of dew for its nourishment; and the sparrow of the wilderness does not lay up provisions. Yet heaven and earth are wide."⁴ "Indeed," said Bidasari, "I am poor and miserable; yet have I done harm to no one. I am separated from father and mother; I commit myself to the Lord of all."⁵

"*Better is the poor—than,*" &c. "Knowest thou not," says Sādi, "what a wise man of a spare habit said one day to a rich but corpulent man? An Arab horse, though weak, is yet better than a stable full of asses."⁶ "He that knows how to be satisfied, though poor and mean, is yet merry; but the rich who knows not when to have enough has only trouble," say the Chinese.⁷ And "if he is stingy withal, he is poorer than the poor who is liberal," add the Arabs.⁸ "But if he is good and yet poor, and begets a good son, it is to him as if he had found the 'chintamani' [the jewel that gives all things a man can desire, and, withal, excellence also]."⁹ "When thou walkest in the way of thine integrity," say the Rabbis, "then think of him who hates thee, and [scare] dare him [to find fault with thee]."¹⁰

¹ Calilah u. D. p. 174.
10th max. p. 80.

² Vemana, iii. 231.

³ Kang-he's

⁴ Id. ibid.

⁵ S. Bidasari, ii. 653.

⁶ Gulist. i. p. 3.

⁷ Chin. pr. G.

⁸ Meid. Ar. pr.

⁹ Lokapak. 174.

¹⁰ Ep. Lod. 1273.

2 Also, *that* the soul *be* without knowledge, *it is* not good ; and he that hasteth with *his* feet sinneth.

A. V. agrees with most renderings of this verse, which has been variously understood. As it stands, however, there is no antithesis between the first and second part. But if נפש is taken to mean, as it often does, 'a man or individual'—compare מַגֵּד־נֶפֶשׁ, Josh. xx. 3, and יָבֵה אֶת־הָעָהָר, Deut. xix. 4—and if בָּלֵא נָעַת in this place is taken as equivalent to בְּבִלְי־נָעַת, in Josh. xx. 3, and elsewhere, this verse might be rendered : 'For a man to act [without knowledge of the case or matter, that is] inconsiderately, is not well ; and he who hastens with his feet [acts in a hurry, or hastily] misses his aim or object'—which is the meaning of חוֹמָא. Thus will both hemistichs correspond, and explain each other. The following notes, however, are on the words of A. V.

"Also that the soul," &c. "Life without wisdom (or learning) is a waste," says Chānakya ; a country without a friend is a waste ; a house without a child [son] is a waste ; but poverty is emptiness of everything."¹ "To think that folly is wisdom, comes from the ignorance of foolish men. Does not the child imagine that a fire-fly is fire?"² "But if ignorance," says Ebu Medin, "is the greatest affliction (or misfortune), intelligence is the best of gifts."³

"The soul," said the serpent Ojagara to Yudhisht'ira, "is situated between the two eyebrows ; it creates intelligence of the past and of the future in things [about which man busies himself]."⁴ "Therefore put away ignorance," says Avveyar, "and desire knowledge."⁵

“Γνώμης οὐδὲν ἄμεινον ἀνὴρ ἔχει ἔν γε ἑαυτῷ,
οὐδ’ ἀγνωμοσύνης, Κῆρν’, ἀνηρότερον”⁶

"Man," says Theognis, "has within him nothing better than judgment [common sense, intelligence], but also nothing more distressing than the want of it." For, as the Greeks say again :

¹ Chānak. 47.

² Vishnu Pur. i. 19, 23.

³ Ebu Med. 301.

⁴ Maha Bh. Vana P. 12510.

⁵ Atthi Sudi, 83, 100.

⁶ Theogn. 875.

“Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων”¹

“A man ignorant of letters, when looking, does not see. Therefore learn letters, and, having learnt them, bring thy mind to bear on thy learning.”²

“I was not born with knowledge,” said Confucius; “but I loved the ancients, and I strove to search into their doctrine.”³ “For every man who is without knowledge, deserves pity,” say the Rabbis,⁴ who add: “A man in whom the law resides is a man; a man without it, is not a man.”⁵ “The ignorant,” say they, “jumps at the beginning of learning.”⁶ “But,” says Avveyar, “having learnt slowly, slowly, then walk [proceed].”⁷ “For the want of knowledge,” says Tiruvalluvar, “is ‘a want among wants’ [the greatest of all];”⁸ “since those who have no learning must become madmen.”⁹

“The affliction, then, with which ignorant men afflict themselves, is greater than even their enemies could inflict upon them.”¹⁰ “For the soul is [cut off] obscured by a want of knowledge. But when this ignorance is removed, the soul then shines of itself, like the sun from the clouds.” “In like manner as brilliancy is inherent in the sun, coolness in the water, and heat in fire, so also are existence [being], thought, delight, and purity, for ever natural to the soul”¹¹ [Sachchidānanda, a name of Brāhmā, as soul of the universe, and source of wisdom and happiness].

“Self-restraint [devotion] and piety,” says Borhan-ed-dīn, “do not fit ignorance. Therefore must the student form the intention of seeking after knowledge, in order to please God Most High; in his last abode [the grave], and to ward off ignorance from himself, and from the rest of ignorant men,”¹² &c. “For ignorance is ‘paramam malam,’ the very greatest

¹ γνωμ. μον.

² Id. ibid.

³ Shang-Lun, vii. 19.

⁴ Millin, 636.

⁵ Ep. Lod. 22.

⁶ Id. 661.

⁷ Kalvi Oruk. 65.

⁸ Cural, 841.

⁹ Kalvi Or. 81.

¹⁰ Cural, 843.

¹¹ Atmabōdha, 4, 23.

¹² Borhan-ed-d. ii. p. 22.

blot (or evil),"¹ says the Buddhist. "Then perish not through lack of knowledge,"² say the Telugus.

For "men who are neither literary nor fond of music [of elegant, refined tastes and occupations]," says Bhartrihari, "are like brutes without horns and tail. For although they do not eat grass, yet is their existence very much like that of beasts."³ "Lle ni bydd dysg, &c.:" "Where there is no instruction, there is no grace [good, or merit]," says the Welsh proverb.⁴ "But God," says the Spirit of Wisdom, "is to be praised continually; and a man is on no account to keep his soul dishonoured."⁵ "And the five sources of action," says Kapila, "are (1) firmness; (2) faith; (3) piety; (4) indifference to worldly pursuits; and (5) [vividishā] thirst after knowledge."⁶

"and he that hasteth," &c. "A man's aim (or object) is not reached by haste," say the Ozbegs.⁷ "Acometa quien quiera, el fuerte espera:" "Let who will lead the attack, the valiant man awaits," say the Spaniards.⁸ "Don't run too fast, and you will not fall," say the Hindoos; and Meng-tsze: "He that goes too fast will quickly retreat."⁹ "It is the haste [eagerness] of a man that kills him," say the Arabs, very truly.¹⁰ "Things succeed through patience," says Sādi; "but they are ruined through haste."

"I saw in the desert that the slow man got the better of the fast one. The fleet Arab horse remains behind after his gallop, while the camel-driver goes on slowly"¹¹ [and reaches the end of his journey]. "Have we not heard," says he also elsewhere, "that it is better for a man to go and sit down, than to run and break down? said by an old man to a youth who had wearied himself with walking. O thou who wishest to gain thy end [object, resting-place] take my advice—try and

¹ Dhamm. Malav. 9.

Suppl. 2.

sam. 58, 59.

⁴ Welsh pr.

⁷ Ozb. pr.

¹⁰ Meid. Arab. pr., and Nuthar ell. 224.

² Nitimala, bk. ii.

⁵ Mainyo i kh. xxxix. 42.

⁸ Span. pr.

¹¹ Gulist. viii. 35.

³ Bhartrih.

⁶ Tatwa

⁹ Hea-Meng, xiii.

learn to have patience. The Arab horse runs and spurts by fits and starts; but the camel-driver goes on slowly by day and by night."¹

"Perish haste," says the Arab; "for haste often causes delay; since he who hurries on, often has to return."² "And he that starts running, has to stop half-way," say the Turks.³ "He," says the Buddhist, "who hurries when he had better delay, and who delays when he ought to hasten, [breaks] forfeits his own advantage, like a man treading on a dry leaf [which he crushes]. But he who waits at the proper time, and hastens when it is right so to do, obtains his object; like the moon that divides [lightens] the night."⁴

"But haste is short," soon comes to an end, say the Cingalese,⁵ and "More haste, 'mwyar rhwystr,' more hindrance," say the Welsh. For "as the mettled [ardent] horse has no rest, so also the [petulant] restless man has no happiness,"⁶ say the Mongols. And the Rabbis:⁷ "He that runs much, often stumbles." Therefore "do not urge on the good walker," says the Egyptian;⁸ and the French: "Rien ne sert de courir; il faut partir a point."⁹

To which the Italians add: "Chi troppo s'affretta, tardi arriva, e tutto guasta:"¹⁰ "He who hurries himself too much, arrives late, and mars the whole." And the Persians: "He that comes slowly, comes in straight."¹¹ "Short wits in those who are in a hurry (or bustle);" for "a hasty man is weak [wanting in strength],"¹² says the Tamil proverb. "If, then, you are in a hurry, go round," say the Japanese.¹³

"Patience," say the Arabs, "comes from God; but haste comes from Satan." "Patience is safety and health; but haste is repentance." "He, then, that has patience progresses; but he that hurries on (or presses forward) is impious."¹⁴ And

¹ Gulist. vi. 4.² Meid. Ar. pr.³ Turk. pr.⁴ Raja-

kunta jat.

⁵ Cing. pr. 22.⁶ Mong. mor. max. R.⁷ Ep.

Lod. 872.

⁸ Ani, xlv.⁹ Fr. pr.¹⁰ Ital. pr.¹¹ Pers. pr.¹² Tam. pr.¹³ Jap. pr.¹⁴ Ar. pr. Soc.

“patience,” say the Telugus, “will save both oneself and one opposite”¹ [neighbour, or suitor]. For “haste is error,” says Rabbi Abarbanel.² And the Greeks :

“Προπέτεια πολλοῖς ἐστὶν αἰτία κακῶν.”³

“Haste proves a source of much evil to many.” And, say they also in Malabar, “one deed done without due deliberation, and sorrow is at hand.”⁴ “I would have nothing to do,” said Confucius, “with a man who would attack a tiger, or walk across a river, and thus risk his life without regret. We ought, indeed, to undertake a business with dread, deliberate well, and then accomplish it.”⁵

“Do not hasten, or be over-zealous when there is no occasion for it.”⁶ “The time is not yet come ; do not feel anxious about that business. For if thou wilt do it now, thou shalt be like one who, in order to avoid a snare, falls into a pit.”⁷ “For a little want of patience,” say the Chinese, “disturbs great counsels.”⁸ To which Loqman,⁹ alluding to the dove that killed itself by dashing against a picture of water, says : “It teaches us that prudence and slowness in action are often better than hastiness and quickness.” “And we see that the [fruit] result of haste,” adds Ebu Medin, “is repentance, whereas the fruit of reflection is—safety.”¹⁰

3 The foolishness of man perverteth his way : and his heart fretteth against the Lord.

“*The foolishness,*” &c. How true ! daily experience shows how one foolish action mars the whole course of a life which otherwise would have been happy, as marked out, not by fate or destiny, but by God’s providence. “One false move,” say the Chinese, “loses the game.”¹¹ “And as the brightness

¹ Telug. pr. ² Abarb. B. Fl. ³ γνωμ. μου. ⁴ Nidivempa, 15. ⁵ Shang-Lun, vii. 10. ⁶ Sahid. Ad. 40. ⁷ Id. Adag. 63. ⁸ Chin. pr. ⁹ Fab. xxvii. ¹⁰ Ebu Med. 62. ¹¹ Hien w. shoo, 199.

of one star can illuminate many regions of the world, so also does half a sentence that ought not to have been spoken injure the virtue of a whole life.”¹ And the common saying is true, “that a man is the architect of his own fortune, or misfortune,” as to the cast of his whole life.

“When the gods send [bestow] destruction upon a man,” said Vidura to Dhritarashtra, “they take from him [his] reason; and then he only looks down on low and earthly things.” “But when they wish to remove a punishment from him, they tend him as a herdsman tends his herd. If they wish to preserve him, they portion out understanding to him.”²

“O you two best of children,” says the Chorus to Ismene and to Antigone :

“Τὸ φέρον ἐκ θεοῦ καλῶς,
φέρειν χρῆ, μηδ’ ἄγαν οὔτω
φλέγεσθον.”³

“It behoves you to bear obediently your lot sent from God ; do not therefore [flare up] fret too much [against Him].” “Truly,” says Rhianus, “all of us men have an erring mind, and bear very foolishly the various portions allotted to us by the gods. Thus he whose lot is poverty,”

“— μακάρεσσιν ἐπὶ ψόγον αἶνον ἰάπτει
ἀχνύμενος.”

“in his resentment, hurls blame and imprecations at the gods ; thus casting a reproach on his own virtue and strength of mind ; without uttering one word to show what he means to do ; only shuddering when a man well-to-do passes by.”⁴

“When is the prudence of man perfect ? When he does not overstep his boundary (or measure).”⁵ “But the double-minded [unstable, undecided],” said Tchinggiz-khan to his sons, “is not called a man, but a woman. And a woman of

¹ Hien w. shoo, 187.

² Maha Bh. Udyog. P. 1175, 1222.

³ Œdip. Col. 1694.

⁴ Rhiani Carm. ed. Brk.

⁵ Matshaf. Phal.

one mind only, is called a man."¹ And as regards the lot of man and his duties in life, "The Creator," says Vyāsa, "created the bodies of [embodied beings] men clean and pure, and with them wefts of duties [or laws, 'dharmaatantrani'] which existed, as he did, before them. They were born of Brahmā, going about with the gods, at will, in the sky."²

But man blames everybody except himself when he comes to grief. Loqman,³ in the fable of 'the Man and the Idol,' applies it "to men who spend their money in sin, and then say that God has ruined them." On another fable of Esop, the Chinese translator applies the moral to those "who blame others, while the misfortune is entirely their own doing." And he adds: "Is it not so every day in this world?"⁴ Syntipa⁵ also has a fable of 'the Rivers and the Sea.' The rivers complained of the sea making them brackish. Then, "Stay where you are," said the sea, "and don't come to me."

"It is a sin," says Tai-shang,⁶ "to fret against Heaven, and to inculcate men." "And yet," says the Mandchu, "a good time does not come to us because we complain of the world as hard to live in."⁷ And Meng-tsze, quoting the Tae-kea, says: "When Heaven dispenses the rewards of our sins [calamities], we may possibly avoid them [by repentance]. But we cannot outlive calamities which we bring upon ourselves."⁸

4 Wealth maketh many friends; but the poor is separated from his neighbour.

חֵן יוֹסֵף, 'adds, augments, brings together many companions and friends' of the wealthy man (but only 'donec erit felix'). The poor, חֵן יוֹסֵף, 'is broken off, cut asunder from his friend or neighbour.'

"*Wealth maketh,*" &c. "A poor man," say the Chinese,

¹ Tchinggiz-khan, p. 2.
and Sophos, fab. 52.

² Maha Bh. Vana P. 12619.

³ Fab. 16,

⁴ Mun moy, fab. 5.

⁵ Fab. 4.

⁶ Kang i. p.

⁷ Ming h. dsi, 87.

⁸ Hea-Meng, vii. 7.

“may live in a crowded market-town, and no one enquires after him. But a rich man in a deeply retired mountain will meet there with distant relations.”¹

“Those on whom thou lookest, O Sri [Fortune] are at once endowed with skill and all sorts of virtues, and are worshipped for their rank [family] and riches. He whom thou favourest is noble, rich, and wise; but he from whom thou turnest thy face, loses at once all his qualities, his skill, and everything else.”² “Pushpavatsu dhruvā Sri: she clings to men decked in garlands of flowers,”³ said Krishna to Jarasandha. “He that has riches has friends; he that has money has connections; he that has money is ‘a man’ in the world; they may even call him ‘learned.’”⁴

“Even the slayer of a brahman is honoured if he has plenty of money; while a man may derive his pedigree from the moon, yet be despised, if he has no money,”⁵ says Vishnu Sarma. “Nay, there is no wisdom, no talent, no liberality, no skill, no constancy, that is not attributed to rich men by others in want of money.”⁶ “But when fortune is adverse, and the most noble efforts are all in vain, where but in the wilderness can there be happiness for a man of superior mind who is poor?”⁷ “The (effect or) quality of riches is to cause that to be worshipped which ought not to be; to make that accessible which cannot be got at; and to cause that to be praised that is not praiseworthy.”⁸

“Children, if a man has goods, all will come and be friends with him [frequent his company]; but if he has nothing, they will not come. How so, Sir? If there is water in a pond (or lake), herons and other birds will flock to it; but if there is no water, they will not come.”⁹ “In the time of riches all are friends (or loved by all); but when wealth and goods are

¹ Hien w. shoo, 190; Ming h. dsi, 124.

² Vishnu Pur. i. 19, 96, 97.

³ Maha Bh. Sabha P. 850.

⁴ Pancha T. i. 3; Hitop. i. 133.

⁵ Hitop. ii. 3.

⁶ Pancha T. i. 4.

⁷ Hitop. i. 139.

⁸ Pancha

T. i. 7.

⁹ Balabod. Orup. 6.

gone, one is hated by all." "The guests that came are gone, and the rain that fell is gone also," say the Mongols.¹

"Amigo del buen tiempo muda se con el tiempo:"²

"A fair-weather friend changes with the wind," say the Spaniards. "Make provision for thyself," said the Egyptian scribe Ani to his son, "and all thy people will find themselves on thy path."³ "When my wealth is light [small], not one friend comes near me; but if my wealth increases, then all men are my friends. How many friends have I had for the sake of wealth! But my friend left me when my money was gone,"⁴ quoted by Nasr-ed-din to his son.

"Where the carcass lies, there the vultures come," say they in Bengal; also, "Every one is ready to share your prosperity, but you have no one to share your misfortune."⁵ When the Yaksha asked Yudhisht'ira, "Who is dead?" Yudhisht'ira answered, "The poor man."⁶ For, says Juvenal,

"Haud facile emergunt, quorum virtutibus obstat,
Res angusta domi."⁷

"They do not easily creep into notice, whose humble home forbids their merit to appear."

"If a man can afford a white horse with a bright red harness," say the Mandchus, "those who are no near relatives will at once come to him eagerly, and claim relationship. But if one fine day the horse dies, and the gold comes to an end, those same men who had claimed near relationship will be to him like strangers on the road." Again: "In the budding season the earth produces abundantly. In time of prosperity likewise. What is the use, say they, of looking after former [poor] friends?"⁸ "In the days of prosperity," says the Tibetan, "all are your kindred; but if you are reduced in circumstances, all become your foes. They come to the island of

¹ Mong. mor. max.

² Span. pr.

³ Ani, 18th max.

⁴ Alef leil. xxi. st. p. 160.

⁵ Beng. pr.

⁶ Maha Bh. Vana P. 17369.

⁷ Juv. Sat. iii. 164.

⁸ Ming h. dsi, 120, 126, 127.

“Donec eris felix, multos numerabis amicos,
Tempora si fuerint nubila, solus eris.”¹

“Am I well-to-do,” asks Theognis, “then no lack of friends ; but if something dreadful happens to me, few indeed abide faithful to me.” “For as to friends, if any of them sees me in distress,

ἀχέν' ἀποστρέψας οὐδ' ἑσορῆν ἐθέλει·

he turns away and will not even look at me. But if somehow good luck happens to me, as often falls to the lot of man, then,

*πολλοὺς ἀσπασμὸν καὶ φιλοῦντας ἔχω·*²

plenty of bows and of friendly greetings.”

“We like,” says Menander, “to call people who are well-to-do, our friends ; but

*ἀνδρὸς κακῶς πράσσοντος ἐκποδῶν φίλοι·*³

is one in trouble? His friends are out of the way.” “Nay, a rich man is master in the house to which he comes on a visit,” says the Ethiopic philosopher, “but the poor is a stranger even in his own house.”⁴

“Alas! exclaimed the lion sick unto death, who heard all the animals that came to see him hope he might die : Alas! those who, when I was well, did me homage, and were my servants, are now over and against me!” said R. Niqdani.⁵ “A man,” says the Tibetan, “bestowed his wealth around him like rain, and asked which of all those who had shared his gifts would so much as give him bread to eat, if he were in need.”⁶ “Even the ignorant (or childish) man when in his strength and possessing wealth, grain, and precious ware, is welcome and agreeable to others. But if his wealth fails and trouble befall him, he is left destitute, as if in a wilderness and abandoned,”⁷ say they also in Tibet.

“Friends who are eager to enjoy the good things of others

¹ Trist. i. 81.

² Theogn. 705, 837.

³ Menand. *μον.*

⁴ Matshaf. Phal.

⁵ Mishle Shu'alim. i.

⁶ Legs par b. p. 127.

⁷ Rgya-tcher r. p. c. xiii.

in time of prosperity, are found everywhere ; but adversity is the touchstone of all such.”¹ “If you have wine,” say the Chinese, “and if you have meat, you have also many friends. But in the time of adversity or of affliction, not one is to be found.”² “Many are the friends of the rich ; but they turn away from him if he changes his state and his influence,” say the Rabbis.³ For “where is the friend of him who has no money ?” asks the Buddhist.⁴ “Men will follow as much as they can the opinion of the world,” answers the Taouist. “In a house with a patrimony and abundance of all things, people come and go, backwards and forwards [is much frequented].”⁵

“See ye not that if a man has money, his speech is agreeable [or pleasant] ; but if he has no money, though he speak the truth, his words are not listened to [lit. his speech is ‘cast away’]. Sandal-wood from the Malaya hills is valued, though but a bit of wood.⁶ “All virtues are granted to him that has gold,” says the proverb.⁷ “And to him do low [vulgar] people stick [cling] tenaciously,” says Naladiyar.⁸

“*Δύναμις πέφυκε τοῖς βροτοῖς τὰ χρήματα.*”⁹

“Wealth is power given to men,” say the Greeks.

5 A false witness shall not be unpunished, and *he that* speaketh lies shall not escape.

“Evidence given from what has been seen and heard,” says Manu, “is valid ; and the witness who, in that case, tells the truth does not ‘fall from his righteousness,’ and does not lose his wealth. But a witness who, in a council of honourable men [Aryas] says other than what he saw and heard, sinks into hell after death, and is shut out of heaven.”¹⁰

“The witness who knows the truth, and who, when asked,

¹ Bahudorshon, 3.

² Hien w. shoo, 28.

³ Ep. Lod. 30.

⁴ Lokaniti, 3.

⁵ Ming h. dsi, 140, 148.

⁶ Legs par b. p. 223.

⁷ Telug. Nitimala, iii.

⁸ Naladiy. 10.

⁹ γνωμ. μον.

¹⁰ Manu S. viii. 74, 75.

gives his testimony differently, strikes to death seven members of his family above him, and as many below. He also who, knowing the state of the case, does not speak out, thereby incurs a blot of sin, without any doubt whatever."¹ [This was said also by Kashyapa,² who added: "And such a witness entwines around him a thousand toils of Varuna"³ [god of the waters and regent of the West, Ἐρεβος, Amenti].

"He," says the Vishnu Purāna, "who gives false witness through partizanship, or who, in his witness, says anything else improper or false, goes to the Raurava hell."⁴ "O king," said Sharmishta, "the lie kills the witness who tells differently from what he is asked."⁵ "The traitor," says Ani, "accuses falsely [or with a lie], but afterwards God [lit. the god] brings out the right. His punishment comes and takes him away."⁶ "Speak not false words," said Sbauf to his son Papi; "it leads to the death of him who speaks falsely. When he acts upon it, it brings on chastisement, quarrelling, and it makes him vile."⁷

"Who is that man whose tongue is being gnawed by a worm?" asked Arda Viraf, "when in the nether world. "It is that wicked man," answered Srosh, "who while on earth spake many falsehoods and lies."⁸ "O ye gods," said Buddha, "if ye continue in falsehood (or a lie), ye shall not obtain either freedom from sorrow, or emancipation from your passions."⁹ "For a deliberate falsehood (or lie) requires an expiation."¹⁰

"There are three different kinds of lies," says the Tibetan Buddhist: "(1) important, (2) great, and (3) slandering. These, when their 'fruit' is thoroughly ripe, cause one to be born a brute beast. But if for some cause [some modification in the process of transmigration] he should be born a man, he will

¹ Maha Bh. Adi P. 913, 914.

² Id. ibid. Sabha P. 2329.

³ Id. 2324.

⁴ Vishnu P. ii. 6, 4.

⁵ Maha Bh. Adi P. 3413.

⁶ Ani, 35th max.

⁷ Pap. Sall. ii. 10, 4.

⁸ A. Viraf, xxxiii. 1—5.

⁹ Rgya-tcher r. p. c. iv.

¹⁰ Patimokha Musav. vaggio, p. 12.

then be exposed to great contempt.”¹ “Carcases float on the surface of the water ; therefore do not spread untruths,” says the Burmese proverb [they will rise to the surface].² “Follow the liar to the door of his house,” says the Arab.³ “His house,” say the Ozmanlis, “was burnt down, but no one believed him.”

“Mendacem oportet esse memorem.”⁴

6 Many will intreat the favour of the prince : and every man *is* a friend to him that giveth gifts.

A. V. follows the Vulgate. Chald. and Syr. render this verse : ‘Many there are who minister to (or attend) a great man, and who give gifts to wicked men.’ LXX. differ. But נְרִיב may be rendered, ‘of a ready mind, liberal,’ and הַזֵּה פְּנֵי also means ‘to coax interestedly, to flatter with the object of obtaining a favour.’ So that this verse may mean : ‘Many will curry favour with a generous or liberal man, for every one likes him.’

“*Many will intreat,*” &c. “A large tree that yields both fruit and shade, should be taken care of (or esteemed). But if it happens by God’s will that there be no fruit, yet is not the shade of it welcome?”⁵ said Vishnu Sarma. “As to royal favour, the multitude always worships the man who is honoured by the king. But he who is looked down upon by the king is despised also by all.”⁶ At the same time, “he who does what pleases the king, only begets hatred for himself from others. He, on the other hand, who pleases the people, is let alone by the king. Great is, therefore, the difficulty of those who have to act both for the people and for the king.”⁷

“It is, however, of no use to court people in reduced circumstances,” says Vishnu Sarma, “but refuge is to be taken with the great. Even milk in the hands of a tavern-keeper is thought intoxicating.”⁸ “The wealth of a liberal man is like

¹ Damch’hos, fol. 42.

² Hill pr. 62.

³ Meid. Ar. pr.

⁴ Lat. pr.

⁵ Hitop. iii. 10.

⁶ Id. ii. 77.

⁷ Pancha T. i. 147.

⁸ Hitop. iii. 11.

a fruitful tree ripening its fruit in the middle of a town," says Tiruvalluvar.¹ "When the tree is cut down," say the Chinese, "the monkeys flee, and its shadow is no more."² "In time of prosperity, a man is like a fruitful tree, and men surround it as long as there is fruit on it. But when it has dropped all the fruit it had, men leave it, and look for another tree."³

"We are all by nature born self-interested; no one is not so. Birds flock to a [tasty] fruitful tree; but they fly away from a [tasteless] barren one."⁴ "Do not open [scatter] thy hand [gifts] to an unknown man; but make thyself treasuries [take care of thy property], and thy people will find themselves in thy path [they will come to thee for gifts]," says the old Egyptian scribe Ani.⁵

"Like a tree yielding both flowers and fruit, he who gives pleases men and causes joy. But if his health fails, and if, subject to the vicissitudes of old age, he becomes dependent on others, then he no longer pleases men, but he is looked upon as a wild bird," says the Tibetan.⁶ "He ceases to give, and only reaps deep-seated hatred for it."⁷ "It is only when the tank is full (or filling) that frogs flock to it," says the proverb; "but they leave it when it is dry."⁸

So, again: "If a tree bears fruit, bats will flock to it without being called. So also, like a cow yielding abundant milk, the liberal man looks upon the whole world as his relations," say the Tamils.⁹

"Τῶν εὐτυχόντων πάντες εἰσὶ συγγενεῖς"¹⁰

either "all claim kindred with the well-to-do;" or, "for the well-to-do all are relations" who have a claim on them, say the Greeks. "Relations, like a flock of crows around two cowries and-a-half worth of kasondi" [pickle of tamarind, green mangoes, &c.], says the Bengalee proverb.¹¹

¹ Cural, xxii. 216.

² Chin. pr.

³ St. of Enis el jelis.

⁴ V. Satasai, 108.

⁵ Ani, 18th max.

⁶ Rgya-tcher r. p.

c. xiii. p. 157.

⁷ Tam. pr. 967.

⁸ Telugu pr.

⁹ Marl vazhi, 29

and Cingal. prov. M. S.

¹⁰ γνώμ. μου.

¹¹ Beng. pr.

“Men are won over by benefits,” says Ebu Medin.¹ “By bestowing gifts, you may win over even your enemy. But if you give nothing,” says the Tibetan, “even your kinsmen will go far from you. When the milk of the cow shrinks, the calf ceases to grow fat.”² “The branches of the ‘teng-hwa’ [a creeper] live by climbing around a tree. The tree falls, and the ‘teng-hwa’ dies with it.”³

As regards seeking the favour of a prince or of a great man from interested motives, Tai-shang⁴ calls it “a sin.” “Every one,” say the Bengalees, “worships the moon on his second day”⁵—“the star in the ascendant”—“the rising sun”—after the manner of men. “For if a great man,” says Vema, “takes a small one by the hand, the words of this one pass current in the world. Do not shells [cowries] pass as current money in the hands of merchants?”⁶ “People in reduced circumstances when supported [helped] by other great people, often prosper. A drop of water is a small thing, yet if mingled with the water of the ocean, when will it dry up?”⁷

“And one who is weak, but is supported, if he behaves properly [lit. keeps up prudent teaching], may yet rise to great honour.”⁸ Nārada, king of the Nāgas [serpents] took advantage of his being on Indra’s neck. “So he who, though weak, [serves] courts the great and high in rank, will be safe from an enemy rising against him,”⁹ says the Subhasita. “He who takes refuge with the king, leads a happy life. The sandal-tree could not grow but on the Malaya hills.”¹⁰ “A defect (or shame),” said Ajtoldi to Ilik, “becomes a merit in one whom the prince favours; but in him whom the prince does not love, merits are blamed. Therefore the very first merit is to be loved.”¹¹ “For those, however, who do not by all means seek the ruler’s favour, beggary will be their lot in life.”¹²

¹ E. Medin, 32.

² Legs par b. p. 229.

³ Ming h. dsi, 58.

⁴ Kang-ing-p.

⁵ Beng. pr.

⁶ Vemana, i. 150.

⁷ Legs par

b. p. 309.

⁸ Id. 306.

⁹ Subhas. 40.

¹⁰ Pancha T. i. 47.

¹¹ Kudat-ku Bil. xiii. 57, 59.

¹² Pancha T. i. 44.

And, says Martial,

“Dî tibi dent, et tu Cæsar, quæcunque mereris :

Dî mihi dent, et tu, quæ volo, si merui :”¹

“Let the gods give thee, Cæsar, all thou hast deserved ; and may they, and thou also, give me what I wish, if I deserve it.” When Rāmchandra went into the forest as an ascetic, Gautama offered him some barley-meal. When, fourteen years after, Rāmchandra, having defeated Rāvana, came as king to Gautama, he was welcomed with the choicest food. Lakshmana being annoyed, Vibhīshna repeated the verse : “Avastā pūjyate,” &c. : “It is the station of individuals that is worshipped, not the individual or body itself.”²

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet they are wanting to him*.

“*All the brethren*,” &c. “Through poverty,” says the poet, “a man’s relations become his foes ; through poverty, he loses his credit,³ and is despised,” adds Vararuchi.⁴ “Let him perish,” says Anacreon, “who first loved money.” By reason of it,

“διὰ τοῦτον οὐκ ἀδελφός,

διὰ τοῦτον οὐ τοκῆς”⁵

“a man has neither brother nor parents.” “Once in prey to poverty,” says Tai-shang, “and all men hate him.”⁶

“From poverty, a man comes to shame ; from shame, he falls from truth ; when once truthless, he is despised ; from contempt, he loses self-respect. He then comes to grief ; and when overcome with grief, he loses his mind ; and when his senses are gone, he comes to ruin. Alas! the want of money is the [seat] source of all misfortunes,”⁷ says Vishnu Sarma. “If a man has money,” say the Mandchus, “everybody will hear what he says ; but if he has no money, no one will listen

¹ Mart. Epig. vii. 87.

² Kobita R. 139.

³ Vemana, iii. 63.

⁴ Nava R. 2.

⁵ Ode 46.

⁶ Tai-shang in Shin-sin-lüh, i. p. 89.

⁷ Hitop. i. 143.

to him”¹—“for his opinion is [short] worth little.”² “His clothes are tattered; his guests and his friends have grown scarce.”³

“Relations, friends, brahmans, all turn away from a poor man, as birds do from a tree that bears neither blossom nor fruit,” said Vaishampayana.⁴ “That is death to me, to see my kindred eschewing me like a ‘pariah’ [outcast]. Wealth,” they say, “is the best virtue; everything is centered [rests or depends] on money. Rich men live in this world; but men without money are [killed] dead.”⁵ “A man bereft of riches is abandoned even by his wife; how much more by others!”⁶

“Friends, son, wife, and brother, all abandon him who has no money. But while he had some, they all did him homage. Money is a great power in the world,” says the Buddhist.⁷ “Who are in the world, those whom one may despise [whom it is fit, allowable to despise]?” asks the Buddhist Catechism. “The idle, those who do shameful actions, and those who have no money.”⁸ “At the door of the store [public lounge], my friends and my brothers throng me; but at the door of the hovel, there is neither brother nor friend,” say the Rabbis.⁹

“It is a job,” says Menander.

“— ἔργον εὐρεῖν συγγενῆ
πένητός ἐστιν· οὐδεὶς γὰρ ὁμολογεῖ
αὐτῷ προσήκειν τὸν βοηθείας τινός
δεόμενον.”¹⁰

“for a poor man to find a relative; for no one will admit that he is in any way connected with a man in want of some assistance. So, while begging, he has to wait for a dole.”

“Influence (or power) brings people together,” say the Chinese. “When a man loses that influence (or power), he perishes [is forgotten]. He who makes use of his wealth in

¹ Ming h. dsi, 88. ² Id. 4. ³ Id. 159. ⁴ Maha Bh. Udyog. P. 2600. ⁵ Id. ibid. 2603. ⁶ Hitop. ii. 92. ⁷ Lokan. 79. ⁸ Putsha pagien. Q. 7. ⁹ Kharuze Pen. i. 3. ¹⁰ Ex Fratrib. β', ed. Gronov.

his intercourse with others, straitens the friendship ; but when that wealth is exhausted, he and his friends stand apart.”¹

“— dat census honores,
Census amicitias ; pauper ubique jacet,”

says Ovid ;² it was then as it is now, and as it will always be.

“ Pass by a rich man touching him,” says the Osmanli, “ but pass by a poor man avoiding him.”³ “ While he had abundance of food and was a great man, people liked to meet him, as they would a sovereign. But when old and poor, he is like death itself,”⁴ says the Tibetan.

“ There are three men,” said Ugedei, Tchinggiz-khan’s youngest son, to his father, “ who deserve pity : he who, formerly prince, is fallen or deposed ; he who from rich has become poor ; and he who is alone wise among fools.”⁵ “ A man that is [ruined] become poor,” says the proverb, “ has no friends, not even in his family circle (or kindred) ;”⁶ “ even his own wife will not look at him.”⁷

“ For poverty,” says Davus,

“ — mihi onus visum est et
miserum et grave,”⁸

“ is a wretched, heavy burden to bear, it seems to me.”

“ Πάντη γὰρ τοῦ λασσον ἔχει· πάντη δ’ ἐπίμκτος,
πάντη δ’ ἐχθρὰ ὁμῶς γίγνεται, ἔνθα περ ᾗ.”

“ for it always gets ‘ the worst of it ;’ is always in the way ; in short, it is odious everywhere, go where it will,” says Theognis.⁹ “ A poor relation goes to the family mansion,” say the Bengalees, “ but he gets neither food, seat, nor water ; not even a greeting.”¹⁰ “ For poverty is as light as silk cotton,” [lightly esteemed, floccifit].¹¹

“ Existence dependent on others is hard,” says Chānakya ; “ a lodging without shelter is also hard ; a profitless industry

¹ Ming-sin p. k. ch. xi.

² I Fast. 217.

³ Osm. pr.

⁴ Rgya-tcher r. p. ch. xvi. p. 157.

⁵ Tchinggiz-khan, p. 7.

⁶ Tam. pr. 2856. ⁷ Id. 2897.

⁸ Ter. Phorm. i. 2.

⁹ v. 261—264.

¹⁰ Beng. pr.

¹¹ Cingal. pr.

is hard ; but poverty is [sarvakasht'ā] hard in every way [hardest of all]."¹ "I thought in my heart, said the mouse to the tortoise, that the rich alone have [brothers] friends, helpers, and companions. And I found that he who has no money comes short of everything he wishes, by reason of his poverty ; like water left in winter torrents, that does not run down, but soaks into the earth."²

We read in the Siddhi Kur of two brothers, the eldest of whom was poor, and therefore was not respected, while the youngest, who was rich, had many friends, but did nothing for his eldest brother ; did not even ask him to a feast which he gave. His wife then said to him : "Good husband ! good were it for thee to die, for thou art altogether without help ; thou art even deprived of thy share at thy brother's feast."³

"Birds forsake a tree that has dropped all its fruit ; cranes do not frequent a pool that is dried up ; bees do not visit a faded flower ; every one is occupied with his own pursuit (or business). Who is a friend to another ?"⁴ "Wherever there is water, there do geese abound [dwell] ; but when the water of that pond is dried up, they go," says the Tibetan. "Comes water to that pond, there do geese again dwell. Do not keep friends that are like geese."⁵

"But as to the poor, as to his condition, and to his life, how full of trouble ! In summer, he has not enough to eat ; in winter, he warms himself by the fire-pot ; the dogs on the road fall upon him, and so does any miscreant he happens to meet ; and if he has a cause to plead, the Emir will not hear him. His place is best in the grave-yard."⁶

Yet he fares badly even there. "Those who carried him thither, return home straggling, in proof of his poverty ;"⁷ and Mahakala having asked the woman who kept the burning-ground how funeral rites were performed there—"In the case

¹ Chānak. 59.

² Calilah u D. p. 170, 171.

³ Siddhi kur. xiv. st.

⁴ Banarayasht. 8.

⁵ Mas. iii. 18, Schf.

⁶ Alef leil. xix. st. p. 141.

⁷ Kawi Niti Sh. xxix. 2.

of a rich man," said she, "his body is wound round in scarlet cloth, put into an ornamented coffin, and thus consumed. But when it is a poor man, then fire is set to a heap of wood, his corpse is thrown upon it, and cut up with the shovel, to destroy it all the quicker."¹

"The same wind that favours the burning of a forest, puts out a lamp. The [small, weak] poor has no friend,"² says the Tibetan. "He that is without means and poor is like poison; his speech is avoided."³ "At the sight of him, even a cow without horns will butt at him,"⁴ say the Tamils. "He has no friend but his own shadow," say the Mongols.⁵ "Though a man be ignorant, yet, if he is wealthy, all will flock to him. But if he has no money, even his wife will have none of him; his mother also who bare him will reject him; and no one will listen to the words of his mouth,"⁶ say the Tamils.

Chirandev said to king Gunahdip: "As long as a man's virtue [wealth] is on the ascendant, all people are his servants; but when his virtue [means] is diminished, then his friends become his enemies."⁷ "O Apostle of God," said a youth to Mahomet: "I knew not that thou art the prophet; for we poor and miserable are without knowledge and without manners (or education)."⁸

"God found thee poor and made thee rich," says the Qorān. "Do not oppress the orphan; neither rebuke him who asks of thee;" "but tell of the Lord's favour towards thee."⁹ "But if one makes poverty his pillow, he need have patience for his collar. Nay, the poor who is patient is made rich thereby," says El-Mocadessi;¹⁰ since there is no heavier burden than poverty, which none but a wise man can bear. For "it drives

¹ Buddhaghosh. Par. iv. p. 68.

² Naganiti, 41, Schf.

³ Kawi

Niti Sh.

⁴ Tam. pr.

⁵ Mong. mor. max. R.

⁶ Narlvazhi, 34.

⁷ Baital Pach. viii.

⁸ Mirāj. Nām. 2nd st.

⁹ Sur. xciii. 8, 9, 10.

¹⁰ The Camel, p. 94.

many men out of their senses ; it leads others into evil ways through want," say the Greeks.¹ Horace also :

"Magnum pauperies opprobrium jubet
Quidvis et facere et pati."²

"ἄτιμον καὶ τὸν εὐγενῆ ποιεῖ"³

"it deprives the well-bred man of honour or respect."

"Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit,"

says Juvenal.⁴ And Pindar:⁵

"Οἴχεται τιμὰ φίλων τατωμένῳ
φωτί"

"All respect or honour departs from him who is bereft of friends and acquaintances. For few there are among men so faithful or trusty as to lend him a helping hand in distress." For "a man who is destitute is left alone," says another Greek ;⁶ and every one thinks,

"Αἰσχρὸν γενέσθαι πτωχὸν"⁷

"it is a shame for a man to become poor and to beg." Therefore Hesiod warns him to sow, to reap, and to thrash in season :

"— μή πως τὰ μεταξὺ χατίζων,
πτώσσης ἀλλοτρίους οἴκους, καὶ μηδὲν ἀνύσσης."⁸

"lest meanwhile he find himself in want, and have to cringe and beg at other people's door ; yet for naught." "'Tis but a word for you [to speak]," says the Telugu beggar ; "but it is a bag-full for me."⁹

"For a poor man's words are empty," say the Greeks.¹⁰ "He may go round the village," say the Tamils, "and find no one ready to help him ; even round the country, no one is to be had there"¹¹—"for his words go for nothing."¹² "If you ask

¹ γνωμ. μον.

² Od. iii. 24, 43.

³ γνωμ. μον.

⁴ Sat. iii. 152.

⁵ Nem. x. 146.

⁶ γνωμ. μον.

⁷ Id. ibid.

⁸ ἔ. κ. ἡ. 393.

⁹ Telugu. pr.

¹⁰ γνωμ. μον.

¹¹ Tam. pr. 1459.

¹² Naladiy. Mey. 5.

nobody's assistance," say the Chinese, "then everywhere everybody is kind and well-disposed towards you." "It is easy to hunt and catch a tiger on the mountains, but it is difficult to open one's mouth and to obtain help from men."¹ And the Greeks conclude that

“Πενίας γὰρ οὐδεὶς ἔστι μείζων πολέμιος”²

“there is no greater enemy than poverty.”

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

לִבָּהּ לְהָקִיחַ, Chald. id; Syr. ‘getteth wisdom.’ Vulg. ‘mentem,’ implies more than ‘wisdom’ in Hebrew. ‘Cordatus homo’ comes near it, but does not render it fully. ‘His own soul’ may also be ‘himself.’

“*He that getteth,*” &c. “Hear thou this quality (or merit) of wisdom,” says the Telugu teacher. “It prospers him who speaks it, and him who is made to take it [who is taught].”³ “‘Rahula,’ said Gautama to his son, ‘in any case keep company with learned [wise] men; never despise the learned. Let him who preserves [teaches] the lamp of the Law always be revered by thee.’ ‘Nichcham apachito mayā:’ ‘He shall always be honoured by me,’ answered Rahula.”⁴

“Sit with the good,” says the proverb, “and eat betel and areca nut [prosper and be respected]; but sit with the wicked and lose both your ears.”⁵ “But,” said Confucius, “I have not yet seen any one love virtue as much as he loves pleasure.”⁶ “Yet,” says the Spirit of Wisdom, “he is most perfect in wisdom who is able to deliver [save] that which is his soul.”⁷ “Vir igitur temperatus, constans, sine metu, sine ægritudine, sine alacritate ulla, sine libidine, nonne beatus? at semper sapiens talis; semper igitur beatus,”⁸ says Cicero truly.

¹ Hien w. shoo, cxi.

² γνωμ. μον.

³ Pleas. st. p. 9.

⁴ Rahula thut, 39.

⁵ Beng. pr.

⁶ Hea-Lun, xv. 12.

⁷ Mainyo i kh. xxxix. 23.

⁸ V. Tuscul. Q. xvi. 48.

9 A false witness shall not be unpunished, and *he that speaketh lies shall perish.*

“*A false witness,*” &c. “A false witness is despised even by those who hire him,” say the Rabbis.¹ “O thou good man,” says Manu, “every pious action by thee since thy birth will come to naught, if thou speak aught else than the truth.” “Let him who gives a false witness go naked and shaven, a beggar, blind and hungry and thirsty, with a potsherd in hand, to beg of his enemy’s relations. And then let him—the wretch!—go to hell headlong into thick darkness, he who, when asked what he knows, answers one question falsely, to the [injury] perversion of justice.”² Justice! justice is God’s attribute, and comes from above; but law is man’s device and comes from beneath; so that when those two—‘sisters,’ so called—that dwell so far apart, happen to meet mid-way here on earth, they are strangers, and hardly know each other.

“He who speaks the least untruth in the presence of either kings or the gods, shall perish forthwith (or soon), even if he is a great man.”³ “For one who tells a lie is soon found out,” say the Greeks.⁴ And Hesiod:

“— θεὰ τέκε Νύξ ἔρεβεννή
νείκεά τε, ψευδῆς τε λόγους”⁵

“Lying words, quarrels, perjury, and all other woes of the human race, are the offspring of gloomy, dark night.”

“Who is that man whose limbs are being gnawed by a worm?” asked Arda Viraf when in the nether world. And Srosh answered: “It is that wicked man who while on earth gave false evidence, and committed perjury.”⁶ “Una bugia ne tira dieci:”⁷ “One lie,” say the Italians, “draws ten lies after it;” but the Telugus say⁸ that “it takes a thousand lies to hide one.” “What a liar thou art!” said old Sanglun to

¹ Sanhedr. 25, M.S. ² Manu S. viii. 90, 93, 94. ³ Pancha T. i. 135.
⁴ γνωμ. μον. ⁵ θεογον. 213—232. ⁶ A. Viraf, xlv. 1—5.
⁷ Ital. pr. ⁸ Telugu pr.

his son Rangsan. "If I catch thee again lying, I will kill thee."¹

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

לְעֵצָה, 'luxurious life of pleasure.' LXX. τρυφή. Ven. ἡδονή. Chald., Syr., Vulg. 'deliciæ.'

"*Delight is not,*" &c. "The fool when he laughs raises his voice, but the wise man when he laughs smiles quietly,"² say they in Abyssinia. "If a clown [lit. clod] becomes king," say the Rabbis, "yet the load (or burden) will not fall from his back" [his old habits].³ "A poor man suddenly made rich, and a low man made king, look upon the world as grass," says Chānakya.⁴

"It is said that a freedman [gentleman] is always such, though poverty touch him and the times be against him. So is a servant always such also, though times favour him and the world help him."⁵ "In days of political degeneracy or revolution, the ass is raised above the horse," says the proverb.⁶ "Then the roots of the 'djarak' [ricinus palma Christi, low men] spread abroad, while the 'djati' [Indian oak], noble, [true men] dies," say they in Java.⁷

As to servants, El-Maklibi,⁸ says: "Reckon thy servants as nails which thou allowest to get old and rusty: the house lasts only so long as the nails do not break." "So also is an upright minister above a king who knows not how to rule his kingdom,"⁹ say the Mongols.

"When the multitude gets the upper hand," say they in Tibet, "it begins with despising the prince [sovereign]. When the dust of the earth is thrown upwards, it falls first upon those who threw it."¹⁰ "When the iguana becomes an alligator,

¹ Gesser Khan, p. 16.

² Matshaf. Phal. 178.

³ Ep. Lod. 55.

⁴ Chānak. 81.

⁵ Matshaf. Phal. 133.

⁶ Ozbeg pr.

⁷ Javan. pr.

⁸ Eth-Theal. 32.

⁹ Oyun tulk. p. 8.

¹⁰ Rav. 80, Schf.

then the river is not at peace. When a slave is made king, the people of the land also are not at peace,"¹ say they in Burmah. Again: "A servant who is very proud, and a king who does not rule according to law and justice, are both out of order."²

11 The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

שִׁכְלָה is rendered 'discretion' in the sense of 'intelligence, prudence, good sense.' The Chald. Targ. reads: 'A man's intelligence [is] the guide of his way,' נְגִידוּת אִוְרְחֵיהּ; and the Syriac, 'A man's intelligence [is] length of his spirit,' 'his long-suffering,' נְגִירוּת רִיחוּהּ. A slight difference in sound and in the spelling of these two cognate dialects explains their different readings. Vulg. 'doctrina viri per patientiam noscitur.' LXX. differs altogether.

"*The discretion*," &c. "Thy being in the right," says Ali, "enables thee to forgive him who has offended thee." "If it is in thy power," adds the Commentary, "forgive him, remembering that no one is free from faults."³ And Menander:

"Ἀνθρωπος ὧν γίνωσκει τῆς ὀργῆς κρατεῖν"⁴

"Being a man, know how to have power over thine anger." "Therefore, do not get angry for [three inches] a trifle," says the Mandchu. "The young head soon grows white."⁵

"'Aram' [virtue, 'jin,' ἀγάπη] waits to meet on his way the man who restrains his anger and keeps himself under control," says Tiruvalluvar.⁶ "Therefore," says his sister Avveyar, "do not speak one angry word."⁷ "Due consideration and repose," says the Buddhist, "is one [21st] door to religious enlightenment [divine law]; it prevents passion from boiling over."⁸ "So long as joy, anger, sorrow, and mirth, do not originate, the heart is in repose [balanced]," says also Confucius.⁹

¹ Hill pr. 84.

² Legs par b. p. 253.

³ Ali b. A. T. 62nd max.

⁴ Menand. Mon.

⁵ Ming h. dsi, 45.

⁶ Cural, xiii. 130.

⁷ Atthi Sudi, 98.

⁸ Rgya-tcher r. p. ch. iv.

⁹ Chung yg. c. i.

"Now," says Wang-kew-po, "the kind of harmony I wish you to cherish among yourselves consists in one word only—'jin,' forbearance; otherwise called 'k'heih k'wei,' to swallow down (to devour) an insult. You think it would injure you so to do; but you think so because you do not know that it will profit you greatly."¹ "He who can use forbearance for one morning, the 'heang-li,' village district, will proclaim him good and generous. And he who will not wrangle about trifles, his neighbours and associates will call him magnanimous. To bear insults belongs to a worthy son of Han [Chinese]," said the ancients. "But to notice an insult is the part of a mean man."²

And Tai-shang says: "When any one offends or insults you, do not feel angry (or indignant); and do not look upon light faults as heavy transgressions."³ "For the sweet of forgiveness (or of forgiving) is greater than the pleasure of vengeance," say the Rabbis.⁴ "The pleasure of those who retaliate [avenge themselves] is of one day; the praise of the patient [who endure], lasts all their lifetime." "Therefore overcome with endurance (or equanimity) the pride of those who deal proudly." "And bear in mind that magnanimity is the light (or splendour) of a man; but that it is a shame to say one may live without it."⁵

"Men who abstain from all hurt, who bear everything, and in whom all men take refuge, go to Swarga" [heaven].⁶ "A good man does not cherish the thought (or rancour) of a rich man's words [insults]. The mango-tree, when thrown at with a stone, gives a delicious fruit in return."⁷ "Therefore give not way to useless anger; the sun will yet set in the west."⁸ "Because in anger the merit of a case is seen only partially; wise men therefore consider a matter when free from anger or partiality."⁹ Such being the case, "Abandon,"

¹ Shin-yü, 2nd max. p. 16. ² Yung-shing, id. p. 18, 22. ³ Kang i. p.

⁴ Ep. Lod. 1618.

⁵ Cural, 156, 158, 971.

⁶ Kobitamr. 83.

⁷ Subha Bil. 87.

⁸ Ming h. dsi, 10.

⁹ Aranerichar. 4.

said Dasaratha to Rāma, "all the evil consequences of lust and of anger."

"Let a man," says Vishnu Sarma, "forswear these six things: lust, anger, greed, pleasure, pride, and rashness. Free from these, he may then be happy."² "Let go anger," says the Buddhist, "and put down arrogance [haughtiness or conceit]."³ "I call him the 'driver' who restrains his anger when arisen like a running chariot, and the rest of the people hold the reins [bit]." "Let him speak the truth, not get angry, and give a little to those who beg of him. On these three conditions he will go to the gods."⁴ "Therefore overcome anger with meekness."⁵

"He who puts down anger when it bursts out, as the venom of a serpent is counteracted with an antidote, forsakes this bank of the river [to cross to Nirvāna] as a serpent leaves its old slough."⁶ "Therefore restrain thy anger," said Hara to Kāma; "I say, restrain it."⁷ "Overcome it by being free from it."⁸ "In presence of thy superior," said old Ptah-hotep, "[if he rile thee] do not cast out [pour forth] thy heart; keep it down to the earth; restrain it within itself."⁹

"For he," say the Chinese, "who can bear [repress] a moment of [spirit] anger, will prevent a hundred days of sorrow."¹⁰ "Happy is he," say the Rabbis, "who bears insults, and holds his tongue. He saves himself a hundred evils,"¹¹

*"ἔι περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ."*¹²

"if, indeed, he keeps down his anger that one day," said Calchas.

"How," said Yudhisht'ira, "can a wise man give way to anger which valiant men abandon? It is the consideration of the evils that follow that keeps my wrath from breaking

¹ Ramay. ii. iii. 41.

² Hitop. iv. 99.

³ Dhammap. Kod. i.

⁴ Id. 2, 4. ⁵ Id. 3.

⁶ Uragasut. i. ⁷ Kumara Sambhava, iii. 72.

⁸ Lokan. 117.

⁹ Pap. Pr. vi. 1—12.

¹⁰ Chin. max.

¹¹ Sanhedr. 7, M. S.

¹² Il. á. 81.

forth. On the other hand, the man who does not reply in anger to an angry man, saves himself and others from fearful consequences ; he is a [physician] benefactor to both parties. Wherefore, O Krishna, good men always praise victory gained over anger. In the opinion of good men, the victory of the true man [sādhyā] who endures, is for all time [nityam]."¹

"The mind set free from a feeling of anger, and one that keeps up no resentment [or hatred] within, are each a door of entrance to religious enlightenment ; it prevents a man from feeling regret afterwards."² "The victory of the generous man is in forgiveness and good deeds ; but that of the mean man is in pride and insolence," says Ebu Medin.³ "A great man [a gentleman]," say the Chinese, "does not take amiss the sayings of a mean man."⁴

"A wise man is not long angry," say the Welsh.⁵ "Persist in curbing [restraining] thy anger," say the Arabs, "and thy latter end shall be praised."⁶ "It behoves those that are raised above others, to bear [pass over] the small transgressions of small [lower] people," say the Tamils.⁷ "When angry, forbear patiently," say the Chinese, "and yourself shut your mouth in the best way."⁸ "The cure of anger is—silence," say the Arabs.⁹

"Put restraint on your anger," said Philip, "and guide it with not a little care (or knowledge), that you may lead it behind you, lest it should cast you into some evil deed. For when anger and evil desire are allowed to remain in the heart, they become demons. And when they get dominion over a man, they change his soul, that it should become bent on some evil action ; then they laugh at him, and rejoice over his ruin."¹⁰

"One of the nine things," says Confucius,¹¹ "of which the

¹ Maha Bh. Vana P. 1072.

² Rgya-tcher r. p. c. iv.

³ E. Medin. 142. ⁴ Mun Moy, p. 11. ⁵ Welsh pr. ⁶ Nuthar ell. 80.

⁷ Tam. pr. ⁸ Dr. Medh. Dial. p. 165. ⁹ Meid. Ar. pr.

¹⁰ Apostol. Constit. Copt. i. 8. ¹¹ Hea-Lun, xvi. 10.

wise man always thinks, is—in anger to think of suffering” [endurance]. And “the perfection of knowledge [science] lies in meekness,” say the Arabs.¹ El-Donaid said that “forgiveness is the sign of a generous man, and that the purity of the soul is to pass over faults in others.”² Also, “the sweet of forgiveness is greater than the pleasure of being cured of anger. For whereas the sweet of forgiveness gives a feeling of health [satisfaction], the other leaves behind a feeling of grief [at having been angry].”³

“For a man to bear patiently with those who revile him, as the soil bears those who dig it, is a chief virtue,” says Tiruval-luvar. “Ever bear plenty of abuse” [“even if you can retaliate,” says the Comm.]. “But to forget it is still better;”⁴ “since the recollection of an injury stirs up [disturbs] that which was clear” [the feeling of forgiveness], says Ebu Medin.⁵ “And forbearance is the treasury of understanding; for a man without meekness is either a devil or a beast of prey. But he who has meekness is made a slave to it; and anger is then his prisoner and bound.”⁶

“There is delight in forgiveness that is not found in vengeance.” “From the beginning of the world until now, forgiveness comes from the great [good men]; from the low comes the sin (or fault).” “My interest [debt] says the offender, is to thee whom I have offended; but thy debt is to God. If thou forgivest me, He too will forgive thee.” “O Sheikh! an offence is the mirror of forgiveness and of mercy. Look not on the offender with an eye to his wickedness.” “If an offence is great on the part of the offender, forgiveness on that of a great man is greater still.”⁷

“How beautiful is forgiveness in the powerful, especially towards him who has no helper!”⁸ said the mistress to the porter.

¹ Nuthar ell. 208.

² Eth-Theal. 83.

³ Id. ibid. 84.

⁴ Cural, xvi. 151, 152.

⁵ E. Med. 111.

⁶ Akhlaq. i. m. xvii.

⁷ Id. xvi.

⁸ Alef leil. x. p. 73.

“Πάρελθε, γενναῖος γὰρ εἶς.”¹

“Pass by that fault,” says Archilochus, “for thou art well-bred [noble-minded].” “O Tissa,” said Phara Thaken, “Rahans ought never to say, ‘This man reviled me in anger; this man oppressed me; this man took away my goods;’ and cherish an unpleasant feeling on that account; it is but to quarrel. But let a man do so to me, let a man speak so to me, and cherish no resentment [lit. soothe down quarrelling].”² “Anger does not assuage in those who cherish resentment; but in those who do not resent an offence, anger is assuaged thereby.”³

“If thou wishest to overcome the world with one action,” says the poet, “then abstain from even blaming others whose cows trample thy field just sown with wheat.”⁴ “The cool water from the cloud, when running down a deep path, does not last long or go far. So also a kind and amiable man, when angry, hinders [troubles] no one.”⁵

“When a man had shown enmity towards me,” said Timur in his laws, “if he felt ashamed, and took refuge with me, and knelt down before me, I forgot his enmity, and bought him with friendliness and kind treatment.”⁶

“Politely draw shame from an insult or offence to thee,” says the Arabic proverb; thus explained in the Turkish Commentary: “Dissimulate, be polite towards him who has insulted thee, to put him to shame;” to which the Persian adds: “There are two ways of stopping a quarrel—with friends, manliness—with foes, dissimulation or politeness.”⁷ “Forgiveness is a blessed quality. Whosoever is endued with it, is master of happiness [good fortune]. The heart is brightened by the lustre of forgiveness, and the fragrant breath of it is like that of a rose-garden in all its freshness. And he has Him for his friend who protects those who forgive others.

¹ Archil. Par. 52, ed. G.
map. Yamak. 3, 4.

² Buddhagh Par. iii. p. 56.

³ Dham-

⁴ Kobitamr. 69.

⁵ Subhasita, 58.

⁶ Tuzzuk i Timuri.

⁷ Rishtah i juw. p. 121, 122.

And if that man has Him for friend, he has one indeed,"¹ says Husain Vāiz Kāshifi.

"Forgiveness," says Mahomet, "is better than alms."² "If a stone that has no feeling is nevertheless warmed by the rays of the sun upon it, how else shall a generous man bear an injury done him by another man?"³ "The evil man, indeed, is like an earthen vessel, easily broken, but hard to repair [join]; the generous man, however, is like a vessel of gold, hard to break, but easily mended," says Vishnu Sarma.⁴

"It is not well," says Tiruvalluvar, "to forget a kindness; but it is well to forget an unkindness, even at the time it is received."⁵ "When low (or vulgar) men are angry with great men, how can these reply in anger? Although the jackal utters a hideous howl, yet the king of deer [lion] protects him kindly," say they in Tibet.⁶ "To excuse a fault is to forgive it," say the Chinese.⁷

"Pharas [Buddhas]," said Gautama, "take no notice of men when angry, but go on preaching the law for the benefit of those who shall be worthy to obtain the fruit of the right way" [Nirvāna].⁸ "The thirty-three [on Mt. Meru] say that he is a good and true man who is free from envy, and overcomes his anger," says the Commentary.⁹ And :

"Ζήσεις βίον κράτιστον, ἂν θυμοῦ κρατῆς"¹⁰

"Have power over thy spirit, and thou shalt lead a happy life," say the Greeks.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

"*The king's wrath*," &c. "As the rat cannot bear the cat's play [that torments it], so also is the king's wrath the plague

¹ Akhlaq i. m. xvi.

² Al-Qoran Sur. ii. 265.

³ Nitishat. 30.

⁴ Hitop. i. 93.

⁵ Cural, xi. 105.

⁶ Legs par b. p. 46.

⁷ Yew-hio, iii. p. 5.

⁸ Dhammap. p. 73, ed. R.

⁹ P. 190.

¹⁰ γνῶμ. μον.

of the people.”¹ “A thunderbolt and the king’s majesty [splendour] are both awful; but this falls upon one for ever and ever, while that falls only once,”² says Vishnu Sarma. “For if the king is angry,” says Avveyar, “there is no help for it.”³ “And if his wrath is unreasonable [inconsiderate], his favour is not worth much [fruitless, as fickle and uncertain]. It is not such a king that the people desire when they are oppressed.”⁴

“Fire consumes the man who unluckily comes too close to it. But the fire of the king’s wrath consumes the family, with the whole cattle and chattels thereof,” says Manu.⁵ “A king and fire are alike,” say the Tamils.⁶ “Let the king be always ardent in spirit and ‘splendid’ against evil-doers, and destroy evil councillors. Thus will he be said to be like Agni.”⁷ “The prince and head of the people,” said Ajtoldi to Ilik, “ought to be lion-hearted towards the enemy.” “Let him ‘hold himself’ valiant and ardent, like a lion.”⁸

“Wise men,” said Calilah, “have compared a Sultan to a steep and high mountain, with good fruits, refreshing streams, and wholesome herbs. But withal, that same mountain also feeds lions, leopards, wolves, and all manner of fearful beasts of prey. A mountain which is hard to climb, and on which it is hard to dwell.”⁹

“Fire and water are bad relations,” says the proverb; “and so is the friendship of a king”¹⁰ [lit. to have a king for friend does not answer]. “For if the chief lord has to find fault with thee,” says the Kawi poet, “thou shalt soon come to an end.”¹¹ “If the river falls a cubit, the water in the carrier falls a fathom”¹² [down, if not in favour with the great].

“*but his favour,*” &c. “Him whom the Sultan favours,

¹ Hill pr. 221.

² Hitop. ii. 167.

³ Kondreiv. 88.

⁴ Kobitamr. 35.

⁵ Manu S. vii. 9.

⁶ Tam. pr.

⁷ Manu S.

ix. 310.

⁸ Kudat-ku Bil. xvii. 106, 110.

⁹ Calilah u. D. p. 87;

Σρεφ. κ. 'Ιχv. p. 26.

¹⁰ Hill pr. 33.

¹¹ Kawi Niti Sh. xxvii. 3.

¹² Telug. pr.

Satan lets off,"¹ say the Arabs. "He [the king] by whose favour Lakshmi [goddess of prosperity] sits on her lotus, by whose valour victory is gained, and in whose wrath death abides, is assuredly luminous and brilliant all over."² "As Indra pours down abundant rain during the rainy season, so also let the king, following Indra's example, rain satisfaction [lit. objects of desire] over his kingdom."³

"The king's favour, however, is no inheritance," say the Cingalese.⁴ "Yet he whose eye the king causes to rise [raises, favours], becomes at once 'a pot of fortune.'⁵ "A bunch of fragrant flowers wrapped in a plantain-leaf, gives pleasure when placed upon the head of a king; so also a man of a low family, if under the shadow of [taken up by] the great, may reach an important station."⁶ "The king who, though feared by his surroundings, nevertheless treats all creatures kindly, shall one day, without [fear] doubt, obtain the final emancipation of the blessed,"⁷ says the Buddhist.

"It is reported of good king Nushirwān that he said: Every king whose minister (or counsellor) is without knowledge and foolish in his conduct, is like a passing cloud that does not shed one drop of rain, and his influence over his people is like drought on plants. But the king who has a good and wise minister, is like an abiding cloud that drops down rain whereby plants increase and grow to perfection."⁸

"Yet as dew alone will not remove the heat, so also the king who is wanting in liberality does not remove the heat of sorrow of the people; for rain alone removes the heat."⁹ "It is right and equitable," says Meng-tsze, "that those only who are benevolent should fill high places. If a man loves others, and they do not love him, let him alter the nature of his benevolence. If a man governs others, and they are not well governed, let him alter his government."¹⁰ "His virtue," says

¹ Meid. Ar. pr. ² Manu S. vii. 11. ³ Id. ix. 311. ⁴ Athitha w. d. p. 58. ⁵ Pancha T. i. 273. ⁶ Subhas. 56. ⁷ Lokap. 79. ⁸ Bochari de Djohor, p. 121. ⁹ Lokap. 166. ¹⁰ Hea-Meng, vii. 1, 4.

Confucius, "is like the wind ; that of inferior men is like grass. When the wind blows on the grass, it must yield."¹

"There is nothing greater in heaven and on earth," says the Chung-King, "than the virtue of a prince. His virtue shines bright. Then the Yang and the Yin [male and female principles] blow and rain in harmony. The people depend on him and live." In the Shoo-King it is said : "If the man at the head [chief ruler] is good, all the people become good steadily."² "It is like dew upon the grass."³ "For the fear of the king felt by the strong, should be clemency from him to the [weak] poor."⁴

13 A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

הוֹרֵר, pl. is 'a series, continuance of troubles or calamities,' and corresponds in figure to the wife's 'continual dropping.' Chald. Targ. 'A foolish son is as hard to bear [sour] for his father as vinegar.' Syr. 'is a disgrace, or shame to his father.' Vulg. 'dolor patris.'

"*A foolish son,*" &c. "A foolish son in a family is fire in the middle of a tree," say the Bengalees.⁵ "What is the use of a son," asks a Hindoo poet, "who is neither wise nor virtuous? Of one unborn, dead, or foolish, the two first are preferable—not the last. For they cause sorrow only once ; but he, ever and anon."⁶ "No confidence, no trust, is to be placed in a bad son ; no delight in a bad wife ; and no living in a bad country,"⁷ said Pujani.

"Four things," say the Rabbis, "bring premature old age upon a man: fright, the misconduct of sons, a bad wife, and the toils of war."⁸ "A disobedient son," say the Georgians, "is only fit for the water"⁹ [to drown him] ; "is born of the

¹ Hea-Lun, xii. 18. ² Chung-King, c. vi. ³ Mong. mor. max. R.

⁴ Tam. pr. ⁵ Beng. pr. ⁶ Hitop. introd. ⁷ Maha Bh.

Shanti P. 5527. ⁸ R. Joshua, Tanch. sect. Kaye Sarah. M. S.

⁹ Georg. pr.

wind, and brought up by the dust,"¹ add the Telugus. And Sadi: "Wise men say it were better for a woman to bring forth a snake than rough, uncouth sons."² "Bad sons in the house," say the Rabbis, "is a harder lot to bear than the battle of Gog and Magog."³ In answer to "like father, like son," the same Rabbis say that "vinegar is the son [offspring] of wine" [a bad son of a good father].

"*And the contentions,*" &c. "A quarrelsome woman creates never-ending contentions among the inmates of a house," says Mārkaṇḍa.⁴ "By a great flood [much rain] are dykes [embankments] broken through. So also much talking [nagging] brings about quarrels and contention,"⁵ says the Burmese proverb. And the Hindoo poet: "A man who has no mother in his house, and whose wife is not loving in her talk, may as well retire into the wilderness; for his house is like a field of battle."⁶

"For an insolent wife," says Avveyar, "is like fire in one's lap."⁷

"Aut amat; aut odit mulier; non est tertium:"⁸

"A woman," says Publius Syrus, "either loves or hates; there is no mean estate." "Build a house for thyself," says the old Egyptian scribe to his son, "and do not bring upon thyself the [hatreds] contentions of a common home [?]. Say not: It is my father's, my mother's house, whose names are now in the eternal abode [sepulchre]. Thou art come to the parting; and thy share is the store-house [a separate dwelling]."⁹

Tai-shang says, as we read in Shin-sin-luh,¹⁰ that "it is wrong to take advantage of the sayings of one's wife, and of the other women of the household. If one speaks well, it is right to follow her advice. But so few women are wise and clear-headed, and so many are wanting in intellect!" "As regards marriage," says the Japanese Dr. Desima, "let a man

¹ Telug. pr. 765.

² Gulistan, vii.

³ Metzia. B. Fl.

⁴ Markand. Pur. ii. 51.

⁵ Hill pr. 20.

⁶ Kobita R. 145.

⁷ Kondreiv. 41.

⁸ Publ. Syr.

⁹ Ani, 24th max.

¹⁰ ii. p. 55.

choose for his wife a girl that pleases him, of few words and agreeable. But avoid one who has no 'house virtues,' who quarrels and disturbs the home. All such he should avoid, even though they be rich and high in rank."¹

14 House and riches *are* the inheritance of fathers: and a prudent wife *is* from the Lord.

תְּלֵבָבִים וְחָכְמָה, 'a prudent and intelligent wife.' Chald. Targ. 'house, fortune, and inheritance, they are of our fathers, but of the Lord is a wife given to the man.' Syr. 'betrothed' [lit. sold]. LXX. *παρὰ δὲ κυρίου ἀρμόζεται γυνὴ ἀνδρί,* 'but from the Lord is a suitable wife—one well fitted, in harmony—given to a man.' Vulg. 'a Domino autem proprie uxor prudens.'

"*House and riches,*" &c. These gifts are of the earth, earthly; but a good wife is of heaven, heavenly. So think all who inherit such a blessing.

“Οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζειτ' ἄμεινον
Τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ ρίγιον ἄλλο”²

"A man," says Hesiod, "can get nothing better than a good wife; but, on the other hand, nothing worse [lit. more freezing] than a bad one."

"God," said Simonides, "made women of different mind and disposition; some partake of the fox, others of the ape, others of the cat; while

Τὴν δ' ἐκ μελίσσης, τὴν τις εὐτυχεῖ λαβών

others partake of the bee. Happy the man who takes such a one to wife. No fool will come near her; but with her and through her, life flourishes and goes on prospering. Loving, she grows old with her husband, who loves her; mother of a chosen race, she is honoured and respected by other women, surrounded as she is by divine grace and favour; although she finds no pleasure in the society of women given to loose or frivolous talk."³

¹ Shi-tei-gun, p. 6, 7.

² *l. κ. η. 700*, and Simonid. iii.

³ Id. ii. 83.

“Τοίας γυναίκας ἀνδράσιν χαρίζεται
Zeὺς τὰς ἀρίστας καὶ πολυφραδεστάτας”

“Such excellent and highly-gifted wives are granted to men by Zeus alone.”¹

“Such a wife, handsome, obedient to her husband, and who always speaks sweetly—is for his wealth, [and with her] what might prove unlucky turns to his fortune” [sā shriyā na shriyā shriyā], says Chānakya.² The Yaksha, when asked by Yudhisht'ira what friend was a God-send [God-made], answered: Bhāryā daivakrita sakhā; “a wife is a God-made friend.”³

“A handsome, obedient, and chaste wife,” says Sādi, “makes a poor man a king. God looks in mercy upon the husband whose house is comfortable, and whose wife is his friend. That man takes from the world his heart's desire [enjoyment] for whom his heart's rest [wife] is of one mind with him; if she is chaste, well-spoken, not caring for her looks, whether good or plain. Such a wife, of a good mind, is more pleasing than one who is only handsome. For in her companionship [intimacy], mixing herself with her husband's affairs, she will hide his faults; she will drink vinegar at his hand as if it were sweets, and drink it without making a wry face,”⁴ &c.

“As the wife is to manage [regulate, order] the household,” says the Japanese Dr. Desima, “it is important she should consider it her duty to agree with her lord. She is not to be treated carelessly even in trifles, but is to be duly taught. And since the prosperity of the house depends on the good or bad disposition of a wife, the utmost care should be taken of her.”⁵

In another work,⁶ on “The High Moral Training for Women,” we read that “a wife ought in a special manner to look upon her husband as upon her lord, and reverence him accordingly,

¹ Simonid. ii. 93.
Vana P. 17356.

² Chānak, 184, I. K.

³ Maha Bh.

⁴ Bostan, vii. st. 25.

⁵ Gomitori, p. 6.

⁶ Onna dai gaku, p. 51.

and in no way to despise him. On the whole, the duty of a wife is to [follow] obey her husband, and when in his presence, to agree with him in look, in agreeable conversation, in amiability, and to deport herself lowly and reverently. If he is rough [cruel], she is not to be so to him, nor be rude or stubborn; this is of the first importance in a wife.

“If her husband instructs her, she is not to oppose what he says; if she asks him a question on a doubtful matter, she is to obey his orders. And if her husband asks her a question, she is to give a straightforward answer; to answer him carelessly would be a breach of good manners. And if he is angry, she is to yield, and not to resist his wishes. In short, a wife is to be her husband's ‘heaven’ [‘ten to suru’], and not bring upon herself punishment from heaven for resisting his will.”

“Husband and wife,” says again Dr. Desima, “are to be on the most civil terms, avoiding coarse and low language. The wife is not to reproach her husband with any awkwardness or impropriety on his part; and the husband is not to rehearse from the beginning all his wife's actions.”¹ “She is a wife,” says Vishnu Sarma, “who is clever about her house and bears children; she is a wife whose life is in her husband; she is a wife who is devoted to him. The beauty of kokilas is in their song; the beauty of a wife is her devotedness to her husband; while wisdom is the beauty of plain people, and patience is that of ascetics.”²

“It is not the building called a house which is such in reality,” says the Hindoo poet. “The house consists in the housewife, for it is with her only that a man can fulfil his duties as a man.”³ “She who is endued with household [domestic] virtues (or excellence), and is suited to her husband's income, is indeed a help-meet for the domestic state,” says

¹ Shi-tei-gun, p. 6.
Kobita Ratn. 189.

² Hitop. i. 209—211.

³ Dayabhag in

Tiruvalluvar.¹ "If she worships her husband, and he says, Let it rain!—it will rain."²

"But if domestic virtue is lacking in the wife, whatever other virtues are reckoned to that house, they are not virtues. If, however, the wife is excellent, what is there lacking? If not, what is there that is worth having in that house?"³ "Such an excellent wife is reckoned a great happiness; and her being the mother of good children is a great ornament to her."⁴

Such a wife,

" — ἡ δὲ μελίσσης,
οἰκονόμος τ' ἀγαθὴ, καὶ ἐπίσταται ἐργάζεσθαι·
ἣς εὐχου, φίλ' ἑταῖρε, λαχεῖν γάμον ἡμερόεντα"⁵

"who partakes of the bee, is an excellent manager, who knows how to act (or work). Pray, my good fellow, for such a desirable wife," says Phocylides of Miletus. "Such is the wife of whom I tell thee, O king," said the Brahman; "she is acceptable to me; lead her away and take good care of her, as her husband."⁶

"A handsome woman," says the Hindoo, "whose empty talk comes in and out of season, will not please in any wise; but a plain woman whose lovely speech is tempered with judgment, will please at all times. She is the one to take to wife."⁷

"I desire," says the worshipper of Mazda, "a woman who is especially right-minded, right-speaking, and right-doing; who is well-ordered [easily managed], obedient to her husband, and pure."⁸ "For if so be riches adorn the house," says Ts'heng-tsze, "virtues alone adorn the body [person]."⁹ "But in the Kali age [the present time], such will be the profligacy of women [see ch. xxiv. 21], that a woman will have but to obey her husband, in mind, word, and deed, in order to go to the same world with him,"¹⁰ &c., says the Vishnu Purana.

¹ Cural, 51.

² Id. 55.

³ Id. 52, 53.

⁴ Id. 60.

⁵ Phocyl. Mil. ii. 6, ed. B. ⁶ Markand. Pur. lxix. 40. ⁷ V. Satas. 4, 5.

⁸ Vispered, iii. 20.

⁹ Ta-hio, ch. v.

¹⁰ Vishnu Pur. vi. 3, 28.

“The four virtues of a wife,” we are told in the Yew-hiao, “are: (1) female virtue, perfectly chaste and pure, on principle, according to restraint or law; (2) appearance, her dress perfectly clean, with nothing foul about her person; (3) female (or feminine) speech, that is, chosen (or choice) expressions, and never to speak boldly or improperly. [“The persuasion, talk, or speech of the wife,” says old Ani, “draws her husband.”¹] And (4) the virtue of a wife is to be active in spinning, weaving, preparing sweetmeats, &c.”²

“If at any time,” says Ajtoldi to Ilik, “thou wishest to take to thyself a wife, choose a good one, and [lit. make thy eye very sharp] keep a sharp look-out. See that she is of good descent, and of a ‘clean’ family; and that she is herself shame-faced, and without spot (or blemish). Moreover, let her be one whom no hand has touched, and whose face no one has seen but thou; that she love thee alone. And choose her among the lowly; go not near one high and proud of her race, that thou mayest live retired and happy.”³

“Two heads thus made one is a comfort [sent] from God; but two such heads set against each other is a punishment from Him also,” says the proverb.⁴ “For God,” say the Rabbis, “does not join a man to a wife, but according to his works or actions”⁵ [according to his deserts—good to good, bad to bad]. “For it is as difficult to couple them [well], as it is to divide the Red Sea,”⁶ say also the Rabbis. “God alone can do it.”

“Who then is rich?” they ask. “He that has a decent wife, comely in all her actions.”⁷ “Happy is her husband; it will double his days (on earth).”⁸ “A woman who is vulgar,” says the Bodhisatwa, “does not suit my condition (or my ways). But the woman who is to please me thoroughly must be modest, of a proper [pure] body, suitable

¹ Ani, 30th max.² Yew-hiao, iii. p. 1, Com.³ Kudat-ku

Bil. xxvii. 1—5.

⁴ Altaï pr.⁵ Sotah, M. S.⁶ R. Jochan.

Sanhedr. 22, M. S.

⁷ R. Akiba Shabbath, M. S.⁸ Jebamoth, M. S.

and race. She will do.”¹ “Like the treasure of a wife that king Tchakravartin had. She was neither too tall nor too short ; neither too [white] fair nor too [black] dark ; she was of a royal stem ; her body smelt like sandal-wood, and her breath, like the blue lotus, was as soft as a cloth of katchalindi.”²

“But a wife with nothing but her beauty, a foolish son, a master who gives orders inconsiderately, and a tribe of relations who do not care for one—let a man,” says Chānakya, “part with such ‘windy fortune.’”³ [“As regards relations, they are,” says Kukai, “like rushes [that multiply indefinitely] ; but husband and wife are like a brick [one, solid, and close].”⁴

According to the Dhammathat [Burmese code of Manu], “there are seven sorts of wives : (1) the wife who is like a mother ; (2) like a slave ; (3) like a sister ; (4) like a friend ; (5) like a master ; (6) like a thief ; (7) like an enemy. Of these, 1, 2, 3, 4, should never be put away ; the rest may be.”⁵ [These seven kinds of wives are described at length in Dhammathat, xii. 1, &c.] Be that as it may, “Honour your wives, that ye may get rich and prosper,” say the Rabbis.⁶

15 Slothfulness casteth into a deep sleep ; and an idle soul shall suffer hunger.

רַמְיָהוּ, ‘lazy,’ rather than ‘idle ;’ a man whose hands hang down from laziness and inactivity.

“*Slothfulness,*” &c. “Poverty to the lazy man,” say the Telugus ; “he gets nothing from his laziness but labour and sorrow.”⁷ “Those who go about idling away their time,” says Avveyar, “walk in distress ;”⁸ “therefore do not wander about in idleness.”⁹

¹ Rgya-tcher r. p. c. xii. p. 121.

² Id. *ibid.* iii. p. 17.

³ Chānak. 76, I. K.

⁴ Jits go kiau, 44, 45.

⁵ Dhammath. v. 11, 12.

⁶ Megilla R. Bl. 137.

⁷ Telug. Pleas. stories, p. 11.

⁸ Kondreiv. 36.

⁹ Id. A. Sudi, 53.

“Idleness [sloth] lulls a man to sleep on her knees,” says Asaph, “and affliction [descends] rests on the hands of sloth.”¹ “Do not lie down [to sleep] over-much,” says Ebu Medin, “lest thy understanding be impaired thereby.” “What is that sleep? That man’s folly.”² “Laziness is the father of evil ways,”³ says the proverb; “the mother of hunger and twin brother of the thief.”⁴ “Therefore keep aloof from [idleness] laziness; it is full of misery,”⁵ says again Ebu Medin.

“The strong youth who in the days of his strength does not exert himself, but is given to laziness, does not find the way of understanding by reason of his listlessness,” says the Buddhist.⁶ “If he indulges in what he likes, he will have to endure what he does not like,” says Ebu Medin, “and suffer hunger.”⁷ “My stomach burns,” said Ribhu to Nidāgha⁸ [I am hungry].

“O my soul, my soul!” exclaimed Abu Nasar el-Insari, “relax not from work in justice, in goodness, in equity done at leisure; for whosoever is occupied in doing good is happy (or prospers), but every man given to sloth continues in trouble and adversity [lit. blackness].” And Ali, to whom God be favourable, said to the same purpose: “O my soul! remove from thee sloth and lassitude, or else thou shalt continue among despised men; for no good ever comes to the lazy ones; nothing but regret and absence of safety.”⁹

“Take care,” says Hesiod, “lest the cold of winter come upon thee with want and find thee unprepared for it. For a diligent man betters his estate greatly. But,

*πολλὰ δ' ἀεργὸς ἀνὴρ κενεὴν ἐπὶ ἐλπίδα μίμνων,
 χρητίζων βιότοιῳ, κακὰ προσελέξατο θυμῷ*¹⁰

the man who will not work sits doing nothing, vainly hoping

¹ Mishle As. i. 3, 16. ² E. Medin, 328; Ratnamal. 27. ³ Telug. pr.

⁴ Dutch pr. ⁵ E. Medin, 128. ⁶ Dhammap. Maggav. 8.

⁷ E. Medin, 207. ⁸ Vishnu Pur. ii. 15, 12. ⁹ Borhan-ed-d. p. 68, 70.

¹⁰ ἱ. κ. ἡ. 495.

for what does not come, in want of food, and abusing in round terms his want of energy for his bad luck."

16 He that keepeth the commandment keepeth his own soul ; *but* he that despiseth his ways shall die.

A.V. 'shall die,' according to Keri, Chald., and Arab. But Vulg., Syr., and LXX., follow ketib, 'mortificabitur.'

"*He that keepeth,*" &c. "A man," says the Buddhist, "does not keep the commandment for his much talking ; but he who, though little learned, keeps the law in his body, he is assuredly a keeper of the law, which he does not pass by or neglect."¹

"Well-read men," says Manu, "are preferable to the ignorant. Of those who read, those who remember are best ; of these, the best are those who understand ; and of these, those who practise what they know are better still."²

R. Ben Azai said : "Be ready [lit. running] towards a light commandment as toward a heavier one ; for one commandment draws another, just as a light transgression draws a worse one after it."³ "But beautiful are the words of those who do them," said R. Eliezer.⁴ "For the reward of a precept is the precept itself when kept."⁵ Thus we are told in the Shah-nameh that "Jemshid was girt-about and his heart filled with his father's advice, when he took the reins of government."⁶

"The part of a filial son [hiao-tsze]," said Chu-tsze, "is to serve his parents ; while living with them, to be most reverent ; when they feed him, to cause them the greatest pleasure ; when they are ill, to be very sorry for it ; when they are dead, to be grieved ; and during the time of mourning (or funerals), to see that it is rigorously performed. These five things are attended to by a filial son."⁷

"A child," says Dr. Desima, "who does his utmost to honour

¹ Dhammap. Dhammat. 4.
Avoth, iv.

² Manu S. xii. 103.

³ Pirque

⁴ Midrash Rabba in Gen. M. S.

⁵ Drus. Adag. B. Fl.

⁶ Shah-nam. i. p. 18.

⁷ Sia-hio, c. ii.

his parents, does he receive a blessing in this life only? Nay, he cannot escape in the world to come a breach of this duty. But as regards the child (or man) who leads a disordered life, who suspects or despises his parents, where, between heaven and earth, will he go to hide himself?"¹ "The child who is taught in time what ought not to be done, is equipped for life."²

"And he who by following all the precepts taught [in the Siün-tsew], and by thus following the commandments of the most excellent Buddha, will be at peace and rejoice with the whole order of priests; then rejoice, Heaven, men, Asuris [Asuras], and the whole world. And Buddha's praises shall be proclaimed aloud."³ "For a commandment that is kept is greater than what is done of free-will"⁴ [obedience is better than self-will].

"*but he that despiseth,*" &c. "When the young Lapp Joukahainen wished to fight Wäinämöinen and to start for Wäinötä, his mother bade him not to do so. He then said: 'My father's knowledge [opinion] is good; my mother's knowledge is better; but my own knowledge is [superior] best.' He rued for it afterwards when bewitched by Wäinämöinen."⁵ "Spoken wisdom [advice] and cold rice [for breakfast] tied up in a bundle will not stand [last long]," says the Telugu proverb.⁶ To which the Japanese add: "Carelessness is a great enemy."⁷

And Hariri: "Why not walk in the way that leads to what is right, and cure thy complaint? Is not death the lot that awaits thee? What preparations hast thou made for it? Thou art warned by thy grey hairs to fear; but what are thy excuses? Thou must lie in the grave; but what hast thou to say? Long has time waken thee up; but thou hast feigned sleep. Thou preferrest money that is to be hoarded, to advice

¹ Gomitori, p. 4, 5.² Kawi, M. S.³ Siün-tsew, p. 20, 21.

Kiddushin. 31, M. S.

⁵ Kalewala, iii. 51-54.⁶ Telug. pr. 914.

Jap. pr.

that is to be remembered ; and thou wouldest rather build a castle than do a favour. Thou turnest aside from the guide that would lead thee, and, while ordering what is proper [equal], thou thyself violatest that which is holy.”¹

17 He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will he pay him again.

A. V. ‘lendeth,’ maketh the Lord his debtor, who will repay him for his mercy to His poor. LXX. *δανείζει* Θεῷ. Vulg. ‘feneratur Domino.’ Syr. ‘He that is joined, that clings to the Lord.’ Armen. ‘He lends to the Lord who,’ &c.

“*He that hath pity,*” &c. Cephas said : “My son, thou shalt not ask many questions ; thou shalt give. And after thou hast given, thou shalt not murmur, knowing that the reward is from God.”² And again Solomon repeats and says : “He that hath pity upon the poor lendeth unto the Lord, who will repay him what he gave. For he that shutteth his ear that he may not hear the cry of the poor, the Lord will also shut his ear to him. And he that covereth his eye that he may not see the oppressed, the Lord will also cover His eye that He may not see him.”³

“It is but just and equal,” says Tai-shang,⁴ “to feel pity for other people’s misfortunes.” And the Japanese : “To lose sight of one’s own particular [wishes] ; to love others ; to save those who are in danger ; to relieve the destitute ; in general, to consider kindness the chief advantage, and to possess a heart that feels pity for every kind of misfortune—that may be called ‘in’ [Ch. jin] charity [humanity].”⁵

“Between the Majesty of Heaven on high and man,” say the Chinese, “the first thing is—almsgiving.”⁶ “Let a man be

¹ Hariri Consess. i. ² Apostol. Constit. Copt. i. 13. ³ Didascal
Apostol. Ethiop. xii. ⁴ Kang i. p. ⁵ Quoted in Rodrig. Gr. p. 93
⁶ Ming-sin p. k. c. i. p. 4.

ever so wealthy, and his fare ever so sumptuous and dainty, and let him be ever so renowned, unless he be intent on the preservation of creatures, of what use are all his riches?"¹ says the Buddhist. And Dr. Desima: "If thou hast amassed much wealth, give a portion of it to good objects."²

"Seeing a man must go on spending his wealth, if he bestows it in gifts he does not part with his money in death, but like a miser he hoards it up for hereafter,"³ says the Buddhist. And Manu: "Brahma coming to the gods said to them: Make not equal that which is unequal. The gift of the liberal man is purified by faith. But it is of no avail when it is done otherwise. Whatever a man gives with whatsoever disposition, such gift does he receive in turn from others, made with the same disposition towards him."⁴ "But let him not boast of his gift, for he destroys the merit of it thereby."⁵

"Giving with faith in Brahma [or in the Shastras], especially to a worthy object, will hereafter yield fruit to the giver, whether of much or of little."⁶ "What are called the three kinds of gifts? (1) A gift of faith is a gift made with a firm belief in the [fruits] rewards of actions; (2) giving to the poor out of compassion; (3) a gift to a religious teacher, to a shrine, &c., is called a gift of worship,"⁷ says the Buddhist Catechism Putsha pagienaga.

"Give in this world," says the Persian, "and receive in the next;" "ten-fold here, but a hundred-fold there."⁸

"Quidquid bono concedis, das partem tibi,"

says Publius Syrus.⁹ "If you say that the wealth you have gotten is your own, only foolish men will agree with you. Here on earth no wealth is yours but what you give to others. How then can the rest be your own?"¹⁰ says the Shivaite. "Help to others [reduces] makes amend for sin. It is a stay

¹ Subhas. 26.

² Shi-tei-gun, p. 11.

³ Naga Niti, Schf. 197.

⁴ Manu S. iv. 225, 234.

⁵ Id. ibid. 235, 237.

⁶ Id. ibid. vii. 86.

⁷ Putsha pagien. Q. 105.

⁸ Pers. pr.

⁹ Publ. Syr.

¹⁰ Vemana, iii. 22.

[reliance]; it is means of gaining the next world; it is a refuge" (or power, strength).¹

"If a man give ever so little of his meal to the Lord, he will enter the bliss of heaven; there is no greater gift than the gift of food." "But when you give it, tell it not, though you be ever so poor."² "For a gift void of charity (or worthiness) is only a waste of gold."³ "If a man give food to the hungry, he offers it in sacrifice; for it is a sacred offering to Shiva. Such is the liberality (or gift) bestowed on those who have nothing."⁴ "He who delivers those that have no refuge (or protection) and the destitute, will be respected (or worshipped) even here below. But what happiness will he not enjoy hereafter!"⁵ "Even a mouthful of food given to the poor, preserves from evil," says the Telugu proverb.⁶ "Therefore take freely the road of good men—liberality," says Sadi; "and when thou standest, take the hand of him who is fallen."⁷

"He," says R. Isaac, "who gives alms to a poor man, shall receive six blessings; and he who at the same time consoles that poor man [and reconciles him to his lot], shall receive seven blessings."⁸ "If God loves the poor," says R. Meir, "tell me, why does He not [support] provide for them? It is in order that, through almsgiving to them, we may be delivered from the fire of Gehenna."⁹ "Great people," say the Tamils, "if they consider their position, ought not to think of themselves, but to relieve the wants of their inferiors. Does not the ocean flow into a small creek?"¹⁰

"Bring down abundance by your almsgiving," said Mahomet, "and your first-fruits, when blessed, will increase in all manner of good and agreeable ways. All this brings prosperity," quoted by Borhan-ed-din.¹¹ "The liberal [well-to-

¹ Vemana, iii. 29.

² Id. ii. 48, 43.

³ Id. 49.

⁴ Id. iii. 18.

⁵ Id. iii. 131.

⁶ Tel. pr.

⁷ Bostan, ii. st. 7.

⁸ Baba

Bath. 9, M. S.

⁹ Id. *ibid.* 10, M. S.

¹⁰ Nanneri, 16.

¹¹ xiii. p. 156.

do] man who in his house gives food to a poor man in want of it, shall receive a suitable reward at the public sacrifice [yāmā hūtau], and will find friendship among others.”¹

“Giving to the poor man, and pity or kindness towards all beings, lead to heaven.”² “For what is the use of property if none of it is given to the poor?”³ “The man who takes vile and low individuals by the hand, and rescues them at last when they are corrected [reclaimed], shall inherit everlasting bliss in the presence [at the side] of Shiva,” says the Shivaite.⁴ “Show pity for those that are in adversity,”⁵ “since thy wealth is of no use to thee if thou givest not to the poor.”⁶

“Alms received in the town by a poor man, according to Buddha’s commandment, are like honey gathered by a bee, without injuring either the colour or the smell of the flowers,” says the Tibetan.⁷ “When others are in want, give them of the goods you have received,” says the Buddhist, “as Thub-pa [the Mighty, Buddha] commanded. Like honey hoarded by bees, hoarded wealth will also one day be enjoyed by others.”⁸ But what thou givest with thine own hand, goes with thee [to the next world],” say the Ozbegs,⁹ and the Osmanlis¹⁰ also. And the Hindoos: “Giving to the poor leads to the third heaven.”

“But the best rule of practice is, compassion [pity], kindness [meekness], and friendliness.”¹¹ “A liberal, genial heart,” say the Chinese, “is not niggardly, but is public in his thoughts; and is like the earth, that is not selfish in the four seasons [through the year]. So is the man not selfish whose large heart embraces all things.”¹² “I was a father to my subordinates,” said Bak-en-khonsu, “in keeping them alive, giving a hand to the unfortunates, and helping the poor to live.”¹³

¹ Rig-v. Mand. x. Skt. cxvii. 3.

² Vararuchi Shad. R. 4.

³ Id. Sapta R. 5.

⁴ Vemana, i. 132.

⁵ Nitishat. 70.

⁶ Sapta R. 7.

⁷ Dsang-Lun, ch. xvi.

⁸ Legs par b. p. 398.

Ozbeg pr.

¹⁰ Osm. pr.

¹¹ Ratnamal. 50.

¹² Chung-

King, c. i.

¹³ Stèle of Bakenkh.

“Deal out good like grain,” say the Chinese, “though men see thee not, and keep within thee a heart free from fault [whole]; for Heaven knows.”¹ “And the poor are always there,” said Ajtoldi to Ilik. “Do them all manner of good; give them to eat and to drink. They pray for thee, O friend, and their prayers are a great help to thee. Therefore give what thou hast, looking for no return [from them]. God will give thee a reward, O good neighbour.”² “If you give alms openly,” say the Mandchus, “it will be repaid from a secret [unknown] place.”³

“The result of a small pious action done by a man is a great power [for good to him]. But the fruit of a great action done piously cannot be reckoned nor even guessed,”⁴ says the Buddhist. “But there is no such thing as a small gift for those who have faith [lit. in a believing heart],”⁵ says also another Buddhist. And Asaph: “When thou givest, delight thyself in the Lord, for that He has granted thee to adorn the poor with thy gifts. And as the nursing mother delights in her sucking babe, so let thy heart give to the poor.”⁶ “For everything we have is given us in pledge,” says R. Akiba.⁷

“So that when we give, we only give what belongs to Him; for all we have is His,”⁸ said R. Eleazar ben Jehudah. But “generosity is the harvest of life,” says the Persian.⁹ “The power in the hands of a good man benefits all,” says the Buddhist. “Like a fruit-tree in the middle of a village, he lives for the good of all.”¹⁰

“When a poor man comes to the door,” said R. Khaya to his wife, “go forth to meet him with a round [whole] loaf [riphthah, two of which a labourer takes with him for his day’s food]; he will give some of it to thy children.”¹¹ [God will repay thee. True as regards Him; but as regards men, the

¹ Chin. pr. P. 15.

² Kudat-ku Bil. xxvii. 3.

³ Ming h. dsi, 36.

⁴ Saddhamma pālamedh. p. 76, ed. Rang.

⁵ Khandirang. jat. p. 228.

⁶ Mishle As. i. 20, 21.

⁷ Pirque Av. iii.

⁸ Id. ibid.

⁹ Pend nam. p. 3.

¹⁰ Lokap. 43.

¹¹ Sabbat. Millin. 793.

Javanese say, "Have pity on others, and die unrequited."¹ "But it is better in God's eyes to be always charitable, than to gather heaps of silver and gold," say the Rabbis.²

"For whosoever is loved by the poor [below], know ye that he is loved also above."³ "And he that multiplies almsgiving, increases his treasure."⁴ "For almsgiving is the salt of wealth," say they also.⁵ "And feel for the life of others as for your own," say the Tamils.⁶ "Have, then, pity on the poor and the afflicted, to give them relief in their necessity,"⁷ says Asaph. "Be liberal according to thy means," says the Arab;⁸ and "remember that to thy bucket [in the well] another one is attached"⁹ [ready to be filled]. Thy help to others shall bring thee help also.

"He," said Vidura to Dhritarashtra, "who helps his family, the poor, the destitute, and the sick, enjoys an increase of goods and has a happy end."¹⁰ "When a gift is made without fear [liberally, freely]," say the Mongols, "one is not overcome by the Simnos [evil spirits]; and when a gift is made according to law, one's every wish meets with God's help."¹¹ "Good done by a good man who expects no return, will doubtless yield him fruit, like the cocoa-nut that is watered by the stream that runs past it."¹²

In the Buddhist stories of Dsang-Lun, we read that "a dge-long [priest] was born with both his fists closed, each holding a piece of gold, which was renewed as often as it was spent. This happened to him because in a former birth he had offered all he had, a small coin, to Buddha."¹³ "No precept acts at once, like that of almsgiving," say the Rabbis.¹⁴

"All' uomo limosiniere, Iddio e tesoriere:"

"God is treasurer to the charitable man," say the Italians.¹⁵

¹ Javan. pr. ² Ep. Lod. 1031. ³ Id. 1217. ⁴ Id. 1533.

⁵ Ketuboth, 66, M. S. ⁶ Tam. pr. ⁷ Mishle As. xxiv. 16.

⁸ Rishtah i. juw. p. 86. ⁹ Meid Arab. pr. ¹⁰ Maha Bh.

Udyog. P. 1463. ¹¹ Tonilkhu yin, c. 7. ¹² Lokap. 233.

¹³ Dsang-Lun, c. viii. fol. 34. ¹⁴ Ep. Lod. 86. ¹⁵ Ital. pr.

“Spend: God will send;”¹ true in this sense. “If God blesses thine increase,” says Asaph, “enjoy it; but let not thy heart grudge to bring out some of thy goods to the poor and the needy.”²

“My son,” says the Ethiopic philosopher, “stretch forth thy hand to the poor, that thou mayest receive full blessing [from on high]; and think not lightly of alms-giving, for God esteems it highly.”³ “The pleasure caused by the ready gift of a rich man, is greater than the expectation of much money,”⁴ say they in Bengal. “Alms-giving,” say the Tamils, “secures final emancipation.”⁵ And:

“Mai non è piu povero chi da ai poveri:”

“No one is ever the poorer for giving to the poor,” say the Italians;⁶

“ὡς ἄν προσαρκῶν σμικρὰ, κερδάνη μέγα”⁷

“for a small help brings with it great profit.”

“O my son,” said the old Turk Nebi Effendi, “give alms; it will be to thee for good and a blessing. That alms-money is thy due to God; neglect not to pay it; since God has made thee well-off, hasten to give to the poor; soil not thy wealth by withholding thy gift. If thou givest to the poor according to God’s order, He will return it to thee ten-fold. If thou givest not, His blessing will not rest on thee, and thy well-being will not be secured to thee. Wealth spent without the giving of alms, assuredly becomes a target for adversities; while money spent in alms-giving is seed sown in a fruitful soil. That seed scattered about will come to perfection, and yield interest in this world and in the next. Without the poor [to help], riches would lose their beauty. Thus has He settled it who does all things well.”⁸

“For if thou helpst others, God will also help thee,”⁹ say

¹ Eng. pr.

² Mishle As. xvi. 21.

³ Matshat. Phal.

⁴ Bahudorsh. p. 49.

⁵ Tam. pr.

⁶ Ital. pr.

⁷ Soph.

Æd. Col. 72.

⁸ Nebi Eff. in Khair nameh.

⁹ Tam. pr.

the Tamils ; “for God,” said Sedrak, “never allows a good deed to remain unrequited.”¹

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

Not ‘while there is hope,’ but ‘for or because there is הַתְּקִיָּה hope, or expectation,’ in the sense of ‘yet time to look forward for future improvement.’ None of the old versions, however, renders the following clause like the A.V., the Hebrew of which is literally, ‘and do not wish to cause his death,’ either morally, by sparing teaching and chastening [יִסַּר], or literally, by being too angry to moderate the punishment. A.V. took תְּחַמִּיתוּ for the Hiph. of הָמָה, to ‘raise a cry, make a disturbance ;’ instead of taking it, with the other versions, for the Hiph. of מוֹת, ‘to die.’ But whence is ‘let not thy soul spare’? Vulg. ‘Erudi filium tuum, ne desperes: ad interfectionem autem ejus ne ponas animam tuam.’ The sense of the original, however, may well be rendered: ‘Educate [that is, teach and chasten] thy son, for life is yet before him ; and do not wish to cause his [moral] death [by leaving him untaught].’

“Chasten thy son,” &c. “To correct an evil (or a fault) when it exists already,” say the Chinese, “is not like being [afraid of it] preventing it before it exists.”² [Chinese way of saying, “Prevention is better than cure.”] True it is, as said by Brahma in olden time: “Punishment kindly administered preserves the people.”³ And “let a man correct the young according to justice (or right).”⁴ “Faults of ignorance,” said Prahlāda to his son Bāli, “are to be forgiven ; so is also the first fault committed by one. But if he wilfully repeats it, the king puts him to death.”⁵

“But to teach without rigour,” say the Chinese, “shows the master’s indolence.”⁶ “When thou feedest,” say the Arabs, “give a full share [satisfy] ; and when thou beatest, give pain.”⁷ “And when children quarrel with others’ children, punish your

¹ Sibrzne Sitr. st. i. p. 6.

² Chin. pr.

³ Maha Bh.

Shanti P. 454.

⁴ Manu S. iv. 175.

⁵ Maha Bh. Vana P. 1058.

⁶ San-tsze King, 10.

⁷ Arab. pr. Soc.

own first," says Wang-kew-po ; "and if you hear them tell a lie, or take a needle or a rush that belongs to other people, rebuke and instruct them."¹ "For the growth [lit. wheat-crop] of learning, there must be rain from the eyes [lit. eye-water, tears]," say the Tamils.²

"Learning the law," said the brahman to Udpala, "is very difficult, and is done through the tasting of much sorrow. Therefore the wish alone is not enough. But if from thy heart thou wishest to learn the law, then do what I command thee."³ "Bāli having asked Prahlāda if under such circumstances a man ought always to bear every thing patiently, Prahlāda answered: 'Let him who teaches neither give up sharpness, nor always be [sweet] patient. But let him be sharp or patient according to circumstances. He who is thus patient or sharp as occasion requires, obtains happiness in this world and in the next.'"⁴

"For as food is spoilt by too much seasoning, so is a child often spoilt by his mother's over-indulgence,"⁵ say they in Burmah. "Alleva un nemico, chi al figlio perdona quando falla :"⁶ "he only rears an enemy who passes over his son's faults," say the Italians. And again: "E meglio che il fanciullo pianga che il padre :"⁷ "better, a great deal, that the child should weep, than the father."

Therefore begin in time. "The evil that troubles from within is not easily broken [laid, removed]."⁸ "For what is sucked in with the mother's milk, departs only with life,"⁹ say the Ozbegs truly, as regards both good and evil, taught in infancy. "For a mark made in a moist [unbaked] earthenware is not easily removed when it is baked."¹⁰

"To think of ruling the child afterwards, when grown up, is madness," says Vema. "Will a tree be removed with a pinch?"¹¹ And the Cingalese: "A tree that might have been

¹ 11th max. p. 85.

² Tam. pr. 2234.

³ Dsang-Lun, c. i. 11.

⁴ Maha Bh. Vana P. 1051.

⁵ Hill pr. 225.

⁶ It. pr. ⁷ Id. ibid.

⁸ Ozbek pr.

⁹ Id. ibid.

¹⁰ Hitop. intr. 8.

¹¹ Vemana, ii. 12.

nipped with the finger-nail, may with difficulty be hewn asunder with an axe.”¹ “That which would not bend at five years of age, will it bend at fifty?”² ask the Tamils. “But a tree is made straight when young,”³ say the Osmanlis. “Thou mayest straighten the green tree when young,” says Rabbi J. A. Tibbon, “but not when a dry beam.”⁴

And another Rabbi: “It is easier to oppose a thing at the beginning than at the end of it. Tender herb is easily pulled up; not so when it has taken root.”⁵ And “the mulberry twig is easily bent,”⁶ say the Chinese. But, say they also, “To stop a horse come to a precipice, is too late; to repair a hole in a boat come to mid-stream, is to wait too long for it.”⁷ “With children as with young refractory lambs,” say the Rabbis; “bring them to the door of the fold [school] with words; when once in, then reckon with them.”⁸

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.

גְּרֵל־חַמָּה, ‘a churl of a hot, intractable temperament or disposition’ [ketib], seems preferable to the [keri] גְּרֵל־חַמָּה, rendered ‘of great wrath,’ that may last only an instant; whereas a hot, churlish, and sullen disposition is ineradicable, and subjects the owner of it to repeated עֲשָׂה fines or punishment. LXX. κακόφρων ἀνὴρ, and Vulg. ‘qui impatiens est,’ seem to have so understood it.

“*A man of great wrath*,” &c. “What are a man’s enemies to him, compared with his angry disposition?”⁹ [a greater enemy than the rest]. “Yea,” said Œdipus, “I have learnt that a burst of anger from me was

μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων¹⁰

a sorer punishment to me than all my former mistakes (or

¹ Athitha w. d. p. 42.

² Tam. pr. 64.

³ Osm. pr.

⁴ R. J. A. Tibbon. ⁵ Ep. Lod. 1569. ⁶ Chin. pr. ⁷ Chin. pr. G.

⁸ Rabbin. pr. in Khar. Penninin. i.

⁹ Pancha Ratna, 5.

¹⁰ Œd. Col. 438.

misdeeds).” “Right enough,” said Creon, “and thou seest, no doubt, that thou hast done and doest to thyself no good, in spite of thy friends,

ὄργῃ χάριν δούς, ἢ σ' αἰὲ λυμαίνεται.¹

by giving way to wrath which always is to thy hurt.” “For as the sin, so is the atonement,” says the proverb.²

“He,” says Theognis, “whose common sense is inferior to his angry disposition, is ever in trouble and cannot free himself from great difficulties.”³ “Wrath,” say the Mandchus, “is like a fire, the wind blowing for an hour. It consumes the garments put by for the cold season.”⁴ “Restrain your anger,” say the Chinese, “and you will avoid injury to your fortune (or state, circumstances).”⁵ “For a man is [destroyed] ruined through anger,” say the Telugus;⁶ since “nothing comes to the hand of a wrathful man but his wrath.”⁷

“Be kind and gentle,” said Babrias;⁸ “not too hasty. For anger carries its own ‘nemesis’ with it, which I notice always brings trouble to those who give way to it.” “Every angry man,” say the Rabbis, “meets with his lesson [punishment], and multiplies offences.”⁹ “As thy wrath, so does thy body [burn] waste away,”¹⁰ says the Hindoo. “O heart, heart! always given to anger, and inciting others to it,” exclaims the Buddhist.¹¹ “Anger is an enemy difficult to conquer,”¹² said Yudhishtira to the Yaksha.

“There are men,” says Mahomet, “who, when in danger from a tempest, promise to return thanks to God, and to fear Him, if He will deliver them. But after He has delivered them, they again do iniquity in the earth.”¹³ “But the evil consequences to him who transgresses afterwards, are heavier than those of him who commits the first offence,”

¹ Œd. Col. 852.
h. dsi, 89.

² Beng. pr.

³ Theogn. 641.

⁴ Ming

⁵ Hien w. shoo, 76.

⁶ Nitimala, iii. 8.

⁷ Khar. Pen. xix. 7.

⁸ Fab. xi.

⁹ Nedarim in Millin, 663.

¹⁰ V. Satas. 130.

¹¹ Boyan Sorgal. p. 3.

¹² Maha Bh.

Vana P. 17377.

¹³ Al Qoran, 23, 24.

said the young Bijmaha when deciding the case of the gardener.¹

“Man,” says Eth-Thealebi, “is disposed to meekness, yet rather to anger; like wood that rots easily, yet is still more easily set on fire.”² “These two, like sharp thorns, wither their bodies: a poor man who is covetous, and he who gives way to unrestrained anger,” said Vidura to Dhritarashtra.³ “Some one said,” quoth Eth-Thealebi, “when thou wishest to heal [appease] one who is angry, thou only puttest thyself in a position to make him more angry with thee.”⁴

“Fear evil from one to whom thou hast done good,” says another Arab; who adds:⁵ “Fattening serpents on milk only increases their venom. So also advice or instruction given to fools, only angers them instead of quieting them.”⁶ That is said of men in their natural condition, “who accuse the Tathāgata [accomplished saint] of being given to anger. But such men are ignorant transgressors. The Tathāgata is incapable of it.”⁷ So says Ovid:

“Candida pax homines, trux decet ira feras.”⁸

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

בְּאַחֲרֵי יָמֶיךָ is not ‘in thy latter end,’ so much as ‘in thy future.’ ‘Let thy daily experience profit thee for the days that follow during life and old age, and not in death only.’ Syr. seems to have understood it thus rightly, as it renders the Hebrew as if it were בְּאַחֲרֵי דְרָגוֹתֶיךָ, ‘in thy ways’ or conduct.

“*Hear counsel,*” &c. In Kung-tsze-san-ke-kwo it is said: “Young and not study! What know when old? If in spring not sow, in the autumn what reap?”⁹ Rabbi Ishmael said:

¹ Dhammathat. i. 12.

² Eth-Theal. 77.

³ Maha Bh.

Udyog. P. 1826.

⁴ Eth-Theal. 76.

⁵ Meid. Ar. pr.

⁶ Kobitamr. 92.

⁷ Konsegs, vol. i. fol. 16.

⁸ Ars. Arn. iii. 501.

⁹ Ming-sin p. k. c. xii.

“Wise men grow wiser as they grow older; but common people as they grow older, grow more foolish.”¹ Kazim-beg, an old man of great experience, warned Baber of danger; to whom Baber quoted the saying: “Whatever a youth sees in a looking-glass, an old man sees in a baked brick.”²

“Oh that youth might return one day, and bring tidings of what old age had said and done!” says the Arabic poet.³ “Therefore,” says the emperor Yung-ching: “Rather than let children and youth grow up unrestrained, would it not be better to instruct them rigorously while their conduct is ‘still covered’ [unformed]? Set them yourselves the example; and teach them that there is nothing more important than filial piety, brotherly love, and tilling.”⁴ “Only sow” [see what you sow], says the Japanese poet, “and there is not a field [meadow or hamlet] that will not bring forth one flower. It is from the heart that a man is mean (or contemptible).”⁵

“O children,” says the Tamil teacher, “study while you are young; for when in after-life your mind is occupied with the cares of a family, though you study, yet your mind will not be able to ‘fix learning’ [study to much purpose]. New cloth takes the dye well; not so cloth that is dirty.”⁶ “A gem that is not wrought and polished,” says the Japanese sage, “does not shine; and if it does not shine, it is but a [stone or] tile. So also a man who is not taught, is not wise; and if he is not wise, he is but a fool.”⁷

“If,” says again Kukai, “one neglects earnest application [service] when young, repentance [regret] in old age will be of no avail [lit. a fruitless thing]. But apply when young.” “Mere reading, without repeating [digesting] what you read to make it your own, is but counting your neighbour’s money that does not belong to you.”⁸ “If when young a child does

¹ Schabbat. 152 M. S.

² Baber nameh, p. 271.

³ Caab. B.

Zoteir, p. 116.

⁴ Yung-ching, 11th max. p. 2—82.

⁵ Jap.

Anthol. p. 97.

⁶ Balabod. 1; Tamil pr. 3254.

⁷ Jits go kiyō.

⁸ Id. *ibid.*

not learn," say the Chinese, "when old he will have no ability. And if a man when he is old does not instruct others, he will not be remembered when dead."¹ "If a man does not cut and work the block of jasper (or jade), a vase will not be made of it,"² say the Mongols.

"In a man's early life," said Vidura to Dhritarashtra, "let him do that whereby he may live happy in his old age."³ "Acquire,

Κτῆσαι ἐν μὲν νεότητι εὐπραξίαν, ἐν δὲ γῆρῳ σοφίαν·

in youth, good conduct; in old age, wisdom," said Bias.⁴ "Be submissive [obedient] in thy early life," say the Arabs, "if thou wilt be exalted in thy old age."⁵

"From little [childhood, youth] look to great [old age]. If when young one learns what is good, one will practise it through life," says Wang-kew-po.⁶ "Man is born," says the Chinese proverb, "but wisdom is not born [with him]. When wisdom is produced [acquired], man soon grows old; and when the heart has grown wholly wise [constant], then comes the end unawares."⁷ "Therefore," says another proverb, "if a man does not study early and diligently, when his head turns white he will find it too late to learn."⁸

"Always learn, however, whether young or old; for the main thing is 'wei syang,' to be first [foremost, learned, &c.]"⁹ Yet "swim in water before the evening" [i.e. cleanse thyself before death]; and "light thy lamp before dark," says the Arab.¹⁰

"A perfect man," says Confucius, "is not [corrected or] rectified from self. He who is self-corrected [or rectified] is not perfect."¹¹ Therefore "acquire wisdom [gather experience] even in very old age, for it will profit thee hereafter; but what

¹ Hien w. shoo, 96.

² Mong. mor. max. R.

³ Maha Bh.

Udyog. P. 1249.

⁴ Sept. Sap.

⁵ Meid. Ar. pr.

⁶ Kang-he's

11th max. p. 87.

⁷ Chin. pr. Scarb.

⁸ Chin. pr. Gonz.

⁹ Id. ibid.

¹⁰ A. Ubeid, 23, 44.

¹¹ Ming-sin p. k. i. c. 5.

will thy alms avail thee?"¹ "Then let the child get wisdom, the man gain wealth, and the aged spend his time in religious observances," say the Burmese.²

"But," says the Arab, "experience, or the time to learn, is from the cradle to the grave [lit. niche for the body in the sepulchre]. Alas me! for all that I have lost from oversight! Alas me! what is past is lost, and my old age is hoary!"³ "Then," say the Cingalese, "weep not over the sugar-candy that is lost, but take care of what remains."⁴ "For past (or lost) wisdom cannot be recalled, not even if drawn by an elephant."⁵

"Muhammed," says Borhān-ed-dīn, "imposed upon every Mussulman, man and woman, the duty of searching for science. Yet, know thou, not every science, but the science (or knowledge) of his (or her) condition. For the best science is that of our own state (or condition); since it is incumbent upon every Mussulman to know what are the duties that belong to his (or her) condition."⁶

"If," says Chānakya, "wisdom is not cultivated [acquired] in the first place [childhood and youth], in the second [manhood] wealth, and if in the third place [old age] virtuous actions be not gathered together, what will that man do in the fourth place [the grave]?"⁷ Rabbi Elishah ben Abuyah said: "What is he like who learns when young? He is like ink written on new paper. But he who learns when old is like ink on paper that has been rubbed off."⁸ [R. Eleazar b. Yakub says the same.⁹] "Where there is no wisdom, there is no old age [when one expects it];"¹⁰ "for he is old who has gotten wisdom."¹¹

"But the habits acquired in youth are never forgotten. Industry in youth will be support in old age. But indolence

¹ Legs par. b. p. 292.
viii. p. 116, ix. p. 130.

⁶ Borhān-ed-d. c. i.

⁹ R. Nathan, xxiii.

² Hill pr. 150.

⁴ Athitha w. D. p. 33.

⁷ Chānak. 93.

¹⁰ Berachoth R. Bl. 101.

³ Borhān-ed-dīn,

⁶ Id. ibid.

⁸ Pirqe Av. iv.

¹¹ Talmud, ibid.

in youth is poverty in old age," say the Tamils.¹ "Every town, then," say the Rabbis, "in which there is no school is doomed to ruin [lit. they ruin it who leave it so]."² "Then hear much," says Confucius, "in order to dissipate doubt."³ "For learning [instruction] acquired in youth is engraved on stone,"⁴ says the Tamil proverb.

"And learn experience. Having seen the upsetting of the wagon in front, let it be a warning (or teaching) for the one that comes after;" so also: "Let the thought of a good deed done be a lesson for similar deeds in future,"⁵ say the Japanese. "For what one learns when young, one remembers when old,"⁶ say the Finns.

Therefore said wise Ptah-hotep to his son: "Be one that loves instruction [obedience]."⁷ "For it is best to hearken and to get accustomed [taught or trained]; it will save a man a hundred troubles," say the Rabbis.⁸ "Fools," says the Buddhist, "who do not practise the duties of a brahmachāri, and acquire no riches of wisdom in youth, waste away like an old heron in a pool without fish; or they lie like a bow that has shot all its arrows; lamenting over things done by them in their former life."⁹

"Do not, therefore, deprive us of thy teachings," said the scribe to the Mohar [an Egyptian in authority]; but guide us to know them."¹⁰ "For the word of an old man is to be taken when trouble is at hand; not even food is anywhere to be enjoyed contrary to the advice of old men," says Vishnu Sarma.¹¹

"*in thy latter end.*" "Dead men open the eyes of the living. Yea, the thought of the burying-ground of old and young alike, that thought, O Lord! and that remembrance is indeed given for my [next] birth," says the brahman.¹²

¹ Tam. pr.² Shabbath, 119, M. S.³ Shang-Lun, i. 2, 18.⁴ Tam. pr.⁵ Do ji kiyo.⁶ Finn. pr.⁷ Pap. Pr. xii. 14.⁸ Sanhedr. Millin. 604.⁹ Dhammap. Jarav. 155, 156.¹⁰ Pap.

Anast. i. 22, 2; Chabas Voy. en Syrie, p. 191.

¹¹ Hitop. i. 2, 22.¹² Bahudorsh, p. 20.

“For the thought of death,” says the Arab, “is the brightening of hearts ; therefore look not upon death as death, for it is unto [for] life [everlasting]. It is but the end of reckoning [the number of thy years]. Then fear not the suddenness of death ; it is only thy departure hence.”¹

The author of the Ascension of Isaiah, and S. Cyril of Jerusalem, sum up this verse, agreeing with Bias who, when his son, about to start on a long journey, asked him what he could do that would be most agreeable to him, said :

“Ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε σοφίαν· βεβαιοτέρων γὰρ τοῦτο τῶν ἄλλων κτημάτων”

“Take with thee wisdom, as provision by the way from youth to old age. For it is more endurable than all other possessions.” “And keep thy conscience clear, if thou wilt spend thy life free from fear.”²

21 *There are* many devices in a man’s heart ; nevertheless the counsel of the Lord, that shall stand.

“*There are many devices,*” &c. Sun-sze-mō [a writer on medical surgery] says : “The gall [liver] seeks great things, but the heart seeks little [small, mean] things. Wisdom seeks ‘round,’ but practice seeks ‘square.’ Thought, thought, is like looking on an enemy’s day ; heart, heart, is like passing over a bridge” [to do evil or to excuse it, &c.].³ Woo-how said : “It is man’s part to make plans, but it is Heaven’s part to accomplish them. Man’s wishes are, thus, thus ; Heaven’s rule [Thëen-li, Providence] is, Not so ! Not so !”⁴

“Man’s desires may be crossed ; but the order [command] of Heaven is to be followed,”⁵ say the Mandchus. “He, therefore, who obeys Heaven is established,” say they also ; “but he who opposes Heaven is destroyed.”⁶ Otherwise, “Men may

¹ Rishtah i juw. p. 128, 129.

² Diog. Laert. i. 5.

³ Ming-sin

p. k. c. vii.

⁴ Id. c. ii., and Hien w. shoo, lxvii. lxix.

⁵ Ming h. dsi, 42.

⁶ Id. 29.

exert themselves as they will; yet what is in the mind of Fate, that is settled."¹ "It is not what the servant of God says that takes place, but what God Himself says."²

"Whatever the Deity [Vidhāta, the Ruler] is writing in Fate," said the thief to Dhanvati, "just so much is allowed to a man. Men, therefore, who say, 'We have done this or that,' are very much wanting in sense; for men are bound by the thread of Fate, that draws them whichever way it will. No one can understand God [Vidhāta, the Ruler], because men purpose [propose or consider] something in their own mind, while He is working something else."³ "When the Powerful One [God] loosens [a project, purpose], all preparations go for naught [are disturbed]," says Ali.⁴

"Let a man plunge into the deep, or ascend Mt. Meru; let him do his utmost, like a bird, to soar into the expanse of heaven, or learn and practise everything—nothing takes place but subject to Fate. Fear not, therefore; what is to be, shall take place,"⁵ says the Hindoo. As of old,

"Διὸς δ' ἐτελείετο βουλή"⁶

"the counsel of Zeus, that came to pass."

"— σκόπει κλύων

τὰ σέμν' ἔν' ἤκει τοῦ θεοῦ μαντεύματα."⁷

"Hear, then, and consider what God's awful warnings come to," said Jocaste to Œdipus:

"ἔργων—ᾧν νόμοι πρόκεινται
ὑψίποδες, οὐρανίαν δι'
αἰθέρα τεκνωθέντες, ᾧν Ὀλυμπος
πατήρ μόνος—"

"whose works are of abiding, sublime laws, framed on high in Olympus alone, out of the reach of human ken; and that neither slumber nor sleep."⁸

¹ Hitop. in Kobita Ratna, 46.

² Ozbeg pr. ³ Baitál Pach. xviii. st.

⁴ Ali B. A. T. 76th max.

⁵ Nitishataka, 91.

⁶ Il. á. 3.

⁷ Œdip. Tyr. 953.

⁸ Id. 863.

“Everything,” say the Chinese, “comes from Heaven’s will. Therefore do not seek to alter anything by violence.”¹ “Diseases may be cured,” say they also; “but the will of Heaven—never.”²

“If there is no leaf on the stem of the *karīra* [or ‘*karil*,’ *Capparis aphylla*, Rox. that grows in deserts and is eaten by camels], is it the fault of the spring? If the owl does not fly by day, is it the sun’s fault? and if drops of rain do not fall into the beak of the *chat’aka* [sparrow], is the cloud to blame for it? So, then, is it not waste labour to try and wipe off what is written on one’s forehead by Fate?”³ says the Hindoo. “There is nothing,” says Meng-tsze, “that is not decreed [determined] by Heaven. Obey and keep to its direction.”⁴

“To man,” says Asaph, “belongs boasting of things [he intends to do]; but to the Lord belong salvation and success.” “But if the Lord give not success, what then?”⁵ “As the understanding thinks,” says an *Altaï* proverb, “so also does it not come to pass. But as God ordains, so does it happen.”⁶ “Man thought, but God ridiculed it,”⁷ says the Georgian. “To man,” say the Chinese, “belongs to contrive matters, but it belongs to Heaven to accomplish them.”⁸ Since

“*Τί γὰρ πέπρωται Ζηνὶ, πλὴν ἀεὶ κρατεῖν;*”⁹

“what is fated for Zeus, but to rule evermore?” “But clear Heaven,” says the Book of Odes, “has a perfect (or accomplished) will.”¹⁰ “And that,” says Choo-he, “which comes immediately from Heaven, is said to be Heaven’s order.”¹¹ “So when Shang-Te gave his orders,” says the *She-King*, “all men submitted themselves to his will.”¹²

So in China. And at Thebes: “Chons, he who [does] works the counsels (or plans) of Na-Amun [Thebes], he is the great

¹ Dr. Morris. Dict. p. 228.

² Chin. pr.

³ Nitishataka, 89.

⁴ Hea-Meng, xiii. 2, 3.

⁵ Mishle As. iii. 4, 5.

⁶ *Altaï* pr.

⁷ Georg. pr.

⁸ Chin. P.

⁹ *Æsch. Prom.* v. 519.

¹⁰ *She-King*, vol. iv. bk. i. ode 6.

¹¹ Choo-he, vol. xlii.

¹² *She-King*, vol. vi. iii. 1.

god who casts down [overcomes] all his enemies.”¹ Likewise Omar, son of Abd-ul-Aziz, wrote to one of his governors: “If thou callest thy power violence [doest violence] to any one, remember God’s power over thee.”² “Man proposes, but God disposes,” is often heard and as often unheeded. “Yet,” says the Shivaite,³ “all our thoughts and all our plans shall fail and perish. We think one way, but God thinks another way.”

“Heaven looks dark, dark. His decree is firm. Man cannot go against it. Who is he whom majestic Shang-Te hates?” [as explained in the Japanese Commentary: “The Lord of Heaven in his majesty does not hate any one; but He punishes with destruction whomsoever does wickedness in his heart.”⁴]

“Ὁ ξυμιοτὰς, He who framed this universe,” says Plato, “ἀγαθὸς ἦν, ἀγαθῷ δὲ οὐδεὶς περὶ οὐδενὸς οὐδέποτε ἐγγίγνεται φθόνος,⁵ was good; and in the Good One, no hatred of any one ever arises.” “And great Heaven does not err” [that is, says the Japanese Commentary, “Heaven does not make the least mistake”⁶].

“Ere a thought has arisen in me,” said Heuen-te-chin, “Heaven knows it before me. Imperial Heaven does not depend on the ways of man’s heart; nor on the filial love of that heart; nor yet on the good or evil [misery] of that heart.”⁷ “No; for the Lord” [Master, God], says the Tamil proverb, “knows the purposes of every one;”⁸ “while every man’s mind is his own witness.”⁹

“Everything, then, is determined beforehand,” say the Chinese.¹⁰ “Then give me the lot [spoken] decreed for me,” says the Georgian, “even though it be to sit on a dung-heap.”¹¹ “But the heart alone knows if it is to the straight or to the

¹ Stèle of Bak-n-khonsu. ² Eth-Thealebi, 45. ³ Vemana, iii. 13.

⁴ She-King, v. viii. 3, and Japanese Com.

⁵ Timæus, vi.

⁶ She-King, vol. vii. iii. 22, and Jap. Com.

⁷ Ming-sin p. k. c. 2.

⁸ Tam. pr. 375.

⁹ Id. 374.

¹⁰ Ming-sin p. k. vii. 1.

¹¹ Andaz. 107.

crooked [way].”¹ The Greeks say that “Fate [τύχη] is set over and above Providence;”² nevertheless they say also: “Let us pray to the gods, for their power is greatest;”³ and with it all they again say that:

“Δοὺς τῇ τύχῃ τὸ μικρὸν, ἐκλήψῃ μέγα.”⁴

“Give or trust little to chance; exert thyself and fare best.”

“Oh!” exclaims Confucius, “for a man to know the will of Heaven! To look on gain (or profit) without being moved [with envy]! Oh! for man to look down upon death without fear!”⁵

One cannot read these yearnings after “the unknown God,” thus “ignorantly worshipped,” without feeling there is truth in the Shivaite’s words: “Kine are of various colours, yet milk is always white; so do the beliefs of men differ among themselves, but God is One;”⁶ “and the Father of all, who is through all,” and “not far from every one of us;” “since in Him we live, and move, and have our being,”⁷ says S. Paul.

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

This verse has been variously understood, and so rendered. The first part, taken spiritually, is said to refer to the desire for a happy life hereafter, that works his piety on earth. But then the second part of the verse does not correspond. The natural order and meaning of the words seem the readiest to hand. ‘The desire of a man shapes his request in דְּרִבָּה, his kind, interested, or cringing words; but it is better to remain poor and in want, כֶּבֶד אִשִּׁי שָׁוְיָה, than to obtain money by lying, or by false pretences.’ Chald. follows Heb. literally. LXX., Vulg., Syr., &c., paraphrase it more or less.

“*The desire of a man*,” &c. “Every desire,” says Manu, “originates from some expectation of good; sacrifices are

¹ Ekah R. R. Bl. 256.

² Esop, fab. 182.

³ Euripid.

Alcest. 220.

⁴ γνώμ. μον.

⁵ Ming-sin p. k. c. 2.

⁶ Vemana, i. 189.

⁷ Eph. iv. 6; Acts xvii. 27—29.

offered with such a motive; for here below there is nothing done anywhere, but through desire; whatever is done is prompted by desire.”¹ “Whatever a man desires, thither do his wishes turn; [are busily engaged in it]. But when the object is actually gained, the mind turns away from it,”² says Vishnu Sarma.

“A man often professes much love when he looks for some advantage to himself. The meat-seller who wants the fleece, stuffs the sheep with nourishing corn,”³ say the Hindoos. “A man high in rank often has to ask of an inferior. Hari [Vishnu] begs of the ocean for the ‘kaustubha’ [Krishna’s jewel] and other gems.”⁴

“When Pharālaung [a future Buddha or Pharā] was Nat, guardian of the castor-oil tree, a poor man came and offered him a slice of bread and a sip of water. The Nat asked him why? ‘O Nat,’ said he, ‘I am poor and I wish to get rich; therefore do I worship thee.’ The Nat thought proper to reward him, and told him to take sundry pots of gold that were at the foot of the tree.”⁵

“Ἐὶν πόθῳ γὰρ ἡ χάρις.”⁶

“‘This favour is with earnest love [for thee],’ said Antigone to her father; ‘but my offering is with an interested motive,’ said the poor man to the Nat.”

“The Rukkhakolthaka bird, seeing a lion with a bone in his throat, said he could take it out, but was afraid to do so. ‘Fear not,’ said the lion. The bird then put a stick into the lion’s mouth to keep it open, that he might not shut it; and took out the bone. For there was no knowing what the lion might do.” [Quoted by Devadatta in Dhammap. Comm. p. 17; p. 147, ed. Fausb.] “But when the bird begged for a return for his kindness in taking the bone out of the lion’s throat, the lion answered: ‘As I live on blood and hunt for prey con-

¹ Manu S. ii. 1, 3, 4.

² Hitop. i. 197.

³ Drishtanta Shat. 45.

⁴ Id. ibid. 70.

⁵ Buddhaghosha’s Par. p. 142, ed. Rang.

⁶ Œd.

tinually, let it be much [enough] for thee to have got through my teeth alive.”¹ [See Esop, fab. 94 and 102, ‘the Wolf and the Crane ;’ Babr. fab. 94, &c.]

“A man,” says the Mandchu, “who has laboured to procure happiness to others, has assuredly right to ask [a favour]. At the same time he who receives an ox from a friend should return to him a horse.”² According to the Mongolian proverb : “When the master [landlord] comes, one makes him a feast.”³ “To receive a favour,” says Tae-kung, “and to return another, is like wind and light, rectifying each other. But to receive a favour and not to requite it, is not manly.”⁴

“If you wish to obtain something from others,” says the Tamil, “do so through some one they know and like. One obtains milk from the cow by milking, through her having her calf.”⁵ “If one requires the help of a bad man, one should show him but little friendship or good-will. Otherwise, like too much ‘chunam’ in the betel-leaf, it burns the mouth.”⁶ “A bad man says within himself of some remarkable thing done by others : ‘This will be to my own advantage.’ Like the clown who says of the rain falling through the efforts of the Nagas : ‘This is for the good [bliss] of my own life.’”⁷

If, as the Mandchu says, “obtaining anything has a root”⁸ [in self-interest] ; yet “ought one never to forget a kindness,” says Avveyar.⁹ “He puts salt into the palm of your hand,” say the Telugus ; “think of it for six months.”¹⁰ “Here is bran for your cow,” says the one ; “and here is milk for your children,” says the other.¹¹ Although we are told truly in the Soo-shoo that “a man who is self-relying is not helpless or destitute,”¹² yet we are told in the [Solarliodh] Song of the Sun :

¹ Javasak. Jataka. Khagan, p. 16.

⁶ Balabod. Orup. 11.

⁹ A. Sudi, 21.

p. k. c. i. 5.

² Ming h. dsi, 26, 31.

⁴ Ming-sin p. k. c. xv.

⁷ Sain ügh. 153.

¹⁰ Telug. pr.

¹¹ Id. ibid.

³ Gesser

⁵ Nanneri, 3.

⁸ Ming h. dsi, 13.

¹² Ming-sin

"Allr áni verthr
Sá er enkis bithr.
Fár hyggð thegianda tharvs:"

that "a man becomes indigent who does not beg of others. Few men think of the want of him who says nothing." But "he gets who craves it."¹ "To effect your purpose," says the Persian proverb, "you must even embrace an ass."

"Lingua poscit, corpus quærit, animus orat, res monet:"²

"Some people," said Yudhisht'ira, "yearn for what is agreeable, and what is pleasing (or suitable) to them. Even thus do a man's words appear to suit the purpose he has in view."³ "So an ill-looking man when begging does not put forth all his bad manner (or ways)."⁴ "For no boon," says the Arab, "is granted to him who is wanting in gentleness of manner."⁵ "Be gentle, and thou mayest milk the young camels," says another proverb.⁶ "Show familiarity [kindness] by stroking the camel ere you milk her, by saying to her 'bus, bus.'"⁷ "Thou kissest grandmamma," say the Georgians to a child, "to get a bit of cake."⁸

"A man," says Ebu Medin, "[reaches] obtains his object by sweetness of tongue."⁹ "Ask then, but do not weary."

"Alcanza quien no canza,"¹⁰

say the Spaniards: "he gets what he wants who does not weary [is not importunate]."

"Assai domanda che ben serve e tace,"¹¹

say the Italians: "he asks enough who serves well and holds his tongue." We do not, however, hear if the minister who went to Manibkadra, got what he wanted. He said to the god: "I have no son; if thou wilt grant me one, I will cover thy body with gold and silver, and fill thy shrine with per-

¹ Solarliodh, xxviii. xxix. ed. Finn. Magn.

² Plaut. Asin. iii. 1.

³ Maha Bh. Sabha P. 563.

⁴ Kawi Niti Sh. ix. 3.

⁵ Meid. Ar. pr.

⁶ Id. ibid.

⁷ Id. ibid.

⁸ Georg. pr.

⁹ E. Medin, 44.

¹⁰ Span. pr.

¹¹ Ital. pr.

fumes. But if thou wilt not grant me a son, I will pull down thy shrine, and cover thee with all manner of filth.”¹

Howsoever it be with asking and receiving, or not, Ennius gives us good advice :

“Hoc erit tibi argumentum semper in promptu situm,
Ne quid expectes amicos, quod tu agere possis :”²

“Here is plain truth and good sense for thee ready to hand :
Do not expect [or even wish] thy friends to do for thee what
thou canst do thyself.”

23 The fear of the Lord *tendeth* to life ; and *he that hath it* shall abide satisfied ; he shall not be visited with evil.

Chald. ‘he that is satisfied with it shall dwell’ [in safety] ; i.e. he in whom the fear of God is a constant motive of action, and source of trust and peace, through life to eternity.

“*The fear of the Lord,*” &c. “He that is habitually possessed with the feeling that he is seen by Brāhmā [“who places Brāhmā before him,” as explained by Cullucca], lies not under the thralldom of his works [because he always acts aright] ; but he who has not the feeling of Brāhmā’s presence with him, goes through the world [of transmigrations, caused by a life chequered with sin].”³ “Take an inventory ‘of within’ [of thyself],” say the Chinese, “and lead a quiet [even] life. Be at peace within ; moderate thy thoughts (or desires) for the task (or fare) of every day. Hold fast one heart [have a single heart] and walk in the right way. And if so, neither heaven nor the earth will look upon thee for evil [to injure thee].”⁴ For :

“Σὺν θεῷ γάρ τοι φυτευθεῖς,
ὄλβος ἀνθρώποισι παρμονώτερος.”⁵

“Man’s weal planted and reared with God is more enduring,”

¹ Dsang-Lun, c. vi. fol. 26. ² Ennii fragm. 533. ³ Manu S. vi. 74.

⁴ Ming-sin p. k. c. 1.

⁵ Nem. viii. 28.

says Pindar, "than if sought after without Him." "Live righteously," say the Greeks, "and God will be thy ally."¹ "Let the immortal gods," says Alcæus, "grant you victory:"

“τῶν γὰρ θεῶν ἰότατ’ ὕμμε λαχόντων γέρας
ἄφθιτον ἀνθήσει”

"for the boon you receive by the good-will of the gods will never fail you."²

"For the wealth the gods grant," says Solon of Athens, "abides whole from early youth unto the end" [lit. from the lowest root to the summit].³ "And be satisfied with what God has allotted thee, and thou shalt be rich. Trust Him, and He alone will suffice thee," says the Ethiopic.⁴

"For there is no greater peace of mind for thee," say the Rabbis, "than to rejoice in thy portion."⁵ "Not to be pleased with praise, nor yet offended by contempt, but to abide firm in one's own good qualities," says the Tibetan, "is the sure token of a good man."⁶

"O Ananda! let living beings who take no interest in their escape from sorrow, sow at least one flower [earn one merit] in their attempts God-wards.' So spake Buddha at the sight of the lowest class of human beings."⁷

"Tutissima res timere nihil præter Deum:"⁸

"It is safest," says Publius Syrus, "to fear nothing but God."

"Unfailing medicines," says Manu, "good health, divine wisdom, and various stations [mansions of the gods], are obtained through devotion; for devotion is the way to get them. Whatever is difficult to cross [passage to eternity], whatever is hard to be got, hard to get at, and hard to do, is attainable through devotion; for devotion is of all the hardest to do. Even great sinners, and the rest of those who have done what they ought not to do, are thus released from their

¹ γνωμ. μον.

² Alcæi fragm. 69, 70.

³ Solon. Ath. v. 9, ed. B.

⁴ Matshaf. Phal.

⁵ Pirque Avv. B. Fl.

⁶ Legs par b. p. 48.

⁷ Tonilkhu yin chimek.

⁸ Publ. Syr.

sin by devotion well performed. Whatever sin men commit in thought, word, or deed, they soon 'burn it up,' if they give themselves to earnest devotion."¹

"I wrought the truth and righteousness [ma] of (or according to) thy heart," says Suti to Amun; "for I know that thou art joined [united] to it; thou makest him great who works it upon earth. I wrought it, and thou hast made me great, and hast given me favour on earth."² With this of a worshipper of Ammon, compare S. Sinuthius' exhortation in more recent Egyptian [Sahidic]: "Those who fear God in their heart, love truth in all their actions."³

24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

בְּצִלְחָתוֹ, 'in *his* bosom;' so also LXX. and Syr. Vulg. 'sub ascella.' But Chald. seems to have rendered it correctly by בְּשִׁטְחָתוֹ, 'in his plate or dish;' which agrees best with the rest of the verse. 'The slothful dips his morsel into the centre dish, but is too lazy to bring it to his mouth.' This rendering agrees also with the Arabic. The Hebrew also means 'a fold, pocket, husk.'

"*The slothful man*," &c. "As to the [lazy or] slothful man, he is said to be the most worthless of men. For in this religion [Mazdayasnan] it is declared that the creator Hormuzd created no grain [corn] for the lazy man, and that nothing is to be given him whose living is from gifts and alms; nor is welcome and a lodging to be given to the lazy [idle, slothful] man; for the food he eats is improperly gotten and unjust. And with such food thus eaten, his body becomes disreputable and his soul wicked."⁴

"For what man has food put into his mouth without a hand," says the Georgian,⁵ "and who can be clothed without exertion?" For "success [fortune] follows on the steps of a man's

¹ Manu S. ix. 237—241. in Zoega, ii. p. 394. Sistr. v. p. 12.

² Stèle of Suti, l. 16, 17.

⁴ Mainyo i kh. xxi. 27.

³ S. Sinuthius

⁶ Sibrzne

efforts,"¹ says the Patya Vakyaya. "Therefore be not slothful nor remiss," said Yih to Shun.² "For when in difficulty, the slothful man will do nothing [to better himself]," say the Telugus.³ "One half he chooses for comfort, and the other half for doing nothing,"⁴ says the Georgian proverb.

“Φαῦλοι βροτῶν γὰρ τοῦ πόνειν ἡσσωμένοι
θανῶν ἐρῶσι.”⁵

"Worthless individuals," says Agathon, "being too craven to work, choose rather to die." "Still," says the Patya Vakyaya, "the slothful (or lazy, idle) man is not without some profit (or advantage), although he cannot keep what he has got."⁶

"He hideth his hand in his bosom," say the Didascalia, "and it gives him pain to bring it to his mouth. The wise man provides for himself. The foolish sluggard folds his hands and eats his own flesh. For the work of the sluggard is without remedy; whosoever will not work shall not eat. Let not the idle man sit with you. Always be in fear of the slothful man, and keep at a distance from him; for the Lord God hates all slothful men. Let no slothful man, then, dwell with those who obey God the Father; to whom be praise for ever and ever, Amen."⁷

25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, *and* he will understand knowledge.

A beating is the only object lesson, פְּרִי, a simple or silly man will take in, while reproof alone suffices a wiser man, נְבוֹן.

"Smite a scorner," &c. "Good luck to him," says Ali, "who takes warning from another." To which the Persian Commentary adds: "Well be to him whose heart makes its own whatever is good anywhere; and who, while giving counsel to

¹ Patya Vakyaya, 89.

² Shoo-King, i. 3.

³ Nitimala, iii. 12.

⁴ Georg. pr.

⁵ Agathon Ath. 12, ed. G.

⁶ Patya Vakyaya, 35, 36.

⁷ Didascalia Apostol. [Ethiop.], xi.

others, takes warning from it for himself.”¹ “Take instruction even from a low individual. No one would leave gold in the mud into which it was fallen,”² says the Hindoo. Also, “Give instruction to a simple man, and an intelligent one will mind it.”³

“Gott er annars viti at hafa
Fyri varnathi:”⁴

“It is well,” says the author of the Solarliodh, “to have the punishment of others for warning.” “To commit a little fault and not to redress (or mend) it, but to let it grow up till it ruins the individual—is to hate him, [on the part of others],” say the Japanese.

“For it is ordained,” says Rabbi M. Maimonides, “that he who sees his neighbour sin, and going a way that is not good, shall [go about him] turn him, to do him good, and to make him know that he is sinning.”⁵

“Lapsus semel, fit culpa si iterum cecideris:”⁶

“A slip,” says Publius Syrus, “becomes a fault if it be repeated. So then,

πείθου· σοφῷ γὰρ ἀσυχρὸν ἐξαμαρτάνειν·

hearken; for it is a shame for a wise man to sin deliberately against a warning,” says the Chorus to Prometheus.⁷ “Yea, it is not the part of a wise man to commit twice the same fault deliberately,” say the Greeks.⁸ “You can make a wise man listen to reason,” say the Chinese, “but it is a hard matter to reason with a vulgar [uneducated] man.”⁹ “Yet,” says Confucius, “give advice to a friend, and he will avoid you.”¹⁰

“In cautioning, however, make use of kind [encouraging] words,” said Yu to his ministers; “but in reproving, adopt a stern manner.”¹¹ “A good medicine,” says Confucius, “though

¹ Ali b. A. T. 65th max.

² S. Bilas, 81.

³ Id. 181.

⁴ Solarliodh. xix., ed. Finn Magn.

⁵ Halkut De'oth, v. 7.

⁶ Publ. Syr.

⁷ Prom. Vinc. 1041.

⁸ γνωμ. μον.

⁹ Hien

w. shoo, 178.

¹⁰ Shang-Lun, iv. 26.

¹¹ Shoo-King, i. iii.

bitter to the mouth, is yet profitable for the disease. So also sincere speech, although unpleasant to the ear, is yet profitable for the conduct."¹ "Wise men take good advice, but lucky ones follow it."² But as regards those who disregard advice, "A magyar a maga kárán tanul:" "the magyar [or a bólond], the fool, learns [experience] through his own fault."³ So Hesiod:

“παθὼν δέ τε νήπιος ἔγνω”⁴

“The simple youth learnt wisdom at last—at his own cost.”

26 He that wasteth *his* father, *and* chaseth away *his* mother, is a son that causeth shame, and bringeth reproach.

ܐܘܨܝܢ, ‘he that wasteth,’ i.e. ‘spoilth.’ Chald. id.

“*He that wasteth,*” &c. “In like manner as fire within the hollow of a worthless tree devours a whole forest, does a bad son also ruin a whole family,”⁵ says Chānakya. “What is to be done to a son who bestows no love on his father and mother? Why was he born? What if he perish? [it is much the same]. Are not white ants born in their hillocks, and die there? [he is no better than they].”⁶ “Young men,” says Vema, “trample under foot their former conduct [of obedience to parents] and adopt new manners. They say to their own mother: ‘Be gone!’ and ill-treat her; and they spend their substance on strange women.”⁷

“Meanwhile the son gives himself airs [flaunts about],” say the Javanese, “and his father is in rags.”⁸ [In Sanhedrim, ch. viii. and following, we see how such a son is to be brought by his father and mother before the Sanhedrim for punishment.] “The son,” say they in Bengal, “eats the pancake without reckoning the holes in it” [the trouble of making it ;

¹ Ming-sin p. k. i. c. 5.

² Eng. pr.

³ Hungar. pr.

⁴ ἱ. κ. ἡ. 216.

⁵ Chānak. 14.

⁶ Vemana, i. 74.

⁷ Id. iii. 72.

⁸ Javan. pr.

his father's labour].¹ "A son without wisdom is like a stone or a brick ; and he that is without filial affection is a brute,"² say they in Japan.

"Bad pupil, bad teacher ; bad children, bad parents,"³ say the Burmese. Yet not always. "Vinegar," say the Rabbis, "is the son of wine"⁴—comes of it, as a bad son often comes from a good father. The Yogi said to Gunakar, who had wasted all his father's wealth : "There is no virtue equal to domestic duties, none equal to the wife. And they that despise father and mother are base men."⁵ "When virtue is destroyed," said Arjuna to Krishna, "then does unrighteousness pervade the whole kindred. And when that happens, the women of the family deteriorate."⁶

"One bad son is a blot in a family," say the Tamils.⁷ "My heart," says the Arab father, "is to my son ; but my son's heart is to (or on) stones."⁸ "I will show you," said Krishna to the cow-herdesses, "who is best. It is he who does good to others without any good being done to him ; as the father's love for the son [which the son does not requite]. But there is no piety [merit] in returning good for good. And the worst man is he who is thankless, and who wipes off altogether the good done to him" [as in the case of a bad son].⁹

"A negligent prince," say the Chinese, "is the result of a perfect minister [who is left to do everything] ; illness is made worse by excess ; misfortune comes from idleness ; and a want of reverence comes from the wife's child, who is spoilt by her through her blind love for him. Examine carefully these four cases, and you will find that the end is like the beginning [is the result of it]."¹⁰ "Moderate wealth [love, affection]," says the Kawi Niti, "is from the father ; but the wealth [fondling, caressing] that ruins [and causes shame], is

¹ Beng. pr. Mishle, R. Bl. 284.

² Jits go kiyō.

³ Hill pr. 93.

⁴ Yalkut

Bhishma P. xxiv. 871.

⁵ Baitál Pach. xvii. st.

⁶ Maha Bh.

⁷ Tam. pr. 2848.

⁸ Meid. Ar. pr.

⁹ Prem. Sagur. c. xxxiii.

¹⁰ Ming-sin p. k. c. xi.

from the mother. Let not the son of a good father, then, do ill, for the end of it will infallibly be a broad road" [excess and ruin].¹

"*that wasteth,*" &c. As regards waste until nothing is left "O flewin i flewin," &c., "from one hair to another, the head at last becomes bald," say the Welsh.² "And then the father is ruined, while the son struts about." "He [the son] is bones and bowels" [is stiff-necked, and wants everything], say the Javanese.³

"A ellos, padre ; vos a las berzas ; yo a la carne :"⁴

"Mind them [the rest], father ; you, feed on cabbage ; but let me eat meat," say the Spaniards.

"Tu caules sectare, parens ; ego carnibus insto :"⁵

"Father, mind the pens ; I will see to the meat." But Solon :

"Εάν τις μὴ τρέφῃ τοὺς γονέας, ἄτιμος ἔστω."⁶

"Let him be dishonoured who does not maintain his parents."

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

"*Cease my son,*" &c. "Cease," says Confucius, "to hearken to strange [different] teaching ; it will injure you."⁷ "For while the mischief done by fire, water, and robbers, reaches only to the body, the great injury done by pernicious [lit. different result, end] doctrine, reaches to the heart of man,"⁸ say the Chinese also. And again : "Drive away false doctrine, in order that sound teaching be had in honour."⁹ "Give it up," says the Sahidic adage, "for it is not conducive to good."¹⁰

"The ear that heareth not men's forbidden ways, the eye that seeth not their forbidden deeds, and the mouth that

¹ Kawi Niti Sh. 27, 28.

² Welsh pr.

³ Javan. pr.

⁴ Span. pr.

⁵ Lat. pr.

⁶ Solon.

⁷ Shang-Lun, i. ii. 16.

⁸ Hien w. shoo, 154.

⁹ Id. 176.

¹⁰ Rosell. Sah. ad. 35, p. 130.

speaketh not their transgressions, very nearly make up a wise and good man,"¹ say the Chinese.

"Degrade, discountenance strange [heterodox] principles [lit. beginnings], in order to honour right teaching,"² says the emperor Kang-he. On this, his son Yung-ching says: "But as regards books that are neither canonical nor orthodox, that terrify the world and scare common people, that create disorder, and fret the common people like maggots (or like book-worms), all that proceeds from false doctrine. But whereas calamities afflict only the person, the evil of false principles (or doctrine) reaches the heart, which is the source of propriety. For the root of the heart is right [proper]; it has rectitude without deflection."³ [This is Meng-tsze's doctrine.]

Vartan says in his epilogue of 'the Wolf and the Lamb,' that "it shows how wise men may be taken in by hearkening to treacherous [unbecoming] words, and be sorry for it afterwards."⁴ Loqman also turns to the same account his fable of 'the Dog and the Blacksmith.'⁵

"First of all," said Bochari De-johor, "it behoves all believing and understanding kings to beware of pandits whose evil disposition and deeds are of Satan, lest they should be led astray by them."⁶

"When," said Gautama to his son Rahula, "weaning thyself from seeing and hearing objects of form and sound, eschew the rising [increase] of covetousness and of depression [of spirits]. Otherwise they will drive thee, as the cowherd drives his beasts that feed in the meadow."⁷ And remember that "increase and decrease [in thy prosperity] depends on thyself," says the Patya Vakyaya;⁸ for "every man is the architect of his own fortune" [or misfortune, as the case may be].

Remember also that "as regards the good man, his eye does not look on what is not proper; his ear listens not to

¹ Ming-sin p. k. c. 3.
chung, id. ibid.

² Kang-he, 7th max. p. 1—47.

³ Yung-

⁴ Vartan, fab. iv.

⁵ Loqman, fab. xxix.

⁶ Bochari De-joh. p. 74.

⁷ Rahula thut, 17.

⁸ v. 79.

indecent [improper] sounds ; and his mouth does not utter improper words ; neither does his foot tread improper places,"¹ say the Chinese.

28 An ungodly witness scorneth judgment : and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorers, and stripes for the back of fools.

"*An ungodly witness,*" &c. "Swalloweth iniquity." Right or wrong is all one to him. So in all countries, the purest of which is but little purer than the rest.

"To transgress," says Confucius, "and not to retract, is transgression indeed. An unbroken [weak, deficient] horse, receives lashes of the whip, and the stupid man receives destruction in the end [comes to naught]."² "A man's heart," says the Mandchu, "may be like iron, but the mandarin's orders are there like a furnace to melt it" [or anvil to beat it].³

Sosia. "Quasi incudem, me miserum, homines octo validi cudant."⁴

"Punishments may prove a check on crimes that can be clearly proved," say the Chinese ; "but laws can with difficulty reach secret offences."⁵ "But a fool," says the Osmanli, "is fond of gaudy stripes"⁶ [exemplary punishment]. Thus Sbauf to his son Pepi : "Thou art like a donkey one thrashes well ; and like a stupid negro brought to tribute."⁷ "He then who has regard to punishment, minds what he does," says the Patya Vakyaya.⁸

¹ Ming-sin p. k. c. i.

² Ibid. i. c. 5.

³ Ming h. dsi, 5.

⁴ Plaut. Amphitr. i. 1.

⁵ Hien w. shoo, 23.

⁶ Osmanli pr.

⁷ Pap Sall. i. pl. vii. l. 11, pl. viii. l. 1.

⁸ 73rd max.

CHAPTER XX.

WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

שֵׁכָר, σίκερα. The Egyptian 'haq,' 'strong drink,' whether made from palm-wine or grain, always formed, with wine, part of offerings to the gods of Egypt. שָׁגָה בּוֹ, 'straying, wandering therein, drinking to excess.' Chald. id. Syr. 'drinking to excess.'

"*Wine is a mocker,*" &c. "We read in the Midrash Tanchum that as Noah was planting the vine, Satan asked him what he was doing. Noah answered: 'I am planting the tree whose fruit rejoices the heart of man.' 'Let us plant it together,' said Satan; and Noah replied: 'By my life! let us, by all means.' Then Satan brought a lamb and slew it under the vine; then he brought a pig, a lion, and a monkey, and slew them, and let the earth and the vine drink their blood. The meaning of which is: Before drinking wine, a man is a lamb; after drinking moderately, he is a lion in strength; after drinking to excess, a swine; when drunk, he is a monkey."¹

"Drink little wine," says the Mandchu, "and understand many things"² [much drink affects the understanding].

"Ἄφρονος ἀνδρὸς ὁμῶς καὶ σώφρονος οἶνος ὅταν δῆ,
πίνεθ' ὑπὲρ τὸ μέτρον, κοῦφον ἔθηκε νόον"³

"Wine," says Theognis, "when drunk to excess, makes a wise man as well as a fool equally light-headed (or light-minded)." "There are some men," says the Tibetan, "who think that lust is happiness, although the practice of it is

¹ M. Tanch. R. Bl. 428.

² Ming h. dsi, 24.

³ Theogn. 489.

misery and ruin. But he who places his happiness in drinking wine, must think that a madman alone is happy."¹

"When the common people drink," says Ajtoldi, "their good [qualities] become deteriorated. But when the prince is such, how can his estate stand?"² "What is the abyss into which strong drink throws a man?" asks the Buddhist Catechism. "Not only does it shrivel up [reduce] both his countenance and his property, but it is also 'the mother' of doing what ought not to be done, and of a bad reputation."³

"Quien es amigo del vino, es enemigo de si mismo:"⁴

"The friend of wine is his own enemy," say the Spaniards. "Keeping," says the Buddhist, "at the greatest possible distance from sin, refraining from strong drink, and [watching] not forgetting good works, are a very great blessing."⁵ "Drinking strong drink [arak]," say the Mongols, "makes a man speak many words."⁶

When the wise Mergi Wirochana [A.D. 850], who translated many Sanskrit works into Tibetan, was a child, he was noticed by the Bakhsi [teacher] Padma Sambhava, lately come from Ayodhya, and who happened to alight at the door of a house where the boy was left alone. "Where is thy father?" asked the Bakhsi. "My father is gone to fetch words," replied the boy. When after a while the father returned with some araki, the boy said: "This is what I meant when I said my father was gone to fetch words. Because when he has drunk some of this araki, he talks a great deal."⁷ "But in the midst of wine," say the Chinese, "it is right to be still and silent. Not to utter a word is the [highest] best plan."⁸

"He," says Manu, "who drinks spirituous liquor in ignorance [unwittingly] is cleansed [from his guilt] by prescribed rites; but he who does it knowingly through folly, is to

¹ Legs par b, p. 268.

² Kudat-ku Bil. xvii. 81.

³ Putsha

pagen. Q. 23.

⁴ Span. pr.

⁵ Mangala thut. 9.

⁶ Mong.

mor. max. R.

⁷ Ssanang Setsen, sect. iii. p. 44.

⁸ Dr. Medh.

Dial. p. 165.

undergo the rites before mentioned. If he drinks water from a vessel in which there had been spirituous liquor, or touch it or accept it, he is to taste nothing for five nights but 'shankha pushpi' [Andropogon aciculatum] and kusha grass boiled in milk. But if a Brahman who has tasted the soma (or moon-plant), smell the breath of a man who has been drinking spirituous liquor, he must repeat the gāyatri three times,"¹ &c. [The gāyatri, the most sacred text in the Hindoo faith, is found in the Vishnu Purāna,

"Tat Savitur varenyam
Bhargo devasya dhimahi
Dhiyo yo na : prachodayat :"

"We meditate on that pre-eminent light, of the brilliant, heavenly, beaming sun [Brāhmā]: may he rule and illumine our minds!"

"*strong drink*," &c. 'Haq' was in Egypt a common offering to the gods; on earth, but also in Amenti [Pap. Sallier, Ebers, &c.], as well as,

"Odhins tunnom î:"

in the Valhalla, the abode of Odin, where the departed heroes [einherjar],

"Aul medh Asom drecka,"²

drink ale with the deities of the place. [Aul, öl, beorr, ale, beer.] "What is this 'aul' called, Alviss?" asked Thor.

"Öl heitir medh mönnom,"

"It is called 'öl,' ale, with men," answered the dwarf [aul, öl, 'food,' from el, 'to nourish'];

"En medh Asom biorr,"³

"and among the gods it is called beer." [Odin, however, lives [vidh vin eitt] on wine only, Grimnismal, xix.]

"*is deceived thereby*." Loki came to ask the gods to give him 'mæran drykk miadhar,' a mere drop of mead [μέθυ].⁴

¹ Manu S. xi. 146—150. ² Vafthrudnis mál, xxi. ³ Alvissmál, xxxiv.

⁴ Ægisdrek. 6.

“Ölr ertu Geirrödr
 hefir thu ofdrukkít
 miklum ertu midhi tældr:”

“Thou art drunk,” said Odin to his foster son Geirrod; “thou hast drunk too much, deceived by much mead.”¹ Elsewhere, Sifia’s husband drank three measures of mead, besides ale, brought out for the giants.²

And we read in the Kalewala that at Ilmainen’s wedding there was

“Olut juoksi ostamatoín
 mesi markoín maksamatoín,”³

“ale to drink without price [purchase] and mead also without payment [in abundance]; mead that ‘mielen kääntimaksi,’ [turns] upsets the understanding. It was Osmotar, ‘oluen seppä,’ the ale-master [brewer or chief butler], whose daughter, Kapo, made small beer [kalja] of the grain of corn she took. This drink, invented by Osmotar’s beautiful daughter, and to which the white squirrel and the bee contributed pine-buds, cones and honey, to make it ferment, was thus sung by the red-start [pumalintu] from the tree, and by the thrush from the roof:

‘Ei ole paha oloinen,
 On juoma hywä oloinen:’

it is not bad ale, it is good ale to drink, it is good to drink for brave men; it makes women laugh; it puts men ‘mielelle hywälle,’ in good humour; it rejoices brave men; but makes fools quarrel or fight.”⁴

“Before man has eaten and drunk, he has two hearts,” say the Rabbis; “after he has eaten and drunk, he has only one.”⁵

2 The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

¹ Grimnismál, 51.

² Thrymsqv. xxiv.

³ Kalewala, xxv. 399.

⁴ Id. xx. 167, 407, 424.

⁵ R. Abdimi in Baba Bathra, 12 M. S.

מְהַעֲבֵרוֹ, not 'provoketh him,' but 'is angry with him' [the king], sinneth against himself. Chald. correctly, מִי־הוֹמֵת־לְיָ, 'who is hot [angry] with him [the king].' Syr. id.

"*The fear of the king,*" &c. "The word of a watchful prince is a good guide," said Ajtoldi. "He who rides a lion should use the sword for a whip."¹ "Those who have [anointed] set up a bad king, who sit quaking in a house decaying with damp, and who live under a hill that is undermined, are always in fear," say the Tibetans.² "And," says Ebu Medin, "the world is too narrow for one who has to flee before the Sultan that looks for him."³

3 *It is an honour for a man to cease from strife : but every fool will be meddling.*

"*It is an honour,*" &c. "I am come from heaven," said Minerva to Achilles, "on purpose to lay thy wrath ;"

"Ἄλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χεῖρί"⁴

"come, then," stay thy quarrel, and let not thy hand draw the sword."

"— σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν"⁵

"Do listen to me [us] and restrain thyself."

"Use no harsh words against any one," says the Buddhist ; "those whom thou hurtest will retort upon thee. A disagreeable [angry, injurious word or discourse] stirs up a quarrel ; and the like chastisement will reach thee." "If thou canst make thyself dumb like a broken drum, thou hast reached Nirvāna ; strife is not found in thee."⁶ "For gentleness is the death of a quarrel," say the Tamils.⁷

"Attempt not [meddle not with] a doubtful business," say the Chinese. "And when thou art right, say not so. In every-

¹ Kudat-ku Bil. xvii. 127. ² Legs par b. p. 28. ³ E. Medin, 194.

⁴ Il. ἄ. 207.

⁵ Id. 214.

⁶ Dhammap. Dandav. 5, 6.

⁷ Tam. pr. 5465.

thing, it is better to be, than to boast of being, right, or positive."¹ Then, says Pythagoras :

“ Πρῆσσε δὲ μηδὲν τῶν μὴ ἐπίστασαι, ἀλλὰ διδάσκειν
 “ Ὅσσα χρεῶν, καὶ τερπνότατον βίον ᾧδε διάξεις.”²

“ Do nothing of what thou knowest not ; inform thyself as much as need be ; thus shalt thou lead a life most pleasant.” And Theognis :

“ Κωτίλω ἀνθρώπῳ σιγαῖν χαλεπώτατον ἀχθος.”

“ It is a grievous burden for a talker [chatterer] to hold his peace. When he opens his mouth he shows his ignorance, and is detested in the society he frequents.”³ “ For you may give a fool a hundred reasons from Scripture to show he ought not to quarrel, yet will he do it without cause. For it is the token of a fool to do so,”⁴ says Vishnu Sarma. And to mix himself up,

“ ἔνθα—κακὴν ἔριδα προβάλλοντες,
 ἀλλήλους ὀλέκουσι.”⁵

“ where men get up a bad quarrel and injure one another.”

“ For a fool will always be meddling.” “ The monkey that watched carpenters putting up a show, seized upon their tools during their absence, and began to use them. He also removed wedges they had fixed in planks partly sawn asunder ; and by so doing, was caught between two boards and killed.”⁶ “ The fool,” say the Javanese, “ pokes a sleeping tiger with a stick.”⁷ “ Without fools,” says the Georgian proverb, “ there would be a continual feast.”⁸

4 The sluggard will not plow by reason of the cold ; therefore shall he beg in harvest, and have nothing.

“ *The sluggard,*” &c. “ The evil results of ‘ ālassyam,’ laziness, sloth, idleness, &c., O Gahapati, my son, are these six :

¹ Siao-hio and Jap. Com. p. 2.

² Pythagor. Sam. 30.

³ Theogn. 289.

⁴ Hitop. iii. 34.

⁵ Il. λ'. 529.

⁶ Calilah

u D. c. v. sect. 1 ; Hitop. bk. ii. fab. 2.

⁷ Jav. pr.

⁸ Georg. pr.

The lazy, slothful man says : 'atīṣānti,' it is very (or too) cold, or it is too hot, and does nothing ; or it is too early, and does nothing ; or it is too late, and does nothing. Or again he says : 'I am hungry,' and does nothing ; or 'I am full,' and does nothing ; and so lets his property go to ruin. The young man who says, it is too cold or too hot, or too late, neglects his work and soon [exceeds] outwits himself, and comes to poverty. But he who cares no more for all that than for grass, and works manfully, does not let go happiness [prosper]."¹

"Sluggishness will not avail ; it will not have done the work of man in the day of accounts,"² said Amenemha to Pantaour. "Where is the knowledge [of arts] of the lazy man ? Where is the wealth of the ignorant ? Where is the friend of the poor ? Where is the happiness of the friendless ? Where is the piety of the hapless ? And where is Nirvāna for him that is not pious ?"³ "Work does not succeed with the lazy man, therefore he is poor ; he has no friend, and so also no cheerful thoughts,"⁴ says the Buddhist.

"He is afraid of milk-broth ; he dreads the wind ; he is afraid of tanning his complexion ; and is therefore of a [trembling] timid disposition,"⁵ say the Georgians. "What is not to be, will not happen, says the sluggard ; what is to be, cannot be otherwise. This is a real remedy for care. Why not drink it ?"⁶ "Yet Lakshmi [Fortune]," says Vishnu Sarma, "will not embrace him who is inactive and lazy, and who trusts only to luck, and has no venture in him"⁷ [has no energy].

"The lazy man says : 'I have no strength.'"⁸ Nay, "Rouse and exert yourselves ; there is not a gift [or boon] for every one who labours ; but he who does not exert himself gets nothing," said Buddha to the gods.⁹ "Action is the root of

¹ Singhala vada suttam lf. ni.

² Let. iv. Pap. Sall. i. 5, 6, 7.

³ Lokaniti, 3.

⁴ Lokapak. 141.

⁵ Georg. pr.

⁶ Hitop.

intr. 29.

⁷ Id. ii. 4.

⁸ Osmanli pr.

⁹ Rgya-tcher

r. p. c. iv. p. 40.

gain." "Works, deeds, are the result of exertion." "Even without luck, exertion proves a blessing," says the Patya Vakyaya.¹ "For there is no loss like the loss of time,"² say the Rabbis.

Pwan-kang [B.C. 1400] said in his 'Instructions:': "The lazy husbandman who will not work, who does not exert himself to labour, and does not cultivate his acres, cannot, of course, expect to reap rice or millet."³ "For he who can thus do good [the right thing at the right time], but does it not," say the Persians, "will see hardship when he no longer can [help himself]."⁴

"Laziness in youth is want in old age; but industry [activity] in youth is support [maintenance] in old age,"⁵ say the Tamils. For "indolence is the father of want."⁶ And "he who is afraid of sparrows will not sow," say the Ozbegs, and the Osmanlis also."⁷ "Let all such lazy individuals," says Meng-tsze, "who pretend to exert themselves, and yet do not get what they want, first of all change their course, by seeking to improve themselves within [and practise exertion]."⁸ "For the ryot [husbandman] who is lazy shall not do well"⁹ [prosper]. "And a field sown without ploughing will yield, but not for reaping" [only weeds],¹⁰ say the Telugus.

"For he who without forethought slips on [lives carelessly], shall bewail his affliction in the hour of his calamity,"¹¹ says Tiruvalluvar. "He that, sparing his rest, drinks all night long, will be short of food in the summer days,"¹² say the Japanese. "It is from the 'ups and downs' in life, when famine comes, that one learns the loss of ease. What is the wind on the ocean to a frog in a well?"¹³

"If, then, we do not till the land," say the Japanese, "and gather crops, what shall we have to eat? and if we do not rear

¹ Patya V. 82—90.

² Ep. Lod. 72.

³ Shoo-King, iii. 9.

⁴ Pers. pr.

⁵ Tam. pr. 1107, 1108.

⁶ Id. 3493.

⁷ Ozbeg

and Osm. pr.

⁸ Hea-Meng, c. vii.

⁹ Nitimala, iii. 54.

¹⁰ Telugu pr.

¹¹ Cural, 535.

¹² Do ji kiyō.

¹³ S. Bilas, 161.

silk-worms, what shall we wear?"¹ "If we come, saying, We are poor, and sit idle, the good-wife [that is, the land], will laugh at us."² Therefore, "O ye husbandmen, plough in spring, and in the autumn gather in. Lose not [do not pass over] their time [seasons]. Keep to moderation [economy]; make no mistake in your measure; and be in good time [early] to prepare for rain [water] and to guard against drought,"³ said Yung-ching to his people, when commenting on his father Kang-he's edict.

"*Agro bene culto,*" says Cicero, "*nihil potest esse nec usu uberius nec specie ornatius; ad quem fruendum non modo non retardat, verum invitat atque delectat senectus.*"⁴ "Nothing is more productive, and nothing is a more pleasing sight, than land well tilled; especially so to an old man."

"Vere novo—incipiat jam tum mihi taurus aratro,
Ingemere, et sulco attritus splendescere vomer,
Illa seges demum votis respondet avari
Agricolæ, bis quæ solem, bis frigora sensit."⁵

"In spring, then, let thy oxen draw the plough and the share glitter in the furrow. That crop answers best to the husbandman's wishes, that has twice felt the sun [spring and autumn, early crop] and twice felt the cold [late crop, that lie in winter]."

"So Yima [the first man] said to Ahura Mazda: 'Never during my rule shall there be cold wind or heat, plague or death.' 'I,' said Ahura Mazda, 'bring thee my weapons; my plough of gold, and an ox-goad adorned with gold. Rend the earth with these, and the earth will give thee a reward.'"⁶

[The plough generally used in the East is wholly of wood, and very light. The ox-goad is a flat piece of iron, fastened, like a chisel, to the butt-end of a long stick, pointed at the end. While ploughing, the man leans on the handle of the plough, keeping the flat iron close to the share, in order to help it

¹ Japan. pr.

² Cural, 1040.

³ 10th max. p. 2—76.

⁴ Cato Maj. c. xvi.

⁵ Virg. Georgic. i. 42.

⁶ Vendidad. ii. 18.

to penetrate the soil; the oxen—sometimes one only, yoked to a mule or a donkey, as I saw it on the plain of Tyre—are goaded with the pointed end of the stick. The work is hard, and requires great attention. This explains several passages of Scripture, especially S. Luke ix. 62; for a man while ploughing may not turn his eyes from his plough, without risk of its dropping from his hand, by hurting against a stone.] In Hesiod's words:

“Ὅς κ' ἔργον μελετῶν ἰθείαν αὐλακ' ἐλαύνει
μηκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ
θυμὸν ἔχων.”¹

“He must be one who, minding his work, can draw a straight furrow; not turning right and left to his companions, but intent on his work.” Of this plough the handles [stivæ] are best made of laurel or of elm, the pole or beam of oak, and the share of ilex; let him have also two ploughs, one [αὐτόγυον] with a solid share-beam, another [πηκτόν] fitted together. And when the time is come,

“πρωὶ μάλα σπεύδων ἵνά τοι πλήθωσιν ἄρονραι.”

“start early with thy men, if thou wishest to see thy fields ploughed, and thy crops grow in season; lest haply wanting food, thou hast to beg at strange doors, and get nothing. But ask nothing of any one; work thyself, and delay not until the morrow.”

“Ἀτεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄταισι παλαίει.”²

“For he who puts off work until the morrow, is ever struggling with woes of all kinds.”

5 Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

“*Counsel in the heart,*” &c. “A man who is eminently good,” says Lao-tsze, “is like water. Water does good to all

¹ Hesiod, *l. κ. η. 441.*

² *Id. ibid. 390, 411, 427, 445, &c.*

things, and strives [quarrels] with no one. His heart delights in being like deep waters.”¹ “A man,” says the Mandchu, “who has a well-regulated mind [quiet, sedate, at peace with himself and others], speaks or talks little. Still water does not run abroad.”² “The [capacity for] knowledge of a mean man,” says Confucius, “is easily filled up. But the sight [perception or intelligence] of the superior man [kiün-tsze] is deep, and can hardly flow over.”³ “The wise men,” says the Buddhist, “after hearing the law, are set at peace, like a lake, deep, smooth, and clear.”⁴

“He,” says Duryodana, “who has overcome his passions, who has a good reputation, and is of good behaviour, is ‘samudrakalpa,’ deep, like the ocean, and, like it, pleased and satisfied with knowledge.”⁵ “If one does not enquire into the foundation of a wise man [the origin, nature of his wisdom], one cannot measure the depth of it. Not until cymbals are played, can one tell the difference between them and other things,” says the Tibetan.⁶ “Get pearls from the sea, gold from the earth, and wisdom from him who teaches it,” say the Rabbis.⁷

“For the mind and disposition of a man constitute his worth (or merit),” says the Arab.⁸ And Pythagoras :

“Πέπεισο μὴ εἶναι σὸν κτῆμα, ὅπερ μὴ
ἐντὸς διανοίας ἔχεις.”⁹

“Trust me, there is nothing thou canst call thine own but what thou hast in thy mind.” “However much or little one may see of the depth of water, the depth of the heart cannot be seen,”¹⁰ say the Tamils ; and the Telugus: “One may look into the depth of a well ; but as to the depth of the mind, one cannot see into it.”¹¹ “When the natural disposition is tranquil, then the affections of the heart are at rest. But when

¹ Tao-te-king, c. viii.

² Ming h. dsi, 12.

³ Hien w. shoo, 104.

⁴ Dhammap. Panditav. 7.

⁵ Maha Bh. Udyog. P. 1247—1250.

⁶ Legs par b. p. pref. fol. 2.

⁷ Ep. Lod. 306.

⁸ Nuthar ell. 257.

⁹ Pythag. Sam. 6, ed. G.

¹⁰ Tam. pr. 4294.

¹¹ Telug. pr. 1604.

the heart is unsettled, then the soul wearies itself,"¹ say the Japanese.

"Intelligence," says the Buddhist, "proceeds from meditation; and the decay of the intellect comes from a want of meditation. Knowing, then, this two-fold cause of increase and of decay, let a man so order himself as that his intellect shall go on increasing."² "As a rule, men of small attainments (or qualities) are very proud [conceited]; but when they have become wiser, they abide quiet. Torrents make a great noise; but the deep sea seldom is heard,"³ say the Tibetans. "For him who studies little—little knowledge; but proud [conceited] people think much of their own little knowledge. Yet the water in the ocean is to a blind man what the water in the well is to a frog at home in it."⁴

"People, however, respect a teacher for his useful teaching, and not for worship (or honour). The milch cow is kept in the house for her milk, and not from religious feeling."⁵ "A man with a nose [nasutus homo], is sought out,"⁶ say the Rabbis, "wherever he may be." "For a good gem is known for what it is,"⁷ and "sought out for its own sake," say the Osmanlis. So also is the heart of man.

"As the body with breath," says Choo-he,⁸ "is called a man, and as an agreement between justice and principle is called the Way [Tao], so perception [animadversion] is called heart." "But," says Ajtoldi, "the intelligent, the wise, the powerful, and the stout-hearted, who have filled their treasures [of wisdom], should lay them open [for the good of others]."⁹

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

¹ Gun den s. mon.

² Dhammap. Maggav. 10.

³ Legs

par b. p. 199.

⁴ Lokaniti, 14.

⁵ Drishtanta, 93.

⁶ Taanith

R. Bl. 166.

⁷ Osm. pr.

⁸ Vol. xlv. p. 11.

⁹ Kudat-ku

B. ii. 51.

אִישׁ אֱמוּנִים, lit. 'a man of true, solid, trustworthy qualities.' The Hebrew in this and in other like idiomatic cases cannot well be rendered in English. It means more than 'a faithful man.' Chald. 'merciful man.'

"*Most men will proclaim,*" &c. "Although sea-salt is white like camphor, yet it is not camphor; so also, howsoever mean men [sinners] may be in appearance like wise ones, yet for all that they are not such,"¹ say the Tamils.

“Τὸ καυχᾶσθαι παρὰ καιρὸν,
Μανίαισιν ὑποκρέκει·
Μὴ νῦν λαλάγει τὰ τοι-
αῦτα.”²

"To boast out of season," says Pindar, "rings of folly. Don't prattle so." "Like a brilliant flower with colour, but without scent, so are the well-spoken words of a man who does not act up to them, and is without fruit. But he who acts up to what he says, his words bear good fruit,"³ says the Buddhist.

"Great boast, small roast; much at the outset, nothing at the end [in deed],"⁴ says the Hindoo; and the Chinese: "Men full of themselves come to nought."⁵ Then, says Pythagoras:

“Πράττε μεγάλα, μὴ ἐπισηχνόμενος μεγάλα.”⁶

"Do great things without talking of them beforehand." For, say the Spaniards:

“Dal dicho al hecho, hai gran trecho:”⁷

"There is long way from the word to the deed." "And the heart," says the Japanese novelist, "changes like the sky."⁸ "But as you speak, so also do," said the Bodhisatwa to the gods, when he was in Tushita [fourth abode of the gods], where he acted up to what he said, and spake words entirely free from falsehood of any kind."

¹ Nidivempa, 32.

² Ol. ix. 58.

³ Dhammap. Puppav. 51, 52.

⁴ Bahudorsh, 4.

⁵ Ming-sin p. k. c. 3.

⁶ Pythag. Sam. 7.

⁷ Span. pr.

⁸ Riutei Tanef. Biyobus, ii. p. 24.

“The knowledge of what one has done, and real knowledge of ‘self,’ is a door to religion. It prevents one from praising oneself.”¹ “And the knowledge of what one has done teaches one to know others.” “For man,” say the Chinese, “is ignorant of his faults, as an ox is of his strength.”² “Do not trust in thy superiority [or excellence],” say the Japanese. “When thou blamest and cautionest others, look at other people’s eyes that turn towards thee.”³ “Therefore, never praise thyself.”⁴

“The good and the bad qualities of a dge-long [priest] are as difficult to make out as the state of an amra [mango] fruit. In some dge-longs, the demeanour is graceful and the gait is dignified; and albeit they look to neither side when walking, yet inwardly they harbour lusts, anger, and ignorance; and live, not religiously, but neglect their duties. So with the amra—ripe without, sour within.

“Others are rough in manner, but are good within. So also with the amra—rough skin, delicious flesh.

“Others, again, are graceful and dignified in their demeanour, and withal practise the five duties [abstinence from killing living beings, from theft, from impurity, from lying, and from spirituous liquors], and carefully fulfil the duties of their office. These are like the amra fruit, ripe and sweet within and without. But Lha-chin, who recited aloud a great portion of the Mdo-ste [a part of the Kah-gyur], yet committed faults and neglected his duty, and, for that, was afterwards born in hell without a middle portion of his body.”⁵

“For he that has lost his faith, has nothing more to lose,”⁶ say the Rabbis. And the Italians:

“Chi perde l'onore, perde molto;
Chi perde la fede, perde tutto:”⁷

¹ Rgya-tcher r. p. c. ii., c. iii. p. 49, c. iv. p. 34. ² Hien w. shoo, 102.

³ Gun den s. mon. 181. ⁴ Patya Vakyaya, 247. ⁵ Dsang-Lun, c. xvi. fol. 93, 94. ⁶ Ep. Lod. 758. ⁷ Ital. pr.

“He that loses self-respect loses much ; but he that loses his faith loses all.”

“Fidem qui perdit, perdere ultra nil potest :”¹

“A man,” says Publius Syrus, “who loses his faith, has nothing more to lose.”

“Assai meglio è morir, che romper fede :”²

“It were much better to die than to lose one’s faith [or break one’s word],” says another Italian proverb.

“But sweet [or happy] is a firm faith,” says the Buddhist.³ “Without it, a man is like a stick in the mud”⁴ [waving on either side], say the Telugus ; or “like a cat on a cross-wall”⁵ [ready to jump to either side]. “Imposture [lies or deception] is practised on men, who cheat in return. The world does but cheat,” says the poet.⁶ “Then alter thy love for men ; yet keep thy agreement [with them],”⁷ says Ebu Medin.

“A dervish had a thousand followers,” Nizam says, “all of whom left him but one. When asked by the dervish why he too did not go, he replied : My heart abides with thee, and the dust of the sole of thy feet is the crown of my head. I was not brought by the wind, that the same wind should carry me away. Dust flies about, but a mountain rises up and is firm.”⁸

“*but a faithful man,*” &c. “A ruby,” says Chānakya, “is not found in every rock, nor a pearl in every elephant’s head ; nor yet are good [excellent] people found everywhere ; any more than a sandal-tree in every forest.”⁹ And Theognis :

“Παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον”¹⁰

“Few among the many have a faithful mind.” Nay, and again :

“Πιστὸς ἀνὴρ χρυσοῦ τε καὶ ἀργύρου ἀντερούσασθαι
ἀξίος, ἐν χαλεπῇ, Κύρνε, διχοστασίῃ.”¹¹

¹ Publ. Syr.

² Ital. pr.

³ Dhammap. Nagavag. 14.

⁴ Telug. pr.

⁵ Id. ibid.

⁶ Eth-Thealebi, 299.

⁷ Ebu Med. 24.

⁸ Nizam, m. ul-asr. 183, 185.

⁹ Chānak. 55.

¹⁰ Theogn. 74.

¹¹ Id. 77, and 653.

"A faithful man in the days of sore trouble is worth his weight in gold and silver."

Confucius seems to have had a poor idea of men in his day. "A holy man is a thing I have not yet seen ; if I could but see an honourable man [kiün-tsze], that would do." And again : "A good man is a thing I have not yet seen. If I could succeed in seeing one who is sincere [in following after virtue], that would do."¹ Again: "An honourable man is no common thing."² "Constant in the practice of virtue ; constant in speaking cautiously ; words that tally with the actions, and actions with the words. How is it that a wise man should not thus be [supremely virtuous] sincere and perfect?"³ And when Tsze-kung inquired about the wise man, Confucius answered: "He speaks before he acts ; and then follows [acts in accordance with] his words."⁴

"For a man learned in the Shastras, but bereft of virtue, is a pitiable sight,"⁵ said Vararuchi. And Tai-shang: "It is a sin to be a man, yet neither sincere nor upright." Fu-ke says: "Of yore there were innumerable men both sincere and upright, but now-a-days only one or two follow good advice."⁶ "At present," says Dr. Desima, "there are men in the world who pass for clever and intelligent, but are great liars."⁷ "It is, however, a sure sign of folly for a man to contradict his own words,"⁸ say the Rabbis.

"Let no man place confidence in a faithless man ; nor trust too much a faithful one. Fear arises from trust ; and [with fear] the [roots] ground of safety is removed"⁹ [cut off]. "It is easy at all times to give advice to others ; yet what great and good man is there who sets the example, and cultivates [practises] real virtue ?"¹⁰ says the Hindoo.

¹ Shang-Lun, vii. 24.

² Id. ii. 12.

³ Chung-Yung, c. xiii.

⁴ Shang-Lun, i. 2, 13.

⁵ Nava R. 6.

⁶ Shin-sin-lüh, ii. p. 57.

⁷ Gomitori, ii. p. 22.

⁸ Ep. Lod. 1585.

⁹ Kobitamr. 67

¹⁰ Id. *ibid.* 96.

Fan-che asked about perfect virtue, and Confucius answered: "When at home, be serious [sedate]; when transacting business, be respectful; towards all, be sincere [faithful]. Even when among barbarians, do not give up acting thus."¹ "Sincerity [faithfulness]," says Dr. Desima, "consists in 'fitting to oneself' [practising] these four virtues: (1) 'shin-jitsu,' to be honest, faithful, true, real; (2) 'gi,' right, just, and proper; (3) 'chi,' wise; (4) 'rei,' polite, well-mannered, and accomplished."²

"Sincerity [faithfulness, 'chung'] is said to be 'a single heart' [single—the heart; if double, then doubt, Com.]. The first (or personal) sincerity is within or towards oneself; open [practical] sincerity is towards the family; and perfect sincerity is towards the kingdom. But its action (or practice) is the same. The root of it, then, is within one's heart."³ "O Bhikkhus, he has attained to faithfulness [trustworthiness] who has succeeded in overcoming [destroying] his passions," says the Buddhist.⁴ And the Shivaite: "The best of the best on earth is he who knows the truth. He who makes a show of his goodness, holds the middle place. But he who wears a religious garb (or dress) for the sake of good fare, is the lowest of all."⁵

"For a man," says again the Buddhist, "is not a 'thero' [venerable priest] for having a hoary head."⁶ "He is not a 'muni' [sage, ascetic] by living in a jungle. The best 'muni' is he who knows himself,"⁷ said Vidura. "For what can there be more ridiculous," said Vararuchi, "than a Vedanti not performing any virtuous actions—not living up to his profession or knowledge?"⁸ "But illustrious [great and good] men who have once made a promise, and who follow it up with a pure

¹ Hea-Lun, xiii. 19.² Shi-tei-gun, p. 15.³ Chung-King, c. 1.⁴ Dhammap. Dhammath. 14.⁵ Vemana, i. 191.⁶ Dhammap.

Dhammath. 5.

⁷ Maha Bh. Udyog. P. 1680.⁸ Vararuchi,

Nava R. 8.

heart," says the Hindoo, "would sooner sacrifice their happiness and lose their life than break their promise, bent as they are on a true course of conduct."¹

"In this world of men, it is difficult," says the Tibetan, "to find the law [of Buddha], and a man who follows it in earnest."² "Who is true and faithful, and to whom?"³ asks the Tamil. "All men cheat (or deceive)," said Musa ben Ali; and Abu Firas: "I know not whom I can trust. Whom shall a man trust in his business? Who meets with a free, liberal and generous companion? For men are, with few exceptions, wolves in man's clothing."⁴

“Ὁὐκ ἀνδρὸς ὄρκοι πίστις, ἀλλ’ ὄρκων ἀνηρ.”⁵

"And my faith [or trust] is not in what a man swears, but in him who keeps it," say the Greeks.

"It has been said," quoth Eth-Thealebi, "that to keep one's word is the part of a noble character; but that to go from one's word is the purpose [mind] of a base man."⁶ "I have not found a trusty friend to myself," said Baber, "but my own soul; and no one to keep my secrets but my own heart."⁷ "A man and his faith," says Lao-tsze, "is like a cart on wheels. The superior man [kiün-tsze] has one word only [yea, yea; nay, nay], as a good mettled horse requires only one lash of the whip. For when a word is once gone forth, a coach-and-four could not overtake it."⁸

In the Tsi-chi-shoo it is said: "Without faith [trust] between the prince and his minister, the kingdom cannot be at peace. If there is none between father and son, the family cannot be united; brothers are not on brotherly terms, and friends are easily estranged."⁹

"If we look upon the earth," says the Shivaite, "we find that the good are few, but that bad ones are plentiful; in like manner as gold is more rare than ashes."¹⁰ "Whatever a

¹ Nitishat. 100. ² Th'argyan. fol. 10. ³ Tam. pr. ⁴ Eth-Theal. 288. ⁵ γνωμ. μόν. ⁶ Eth-Theal. 284. ⁷ Baber nam. p. 123. ⁸ Ming-sin p. k. c. xvii. ⁹ Id. ibid. ¹⁰ Vemana, iii. 77.

man does," says the Tibetan, "let him do it according to his ability [merits, or good fortune]. At the time of proof, when men are assembled [and examined], it is hard to find one in a hundred true to his character."¹ "Yet even the mean man gives what he promised,"² said Vidura to Dhritarashtra.

But Cato, truly :

"Spem tibi promissi certam promittere noli,
Rara fides ideo est, quia multi multa loquuntur:"³

"Be not too sure of getting what has been promised thee. Good faith is rare. So many say so many things." On the other hand, "A firm purpose [stayed, settled mind]," says the Arabic proverb, "gives a bad opinion of men"⁴ [who are then esteemed according to one fixed standard, and not to suit the fashion of the day]." So also Horace :

"Justum ac tenacem propositi virum,
Non civium ardor prava jubentium
Non voltus instantis tyranni
Mente quatit solida:"⁵

"Nothing shakes the mind of a just man of set purpose."

"Abide by your word," said Rabbi M. Maimonides in his Testament, "and let not either witnesses or possession be stronger in your eyes, than the trust [of others] in the faithfulness of your word."⁶ "For one receives the fulfilment of a promise made by a good man,"⁷ says the Hindoo. "My reward [merit] is this," said Entef [Stèle du Louvre, l. 21], "to be true, and to have no feint in me. Not a word escapes my lips uttered against my heart"⁸ [different from what I feel].

"Let a man talk ever so well, if he does not practise what he says, he is like a cowherd counting another man's cows ; and he does not share in the community. But if a man speak ever so little in wholesome [or good] advice, yet practise

¹ Legs par b. p. 290.
Cato, i. 13.

² Maha Bh. Udyog. P. 1276.
⁴ Meid. Ar. pr. vi. 91.

³ Dion.
⁵ Hor. Od. iii. 3.

⁶ R. M. Maim. Test.
en Syrie, p. 83.

⁷ V. Satas. 115.

⁸ Chabas, Voy.

virtue and moral law, and give up evil and folly, with a mind free from all desire, he becomes a member [of the community], and receives his share of happiness."¹ "In this world, subject to the rule of another [Fate]," says Vishnu Sarma, "men for the most part do their duty from fear of punishment. A really good man is hard to find."²

"Great is the punishment," said Sultan Yakub, "of every man who does not keep his agreement, and is faithless to his master. Such are not reckoned men among other men." A poet says: "Faithfulness or trustworthiness is, indeed, in a pure, honest man, in whom honesty and trustiness chiefly reside. He who is not trustworthy does not deserve to be called a man,"³ quoth Bochari De-johor.

"Heu priscis numen populis, at nomine solo
In terris jam nota Fides:"⁴

"O Faith," exclaims Silius Italicus, "worshipped of old as a goddess, but now only known by name in the world!" "Rara fides,"⁵ says Horace. "Nusquam tuta fides,"⁶ says Virgil; and Ovid:

"Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides:"⁷

After saying, "I will do it," said Vishwamitra to Dasaratha, "wilt thou make thy promise of none effect? It is not the way of the sons of Raghu; it is against truth and justice." "False to thy promise then, O Kakutstha, live happy with thy sons!"⁸ "I," said the poor man, "have kept my promise, even such as I am; and thou, O king, wouldst not keep thine? Such an act becomes not a king. He who does not keep his promise is not true [sincere and faithful]."⁹

"The business of him who goes from his word [who breaks

¹ Dhammap. Yamakav. 19, 20.

² Hitop. i. 216.

³ Bochari

De-joh. p. 219.

⁴ Sil. Italic. Pun. lib. i. 329.

⁵ Hor. Od.

i. xxxv. 21.

⁶ Æneid, iv. 373.

⁷ Trist. lib. i. v. 25.

⁸ Ramay. i. xxiii. 2.

⁹ Burk Diwan, 88, 89.

it] always fails," say the Tamils. "Therefore remember what thou hast said, in order to do it,"¹ quoth the Sahidic adage.

"Wise men have said, Do not give thy friend power to use it some day as thine enemy, and thou canst not resist him. Know ye not what he said who had shown kindness to an ungrateful man? Either there is no faithfulness in the world, or men do not practise it at present. No man ever learnt archery of me, who did not make a target of my body." [The man whom I trusted put on his weapons and rose up against me.²] And as to those who profess love (or friendship): "In order to boil your well-wisher's pot, you must burn all your furniture," says also Sādi.³

Savitri thought very differently: "It is from friendship with all beings that confidence (or trust) is acquired."⁴ "No trust, however, no mistrust."⁵ "Therefore, O my son," says the old Egyptian, "have by all means one steward judicious and trustworthy. But look after him, and see what he does."⁶ "For attendants by nature trusty are difficult to get."⁷ "And if all that comes from the tongue," say the Ozbegs, "came from the arm [was done, or came to pass], no man would be a beggar; he would be a khagan [khan]."⁸

To the many fables of Loqman, Sophos, Esop, Babrias, &c., that bear on this subject, we may add an older one of 'the Crow and the Swan,' told by Shakya to Karna. The crow, proud of being fed on broken victuals, boasted to the swan that it could fly anywhere and anyhow, and that it would fly against him. The swan answered: "I only know one way; let us try." Over the sea, on their way to the swan's island, the crow dropped exhausted into the sea, and said: "Proud of being fed on leavings, O swan, I took myself

¹ Sahidic Ad. 154; Rosell, p. 134.

² Sanhedr. in Khar. Pen. iii. 7.

³ Gulist. i. 27, 33.

⁴ Maha Bh. Vana P. 16790.

⁵ Eng. pr.

⁶ Ani, 17th max.

⁷ Patya Vakyaya, 128.

⁸ Ozbeg pr.

for Garuda [the bird Vishnu rides], and despised many. Have pity on me.”¹ Then the swan took it up and saved it.

“Break faith with no one,” say the Rabbis; “for to do so is the part of bad women and of little children.”²

“Ἐσθλὴν δ' εἰς αὐτοῦ δόξαν ἕκαστος ἔχει,
πρὶν τι παθεῖν· τότε δ' αὐτὸς ὀδύρεται.”³

“Every individual,” says Solon, “has a good opinion of himself until he comes to suffer; and then he at once bewails himself.” “Most men,” says El-Nawābig, “are inexperienced, even in their old age.”⁴ In King-king-luh it is said: “He that is himself faithful and true, others are so to him.” [Not always.] “Thus the men of Woo-yue [north of Tan-hwo], are like brethren. But if a man is himself [doubting] hesitating, so are others also towards him. And then everybody outside him is an enemy.”⁵ Yet, “act not with simple sincerity (or goodnature) only; but watch and be careful.”⁶ The fox said: “I too crowed like the cock; sometimes it dawned, and sometimes it did not;”⁷ says the Georgian proverb.

7 The just *man* walketh in his integrity: his children *are* blessed after him.

“*The just man*,” &c. “The superior man [kiün-tsze],” says Confucius, “continues in the middle [path of virtue], and constantly walks in it.”⁸ “And the father,” says Kaqimna, “is the proper person to instruct his children, after his earthly course [or suffered the lot of humanity], by his precepts and example. And their merit is to walk in the steps he has prepared for them.”⁹ “Setting a good example,” said Ptah-hotep to his son, “is to plant truths [good principles] in (or for) the life of thy offspring.”¹⁰ “Stamped clay [when baked] abides

¹ Maha Bh. Kama P. 1938, sq.

² Ep. Lod. 234.

³ Solon

Ath. v. 34.

⁴ El Nawab. 129.

⁵ Ming-sin p. k. c. xi.

⁶ Patya Vakyaya, 95.

⁷ Georg. pr.

⁸ Chung yg ii.

⁹ Pap.

Pr. ii. l. 3, 4.

¹⁰ Ibid. xviii. l. 2.

as a memorial ; but a man's name is blotted out," says Asaph, "unless he leaves a remembrance of him after his death."¹

"The householder who, afraid of committing sin, gives bread to those that have none, shall never want sons [progeny],"² says Tiruvalluvar. "For he who kept the father, will keep the children also," say the Rabbis.³

"May our Ruler [Tchinggiz-khagan] ride a horse that never was broken ! The old saying, said Burte Djushin Khatun is: 'In health and prosperity there is nothing bad ; in illness and sorrow there is nothing good.' May the golden house-band of our Ruler be always fast "⁴ [that is, "Let his family never grow less"].

"Let a good man separate himself from society or go into a foreign country ; still he is not distant. How can the sight of a mountain separate a man from his family [sons]?"⁵ [Yet another Hindoo proverb says : "The moment one's back is turned, there arises a mountain between him and his friend." "Out of sight, out of mind," is true all the world over.]

"'How is it, O Nagasena,' asked king Milinda, 'that all men are not alike? Some are poor, others are rich ; some are stupid, others are clever.' 'Are all trees alike, O great king? Some are sweet, others are bitter. Whence is it?' 'I suppose,' said Milinda, 'that it comes from diversity of seed.' 'So with men, O king,' answered Nagasena."⁶

"This is owing to our living in the Iron Age [Kali Yuga], whose race is doomed," says Hesiod ; "not as in the Silver Age, when a mother nursed her child at home till he was a hundred years old [*μέγα νήπιος*, a mere babe], but now :

Οὐδὲ πατὴρ παίδεσσι ὁμοίος οὐδέ τι παῖδες,
Οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ πάρος περ.
Αἰψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆας

the father shall not be like his son, nor the son like the

¹ Mishle As. xvii. 1.

² Cural, 44.

³ Ep. Lod. 1469.

⁴ Ssanang Setzen, p. 78.

⁵ V. Satasai, 398.

⁶ Milinda Pañ. p. 65.

father; neither shall the brother be a friend, as heretofore; but children will dishonour their parents come to premature old age. However, when justice returns, if ever, to this earth, not only will there be peace and plenty, but then,

Τίκτουσιν δὲ γυναῖκες ἑοικότα τέκνα γονεῦσιν·

women will bear children resembling their parents.”¹ Bearing on the text, Cicero says: “Optima hæreditas, quæ à patribus traditur liberis, omni patrimonio præstantior, est gloria virtutis, rerumque gestarum; cui dedecori esse, nefas et vitium iudicandum est.”²

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

“*A king that sitteth,*” &c. Tchou-hi quotes the Shoo-King, which, speaking of a virtuous king says: “A virtuous man alone can drive away the wicked, and expel them to the four [quarters of the] barbarians. He does not suffer them to dwell in the middle-kingdom [China].” One of Yih’s counsels to the emperor Shun was: “In serving the good, do not listen to mischief-makers. But expel the vicious without hesitation.”³ Ai-kung inquired respecting the duties of a king in trying to conciliate the people, and Confucius answered: “Let the king favour the upright, and set his face against the wicked. Then the people will cling to him.”⁴

“Like as the delightful eye of heaven [the sun] scatters abroad thick darkness with his own rays as soon as he rises, so also does a good king, by showing himself, dispel all sorrow, both in and out, by night and by day, among his people.”⁵ “The king, by looking like the eye of day [the sun], descries good and evil in an instant.”⁶ “On account of [through] the king’s majesty, not one evil man (or thing) ought to be found in the land.”⁷

¹ Hes. *ἔ. κ. ἦ.* 178, 180—184, 233, &c.
Com. x.

⁴ Shang-Lun, i. 2, 19.

² De Offic. i.

³ Ta-hio,

⁵ Subhasita, 24.

⁶ Lokapak. 202.

⁷ V. Satasai, 288.

Amun, we are told, said at the birth of Ramses-meï-Amun, Sotep-n-Ra : "I made him place Justice and Truth upon his throne ; the earth was established ; heaven was still ; and the gods were at peace when he was born."¹ "As the sun in the sky among the gods (or for them) scatters darkness with his light, so does also the king scatter about the wicked," said Markanda.² "The king's countenance," says Manu, "is like the sun ; it warms both eyes and hearts ; neither can any one on earth behold him."³

"The righteous appearance of a prince is enhanced by his grave countenance."⁴ "Kings speak once only ; but pity in their look is always desirable."⁵ "But a king sleeps (or ought to sleep) on the watch for pandits, men of the world, and beggars."⁶

"So then, let the king," says Manu, "who wishes to investigate judicial causes, enter the hall of justice with composure, accompanied by brahmans and counsellors able to give him advice ; following the eternal law (or eternal justice) in his judgment of a cause."⁷ "When justice, wounded by injustice, enters the hall of judgment, if the king and his assessors do not draw the dart out [of the wound inflicted on justice], they too shall be wounded. Either the hall of justice is not to be entered, or that alone which is true and right ought to be spoken in it. He who either says nothing or prevaricates is criminal."⁸

"The king, then, having seated himself on the seat [or bench] of justice, properly apparelled, his mind also concentrated, he shall first bow to the deities, protectors of the world, and then he shall begin to consider the matter." "By outward signs let him descry (or investigate) the innermost disposition of men : by the tone of their voice ; by their complexion ; by their gestures, hints, and motions. For by hints or gestures, by the

¹ Stèle of Kuban, l. 4.

² Maha Bh. Vana P. 12706.

³ Manu S. vii. 6.

⁴ Kawi Niti Sh. xx. 3.

⁵ Lokaniti, 117, 118.

⁶ Ibid. 110.

⁷ Manu S. viii. 1, 8.

⁸ Id. ibid. 12, 13.

demeanour or walk, by the speech, by changes in the look and glances, and by the mouth, is the innermost mind discovered.”¹

“We,” said a king, “rule over the bodies, but not over the thoughts ; we judge and administer justice, but not according to fancies ; and we search facts, but not secrets ;”² quoted in Eth-Thealebi. “Like the emperors Hwat and Thang, who sat on their throne and inquired after the right way [Tao, of administering justice].”³ Solon, however, one of the seven sages of Greece, gives as his advice to men in general,

“Κριτῆς μὴ κάθησο· εἰ δὲ μὴ, τῷ ληφθέντι ἐχθρὸς ἔσῃ.”⁴

not to sit as judge over any one, lest thou become the enemy of him who is found guilty. “But abhor quarrelling,” says Periander.

9 Who can say, I have made my heart clean, I am pure from my sin?

“*Who can say,*” &c. “Where there is a pure mind, there is no need of pilgrimages.”⁵ “Purity,” says the Buddhist, “is an entrance to religion ; it purifies a [soiled or] turbid mind. It is a door to religion ; it enables a man not to deceive himself.”⁶ “The ‘yogi’ [devotee, ascetic] who longs for a mind pure as camphor,” says the Shivaite, “shall himself burn bright and shine like the lamp of knowledge. Therefore will he attain his end by the gradual process of his soul.”⁷ “Men,” says the Arab, “are of various sorts ; but most of them are [foul] impure.”⁸

“Every one in this world,” said Arjuna, “is the better for being chastened. A pure man is hard to find in this world.”⁹ “Even,” says the Tibetan Buddhist, “if we have within our-

¹ Manu S. viii. 23, 26.

² Eth-Theal. 91.

³ Gun den s. mon.

⁴ Solon Exerest. Sept. Sap. p. 16.

⁵ Shadratna, 6.

⁶ Rgya-tcher

r. p. c. iv.

⁷ Vemana pad. i. 95.

⁸ El Nawab, 94.

⁹ Maha

Bh. Shanti P. 457.

selves the pith [heart] of purity [or holiness], we may yet be prevented from obtaining it by four hindrances: (1) the lust of this world around us; (2) the goods [riches] of this life [world, age]; (3) the enjoyment of peace, of quiet; and (4) not aware of the means to acquire purity [cleansing] from natural corruption."¹ "It is hard to find the law of holiness; it is also difficult to find a man accomplished in purity,"² says again the Buddhist.

"Fishes are always washed; snakes always feed on air, &c.; and the oil-man's bullock goes round and round the mill. But what profit is it to them? Therefore practise purity of mind through devotion. If to eat fruit makes a man a 'muni,' then a monkey is a muni; for he eats fruit in abundance. If to wash makes a muni, a fish is one; if eating roots, wind, &c., makes a muni, then so is a pig, a snake, &c.; and if fasting does it, then is a mountain a muni. What is the difference? Purity of mind in the real muni."³

"There are crowds upon crowds of people who count other people's faults, but not their own. Yet on earth all have their faults; and those who count up the faults of others, do not know their own," says Vema.⁴ ["Man," say the Rabbis, "sees all faults save his own."⁵] "O king," said Shakuntala to Dushmanta, "thou seest the holes [defects] on others that are no larger than a grain of mustard-seed. But although able to see them, thou seest not the holes [faults] on thy own self that are larger than a 'vilva' fruit."⁶ [Ægle marmelos; or Bèl: a large fruit.]

"Thou seest not thine own infirmity, and yet spiest the faults of others," said the fox to the princess.⁷ "For however wise a man be, he may yet be turned from the right way," say the Burmese.⁸ "In like manner, O god Varuna, as these

¹ Th'argyan, iii. fol. 20.

² Dam ch'hos yit, &c., fol. 9.

³ Kobitam. 60, 61.

⁴ Vemana pad. ii. 18.

⁵ Vajikra Rab.

R. Bl. 381.

⁶ Maha Bh. Adi P. 3069.

⁷ Itihas in Kobita

Ratna, 154.

⁸ Hill pr. 46.

men always commit faults, do we always, from day to day, come short in some things in our worship of thee.”¹ “O Varuna, loosen me from the cord of my sin! [lit. like a tether from a calf].”² “O Adityas, cast off my sin, like a filthy cloth in some unknown spot!”³ [as Shakuntala was left by the Apsara Manaka, like a faded wreath, on the back of the Himalaya⁴]. The weight of sin pressed so heavily on Janamedjaya that he went to Hastinapura, and did his utmost to find a suitable ‘purohit’ [family priest], who, said he, “may purify me and set me at rest from the sin I have committed.”⁵

“Let the man of understanding,” says the Buddhist, “like a worker in silver, remove every spot from himself, one by one, and little at a time.”⁶ “He,” says the Shivaite, “who undertakes to subdue his heart, shall find happiness therein, and see beatitude.” “Nowhere on earth do we find a man who knows his own heart. He who, on earth, knows his own heart, is ‘the man.’ If he search, he will with joy find thee [Shiva!] in his heart.”⁷

“The mind of him who is free from the stain of sensible (or sensual) objects, and given to sublime [godly, ghostly] subjects, is hardly to be distinguished from the mind of a master among the wise.”⁸

“Can one, then, purify [free] himself of the illusion from which he suffers in this world, through his six senses?” asks the Buddhist. “No; no one can free himself from it. But whence does it date? It has existed from a time without beginning.”⁹ Another Buddhist, however, says: “Never mind that white cloth being soiled. It is within thee that the stain of sin dwells, which it is for thee to root out. Sin is the real stain, not dust on thy garment. So is fault, folly, delusion

¹ Rig. V. Asht. i. skta. xxv. 1.

² Ibid. ii. Mand. ii. skta. xxviii. 56.

³ Ibid. skta. xxix.

⁴ Maha Bh. Adi P. 3060.

⁵ Id. ibid. 572.

⁶ Dhammap. Malavag. 5.

⁷ Vemana pad. i. 175, 109.

⁸ Ardjuna

Wiwaha, i. 5.

⁹ Tonilku yin ch. i.

also.”¹ “In like manner as all alluvial deposit brought by water may be again washed away with water, so also evil deeds done by the mind (or heart) may likewise be [cleansed] washed away by it.”²

“Let no one set his foot anywhere, but purified by sight [look to his steps]; let him drink water [purified] strained through a cloth; let him speak words purified by truth; and let him [practise] preserve a pure mind,”³ says the Hindoo. “My son, be long-suffering, peaceable, pitiful, and clean from all evil in thy heart.”⁴

“The ruler of Shang once visited Confucius and asked him if he was a saint. Khung-ni [one of Confucius’s names] replied: ‘How can Khiu [his name in childhood] dare say he is a saint [holy man]? He has a complete education, and great experience.’ After other questions, Confucius said with emotion [lit. moved countenance]: ‘Among the west-country men there is one saint. He does not speak [talk], but believes himself [is true and faithful within him]. He does not change, but himself practises steadily. Great! magnificent! The people have no name for him. Khiu thinks he may be a saint, but Khiu is not certain.’”⁵

[This passage, taken in connection with the remarkable one of “awaiting in peace the holy man who is to come at the end of the world,”⁶ is worthy of notice; and shows, among other tokens, the yearnings of some of the master-minds of old after the unknown God “they sought, if haply they might find Him.”]

Purity was personified, and is often mentioned in the Avesta, as the Ameshāspend Ardbahist [asha vahishta], Armaiti [Wisdom], and Mazda. The name Asha, Purity—and in later Pa-zend, holiness, godliness, &c.—probably comes from a root denoting ‘transparency;’ a good quality to have. It is praised, honoured, and worshipped throughout the Avesta.

¹ Chullaka-setchi jat. p. 117.

² Buddhaghosh. Par. xxix. p. 175.

³ Smriti in Kobita R. 13.

⁴ Apostol. Constit. Copt. i. 11.

⁵ Lao-

tsze, bk. iv. p. 3.

⁶ Chung-yung, c. xxix.

10 Divers weights, *and* divers measures, both of them *are* alike abomination to the Lord.

Lit. 'stone and stone' [for weight], ephah and ephah; which the LXX. renders *στάθμιον μέγα καὶ μικρὸν, καὶ μέτρα δισσοῦ*, 'one large weight and one small, and a double measure.'

"*Divers weights,*" &c. "It is a sin," says Tai-shang, "to have a short foot-measure, a narrow limit, short weight, and to mix up what is true with what is false [to adulterate wares], and thus to get the profit of fraud," adds the Mandchu paraphrase.¹ "Therefore," says Manu, "let every measure of weight and of capacity be well examined by the king every six months regularly."²

"'Who are those men that are made to devour filth, and are assailed by demons?' Srosh answered: 'Those are men who measured the land [lit. by whom the land was weighed and equalized], but gave false measure.'"³ "'They are hanging, their head downwards, for having sold to people while on earth, short weight and short measure,'"⁴ &c.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

This verse is variously rendered; but this rendering of A.V. is sufficiently correct. One version [Venet.] translates *וּבְעֵלְמָוֹ* by *ἐν παιδίαις*, 'in his play,' instead of 'in or by his works, doings.'

"*Even a child,*" &c. "He that is quiet in his [first] early years, is so in himself, according to my opinion," says the Hindoo; "for when the strength of body is wasted away, who is there that is not quiet? But among good men, old age comes first to the thoughts ["Old young, young old"⁵], and then to the body. But among the bad, old age comes to the body alone, but never to the thoughts."⁶

¹ Shin-sin-l., Kang. ing p. and Com.

² Manu S. viii. 409.

³ Arda Viraf. nam. xlix. 1-7.

⁴ Id. lxxx.

⁵ Eng. pr.

⁶ Pancha T. 181, 182.

"A man," says Vishnu Sarma, "goes up, up, or down, down, through his own actions; just like a mason who either sinks a well or builds up a wall."¹ As a proof of this we have "the legend of Dhruva, grandson of Manu, who, when only five years old, raised himself through his devotion, not only to heaven, but to become the polar star."²

"As the rays of the sun when a child [at his rise] fall with brilliancy on the top of the mountains, so also on the age [life] of man, it shows what he will be."³ "The best chick is seen from the egg," says the Egyptian proverb.⁴

"Ἐκ τοῦ ὄνυχος γὰρ τὸν λέοντα ἔγραψεν."

"He drew the lion from his claw," says Sophronius.⁵ "Ex ungue leonem." "The cucumber is known from the bud,"⁶ say the Rabbis. And,

"Urit maturè, quod vult urtica manere:"⁷

"An old nettle stings even when young," says the Latin proverb. "Is the venom less in a small cobra?" asks the Cingalese; but "a bullock shows by his gait whether or not he will be devoured by a tiger."⁸ "Inside the blade," say the Finns, "lies the beginning of the haulm; and the foal shows the mettle of the horse" [that is to be].⁹ "For every one," say the Welsh, "is known by his work."¹⁰

"No one," says the Arab, "gathers grapes from thorns."¹¹ But "one expects a thievish disposition in the child of a thief,"¹² say the Tamils; but "one judges of the seed from the ear," add they of Japan; "and one sees at once what is straight or crooked."¹³ "A good year," say the Persians, "depends on the spring thereof;"¹⁴ "and the sprouting radish is known by the leaf,"¹⁵ add the Bengalees.

"A man's work points to his origin;" and "the branch tells

¹ Hitop. ii. 45.

² Vishnu P. i. 12.

³ Pancha T. i. 372.

⁴ Eg. pr. 48.

⁵ Sophron. Syrac. 36, ed. G.

⁶ Berach. B. FL.

⁷ Lat. pr.

⁸ Cing. pr.

⁹ Finn pr.

¹⁰ Welsh pr.

¹¹ Meid. Ar. pr.

¹² Tam. pr.

¹³ Jap. pr.

¹⁴ Pers. pr.

¹⁵ Beng. pr.

of the root."¹ "Crooked at the beginning, crooked at the end,"² say the Tamils.

"Chi mal commincia, peggio finisce:"

"Bad beginning, worse finish;" and,

"Di mal erba non si fa buon fieno:"

"You cannot make good hay of bad grass," say the Italians. "Yet one cannot always praise the morning as likely to be fair throughout the day,"³ say the Welsh truly. "What!" say the Telugus of a naughty child,⁴ "a goose's foot for a first step?" Yet "the tree that is to be is known by its first two leaves," say the Cingalese;⁵ and "fruit when set is known for what it is."⁶

"A clever cock," say the Arabs, "crows from the egg;"⁷ for "according to a man's disposition shall his good fortune [or success] be in life."⁸ "Without controversy, the good qualities of a man depend on whence he is,"⁹ say the Hindoos.

"While the earth was yet immature," say the Rabbis, "it brought forth thorns."¹⁰ "The shrub is still unripe, yet it has shot forth thorns,"¹¹ say they also. On the other hand, "the colt," say the Georgians, "leaps (or prances) according to its breed."¹² "Un chien chasse de race;"¹³ say the French.

"Tchinggiz-khan asked Lidai Setchen [one of his courtiers]: 'What is an indefatigable steed, here on earth? and what is he which you cannot overtake in the race?' Lidai replied: 'A horse one cannot tire, is a horse which of his own nature and disposition falls at once into an easy step. And the horse you cannot overtake in the race, is a wise [knowing] horse.'¹⁴

"The likeness of every feature is ascertained from child-

¹ Nuthar ell. 188, 189.

² Tam. pr.

³ Welsh pr.

⁴ Tel. pr.

⁵ Athitha w. d. p. 17.

⁶ Tam. pr.

⁷ Arab pr.

⁸ Kobita R. 2.

⁹ V. Satas. 67.

¹⁰ Bereshith. Rab. sect. 2, Buxtf. Lex.

¹¹ Yalkut

Jer. R. Bl. 549.

¹² Georg. pr.

¹³ Fr. pr.

¹⁴ Tchinggiz-

khan, p. 9.

hood ; and the worth of intelligence is seen from old age,"¹ says Asaph. "Like father, like son," however, does not always hold good. The pears on one tree are not all alike ; some are sweeter than others, and ripen quicker ; others do not ripen at all. But the tree is not to blame. It is the business of the pears themselves. "For in a family the children are not all alike," say the Chinese. "As one tree has at the same time sweet fruit and sour, so also does the same mother bear children some foolish and some wise."²

In the San-tsze-king,³ it is said : "Man in the beginning [originally] is by nature good ; by nature, men are mutually alike ; but they differ widely in practice." "An honourable son and an officer of state," says the Mandchu, "may be born of a poor house [family]. For ministers and officers do not grow out of the earth. They must work it out themselves."⁴

"As the blue and the white lotus grown in one tank are not of the same kind, so also all brothers and sisters from the same mother are not alike,"⁵ say the Tamils. "Sometimes a man like Hadjadj [a cruel tyrant] has children like Hassan [celebrated for his piety] ; just as pearls are taken out of salt and bitter water," says the Arab.⁶ "All wool," said a Rabbi, "that is let into the boiler, comes out dyed." To this, Rabbi Meir replied :

"All wool that is good and clean when shorn, will come out such from the boiler. But wool that is bad when shorn, will be still bad when coming out of the boiler," signifying the child's nature [wool] and his training⁷ [the boiler]. For, "do what you will, the writing written on the sutures of a child's forehead never fail,"⁸ say the Telugus.

"*Ἀμαχον κρύψαι τὸ συγγενὲς ἦθος*."⁹

"It is fruitless to hide one's innate habit," says Pindar. "But

¹ Mishle As. xxxv. 9. ² Chin. max. ³ 1 and 2. ⁴ Ming h. dsi, 80. ⁵ Tam. pr. 1815. ⁶ Eth-Theal. 118. ⁷ Chagigah 15, M. S. ⁸ Tel. pr. 344. ⁹ Ol. xiii. 16.

'the straight' or 'the crooked' in the parents may be seen in their children,"¹ says Tiruvalluvar.

And Manu: "As nectar is drawn from poisonous [flowers], words well spoken from a child, so also one may receive a good turn from an enemy, and from mud even gold."² "When a child has learnt to speak measured [sensible] words, why think of his littleness or greatness?" says the Shivaite. "Does not a lamp shine as brightly in the hand of a little one as in that of a great one?"³ "Wise men may assuredly take elegant sayings even from children," say the Tibetans.⁴

"The ignorant (or simpleton) is small though he be big (or tall); while the learned is great though he be small,"⁵ says Ebu Medin. "And a wise youth is better than a foolish old man,"⁶ say the Ethiopians. "Every individual is his own friend or foe. Heaven and hell are each in his own power," says the Tibetan.⁷

"El-hanaf said to his son who was small: 'Thou art small; then be good.'⁸ "Let birth be from whence it may, but let the work be good,"⁹ say the Bengalees. "How," asks Sādi, "can one make a good sword out of bad iron? So also, a 'nobody' is not made a 'somebody' by training, O ye wise! The rain, that shows no favour, rears tulips in the garden, but only thistles in waste ground."¹⁰

"He who is destined to be a man, will take the lead [be chief, distinguished] at fifteen," say the Ozbegs; "but he who is not a man, is a child still at forty, if he reaches that age."¹¹ "The child who hits the ball has eyes like a 'nata' berry" [thorn-bush], say the Bengalees.¹²

"O sirs," said Simano Tsuke to Tamontara and his attendants, "I am but a boy, called 'Short-arm.' Yet have I just

¹ Cural, 114.² Manu S. ii. 269.³ Vemana pad. i. 119.⁴ Legs par b. p. 24.⁵ Ebu Med. 72.⁶ Matshaf Phal. 1.⁷ Mas. v. 17, Schf.⁸ Eth-Theal. 260.⁹ Beng. pr.¹⁰ Gulist. i. 4.¹¹ Ozb. pr.¹² Beng. pr.

hit my bird"¹ [with bow and arrow, a snipe which others had missed].

“— σοφὸς ὁ πολ-
λὰ εἰδὼς φύει.”²

“He is wise [clever, skilled] who knows much naturally; it is a divine gift,”³ says Pindar. “‘I saw,’ said Ananda to Buddha, ‘a son honouring and supporting his old father and mother, both blind, by giving them the best food, and himself eating the worst, not one day only, but a whole life long. Is not such a son worthy of being loved?’ ‘It is hard, indeed,’ replied Buddha, ‘to meet with such virtue and goodness. In this case, it is through my having given in a former birth my flesh, as an offering to my father and mother.’”⁴

12 The hearing ear, and the seeing eye, the Lord hath made even both of them.

“*The hearing ear,*” &c. “He who made them, shall He not hear and see?” “A thing the heart has hidden in secret, the Spirit sees like lightning, and the words man says to himself, spontaneously, without aforethought, the Spirit hears them like thunder,” says the Mandchu.”⁵ “Often is a word thought select or elegant with men, held in abomination with God,”⁶ says El-Nawabig.

“The thanksgivings (or praise) of the members of the body, is to turn them all to the service of God,” says Husain Vāiz Kāshifi; “their duty [obedience] is to look upon creation in worship; the service of the ear is to listen to the word of God; and the service of the hand is to do good to the poor and needy.”⁷ “But the hearing of the ear is not like the seeing of the eye,”⁸ say the Chinese. “Yet if God takes away

¹ Biyobus, p. 6. ² Ol. ii. 154. ³ Ibid. ix. 41. ⁴ Uligherün Dal. ii. ⁵ Ming h. dsi, 37, 38. ⁶ El-Nawab. 172. ⁷ Akhlaq i m. iv. ⁸ Hien w. shoo, 136.

the sight of the eye," say the Telugus, "He gives the seeing [perception] of the mind."¹

" — εἰ δὲ θεὸν
ἀνὴρ τις ἔλπεταί τι λασέ-
μεν ἔρδων, ἀμαρτάνει."²

"If a man expects to hide any of his doings from God, he makes a mistake," says Pindar the Wise.

13 Love not sleep, lest thou come to poverty ; open thine eyes, *and* thou shalt be satisfied with bread.

"*Love not sleep,*" &c. "He who wishes to be a man must not look for ease in this life ; he who thinks of comfort is not a man,"³ says the Mandchu proverb. "And laziness hinders greatness,"⁴ says the Hindoo. "There are six faults to be eschewed by him who wishes to prosper : sleep, laziness, fear, anger, idleness, and a dilatory habit," says the same authority.⁵ "Take no pleasure in idleness [laziness] ; and put no reliance on Fortune,"⁶ says the Persian.

"He will lead a straitened life," says Ebu Medin, "who makes too much of his bed."⁷ "He that loves sleep," says Asaph, "hates life, and will hardly see good days in it."⁸ "But put the axe upon thy shoulder [go and work], and poverty will not enter thy house," say the Rabbis.⁹ "And work as long as thou findest work to do, and thou hast it in thy power,"¹⁰ say they also.

And again : "In the whole day there is no hour so well suited to study as the hour of dawn."¹¹ [The greater part of this work was done in the early morning, acting on the saying of Bchom-hlam-das, that "so long as bhikkhus [mendicants] shall not be addicted to, and take pleasure in, sleep [lying down

¹ Tel. pr.² Ol. i. 102.³ Ming h. dsi, 83.⁴ Hitop. ii. 5.⁵ Id. ibid. i. 2, 34.⁶ Akhlaq Nassar. 37.⁷ Ebu Med. 236.⁸ Mishle As. xxv. 26.⁹ Jebamoth Mill. 803.¹⁰ Shabbath, B. FL.¹¹ Ep. Lod. 194.

and slothfulness, so long also may they expect to increase, and not to decay.”¹] “Therefore,” says the Chinese, “be not careless or negligent [lit. do not allow thyself to get covered with weeds]; but practise diligence.”²

“For he that loves a small joy [pleasure or indulgence], thereby will not attain the greater joy [ease or comfort] he is looking for. Idleness kills prosperity,”³ says the Buddhist. Therefore :

“*Ár skal rísa :*”

“He must get up early who wishes to get either wealth [cattle] or a living.”

“*Sialdan liggjandi úlfr
lær um getr,
nê sofandi madhr sígr :*”

“Seldom does a wolf lying down get a thigh to eat, or does a sleeping man gain victory. Early must he rise who has few servants, and go to look after his work.”

“*Mart um dvelr thann
er um morgin sefr,
hálfir er audhr und hvötum :*”

“Much hinders him who sleeps in the morning. Half the wealth is to brisk, active, and diligent men,” says Odin in his rules for daily life.⁴

“*Madruga y verás, trabaja y habrás :*”⁵

“Rise early,” say the Spaniards, “and thou shalt see ; work, and thou shalt have. For the dog that sleeps, hungers ; but the dog that goes about [hunts], gets food,”⁶ says the Welsh proverb. Therefore,

“— *ἐργάζεο νήπιε Πέρση
ἔργα, τὰτ' ἀνθρώποισι θεοὶ διετεκμήραντο*”

“Work out, O son Persa, the work allotted (or destined) to man by the gods.”⁷ “Work, if it were only for a penny ; then reckon with idle men, and see what they get,” says the Arab.⁸

¹ Mahaparanibb. fol. khyah.
max. p. 2—76.

² Yung-Ching, Kang-he's 10th

³ Saïn ügh. fol. vi.

⁴ Hávamál, 57, 58.

⁵ Span. pr.

⁶ Welsh pr.

⁷ Hes. *ἔ. κ. ἦ.* 396.

⁸ Ar. pr. soc.

“Open thine eyes lest thou come to beggary,” says the old Egyptian scribe Ani to his son; “no man given to sloth (or idleness) is praised [favoured, rewarded]. But mind thine own business.”¹ “For in like manner as there is food in the air for birds, on the earth for animals, and for fishes in the water, so also is there a rich man everywhere”² [there is enough everywhere for him who works and is contented]. “Then,” says Hesiod, “shun sleep at dawn,” but,

“Ὀρθρον ἀνιστάμενος, ἵνα τοι βίος ἄρκιος εἴη,
Ἦὼς γὰρ τ’ ἔργοιο τρίτην ἀπομείρεται αἴσαν.”

“get up early if thou wilt have enough to eat; for one third of the work is to be done at dawn. For the dawn favours the journey, helps the task, and sends men to their work.”³

“Do not sleep morning sleep,”⁴ says Avveyar; “but even if you are sent to prison, sleep only one watch.” “He misses his luck,” says the Arab, “who is not there early to catch it.”⁵ “Early—while the birds are yet in their nests.”⁶ “I disown sleep [morning sleep, Schol.],” says the ‘purohit’ [family priest], when chanting his hymn to Ushas, the dawn.⁷

“What! still asleep? O thou son of the bold rider Atreus:”

“οὐ χρὴ παννύχιον εὐδειν βουλήφορον ἄνδρα
ψ̄—τόσσα μέμηλεν.”

“it will not do for him who has so much on hand, and holds in charge the counsels of the people, to sleep the whole night long.”⁸ “Nay, but,” says Hesiod:

“— εὐθημοσύνη γὰρ ἀρίστη
θνητοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη.”

“well-ordered alertness and diligence are best for mortal men, but disorder and confusion are worst.”

“Therefore take in hand the plough, rising at dawn; and if it pleases Zeus to smile on thy fields and bless thy crops unto

¹ Ani, 21st max.

² Hitop. i. 192.

³ Hes. ἰ. κ. ἡ. 572—579.

⁴ Avveyar A. Sudi, 31; Kondreiv. 33.

⁵ Nuthar ell. 179.

⁶ Amr-ul-kai Moallak. 53.

⁷ Rig. V. i. skta. cxx. 12.

⁸ Il. β'. 23, 61.

harvest, thou shalt rejoice, I take it, when, after dusting the cobwebs, thou shalt fill thy storehouse with plenty, year by year; and thus come,

‘εὐοχέων δ’ ἰξέαι πολὺν ἔαρ’

in comfort to a [hoary spring] green old age; independent of other help, having of thine own and to spare.”¹ [See also notes on ch. vi. 9, 10.]

“But sleep and idleness [laziness] estrange us from God, and bring poverty to our door,” say the Arabs.²

14 *It is naught, it is naught*, saith the buyer: but when he is gone his way, then he boasteth.

The LXX. omit this verse; and both Arm., Chald., and Syr. misunderstand it altogether. Of the old versions, the Vulgate alone understands aright, in the sense given by A. V., Aben-Ezra, and R. L. Gershon. Another rendering is proposed by some who take פִּקְחֵי for ‘possessor,’ instead of ‘buyer;’ implying that a man little values a thing still in his possession, though he praises it when it is gone from him. But the rendering of A. V. is obviously best. The Hebrew is: ‘Bad, bad! says the buyer. But he is no sooner gone than he praises himself’ [for his good bargain].

“*It is naught*,” &c. “Che biasima,” say the Italians, “vuol comprare:”³ “If he finds fault, he means to buy.” “Let him who wants a thing, not say, ‘The price is too high;’ but, ‘Let us have it.’”⁴ “What a man buys cheap,” says Dr. Ching-he-e, [at his own convenience or price], “does not again find its way back to whence it came.”⁵ “O ye merchants!” says Wang-kew-po, “buy cheap and sell dear; but agree justly and equitably, and deceive no one. When profits are great, do so; and when they are small, do so still.”⁶ But,

“Buon mercato inganna chi va al mercato:”⁷

¹ Hes. ἰ. κ. η. 465—476.

² Arab. Sent. iii. in Rosenmüll. ling.

Ar. p. 367.

³ Ital. pr.

⁴ V. Satas. 137.

⁵ Ming-sin p. k. c. vii.

⁶ Kang-he’s 10th max. p. 79.

⁷ Ital. pr.

“A cheap bargain deceives him who makes it,” say the Italians. “Buy not without an object” [be not ever buying and selling], say the Tamils.¹ “Buy what you don’t want, and sell what you cannot spare.” “Buy and sell, and live by the loss.” “A cheap bargain is a pick purse.” “Cheap and nasty.” “Best things are cheapest.”² “He went to sell,” say the Telugus—“a jungle [nobody would any of it]. He went to buy—his purchase turned out fire-brands”³ [loss either way].

“He that cheats at a bargain, shows that he has not justice on his side,”⁴ says again another Italian proverb. And the Finns: “One may praise a bargain when made; but first one has to make it.”⁵ The Malays, however, say, that “what sells cheap is difficult to find”⁶ [few get their money-worth; it is so in all countries]; and the Tamils: “Hard bargains ruin one’s eyes.”⁷

“He,” say the Arabs, “who lives by cheating [a Chinese apothecary,⁸] dies in poverty.”⁹ However,

“Cæterum quæquæ volumus uti, Græca mercamur fide:”¹⁰

“We always buy what we want for ready money,” says Argyrippus. “Once for all,” quoth Bacchylides, “rapid profit does violence to the sense of men”¹¹ [turns their head]. So that,

“Honra y provecho no caben in un saco:”¹²

“Honour and profit find no room in one sack,” say the Spaniards. “But reckon as profit, that only which is done honourably,” say the Greeks.¹³ “For biyobus [screens] and merchants do not stand upright”¹⁴ [that is, they must be crooked, awry, and half-open, in order to stand]. “They show the head of a sheep, and sell dog’s flesh.”¹⁵

“In trade,” say the Chinese, “the principle is—no matter whether the capital be large or small—every one ought to be

¹ Tam. pr.

² Eng. pr.

³ Tel. pr.

⁴ Ital. pr.

⁵ Finn. pr.

⁶ Malay pr.

⁷ Tam. pr.

⁸ Javanese pr.

⁹ Meid. Ar. pr.

¹⁰ Plaut. Asin. i. 3.

¹¹ Bacchylid. 5, ed. G.

¹² Span. pr.

¹³ γνημ. μον.

¹⁴ Jap. pr.

¹⁵ Id. ibid.

just and upright, and to observe this great 'boundary line' [rule] of action."¹ "The heart of a friend," say the Mandchus, "is known in money matters."² To this, the Romaic proverb says wisely: "Eat and drink with thy friend, but transact no business with him."³

"In the hour of gathering together of men to Judgment, it shall be said to every man: Didst thou take and give [buy and sell] truthfully?"⁴ "Gautama's fourth rule on 'false speech' is, that the rule is broken by saying anything, even in fun, that may be against the good or welfare of another."⁵ "Of two men in partnership, or at a bargain," says the Mongol, "one of the two will exceed the other in wit [will, &c.]; just as of two slips of turmeric planted together, one will exceed the other in flavour."⁶

"But deception in words is even much worse than in money."⁷ "Both are bad enough; for the real traffic of tradesmen," says Tiruvalluvar, "is in treating the affairs of others as they would treat their own."⁸

"Any how," say the Rabbis, "sit not at thy counter [buying and selling] until the hour when thou hast no more blood in thee."⁹

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

יָקָר כְּלִי יָקָר, not so much 'a precious jewel,' as 'a precious, valuable weapon or instrument,' for good. Chald., Syr., and Vulg., 'vas pretiosum.' LXX. omit it.

"*There is gold,*" &c. Confucius, speaking of Wisdom, said: "I will sell my jewel, I will sell my jewel! But I shall wait until I have got a price for it."¹⁰ "Knowledge," says Avveyar, "is

¹ Dr. Medh. Dial. p. 180.

² Ming h. dsi, 130.

³ Rom. pr.

⁴ Shabb. 31, M. S. ⁵ Buddhaghosh. Par. p. 150. ⁶ Saïn ügh. fol. 4.

⁷ Sanhedr. Mill. 319.

⁸ Cural, 120.

⁹ Pesach. Millin. 122.

¹⁰ Shang-Lun, ix. 126.

a jewel [ornament], such as is not found elsewhere.”¹ “The jewel of knowledge is great wealth,” says Chānakya, “for it cannot be injured by parting [division]; it cannot be stolen; and it cannot grow less by being imparted to others.”²

“Wantest thou daily bread?” asks the Persian proverb; “Go, and take knowledge by the hand.”³ “A soldier goes not to battle without his armour; neither does the pandit, whose armour consists in sacred books, attempt to speak without them; nor yet will the merchant set out on a long journey without a companion.”⁴ “But a man endued with qualities; good gold; a brave soldier; a good horse; a wise physician, and a beautiful ornament—are always held in honour everywhere,”⁵ says the Tibetan.

“*but the lips,*” &c. “A mouth embellished with wisdom is a gift of Hari [Vishnu] to those who please him,”⁶ says the Hindoo. Sella Lihini’s “well-flavoured [sweet] voice was like the situmini [chintamani] gem, that gives both joy and wealth of all kind,”⁷ as sung by the Cingalese poet.

16 Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

‘For a strange woman,’ another reading is ‘for strangers.’

“*Take his garment,*” &c. “Take even a wolf in pledge,”⁸ say the Georgians. “But it is a base action to pawn silk garments and jewels. For if they are used by the pawnbroker, they must get somewhat injured.”⁹ “From thy debtor, take even bran in pay,”¹⁰ say the Rabbis; since “bran in the house breaks poverty”¹¹ [saves it from famine], says another master in Israel. “Water thy debtor’s ass,” say the Ozbegs, “but take his money.”¹²

¹ Kalvi Orukkam. 15.

² Chānak. in Kobita R. 71.

³ Pers. pr.

⁴ Lokaniti, 26.

⁵ Legs par b. p. 241.

⁶ Bhartrih. suppl. 4.

⁷ Sella Lihini, iii. 3.

⁸ Georg. pr.

⁹ Vemana pad. iii. 140.

¹⁰ Khar. Pen. xii. 32.

¹¹ Pesach. in Khar. Pen. xvi. 3.

¹² Ozb. pr.

17 Bread of deceit *is* sweet to a man ; but afterwards his mouth shall be filled with gravel.

“*Bread of deceit,*” &c.

“ — τὸ δὲ πὰρ δίκαν
γλυκὸν πικροτάτα μένει τελευτά.”¹

“A bitter end awaits forbidden [or unrighteous] sweets,” says Pindar. “Belli pomi son anche alle volte amari :”² “beautiful apples are sometimes bitter,” say the Italians. “The fool,” says the Buddhist, “thinks sin is honey, so long as it is not ripe ; but when it is ripe, then he endures misery.”³ [See ch. v. 4.]

“For a short time,” said Jumber, “there is nothing more agreeable than sin, but in the end it turns to poison and ruin. At first thou art pleased ; in the end thou repentest.”⁴

“Moni on kakku päältä kaunis :”

“There is many a cake [loaf],” said Kullerwo, “that is fair [pretty] outside, with a hard smooth crust,”

“Waan on silkkoa sisässä,
Akanoina alla kuoren :”

“but is bark-bread inside ; naught but shellings, chaff, and bran, under the crust.”⁵

18 *Every* purpose is established by counsel : and with good advice make war.

וּבְתַחֲבִלּוֹת, not ‘with good advice’ only, but ‘with good strategy,’ in this case. See ch. i. 5. And ‘purpose’ is not a sufficient rendering of מַחְשְׁבוֹת, ‘thoughts, reflections.’ For although construed idiomatically with the sing. תְּבוּנָה, the plural does not lose its force.

“*Every purpose,*” &c. “Reflect and take counsel before acting, lest in the end it turn out mere folly,”⁶ says Pythagoras of Samos.

¹ Isthm. vii. 67.
Sitruiisa, xlv. 66.

² Ital. pr.

³ Dhammap. Balav. 10.

⁴ Sibrzne

⁵ Kalewala, xxxiii. 77.

⁶ Pythag. Sam. 27.

“Καὶ βραδὺς εὐβουλος εἶλεν ταχὺν ἄνδρα διώκων,
Κύρνε, σὺν εὐθείῃ θεῶν δίκη ἀθανάτων”¹

“O Cyrnus, my son,” says Theognis, “mark how, by the righteous judgment of the immortal gods [who favour the wisdom of taking good advice], a slow man who takes time to consider, overtakes one swifter than himself.” “Every business well considered beforehand will stand,” says Confucius, “and a purpose settled beforehand will cost little trouble.”²

“In every business,” say the Chinese, “it is important to establish and settle one’s resolution; in the heart [mind] pondering and reflecting whether this thing may or may not be done. If after mature consideration you decide that it can be done, then it will be well to do it at once. But if you consider that it may not be done, then assuredly you ought not to do it. Working out a business or affair in accordance with [the Reason or Will of Heaven] Providence above, and with the feelings of men below, may be said to be doing one’s business well.”³

“Βουλευσάμενος πολλὰ, ἤκε ἐπὶ τὸ λέγειν ἢ πράττειν” “Take to speaking or to doing after long and mature reflection,” says Demophilus; “for it will not be in thy power to recall either thy words or thy actions.”⁴ “Nothing is done without effort (or endurance), not even by one who knows how to do it; but if a man acts with deliberation, his success (or happiness) is secured,”⁵ say the Hindoos. “Speech well considered,” say they also, “and actions well premeditated, are but slowly undone.”⁶

“Non viribus,” says Cicero, “non velocitatibus, aut celeritate corporum res magnæ geruntur, sed consilio, auctoritate, sententia, quibus non modo non orbari, sed etiam augeri senectus solet.”⁷

¹ Theogn. 319.
Medh. Dial. p. 170.

² Chung yg. c. xx.

³ Chinese max. in Dr.

⁴ Demophil. Sent. Pythag. 5, ed. G.

⁵ Kobitamr. 74.

⁶ Bahudorsh. p. 23.

⁷ De Senect. 6.

“Deliberandum est diu, quod statuendum est semel:”¹

“Deliberate a long time on what is to be settled only once,” says Publius Syrus. “Before thou undertakest anything, think of it at leisure, and then do it,”² says the Georgian; and “decide on nothing without due reflection.”

“First of all, hold fast [counsel], and then mount your horse” [act], says the Bengalee proverb.³ “For to think after a thing is done, is folly,”⁴ say the Telugus. “Advice [consideration] is the beginning and root of every action.” “And if consultation is kept secret, affairs succeed.” “But they are broken [destroyed] by [the hearing of] six ears.” [The secret of three is no secret.] “For the divulging of counsels [advice or consultation] puts one at the mercy of the enemy.” “Counsels therefore are to be kept secret by all means.”⁵

On the other hand, “the man who often takes counsel is praised if he succeeds; and in case of accident (or failure) he is excused,”⁶ say the Rabbis. “‘All things,’ said the Earth to Prithu, ‘when begun with suitable means, succeed in time.’”⁷ “Yea, and a particular, excellent device (or process) brings satisfaction if properly used. A tree often prospers when manured at the root, but not without it, nor of itself,” says the Hindoo.⁸ “Be slow (or cautious) at taking a business in hand,” said Bias;⁹ “but when once taken in hand, carry it through with a good heart.”

“What sufferings the tortoise [avatar of Vishnu] endures in his body [while supporting the earth]! and yet he does not throw off the earth. How is the sun not weary of shining, that he bides there unmoved? How, then, is a good man not ashamed in his mind to give up an object already begun? Perseverance in the things we undertake is the course followed by true men.”¹⁰

¹ Publ. Syr.

² Zneobisa stsavlisatv. p. 101.

³ Beng. pr.

⁴ Tel. pr.

⁵ Patya Vakyaya, 17—22.

⁶ Ep. Lod. 775.

⁷ Vishnu P. i. 13, 46.

⁸ Drishtanta, 77.

⁹ Sept. Sap. p. 40.

¹⁰ Nitishat. 69.

“and with good advice,” &c. “There is no order that a man should fight one stronger than himself. Clouds do not go against the wind,”¹ says the Hindoo. “To make war without having first considered it, is only to strengthen one’s enemy in the battle,”² says the Cural. And the proverb: “Decisions without counsellors, and war without arms, will both come to nothing.”³

“One’s life is to be preserved at all hazards, but in the heat of battle it is not to be thought of,”⁴ says the Hindoo. “And despise not a strange enemy as small, without ascertaining who and what he is.”⁵ “For a small enemy despised [not reckoned] for his insignificance, when grown larger creates a disturbance. Only see what amount of grass one small bit of coal will set on fire!”⁶ “But in war,” says Thucydides, “we must wage and carry it on, with confidence in ourselves, while we make allowance [preparations] for those who are afraid of it.”⁷

“Therefore,” says an Ethiopic proverb: “Do not consult about war with a coward. But take counsel with old men, and go to battle with young ones.”⁸ “With uprightness you may govern a kingdom,” says Lao-tsze; “but make war with cunning.”⁹ “Knowest thou not,” said Stephanites to Ichneulates, “that the best counsellors of kings do not allow them to wage war, even though they be more powerful than their enemies? For good sense and reflection get the better of many hands.”¹⁰

“It was all owing to my want of policy that I lost my sons,” said Dhritarashtra to Sanjaya. “But now, since it is all over, and I suffer for it, tell me how it happened.” “Well, of what use is advice according to the Shastras, to a king who will not follow it?”¹¹ “Sickness is not cured by merely knowing of a

¹ Hitop. iv. 31.² Cural, 465.³ Tam. pr.⁴ Nava R. 3.⁶ Sañ ügh. 280.⁶ S. Bilas, 53.⁷ Bell. Pelop. ii. 11.⁸ Ethiop. pr.⁹ Tao-te-k. c. lvii.¹⁰ Στεφ. κ. Ἰχνη. i. p. 124.¹¹ Maha Bh. Drona P. 5663—5668.

remedy,"¹ says Vishnu Sarma. "For the wisdom of counsellors (or councillors) comes out in a breach of concord, and that of physicians in acute diseases. When everything goes on well, who is there that is not wise?"²

"But he who places virtue [right] before his master [the king], without considering what is, or is not, agreeable to him, and tells him unwelcome truths, is a fit companion for a king, and with him ought he to associate."³ "King Chakravartin had just such a treasure in his minister, who was wise, enlightened, and cautious; so that whenever the king had to choose armies, his minister chose them for him."⁴ "We receive teaching from Heaven," say the Japanese, "through reason and virtue; but good advice comes from a faithful minister."⁵

"For a king," says Tiruvalluvar, "who has no advisers [lit. castigators] perishes; even though he have no other source of misfortune." "No profit for one without a head; and no chance of standing for one without a prop."⁶ "And it should be bravery trained for victory from the beginning [youth]; bravery alone will not do it."⁷ But where there is no counsel, then, says Ennius:⁸

"Tollitur e medio sapientia; vi geritur res;
Spernitur orator bonus—
Haud doctis dictis certantes, sed male dictis:"

"Farewell to wisdom, and welcome brute force; the good and faithful orator is set at naught; men fight among themselves, not for good, but for bad advice; then follow rapine, violence, and bloodshed," &c.

19 He that goeth about *as* a tale-bearer revealeth secrets: therefore meddle not with him that flattereth with his lips,

¹ Hitop. iii. 71.
r. p. iii. p. 15.

² Id. *ibid.* 124.

³ Id. iv. 21.

⁴ Rgya-tcher

⁵ Anthol. Jap. p. 141.

⁶ Cural, 448, 449.

⁷ Drisht. 53.

⁸ Annal. viii. 313.

הוֹלֵךְ רַבִּיל, 'going about like a pedlar.' פִּתְּחֵי שִׁפְתָיו, part. Kal. 'he that openeth his lips,' who has them always open for scandal or tale-bearing. Chald. 'who deceives, entices with his lips.' Syr. 'who is hasty with his lips.' Vulg. 'qui dilatat labia sua,' rightly.

"*He that goeth about,*" &c. "Do not proclaim a business to an assembly [in public]. A wicked-minded man generally roams about the town, like an old dog, telling everything,"¹ say the Tibetans.

Ἐγλώσσα γὰρ ἀνθρώπων φιλοκέρτομος· ἐν δὲ σιωπῇ
ἔργον ὄπερ τελέει τις, ἐνὶ τριόδοισιν ἀκούει."²

"The tongue of most men," says Musæus, "is fond of mockery; what is done in private, is heard where three cross-roads meet [in trivio]." "A public matter in the hands of a wise man is a secret; but a fool's secret is made public matter,"³ say the Arabs. "For a fool tells everywhere that which ought not to be told anywhere,"⁴ says the Buddhist.

"However long is a street," says the Javanese proverb, "the tongue is yet longer."⁵ "Tell nothing to others but true news, lest thy reputation should suffer," says Attar, "and the 'water of thy face' have an evil odour."⁶ "Do not spread reports; thou shalt only bring shame upon thyself,"⁷ say the Arabs. "One will mind, 'I saw' [as true]; but let no one mind,⁸ 'I heard' [a mere report]," says the Hindoo. "Those who are despised are apt to betray a secret," says Manu; "but women especially are so disposed."⁹

"Yet should a woman hear another person's evil-speaking (or slandering), let her treasure it up in her heart, and not repeat it to others; for by repeating it, mischief will ensue among relations and trouble in the house."¹⁰ [Moral advice to Japanese young women.] "Divulge not the shortcomings

¹ Legs par b. p. 281. ² Mus. H. and Leand. ed. G. ³ Meid Ar. pr. ⁴ Nangalisa jat. 123. ⁵ Javan. pr. ⁶ Pend. Attar. xxxix.
⁷ Arab. pr. Soc. ⁸ S. Bilas, 65. ⁹ Manu S. vii. 150.
¹⁰ Onna dai gaku, p. 17.

of others," says Tai-shang, as quoted in Shin-sin-lüh. "Men who have feelings and who labour, cannot help having shortcomings. If revealed by any one, the name of those men must ever be in evil odour and perish."¹

"He who will thus meddle with [mend, work out] other people's business, will have a wide field of action. The world is full of grain (or food of this kind) for him who looks for it,"² says the Hindoo. "So it is that everybody looks upon other people's faults, but not upon his own. Yet the foot of the lamp that gives light is itself in the dark."³ "A foolish man gave notice of a mistake I had made in speaking," said Chosru to his friend. "But what thou hast seen in me is under thy feet"⁴ [trampled upon and kept secret].

"*therefore meddle not,*" &c. "Guard against sweet words," say the Chinese; "they are a bait."⁵ "Such is the way of those who have a wicked tongue [who tell tales]; they begin with fair words, and end with bad ones,"⁶ say the Rabbis. "When a man with a cheerful face, and who is clever, praises thee to thy face, and tells thee the faults of others with flattering words [speaking evil in secret, Mong.], see thou to it, and judge minutely [accurately],"⁷ says the Tibetan Lama to his pupil.

"Flattery," says Demophilus, "ἔοικε γραπτῇ πανοπλίᾳ" "is like an engraved coat of mail; it pleases, but is [the engraving on it] of no use."⁸ "To drive away flatterers," says Confucius; "to remove luxurious ways from oneself; to despise riches and to honour virtue,—is the way to encourage [promote] wisdom."⁹

"Have nothing to do," says the Mongol, "with people who 'paint thee'¹⁰ [make thee look well, flatter thee]," "rub thee with oil, and fan thee,"¹¹ says the Persian proverb; "for the

¹ Shin-sin-l. p. 93.

² V. Satas. 222.

³ Id. ibid. 291.

⁴ Akhlaq i Jell. p. 57.

⁶ Chin. pr.

⁶ Bamidbar R. Bl. 357.

⁷ Bslav cha ches. pa. 4.

⁸ Demophili ὁμοια.

⁹ Chung yg. c. xx.

¹⁰ Oyun i tulk. p. 6.

¹¹ Pers. pr.

iguana has two tongues,"¹ say the Telugus. Therefore "listen not to flatterers."² "Even children in their mother's womb curse flatterers," says R. Eleazar, "who bring a curse upon this world, and who shall fall into Gehenna."³ "Flatterers go on like a string of banners, clacking with their tongue, wishing to deceive people. Beware! mind your words. People will say they are not to be believed."⁴

"Flatterers are like green flies [Japan. Com. blue-bottles], ever buzzing about a good man. Believe them not."⁵ [Flies soil white with black, and black with white; thus flatterers and slanderers are compared to them, Com.] "Touch not [listen not to] a suspicion whispered into thine ear, and forget not that thou hast a witness over thee," says El-Nawabig.⁶ "He who praises thee beyond what is meet, has some design on thee. He who is pleased with flattering words to his face, is alone deceived by them," say the Telugus.⁷

"Let not a Brahman [speak] talk at random (or to no purpose), neither let him speak evil of any one. But let him be truthful, a moderate talker, keeping the door of his lips closed" [lit. well-covered], said Kapila.⁸ "For the foolish anchorite alone is restless," says Vararuchi,⁹ "and goes about." Therefore "examine his words wisely and suspiciously" [drawing thy own conclusions from what he says].¹⁰ "I believed her," says the Ozbeg, "and so I remained unmarried all my life.¹¹ I was deceived." "Stranger," said Hero to Leander,

"τίς σε πολυπλανέων ἐπέων ἐδίδαξε κελεύθους;"¹²

"who taught thee the winding paths of deceitful words?"

"In four ways (or circumstances) does a man come to thee, who is intent on injuring thee," says the Buddhist; "a false friend, with the face of a good one: (1) he pretends to take

¹ Tel. pr.

² Nitimala, bk. ii.

³ Sotah, 41, M. S.

⁴ She-King, v. vi. 3.

⁵ Id. ibid. vii.

⁶ El-Nawab. 33.

⁷ Telug. Stor. p. 22.

⁸ Maha Bh. Shanti P. 9660.

⁹ Nava

Ratna, 6.

¹⁰ Pathya Vakyaya, 184.

¹¹ Ozbeg pr.

¹² Musæus He. and L.

great interest in thy past life ; (2) in things that have not happened ; (3) he is busy about trifles [officious] ; and (4) in present duties, in matters to be attended to at the present time, he is found wanting [lit. shows (his) sin]."¹ "Therefore," says Chilon, "keep aloof from a meddlesome busybody."² For, says the Welsh proverb, "Every house (or family) has its secrets."³ [See ch. xv. 22.] "So then," says the Georgian, "busy not thyself with another man's matters ; but regulate thy own. And never betray a secret committed to thee."⁴

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

"*Whoso curseth,*" &c. "And I saw in hell," says Arda Viraf, "sundry souls of men, sunk in deep mire and stench ; and a sharp sickle was hacking their feet, legs, and limbs. They were the souls of men who, while on earth, ill-treated (or distressed) their father and mother, and never begged their pardon and forgiveness."⁵

"The gate of the Shura-do hell is made of brick. There, first of all, are heaped a host of unfilial sons, who sinned against their father and mother ; against their mother ; and thirdly, against their masters ; and there they are handed over to horrible and strange devils."⁶ "He who does not cherish his father's and mother's love," say again the Japanese, "in what does he differ from a dry stick or tree ? And he who does not think of his parents' love is indeed like a dead man standing upright, like a dry tree."⁷ "If thy mother speak an angry word, restrain thy anger, and be angry only with thy eyes. If a mother, or a woman, be ever so angry, do not a shameful thing by replying to it, and making it double, twice as much, and worse."⁸

¹ Sigala v. Sall. Y. na. 50. ² Chilon, Sept. Sap. p. 22. ³ Welsh pr.
⁴ Zneobisa stavl. p. 102. ⁵ A. Viraf nameh. lxx. 1—8. ⁶ Shura-do,
Ma no Atari, ii. p. 10. ⁷ Kuwan ko hen, p. 3. ⁸ Id. ibid. p. 21, 24.

“Beware of an unfilial head ; it will hardly find where to hide itself among men ; beware of such a body, hardly will it have clothing ; beware of an unfilial mouth, hardly will it find aught to eat. Such a man is always shunned by other men, as he is also hated by Heaven, and is hindered in the world ; he cannot get on. Avoid such a man for a neighbour.”

“However wide apart heaven and earth are said to be, yet will a rebellious son find no place in them ; for filial piety is the sum of all virtues, with peace and morality ; and is by far the most important part of the right Way [Tao, mitchi]. An unfilial son will soon have to repent ; for his sin is manifest, and soon known of the gods.”¹

“He,” says the Persian, “who neglects (or disregards) his parents, makes over his body to the power of scorpions.”²

21 An inheritance *may be* gotten hastily at the beginning ; but the end thereof shall not be blessed.

A. V. follows rightly the reading of Keri, מְבַהֵלָה, ‘hastened, got together in haste,’ together with Chald., Syr., and Vulg.

“*An inheritance,*” &c. “He is not master of a thing who does not look to the end of it,” say the Arabs.³ “Wealth gotten by violence is not seen [vanishes] at the end of one day ; but wealth acquired by labour and toil [lit. effort and puffing],” say the Tibetans, “lasts unto the end.”⁴ For “profit is brother to loss,”⁵ say the Osmanlis.

“It is impossible for a man to gain exalted powers [distinction] by going eagerly [lit. violently] after it ; but success abides with good conduct and valour,”⁶ says the Hindoo. “A loss, even a heavy one, is to be borne ; but let the wise abstain from wealth gotten through enmity.”⁷

¹ Kuwan ko hen, p. 52, 53, 54.

ed. De Sacy.

³ Meid. Ar. pr.

² Ferid-ud-dīn Attar, p. 300,

⁴ Legs par b. p. 231.

⁵ Osm. pr.

⁶ Hitop. iii. 119.

⁷ Vishnu P. 12, 18.

“Χρήματα δ' ἰμείρω μὲν ἔχειν, ἀδίκως δὲ πεπᾶσθαι
οὐκ ἐθέλω, πάντως ὕστερον ἦλθε δίκη.”¹

“Riches I should be glad to have, but not by unfair means. For if so,” says Solon, “justice and judgment would surely overtake me.”

“When a man,” say the Chinese, “obtains a large sum of money without reason for it [unexpectedly, without having earned it], if he does not derive much happiness from it, he will assuredly receive great injury [harm] from it.”² “And it will go the way it came,” say the Telugus.³

“Whatever comes up at once, comes to nothing,” says Sādi.⁴ “And a field that is reaped before the proper time, even the straw thereof is not good. But if reaped at the proper season, it is good.”⁵ “Likewise, a vineyard gathered out of season, even the vinegar made from it is not good,”⁶ say the Rabbis.

22 Say not thou, I will recompense evil ; *but* wait on the Lord, and he shall save thee.

“*Say not thou,*” &c. “Vengeance,” says Ebu Medin, “is justice ; but [sparing] mercy is a virtue above that.”⁷ “Wait, and thou shalt be delivered ; hasten, and thou shalt repent,” say the Rabbis.⁸ “Not to render [evil for evil], not to hurt those who hurt us, is [the part] of spotless men,”⁹ says the Cural. “That which one knows to be evil [mischief] to oneself, one ought not to think of doing to others,” says the same authority.¹⁰ “What is the use of thy knowledge [wisdom], if thou lookest not upon the injury done to others as done to thyself?”

“Choo-hi says that the [kiün-tsze] honourable man has

¹ Solon Ath. v. 7, ed. B.

² Chin. max.

³ Tel. pr.

⁴ Gulist. viii. 34.

⁵ Shir ashir, Rab. R. Bl. 229.

⁶ Vajikra R.

R. Bl. 245.

⁷ Ebu Med. 19.

⁸ Mifkhar apen. B. Fl.

⁹ Cural, 312.

¹⁰ Id. 315, 316.

first in himself a principle of goodness [humanity, 'jin'], and then looks for it in others also. If he has not got it in himself, he cannot expect it in others."¹ "And when Tsze-kung, one of Confucius' disciples, said: 'What I do not wish that men should do to me, I do not wish to do to them,' Confucius said: 'Thou hast not yet attained to that.'"²

We read in Eth-Thealebi that "Jafar, Mahomet's son, had received in tradition from his father, that when God avenges one of His beloved, He avenges his enemy through one of his own; but when He avenges Himself (or is avenged), He avenges Himself through one of His beloved ones."³

Syntipa has a fable [fab. xi. 'the Bull, the Lion, and the Boar'] with the moral 'of measure for measure,' given in full from the Jerusalem Targum, by Sophos in his corresponding fable, 'With the measure that a man measures others, will they also measure him.' [This is also quoted in Khar. Penninim, xii. 9.]

"Low-bred men," says the Mongolian 'Treasury of Good Words,' "always speak against well-born ones; not so, however, well-born men. The lion protects the fox; but the fox injures others of his own species."⁴ "What thou hatest for thyself, do it not to thy fellow," says Rabbi Hillel. "This is the whole law; the rest is but an exposition of it."⁵ R. Hillel said also: "Let thy neighbour's honour [credit] be as dear to thee as thy own. A man does not like that an evil report go forth upon his honour; so also not upon his neighbour's name."⁶

In Sing-li it is said: "Cultivate love for animals and things in general. What you do not wish for yourself, do it not to others."⁷ "If some evil-minded man hate me, shall I be displeased? I will pity him, and show him kindness; for this is 'humanity,' to do to others as we should wish them to do to

¹ Com. on the Ta-hio, c. ix.

² Shang-L. i. c. iii.

³ Eth-

Theal. 48.

⁴ Saïn ügh. fol. 19.

⁵ Shabbath, 31, M. S.

⁶ Pirque Av. ii. 10, and R. Nathan, xv. fol. 13.

⁷ Ming-sin p. k. c. xi.

us,"¹ says the Japanese Dr. Desima; "and this," say the Rabbis, "is the whole will of God."² "What you do not like yourself, do not give to others,"³ says also the same Japanese authority.

"I never gave way to revenge (or rancour)," said Timur, "neither did I ever avenge myself on any one; but I made over to God's keeping those who had injured me."⁴ "Baber also, let go Baki when he might have avenged himself on him. But Baki was soon caught in the noose he had coiled for himself. 'Leave,' said Baber, 'the man who has injured thee to his own fortune; for Fortune is thy servant, to bring him to repentance.'⁵

"Good men, when they are injured by bad ones, only think of doing them good in return. The sandal-tree casts its perfume on the edge of the axe that fells it to the ground,"⁶ says the Buddhist. "The way of good men," says Rabbi M. Maimonides, "is, that when insulted, themselves never to insult in return; to bear reproaches, but never to return them on any one."⁷

"When about to inveigh against one weaker than thyself," says the Tamil, "consider thyself in presence of one stronger than thou art."⁸ "What does excellence profit, if it is not to do kind [sweet] things to those who have been unkind to us?"⁹

Meng-tsze says: "By loving those who are not loving (or loveable), a man receives their good-will (or fellow-feeling) in return; by ruling those that are unruly, he gets credit for his wisdom; and by politeness towards uncongenial people, he receives their respect in return."¹⁰ "Measure for measure," says the Mishna; "with what measure a man measures others, they, too, will measure him. Therefore is the adulterous

¹ Shi-tei-gun, p. 14.

² Ep. Lod. 1250.

³ Shi-tei-gun, p. 11.

⁴ Tuzzuk i Tim. Instit. of Timur.

⁶ Baber nameh. p. 199.

⁶ Lokopak. 44.

⁷ Yad hakhaz. Halk. De'oth. ii. 3, fol. 12.

⁸ Cural, 250.

⁹ Id. 987.

¹⁰ Ming-sin p. k. i. c. 5.

woman punished in the way she sinned.”¹ “Therefore all that you would wish men should do to you, do so to them,”² say also the Rabbis.

23 Divers weights *are* an abomination unto the Lord; and a false balance *is* not good.

“*Divers weights*,” &c. [See ch. xi. 1.] The soul of the defunct, in the hall of justice in Amenti, pleads for itself, saying to Osiris: “I have not deceived as regards the weight and beam of the balance; I have not worked up and down the heart [tongue] of the scales.”³ [See ch. xi. 1, and xvi. 11.]

24 Man’s goings *are* of the Lord; how can a man then understand his own way?

“*Man’s goings*,” &c.

“Ἀνθρωποὶ δὲ μάταια νομίζομεν· εἰδότες οὐδὲν,
θεοὶ δὲ κατὰ σφέτερον πάντα τελοῦσι νόον.”⁴

“We men,” says Theognis, “make foolish plans, knowing nothing. But the gods make everything to happen as they please.” “The fate of man,” say the Mandchus, “is settled for the hundred years [which constitute his life]; next to nothing happens exactly as man thought it would.”⁵

“Man’s eyes,” say the Chinese, “only see what is before him, but Heaven sees far into the future.”⁶ [See ch. xvi. 9, and ch. v. 11.] “And whatever is prepared for man by God shall come to pass,”⁷ says the Georgian. “O my son,” says Simonides, “thundering Zeus holds in his hands the end [result, fate] of everything that is, and settles it as he will.”

“Νοῦς δ’ οὐκ ἔπ’ ἀνθρώποισιν· ἀλλ’ ἐφήμεροι
ἀεὶ βροτῶν δὴ ζῶμεν, οὐδὲν εἰδότες,
ὅπως ἕκαστον ἐκτελεντήσει θεός.”

¹ Mishna Sota, i. 7.
cxxv. 8, 9.

² Ep. Lod. 1132.

³ Rit. of the Dead,

⁴ Theogn. 143.

⁵ Ming h. dsi, 75.

⁶ Chin.

pr. P. 12.

⁷ Sibrzne sitsr. iii. p. 9.

“The ruling mind is indeed not with us poor mortals, who last but one day, and who know nothing, not even to what end God will bring every one of us.”¹ In this sense, the Greeks say also :

“Τύχης τὰ θνητῶν πράγματ, οὐκ εὐβουλίας”²

“The affairs of mortals depend on fate (or chance), not on good measures [taken beforehand].” And Terence :

“Ita vita est hominum, quasi cum ludas tesseris ;
Si illud quod maximè opus est jactu, non cadit,
Illud, quod cecidit fortè, id arte ut corrigas :”³

“Such is the life of man, as if playing with dice ; if the throw is not all we crave to get, to take what falls to our lot, and do our best to mend it.”

“One drinks, another pecks,” say the Chinese ; “but the matter is settled beforehand. For many things settle themselves. Floating life is full of bustle ; yet how many things do not agree with the plans a man makes ! Matters of a whole life are arranged by Heaven’s order. What more do you want ?”⁴

“In general,” says King-hing-luh, “man does not see clearly that whereon to bestow his efforts. All is decreed. All things that are arranged together by man are not ‘Heaven’s decree ;’ neither is wisdom like good fortune.”⁵ “For God’s decree takes the ship whither He will, let the captain even tear the coat off his back” [do what he may]. “Every good and evil that befalls a man is for his good,” said Baber,⁶ “if he only knew it at the time.”

“Contentment,” says the Persian, “consists in being pleased with whatever befalls us, God’s servants, according to His will [decree]. There is no better shield [guard] against the arrow of fate ; for it is said [Sur. v. 19], God is pleased with those who are pleased with Him. [Pleasure] joy and delight shall

¹ Simonid. fr. iv. ed. B.

² γνωμ. μον.

³ Ter. Ad. iv. 7.

⁴ Meng-tsze in Ming-sin p. k. c. iii.

⁶ Ming-sin p. k. c. iii.

⁶ Baber nameh, p. 247.

assuredly be the lot of him who makes contentment his habit. Then from purity of mind [disposition, heart] unite [fall in] well with God's decree concerning thee, and with His power; as sugar blends with milk."¹ For, says Asaph,

"Words and actions rest with man, but success is with the Lord. But if the Lord does not grant success, man's efforts are in vain."² "Speak not a word in presence of the Lord, to do good to thyself after thine own will; for thou knowest not what is good for thee, that thou shouldst set thy [expectation] heart upon it,"³ says also Asaph.

"Astrology," says Borhan-ed-din, "ranks with disease, and the study of it is forbidden; because it does great harm to men, and profits not. It is simply impossible to flee from what the Most High has pre-determined in His power. If misfortune is pre-determined for a man, God will bring it upon him; but He will also bless him with patience to bear it, in answer to his prayers."⁴

"Grieve not," said Timur; "whatever God has decreed shall be; and that which is committed to Him shall be also."⁵ "I have seen difficulties made easy," says an Arab poet, "and every word of God come true."⁶ For "whatever God decrees takes place forthwith, and there is a cause for whatever befalls thee."⁷ Thus,

"Ungr var ek fordhum
för ek einn saman,
thâ vardh ek villr vega:"⁸

"I was young formerly," says Odin, "and went about by myself; and so I went astray from the [right] way." "However," says the Book of Odes, "how [harmonious] uniform is the decree of Heaven! It ceases not! But it is far from clear."⁹

¹ Akhlaq i m. vi.

² Mishle As. i. 3, 4, 5.

³ Id. xiv. 1, 2.

⁴ Borhan-ed-din, c. i. p. 18.

⁵ Jellalled-d. Hist. Tim. p. 103.

⁶ Arab. poet.

⁷ Caab. b. Zoair. p. 147.

⁸ Hávamál, 46.

⁹ She-King, iv. (vol. viii.) 2 and 6.

25 *It is* a snare to the man *who* devoureth *that which* is holy, and after vows to make enquiry.

נִחַץ means rather 'to speak, swear, or vow with precipitancy,' than 'to devour.' Both Chald. and Syr. have: 'It is a snare for a man to vow to the Holy One, and afterwards to repent.' A. V. follows the Vulgate, 'ruina est homini devorare sanctos,' erroneously. The verse is evidently intended to guard against rashness in holy things. LXX. ταχύ τι τῶν Ἱδίων ἀγιάσαι; incorrectly, but in the right direction.

"*It is a snare,*" &c. "I am in duty bound, O Cynus, my son," says Theognis, "to go by the just and knowing rule of giving to either side his due, to soothsayers [sages, prophets], to augurs, and to priests at the altars, lest I should incur the shameful reproach of having committed an error."¹ "But remember thy vow (or promise) to fulfil it."²

"Let no sensible man," says Manu, "take an oath in vain for a small matter; for he who takes an oath in vain is thereby destroyed [injured] both here and hereafter."³ "And go," says Mahomet, "from those who make a joke of their religion."⁴ "For reverence comes from faith, and is praised at all times,"⁵ says Ebu Medin. And "what has been promised [vowed] is to be given,"⁶ said the birds to the Muni Shakīya.

"Therefore," say the Rabbis, "be cautious (or prudent) about holy things, whether in giving or eating"⁷ [in practice]. "A dream and a vow are twin brothers,"⁸ says the Arabic proverb. "He tries to excuse his rashness [in making a vow], because truth did not preside over [overrule] his action,"⁹ say the Arabs. But "deny thyself," says Rabbi M. Maimonides, who quotes Eccl. vii. 6, "no more than the law forbids; and do not bind thyself by oaths and vows from lawful things. Such are they who afflict themselves continually with fasting, &c.; they are not on the right road."¹⁰

¹ Theogn. 555.

² Sahid. Ad. 154.

³ Manu S. viii. 111.

⁴ Al Qoran Sur. vi. 69.

⁵ Ebu Med. 79.

⁶ Markand. P. ii. 81.

⁷ Derek Erez Sutta, iii. 5.

⁸ Meid. Ar. pr. vi.

⁹ Meid. Ar. pr.

¹⁰ Halkut De'oth. iii. fol. 12.

“Celebrate the feast of thy god,” says the old Egyptian, and “repeat it at its proper season. Oversight [negligence] in this, angers him; and thy doing it once and not after, passes judgment [condemns it].”¹ Of a man over-righteous in outward show, the Bengalees say that “he is a Yogi by instalment; wearing his matted hair down to the ground;”² and that “over-devotion is the token of a cheat.”³

And the Rabbis: “He who raises his voice in prayer is a man of little faith;”⁴ “a fakir of his stick only,”⁵ say the Hindoos; “one who having killed a Rahat [Arhīt, Arhan, a saint], strains through a cloth the water he drinks,”⁶ say the Cingalese. “Neither the shorn head nor the long hair make the saint,” says Tiruvalluvar; “it is rather, to abstain from what the world reprobates.”⁷

“But he who, wittingly or unwittingly, commits bad actions while performing pious deeds, is like a man who, while remaining in a foul place, would anoint himself with perfume.”⁸ “Vows in trouble—carping at the gods in prosperity.”⁹ “Beware of a simple man who is over-righteous;” and “if a common man [people of the land, labourer] is ‘khāsīd,’ pious [over-righteous], dwell not in his neighbourhood,”¹⁰ say the Rabbis, somewhat harshly.

“Yet,” says the Buddhist, “he who from a desire to be freed from transmigration, adheres to his vows with full purpose, and without looking back (or turning back), by reading, hearing, his Lama’s instructions, will acquire a perfect and accomplished quality of mind (or thought).”¹¹ “Therefore make thy vow after having considered it; but to consider anything after it is done is a fault (or vice),”¹² say the Tamils.

“And keep the vows of thy life as thy life itself,”¹³ say the

¹ Pat. Boulaq. xvi. 3; Egyptolog. p. 31.

² Beng. pr.

³ Id.

⁴ Berachoth, B. Fl.

⁵ Hind. pr.

⁶ Cing pr.

⁷ Cural, 280.

⁸ Lokopak. 117.

⁹ Telugu pr.

¹⁰ Shabbath R. Bl. 104.

¹¹ Byan chub lam-gyi strong ma. fol. 2.

¹² Cural, 467.

¹³ Oyun

tulk. p. 11.

Mongols. "For a false [broken] vow destroys things which neither fire nor water could destroy,"¹ say the Rabbis. "He that makes a vow," say they again, "is as one who builds a high place; and he who fulfils his vow is as one who offers sacrifice in that high place."² "Wise men, however, absolve men of four kinds of vows: (1) vows of persuasion; (2) hyperbolic; (3) of error; (4) of necessity."³

26 A wise king scattereth the wicked, and bringeth the wheel over them.

רָפָן, 'a wheel,' but not necessarily a wheel of the 'tribulum,' or threshing-machine, in the East, as some understand it, because in this case the 'tribulation' is caused by the 'tribulum' itself, rather than by the wheel thereof. But these words seem to describe exactly a king driving his chariot over conquered enemies and prisoners of war, as we see it represented on most Assyrian and Egyptian monuments; as on that of Rameses Mei-Amun against the Khetas [Hittites], where 'he thanks Amun for having made them litter for the mares of his chariot.' (Pap. Sall. iii. p. 6, 7.)

"*A wise king,*" &c. "Let the good king," says Kamandaki, "who distinguishes between lawful and unlawful actions, and who is bent on teaching [rearing] true men, protect his people and put highwaymen to death."⁴

"The holy man's rule of the people," says Han-fei-tsze, "begins from the root; he does not look only to the profit of the people and stop there; but he makes use of punishments, not only to punish the bad, but because he holds to the root [or principle] of it [improvement]. Uphold punishment, and the people are quiet; multiply rewards, and breed dissolute men. Therefore does he who governs a people use punishments; it is the [head] chief point in government; for rewards only disturb the root [motives] of the people.

"The disposition of men is gay and turbulent, and cares

¹ Shabbath, 39, M. S.

² R. Nathan Jebamoth, 109, M. S.

³ Mishna Nedarim, c. iii. 1, and x. 8.

⁴ Kamand. Niti S. vi. 3.

little for laws ; display rewards, and the people will reckon by merit ; use punishment, and the people will mind the law. Reckon by merit—public business will not be hindered by it ; but use punishment, and dissolute people will not thrive.”¹

“Wise kings,” said Dimnah to the Lion, “punish publicly those who offend publicly, but they punish privately those who commit faults in secret.”² “To govern by rule,” says Confucius, “and to regulate by punishment, restrains the people, but without imparting a feeling of shame.”³ “These three things,” says Tiruvalluvar, “vigilance, knowledge [learning], and decision, are indispensable to those who govern the earth.”⁴

“Let the king,” says Manu, “make every effort to capture thieves, for by it the glory of his kingdom is increased. For the king who bestows on his subjects freedom from fear is always worshipped by them, and sacrifice is always offered ; this freedom from fear [security] being, as it were, an offering to the gods.”⁵ “Let a king,” says Chānakya, “root out an enemy with the assistance of another enemy ; just as a thorn in the foot is taken out with another thorn held in the hand.”⁶

In the Shoo-King it is said : “Administer the government to prevent disturbances and protect the country from danger.”⁷ And Choo-he⁸ quotes the same book to show “that for a king to see evil men and not to be able to repel them—to repel them and not to be able to remove them—is indeed bad.” “Chastise robbers, and apprehend vagrants and deserters.”⁹ “One may feel pity for a murderer,” says the Mandchu, “but for the sake of justice one cannot excuse (or forgive) him.”¹⁰

“Those who, like dogs, bite one another, should not congregate together, though sheep that are peaceable may do so. So also if common people thus bite one another, the mind of

¹ Han-fei-tsze, c. liv.² Στεφ. κ. 'Ιχν. p. 94.³ Shang-L. ii. 3.⁴ Cural, 383.⁵ Manu S. viii. 302, 344—346.⁶ Chānak. 22.⁷ Ming-sin p. k. c. xi.⁸ Com. Ta-hio, c. x.⁹ Gun den s. mon. 905.¹⁰ Ming h. dsi, 41.

the rulers cannot be at rest. But if they congregate like sheep, how can the mind of the great [rulers] be otherwise than at peace?" said Goba Setchen to Tchinggiz-khan.¹

"Through luxury," says Kamandaki, "the way of the world is self-sufficient and made wayward by passion. Sunk in hell, as it is, it can be upheld by punishment only. Only by force of punishment does it stand on the eternal path followed by the good;"² until as, "in king Dilipa's reign, robbery became a tradition of the past."³ "But he," says Manu, "who in his folly hates the king, undoubtedly perishes; for the king sets his mind on that man's destruction; and that soon."⁴ And Menander:

"Οὐ παντελῶς δεῖ τοῖς πονηροῖς ἐπιτρέπειν,
ἀλλ' ἀντιάπτεισθ'· εἰ δὲ μὴ, τ' ἄνω κάτω
ἡμῶν ὁ βίος λήσει μεταστρεφείς ὄλος"⁵

"One ought by no means to give way to wicked men, but to withstand them; if not, our whole life will insensibly [unawares] be turned upside down."

27 The spirit of man *is* the candle of the Lord, searching all the inward parts of the belly.

נְשָׁמַת אָדָם, not 'the spirit [רוּחַ] of man,' nor yet the [physical] breath or breathing of man, but the breath of the Almighty imparted to man, when created after God's own image and similitude; a breath of life, or rather of 'lives,' נְשָׁמַת חַיִּים, Gen. ii. 7, that is, of immortality; that severed man from brutes, and knows of no 'missing link' of unbelief. It is distinct from God's Spirit [רוּחַ] in nature and operation; "the Spirit of God hath made me, and the breath of the Almighty, נְשָׁמַת שְׁדַי, hath given me life, הִתְחַיֵּנִי," Job xxxiii. 4.

This 'breath of the Almighty' is common to all men on the face of the earth, 'made of one blood,' as God's creatures, 'ἐκ σοῦ γὰρ γένος ἐσμέν,' (Hymn Cleanth. 4); it asserts its origin in its yearnings more or less intelligent; in sacred offerings and sacrifices of some

¹ Tchingg.-khan, p. 9.
Vansa. i. 27.

² Kamand. Niti S. ii. 40.

⁴ Manu S. vii. 12.

⁵ ἀδελφ. θ'.

³ Raghu

kind among all nations; it aspires upwards; 'in it we live and have our being;' it gives consciousness, and so far enlightens man; is the 'abhimantāram Ishwāram,' the lordly inward monitor [conscience] of Hindoo ethics [Manu S. i.]. 'Their thoughts,' says S. Paul, 'the meanwhile accusing or else excusing one another,' Rom. ii. 15. It is thus well said to be 'the lamp of the Lord,' *לְמִנְרָת*, searching the inward man; for 'while there is a spirit in man, yet *נְשֵׁמַת שְׁפִי תְבַיְנֵם*, 'the breath of the Almighty giveth them understanding,' Job xxxii. 8.

"*The spirit of man,*" &c. "With the great lamp called understanding in hand, man shall see happiness," says the Shivaite.¹ "That light (or lustre) gleam, like the morning star, is within ourselves," says the same authority.² "For to know oneself is the chief object. Is there, then, any one on earth who can make it plain to us? If we know not our own selves, we cannot know others, assuredly."³

"Understanding is a lamp," and "understanding is an eye," says the Buddhist.⁴ [Compare also the pehlevi 'gatman,' that means both 'brilliant light' and 'the soul,' as either giving light or being in light; and is called the 'light or soul' of Ahura Mazda in the first man and woman.⁵]

"When Adam and Eve were driven from Paradise into a strange land which they knew not and which they had never seen, they were as dead; because they were still filled with luminous grace, and their hearts were not yet turned to earthly thoughts, but they were still [obedient] under God's sway, and still retained His brilliant light. They could look into heaven and see the angels of God praising Him. But after they had fallen, they could only see things near at hand; which is all that the flesh can do."⁶

"Thus also the lamp of the perfect way, which is [inside or] in the midst of man, is chief,"⁷ says the Buddhist. "The

¹ Vemana pad. i. 164.

² Id. *ibid.* ii. 205.

³ Id. *ibid.* iii. 76.

⁴ Manggala thut. 2.

⁵ Bundelesh, xv.

⁶ Book of Adam and

Eve, v. 11.

⁷ T'hargyan, fol. 10.

animal soul," says Lee-tsze, "is the gift of Heaven. That which comes from Heaven is clear and expansive [tends upwards]; that which comes from the earth is thick and compact [gross, tending downwards]. When the animal soul departs from the form [body], each returns [the soul and the body] to that which is meet [congenial] for it; therefore it is called 'kwei,' that means 'to return,' for it returns [soul and body] to its proper [or fitting] abode" [the soul upwards, but the body downwards, to the earth. Compare these remarkable words with Eccl. xii. 7; iii. 21].¹

"The soul alone [spirit, ātma] first enlightens the intelligence, before the senses; as a lamp sheds light on a vessel; but the soul receives no light from such gross elements. The soul desires no other light [than its own]; as a lamp does not crave the light of another lamp."²

"The inward soul (or spirit) having entered the body by the rays [paths] of the organs of sense, and having acquired five qualities of the senses while enveloped by the body, [leaves it and] goes away at death," said Manu. "And as in clear water a man sees his form with his eye, so also whatever is ascertainable by the organs of sense is seen by spiritual knowledge. Just as a lamp lighted beforehand makes objects around it clear, so also the five candlesticks of the senses, lighted by supernatural knowledge, are dependent on that light," says Manu.³

"The inner soul (or spirit)," said Vyasa to Shuka, "is that which sees [perceives] everything; with the lamp of knowledge lighted, man sees the soul [Brāhmā] by means of his spirit."⁴ "Fresh objects (or motives) arise continually, like the fellies of a wheel. But the mind acts the part of a lamp, with senses refined by the understanding."⁵

Mahmud Shebisteri begins his mystical work, 'Gulshan-rāz,'

¹ Lee-tsze, c. i. p. 5.
Shanti P. 7433—7441.

² Atmabōdha, 27, 28.

³ Maha Bh.

⁴ Id. 9046.

⁵ Id. 9010.

with these words: "In the name of Him who taught the soul to think, and lighted the lamp [or taper] of the heart with the life of the soul."¹

"The soul, great and awful! born of Nu [primordial expanse], the abode of Osiris, of the Sun, of Light." "My soul, says the dead in Amenti, is from the beginning; it comes from the reckoning of years." "The eye of the sun formed a soul for me, preparing the germ (or substance) of it."² "Therefore," says the Mazdayasnian, "I praise and extol the perfect (or excellent) purity, the excellent knowledge, the excellent virtue (or uprightness), the excellent rectitude, and the [light] brilliancy given by Mazdā to man, for his own use [through life]."³ "For the soul makes known everything a man does in the dark, and what he does in the light,"⁴ say the Rabbis.

"Desire, above all," says Nārada, "the germ (or seed) of every kind of knowledge, the lamp to be had for the blindness of ignorance; truth to be got from the [pith] essence of the Vedas."⁵

"The heart of Buddha [God, 'Borhān-u-jiroghen,' divine nature or supreme intelligence]," says the Mongolian Buddhist, "is for all living beings; and by pervading thoroughly one's life (or existence), that life becomes [Borhān-u-jirogdu, Buddha-hearty] godly."⁶ "I chüh ke sin:" "To be a candle [to enlighten] for his heart," is a Chinese expression.⁷ "Remove the darkness of ignorance and trouble with the lamp of intelligence (or wisdom)," said [Buddha] to the gods."⁸

"The self-existent Spirit (or soul, ātma) considered: If this being—man—whom I have formed, can speak, breathe, see, &c., without me, then who am I? I will enter into him.

¹ Gulshan-rāz, Introd. ² Rit. of the Dead, xcii. 3, 4. ³ Yaçna, i. 48.

⁴ Yalkut Mishle in Prov. xx. 27.

⁵ Narada, i. 83.

⁶ Tonilkhu

y. ch. ii. p. 101.

⁷ Quoted in 'chuh,' candle, see Medh. Dict.

⁸ Rgya-tcher r. p. c. iv. p. 41.

Having [divided the limit] made a division where the hair is parted on the forehead, he made a hole there and entered the body, where he [the Eternal Spirit] has three seats: (1) the right eye; (2) the inner mind; and (3) the [region] atmosphere [hridayākāsha] of the heart. He then beheld this man Brahmā [purusham Brāhmā], that is, man animated with and by the Eternal Spirit, or soul of the universe, 'purusha,' multiplied indefinitely; the very same and everywhere, 'vrihatta-tama.'¹ ['Purusha' is explained in 'Sayana's Com.' to be the expanded soul of Brāhmā resting in the body of man: 'pura' and 'shas,' to abide.]

"The soul," said Vidura to Dhritarashtra, "is indeed witness of itself; of what is done or not done; of pleasure for a good action, and of pain for a sinful one. Action gets its deserts everywhere; not so, what is not done. Such men as thou, O Desaratha, sin against knowledge."²

"The study of man," says Confucius, "consists in enlightening the brilliant virtue. What, then, is that brilliant virtue?" Choo-he answers: "That which man has received from Heaven."³ That is the root; love for the people is the branch. Tai-kea [a chapter of the Shoo-King] quoted by Ts'heng-tsze,⁴ says that Ching-t'hang had his eyes always fixed on the "clear, bright decree [life] of Heaven;" which Choo-he paraphrases thus: "It is what Heaven gave me; which, as regards myself is—virtue."

"Tsai-go, one of Confucius's disciples, said to him one day: 'I have heard much about the 'kwei-shin' [departed spirits], but I do not know what they are.' Confucius replied: 'The breath [ke] is an emanation of the Spirit of Heaven [Yang], and the 'p'hih' [animal soul or body?] is an emanation of [Yin] the Spirit of the Earth. The union of 'kwei' with

¹ Rig-V. Aitareya Upanishad. iii. sect. 13.

² Maha Bh. Stri P. 81.

³ Ta-hio Com. c. i.

⁴ Id. ibid.

'shin' [lit. departed spirits with the Spirit] is a very sublime doctrine. But the combination of these two words is intended for the common people, to make them fear the gods."¹

"He, then, who takes life to be 'the soul,' takes a rope for a snake, and may well be in fear. But he who acknowledges, 'I am not [in] life, but [in] the Eternal Spirit,' may well be free from fear."² "By the expressions, 'It is so, It is not so,' one may judge of the excellence of the living spirit in man; but the [superior] excellence of the spirit Brāhm (or Brāhmā) is judged by the mighty words, 'Tat twam asti:' 'This [myself and the] universe is thyself.' And the abiding consciousness that 'Even I am Brāhmā' [Brāhmāvāsmi], dissipates all ignorance, as medicine drives away disease."³

[Compare Timæus Locrus,⁴ "θεὸς—τὰν δὲ τῷ κόσμῳ ψυχὰν μεσόθεν ἐξάψας ἐπάγαγεν ἔξω, περικαλύψας αὐτὸ ὄλον αὐτῆ, κρᾶμα αὐτὰν κερασάμενος κ.τ.λ." "God having kindled a soul in the centre [middle] of the world He had made of a perfect round form, then brought the soul outwardly, and enveloped in it the whole universe, mixed up the whole together, working out that soul in various objects," &c.]

"The spirit," continues the brahman, "rising in the atmosphere [region] of the heart, the sun of self-consciousness (or wisdom) then dispels the darkness, and pervades everything, holds everything, shines everywhere, and enlightens everything."⁵ "Glory, then, glory be to that supreme [Spirit] Brāhmā, who is Pradhānam [nature, self-existent, and supreme intelligence, &c.]? who reveals the truth in the hidden recesses of the heart."⁶ And, says Lucretius,⁷

"— animum dico, mentem quem sæpè vocamus,
in quo consilium vitæ, regimenque locatum est,
esse hominis partem nihilo minus ac manus et pes:"

"I hold that the spiritual principle in man which we often call

¹ Tsi-i, Li-ki, c. xix.

² Atmabōdha, 26.

³ Id. 29, 36.

⁴ De Anima Mundi, p. 548, ed. G.

⁵ Atmabōd. 66.

⁶ Vishnu

Pur. iii. 3, 17.

⁷ Lib. iii. 94, 4, 217, 397, 801, &c.

Mind, and that directs and rules us through life, is as much a part of man as his hand or his foot." "The perfection [best part] of the brute is outward," say the Osmanlis; "the best of man is inward."¹ "O Lamp of the world!" said to Shakya as Bodhisatwa; "O Lion of men! thou hast conferred a great benefit on the world by dissipating the darkness thereof."² "The results of giving a lamp to a bhikkhu are [for the giver], an excellent progeny, a perfect body [members, large and small], and wisdom."³

"The best candle for a man is [pwyll] sense,"⁴ say the Welsh. "So then," answers the Mongol, "yield not [obey not] to the words of others, but follow thine own good mind [heart or thought]."⁵ And Abu Ubeid: "Light thy lamp [of faith] ere the darkness [of death] comes."⁶

Yet we can hardly wonder at old Kassupa being puzzled by like questions of king Milinda, which "he could neither swallow nor throw up; but made him despair."⁷

28 Mercy and truth preserve the king: and his throne is upholden by mercy.

"*Mercy and truth*," &c. "Looking upon this world as upon a mirage [lit. deer-thirst]," says Kamandaki, "let a good king's intercourse with his people be for virtue and happiness. Neither the moon [lit. camphor-florist; both camphor and moonbeams are said to cool] nor a pond of full-blown blue lotuses, please the mind as much as that which is done by a good man."⁸

Han-fei-tsze [who lived under the emperor She-Hwang-Ti, founder of the Ts'in dynasty, that burnt all literary works, B.C. 213] said: "At present one does not know how to govern. I say, then, gain the heart of the people; seek to gain the

¹ Osm. pr. pagyen. Q. 170.

² Rgya-tcher r. p. c. xiii. p. 153.

³ Putsha

⁴ Welsh pr.

⁵ Mong. mor. max. R.

⁶ Abu Ubeid, 44.

⁷ Milinda paño, p. 5.

⁸ Kamand. Niti S. ii. 15.

heart of the people, and then you may rule.”¹ “Withhold not good government from the people, but protect the people’s business with good government. And show mercy ; for men with broken hearts [lit. broken livers] get them bound up by generosity,” says Husain Vaiz.²

“Virtue [dharmam, religion or law] is the protection of the people, with the eye of the king over his people [attendants]. For virtue is the thing paramount, for those in the world who cultivate it,”³ said Vyasa to Yudhishtira. “God,” says the Georgian, “loves three qualities in kings: kindness, condescension, and long-suffering.”⁴ “O king,” said the people to Kanashinipali, who was like a father and mother to all beings, as the blind leans on his guide, and the babe on his mother, so also does all that breathes in the world lean upon thee.”⁵

“Keep not the hand of mercy from thy subjects, O king, but protect their labour with thy mercy.”⁶ “Meekness [moderation, mercy],” said El Mamun, “is beautiful in kings, except in three cases: when a man despises government, when he resists authority, and when he reveals secrets.”⁷ And Aisha said: “When thou rulest, be gentle.” “The firmness of the kingdom rests on justice,” says Ali.⁸ “Thy kingdom, O king, is made stable through justice ; and thy work acquires stability from thy justice.”⁹

“Virtue,” says the Chung-King, “is the root of government. Government that is not virtuous is not [full] complete. Punishments also, if they are not virtuous [equal and just], are an injury. Therefore should the prince be earnest in cultivating virtue ; careful in his government, and cautious in administering punishment.”¹⁰

“The king who is modest, not proud of his knowledge, who is attached to his guru and to the Shastras, is never over-

¹ Han-fei-tsze, c. i.

² Akhlaq i m. xix.

³ Maha Bh. Shanti

P. 1136.

⁴ Sibrzne sitsr. xxxiv. 51.

⁵ Dsang-Lun, fol. 4.

⁶ Akhlaq i m. xix.

⁷ Eth-Thealebi, 85.

⁸ Ali ben A. T. 39th max.

⁹ Akhlaq i m. xv.

¹⁰ Chung-King, c. viii.

whelmed with difficulties." "For modesty is the ornament of kings," says Kamandaki; "for royalty has this inherent distinction, that it is of itself an exalted position."¹ "Brains [prudence] should reside in the head of the friend of the city [commonwealth, state]," said Godurz to king Ka'óos; "for rashness and violence do not avail [never answer, niāyed bakār]."²

"Government with equity," says Confucius, "is like the North Star, which is stationary while all other constellations revolve round it."³ "Govern the people with virtue; regulate it with propriety; it will then acquire a sense of shame, and will mend." "Only filial piety [hiao] and affection towards brothers are needed in good government. They constitute government. Do they not make the true ruler?"⁴

"Government depends on the man who governs; and lies in him. He must choose his men according to himself, and frame himself according to the right way, and frame this right way with the love for mankind." "Such a man as the emperor Shun, of such transcendent virtue, is indeed worthy to receive the command" [either 'from heaven,' or 'to govern'], says again Confucius.⁵ "For the lord," says Manu, "who seeks good for his soul, must always forgive personal offences, children, old people, and them that are sick."⁶

"He," says Confucius, "who can govern a kingdom by courtesy (or gentleness), what is there he cannot do? If he cannot rule the kingdom by gentleness, what is his gentleness worth?"⁷ Ts'heng-tsze⁸ quotes a passage from the She-King in which it is said of Wen-wang that "he far excelled all other kings. He shone brightly by observing the object (or aim) of his consistent behaviour. As prince, he practised benevolence; as subject, he was respectful; as son, he shone in filial piety;

¹ Kamand. Niti S. i. 58, 64, 65.

² Shah nam. vol. i. 341.

³ Shang-Lun, ii. 1, 3.

⁴ Id. i. 2, 21.

⁵ Chung-yg.

c. xvii. and xx.

⁶ Manu S. viii. 312.

⁷ Shang-Lun, iv. 13.

⁸ Ta-hio Com. c. iii.

as father, in tender affection; and in his intercourse with his people he practised sincerity."

Likewise Choo-he,¹ in his Commentary, says that "affection [kindliness] is the [kiün-tsze] superior man's bearing towards the multitude." And he says further:² "Let a [kiün-tsze] 'gentleman' [in the real meaning of the term], when high in office, show pity towards orphans, and the people will not oppose him. Such conduct becomes a 'real gentleman.' And further: What you dislike in your superiors, do it not to your inferiors; and what you dislike in low individuals, do it not to your superiors." The Book of Odes says:³ "The [kiün-tsze, lit. son of prince] gentleman who gives pleasure to others, is alone the father and mother of the people."

"A king," says Kamandaki, "endued with all virtues [Niti Sara, iv. 1—20], abides contented like a father, and is king wherever the people dwell that are prosperous under his rule."⁴ "Considering," said Muhammed Aurungzeb 'Alumgeer, "that the earth and Heaven stand firm through justice, I venerate Providence by showing mercy and pity to my subjects, both great and small."⁵

"*and truth*," &c. Choo-he then goes on to say in his Commentary: "He that rules a kingdom cannot but be truthful [sincere]. If he deviates from the truth, his kingdom is in danger. But let him gain the affection of his people, and he will keep the kingdom; if he loses the multitude, he loses the kingdom. If he has virtue in himself, he will hold the people of the land; and if he holds the people, he will hold the country. Virtue, then, is the root, and the wealth of the kingdom is the fruit thereof." E-yun [B.C. 1750] said to his minister Th'ae-kea: "He who improves himself, who is sincere in his virtue, [harmonizing] condescending (or courteous) towards his inferiors, he alone is an intelligent prince."⁶

¹ Ta-hio, c. ix.
Niti S. iv. 21.

² Id. c. x.

³ Od. ii. 2, 3.

⁴ Kamand.

⁵ Aurungzeb's firman about tribute.

⁶ Shoo-
King, iii. 6.

“If a prince,” says Meng-tsze, “loves benevolence, he will not have an enemy under heaven. But if he is not of a benevolent disposition, to the end of his days he will have sorrow and disgrace, and fall into ruin and die. Benevolence is a man’s peaceful [abode] state, and justice is the way in which he is to walk.”¹ “Rama,” said Dasaratha to Kaikeyi in despair, “conquers people with truth, and the poor with liberality, his teachers by submission, and his enemies in battle by the strength of his bow.”²

“Truth, O king,” said Shakuntala to Dushmanta, “is the [best] highest religion [Veda]. Truth is the supreme order (or commandment).”³ “A king,” said Vidura to Yudhisht’ira, “has ‘to eat’ truth, good, and quarrels, like food, with his [companions] allies.”⁴

“Μὴ παρίει καλά—ἀ-
ψευδέι δὲ πρὸς ἄκμονι χάλ-
κευε γλώσσαν.”⁵

“Do not overlook good and great actions,” said Pindar to Hiero. “But [forge] beat thy tongue on the anvil of truth.”

“I won the good-will of God’s people,” said Timur, “through justice and equity. I showed clemency to the guilty and to the innocent: I gave judgment according to truth; and by kindness I got a place in the hearts of my people; and I drew the pen [reed, qalam] of forgetfulness over their misdeeds.”⁶

“Thy kingdom shall be established and confirmed to thee, O king, if thou makest justice thy helper [counsellor]. Because Naushirwān made choice of justice, his name is good until now, and is held in remembrance.”⁷

Confucius says,⁸ that “in order to govern well, a king should know how to govern his own house, and his own heart and person.” And Ts’heng-tsze explains this in his Commentary

¹ Hea-Meng, vii. 7, 9.
Adi P. 3098.

² Ramay. ii. xii. 26.

³ Maha Bh.

⁴ Id. Vana P. 260.

⁵ Pyth. i. 165.

⁶ Tuzzuk i. Tim. 6.

⁷ Pend n. p. 13.

⁸ Ta-hio, c. i.

to mean that "the king may learn all that without going out of his house; for filial piety will teach him his duty towards princes; brotherly love, his duty towards his superiors; and doing to others as we should wish it done to ourselves, will teach him love for the people."¹

The praises of the emperors Hwa [of the Chow dynasty] and T'hang [of the Yin dyn.] are thus told in the *Gun den sen zi mon*:² "They comforted the people, but inquired after and punished crime. In the morning they sat for judgment and inquired after the right way. When their folded hands hung down, it was because everything appeared clear and plain. They cherished the people and looked to their support. They treated alike [lit. made one form] both those that were far and those that were near. They welcomed strangers, and escorted them back with distinction to their sovereign (or lord)."

That was indeed the golden age [B.C. 1795—1120].³ "For the Phoenix sat cooing on the trees; the white colt [the sun] roamed in the meadow [expanse of heaven]; favour and prosperity covered even the grass and the trees, and well-being reached even to ten thousand nations [the whole world]."⁴ As in the Treta yuga [second 'yuga,' or age of Hindoo chronology, of 1,296,000 years], when under the holy-minded, illustrious, excellent king Harischandra, there was no famine, no untimely death, &c.; neither was there a woman who did not always remain young."⁵

"Justice," said Vidura to Dhritarashtra, "is preserved by truth; science is kept up by meditation; beauty, by cleanliness, and high birth, by good conduct."⁶ "Let a king overcome himself first by gentleness [moderation, humility]; then let him win his ministers with it, and his servants, his sons, and his people. Such a king is praised far and wide as a blessing."⁷

¹ Ta-hio Com. ix.² l. 97—128.³ See Shoo-King, bk. iv. 4,and iii. 1. ⁴ *Gun den sen zi mon*, 129—144.⁵ Markand. Pur. vii. 1.⁶ Maha Bh. Udyog. P. 1132.⁷ Kamand. Niti S. i. 23, 24.

"Mildness is an excellent duty. Therefore let the king protect with it the humble [mean] man, but not the man who seeks his own."¹

"Non può esser buon Re de gli altri,
chi non l'è di se stesso:"²

"He cannot be a good king of other people, who is not first king of himself [self-governed]," say the Italians. "The prince," says Ajtoldi, "whose word is to pass current among the people, should have his tongue laid with sweetness, in order that his words be praised."³ "The prince who wins the hearts and gives good laws, preserves his government in prosperity, and it continues high and firm. He should be merciful and have a tender heart. If he has a tender heart, his actions will also be tender and kind. The head of the people must have princely earnestness, and with it mildness also."⁴

"As much as lieth in you," says the Oyun Tulkigur, "when you are in a high position (or dignity), agree with all, be kind and condescending."⁵ "In making laws," say the Chinese, "one cannot but be strict; but when enforcing them, one ought to remember mercy."⁶ "For when the Lord is gentle and considerate, his servants live amicably among themselves."⁷ "The pleasure [well-being] of the common people should be the pleasure of the khan," said Goba Setchen, one of Tchinggiz-khan's ministers, to him.⁸

"A bad king," says the Tibetan, "in presence of the enemy, only thinks of his own safety, trusting himself to senseless ministers who, bit by bit, compass his own death. But a good king in such circumstances only thinks of his people; like a mother who is especially sorry for the child that is sick."⁹

"Meng-tsze said to Seuen, king of Tse, that when a king looks upon his ministers as upon his hands and feet, they

¹ Kamand. Niti S. ii. 6, 7.

² Ital. pr.

³ Kudat-ku Bil. xiii. 70.

⁴ Id. xvii. 42, 55, 104.

⁵ Oyun Tulk. p. 12.

⁶ Hien w. shoo, 85.

⁷ Gun den s. zi mon, 329.

⁸ Tchingg.-kh. p. 8.

⁹ Legs par

b. p. 135, 136.

look upon him as upon their own bowels [heart]; but when the prince looks upon his ministers as upon his dogs and his horses, his ministers look upon him as upon a 'man of the kingdom' [common man]. And when the king looks upon his ministers as upon the grass of the earth, then his ministers look upon him as upon a robber and an enemy."¹

"If the prince is benevolent, there is no one that will not be so. And if the prince is just, there is no one that will not be just also."² "Good government," says Meng-tsze elsewhere, "is not like good instruction, to gain the people. The people fear good government, but they love good instruction. Good government procures the people's wealth; but good instruction wins their hearts."³

"The ruler of a kingdom," says Confucius, "ought to observe the following nine rules: (1) to order himself aright; (2) to respect [honour] wise men; (3) to love his parents; (4) to honour men high in office; (5) to be kind to others of inferior rank; (6) to treat the people as he would his own children; (7) to call to himself the best workmen; (8) to welcome strangers; (9) to treat well his great vassals."⁴ "It is difficult," says the Tibetan, "for a king to acquire fame; and when gotten by goodness of heart, it is hard for him to hold it. For while enjoying his reputation, his fortune is consumed [in wars, pageants, &c.]. A king finds himself in many a great fire."⁵

"Liberality, alms-giving, kindness and truth, good morals (or good conduct), humility, valour, resolution, are gifts which, if made to a prince, are well suited to him,"⁶ says the Shivaite. "It is true," says Tiruvalluvar, "that the king preserves the land; but good rule [even balance] and justice preserve him."⁷

"Tung-kung asked: 'How ought a prince to act towards the people?' Confucius answered: 'Let a prince treat the people (or his subjects) with courtesy, and they serve him with sin-

¹ Hea-Meng, viii. 3.

² Id. *ibid.* viii. 5.

³ *Ibid.* xiii. 14.

⁴ Chung-yg. c. xx.

⁵ Legs par b. p. 162.

⁶ Vemana pad. iii. 36.

⁷ Cural, 547.

cerity [faithfully].”¹ “Yu’s injunctions to his twelve governors were: How important to [feed] maintain the people! Therefore attend to the seasons [of sowing and reaping]. Be gentle towards those that are far, and give assurance to those that are near. Be kind to the virtuous, sincere towards the good, and root out all wicked men.”²

“‘See,’ said the Emperor to one of his ministers, ‘the people are not in harmony among themselves; teach them the precepts.’ But recollect: It consists in gentleness. And Kaouyaou said to Yu: ‘Yu, administer punishment; but be intelligent [as regards the nature and extent of the offence], and the people will be true to you.’ ‘O you [22 men, a president, 9 officers and 12 governors],’ said Yu: ‘Take care! consider the seasons, and throw light on the ‘celestial undertakings’ [either the seasons, or the government of the Celestial Empire, China]. Then Yih said to Shun: ‘Consider well! virtue consists in good government; and good government consists in making the people prosperous. Regulate the virtues; multiply useful articles; promote life, and cause harmony to prevail.’”³

“Tsze-loo asked about government. Confucius said: ‘Set the people a good example and encourage them. What more, pray, do you want? I tell you, Be not remiss in doing it.’”⁴ “Chung-kung asked the same question. Confucius answered, among other things: ‘Forgive small offences, and promote men of worth and talent.’ And when Yen-yuen asked what he ought to do for his people, Confucius answered: ‘Enrich them.’ ‘When they are rich, what more?’ ‘Instruct them.’”⁵ “If the king regulates himself, while governing the kingdom, what difficulty will he meet with? But if he is not able to regulate his own conduct, how will he regulate [govern] others?”⁶

¹ Shang-L. iii. 19.

² Shoo-King, bk. i. 2.

³ Id. *ibid.* &c.

⁴ Hea-Lun, xiii. 1.

⁵ *Ibid.* ii. 9.

⁶ *Ibid.* 13.

29 The glory of young men *is* their strength : and the beauty of old men *is* the grey head.

"*The glory,*" &c. "When thou hast reached the prime of life," says the Mandchu, "trust not in thy strength ; and when the tale of thy years is reduced [old age], spend thy time to the best advantage."¹ "Greatness of body," says Abbas ben Merdasi, "is not a man's glory ; but his glory lies in the nobleness of his disposition [generosity] and goodness."² So says the Arab. And the Greek :

“Ἡδ' ἀρετῇ, τὸ γ' ἄριστον ἐν ἀνθρώποισιν' ἄθλον
κάλλιστόν τε φέρειν γίγνεται ἀνδρὶ νέῳ.”³

"Virtue, which indeed is the best prize among men, never shines so brightly as when carried by a youth."

"The breath of a young man goes from him when an old man approaches him ; but by rising in presence of the aged, he recovers his breath," says Manu. "And these four things always increase in a well-behaved youth, who salutes and respects the aged—age, wisdom, good reputation [fame], and strength."⁴ "The form (or beauty) of a man full of life is his real ornament in a public place of concourse [assembly]."⁵ "Make no boast, however, of either thy wealth, thy birth, or thy youth ; for it is all gone in the twinkling of an eye,"⁶ says the Hindoo.

"Little courage [manliness]," say the Chinese, "is the 'resentment' [result] of the blood [animal spirits] ; but great courage is produced by a feeling of justice and propriety. No one ought to cherish the resentment that is wrought by mere animal spirits. But as to the resentment that comes from a feeling of justice and propriety, no one should be without it."⁷

¹ Ming h. dsi, 57.

² Hamasa, p. 587.

³ Tyrtæus, iii. 13.

⁴ Manu S. ii. i. 120, 121.

⁵ Kawi Niti S.

⁶ Moha Mudgara, 4.

⁷ Chinese max.

"and the beauty of old men," &c. "There is a time for the flower to blossom again," says the Mandchu, "but man cannot always remain young."¹ "But he alone grows worse by ripening," say the Cingalese.² "The body is bent, the gait wavers, there are gaps in the teeth; the sight fails, deafness increases, the mouth stutters, the speech is uncertain; neither friend nor even one's wife hearkens to it. Alas! how hard is old age for a man! Even a son is estranged from him,"³ says the Hindoo; and Kaqimna also.

"The limbs become feeble, the head gets grey and bald, the teeth drop, the gait and the face likewise, and the hand grasps the staff that trembles in it; but the delusions of hope do not leave man."⁴ Yet "when sixty years old, then dotage,"⁵ say the Telugus. "Bis pueri senes."⁶ "Still, if the body gets old, the heart does not."⁷ "In the three ancient dynasties [of China], old age was honoured according to years. The [kiün-tsze] 'gentleman,' when old, no longer went on foot [because the state provided him with a carriage], and the common man, when old, no longer walked and toiled for his food [because he was taken care of]."⁸

"A man," says Manu, "is not therefore old because he has a grey head; but the gods call him old who is well-read [well-instructed]."⁹ For, say the Greeks,

"Πολὴν χρόνον μῆνυσις, οὐ φρονήσεως"¹⁰

"White hairs show time, but not sense." "Yet," say the Chinese, "an old man who is not grave [honourable and respectable], will cause the ruin of his children and nephews"¹¹ [grandchildren].

"If once I was a boy," said old Nestor, "now, at all events, old age clings to me. So let me give good advice:

¹ Ming h. dsi, 94.

² Athitha w. d. p. 46.

³ Vairagya shat. 74.

⁴ Moha Mudgara, 15; and Papyr. Prisse, pl. 1.

⁵ Tel. pr. ⁶ Lat. pr.

⁷ Ozbeg. pr.

⁸ Li-ki v. (Wang-che).

⁹ Manu S. ii. 156.

¹⁰ γνωμ. μον.

¹¹ Chinese pr. G.

— τὸ γὰρ γέρας ἐστὶ γερόντων
 αἰχμὰς δ' αἰχμάσσουσι νεώτεροι—
 — πεποιθασίν τε βίηφιν¹

It is the privilege of old men. Younger ones may handle the spear, and trust to their strength. Yet choose rather,

εὐτολμος εἶναι κρῖνε, τολμηρὸς δὲ μή²

to be brave and courageous, than rash," say also the Greeks. "For young men may die, though death comes to old men," says the Ozbeg.³ "Kissagotami seeing some of the lamps [in the temple] going out and some burning, said: 'All rational (or living) beings are like the flame of these lamps, some [trimmed] burning, and some gone out. Those alone who enter Nibbān are at rest.'"⁴

Rabbis, however, differ from our text; for they tell us that, "whereas youth is a wreath of roses, old age is a crown of thorns."⁵ "Fear old age," say the Greeks; "for it does not come alone" [it brings infirmities]; but they say also that—

“ἐσθλοῦ γὰρ ἀνδρὸς γῆρας εὐπροσήγορον”⁶

“in a good man, old age is kindly and affable.” “Habet senectus honorata præsertim tantam auctoritatem, ut ea pluris sit quam omnes adolescentiæ voluptates. Sed in omni oratione, mementote eam me senectutem laudare, quæ fundamentis adolescentiæ constituta sit.” “I praise,” says Cicero, “only the old age that rests on a youth worthily spent. For old age is to be pitied that needs an apology.” “Non cani nec rugæ repente auctoritatem arripere possunt:” “Neither white hairs nor wrinkles can of themselves at once claim authority; but a worthy old age reaps the best and choicest fruits of moral influence.”⁷

¹ Il. δ. 321—325.

² γνωμ. μον.

³ Ozb. pr.

⁴ Buddhagh.

Par. x. p. 116.

⁵ Shabbath R. Bl. 323.

⁶ γνωμ. μον.

⁷ Cato M. de Senect. 18.

30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

קָצַעַת הַבְּרִיחַ, lit. 'wales that make wounds' are a cleansing process (or measure) for the wicked, and 'stripes [plagues, beating] reach his inward parts,' his heart, &c., make him think and repent. Chald. and Syr. follow the LXX. ὑπόπια καὶ συντρίμματα συναντῶ κακοῖς, 'ulcers and bruises happen to the wicked.' A. V. follows the Vulgate: 'livor vulneris absterget mala, et plagæ in secretioribus ventris.'

"*The blueness of a wound,*" &c. "One act of contrition," say the Rabbis, "is better than repeated lashes of the whip."¹ "But they, too, have their use," thinks Esop. "It is useless to respect a bad man; αὐτὸν δὲ τύπτων πλείον ὠφεληθῆ; a good beating will do him more good."² Witness the "σμῶδιξ αἱματώεσσα, reeking wale on the broad back of Ulysses, that brought him to his senses, as he sat trembling,

ἀλγήσας δ' ἀχρεῖον ἰδών, ὀπομόρξατο δάκρυ,

in pain, and looking foolish, wiped away a tear."³ "Yet even this," says the Ozbeg, "will not cleanse the foulness within."⁴

¹ Berach. 7, M. S.

² Fab. xxi.

³ Il. β'. 268.

⁴ Ozb. pr.

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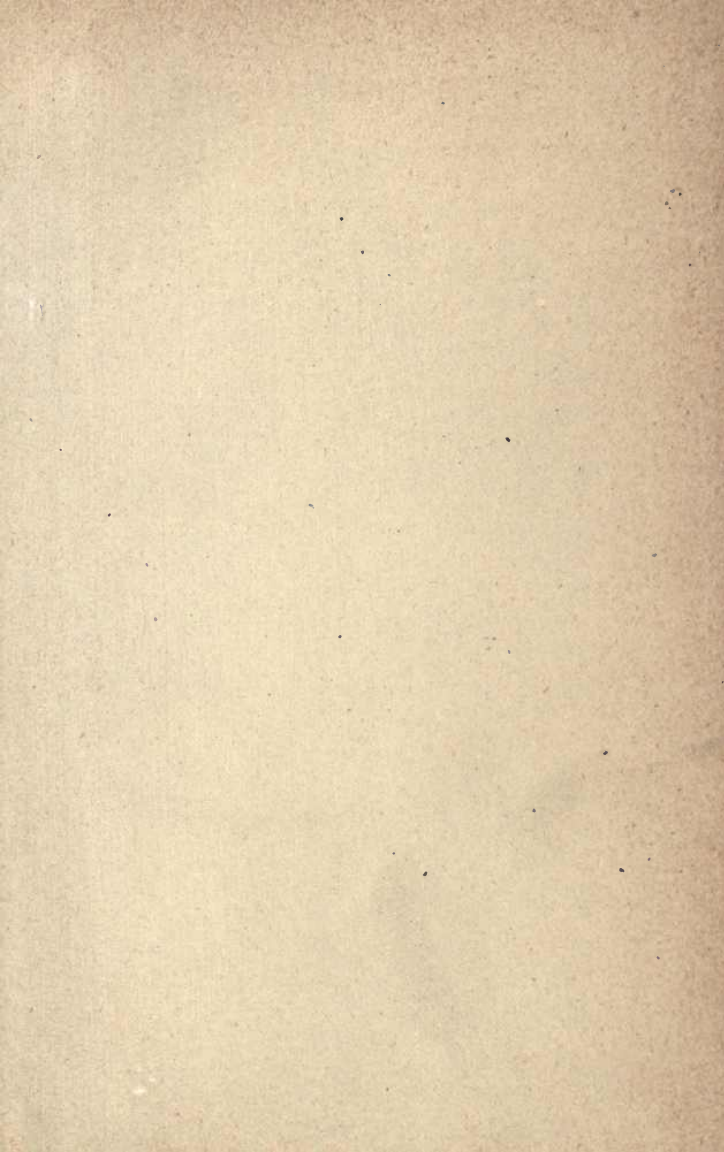
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