



THE BOSTAN .  
OF *بستان*  
SHAIKH SADI

TRANSLATED INTO ENGLISH

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*(Registered under Act XXV of 1867)*

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PUBLISHED AND SOLD BY  
MESSRS. HOMEE, SORAB & CO.,  
BOOK SELLERS AND PUBLISHERS  
THIRD MARINE STREET DHABI TALAO, BOMBAY

SOLD ALSO BY  
ERACHSHAH KARANI & CO.,  
33 DHABI TALAO, BOMBAY

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THE PUBLISHERS

**HOMEE, SORAB & CO.,**

THIRD MARINE STREET, DHOBI TALAO, BOMBAY.

**Bombay,**

PRINTED AT RÁNINÁ'S UNION PRESS.

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1889.

# INTRODUCTION.

## ADDRESS TO GOD.

*In the name of God; the Most Merciful; the Most  
Compassionate.*

1. (I begin). In the name of the Lord, the Ruler of the world, the Creator of souls;  
The Sage; \* One Who endowed the tongue with speech.
2. The Lord, Who is bountiful and assisteth;  
The Merciful One, Who pardoneth faults; and accepteth apologies.
3. A King† from Whose door whosoever turneth away his head  
At no other door to which he betaketh himself obtaineth he any honour.
4. The heads of exalted Kings  
Are laid at His shrine, on the dust of humility.
5. He doth not, on the instant, seize the froward,  
Nor doth He with sternness expel the contrite.
6. And though He be angry at an evil deed,  
When thou doth return (repentant), He cancelleth what is past‡ (out of the book of sin.)
7. If one seeketh a quarrel with his father,  
That father, doubtless, gets much enraged.
8. And if a kinsman is dissatisfied with his kinsman,  
He drives him from his presence, as he would a stranger.

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\* *Hakim*.—A name of God, the Sage.

† *Azir*.—An epithet of God.

‡ *Majra*.—That which has passed, circumstance which refers to past evil acts.

9. And if the sharp slave is not attentive to his work,  
His master doth not hold him dear.
10. If thou art not kind to thy friends,  
They remove themselves a farsang from thee.
11. And if a soldier desert his service,  
The King, the head of the army, is quit of him.
12. But the Lord of the Heaven and the Earth  
Shuttleth not the door of sustenance for his sin on  
any one.
13. The two worlds (present and future) are as a drop in  
the ocean of His knowledge.  
He beholds sins, but out of compassion, He conceals  
them.
14. The (Adim)\* surface of the earth is the table cloth of  
His feast;  
At this universal banquet, whether enemies (infidels)  
or friends (the faithful) (are fed) it matters not.
15. If He had with haste dealt out oppression,  
Who could have obtained safety from the hand of  
tyranny?
16. His nature is free from the imputation of being either  
contrary or homogenous,  
His kingdom is independent of the worship of genii  
and men.
17. All living things and creatures are obedient to His  
mandate,  
Whether man, or fowl, or ant, or fly.
18. So universally hath He spread the tray of His bounty,  
That even the Simurgh† of the Caucasus eats its  
allotted portion.
19. The Benevolent One, Dispenser of Bounties, Director  
of Actions,  
Protector of the People, and the Knower of Secrets,

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\* *Adim*:—Goat's skin; *Adimazamin* the surface of the earth.

† *Simurgh*—A fabulous bird often mentioned in Eastern Romance.  
*Griffin.*

20. To Him only are greatness and self esteem suitable,  
For His Kingdom is of old, and His nature independent.
21. On the head of one He places the crown of fortune,  
Another He brings down from the throne to the dust.
22. On the head of one He puts the cap of prosperity,  
The blanket of adveisity on the body of another.
23. He converts the furnace into a rose garden for His  
friend\*.(Abraham)  
†And through the waters of the Nile, He conveys a  
crowd of men to the Fire (of Hell).
24. If that (making the fire a rose garden), is the man-  
date of His kindness,  
And if this (the destruction of Farant in the Nile), is  
the Royal Signet of His order.
25. He seeth evil deeds (committed) behind the curtain  
(i.e. in secret),  
And likewise, out of His goodness, concealeth them.
26. If with menace He draweth the sword of authority,  
The cherubim remain deaf and dumb.
27. And if, from the tray of generosity, He bestoweth  
victuals,  
(Even) Satan says.—“I take away my portion.”
28. At the Court of His goodness and majesty,  
The great ones laid aside their greatness.
29. To those who are destitute, He is near in compassion,  
And accepts the prayers of those who make supplica-  
tion to Him.
30. His prescience foresees events not yet come to pass,  
And His goodness is informed as to unspoken secrets.
31. He protecteth Heaven and earth by His power.  
(He is) the Lord of the Court of the day of Judgment.
32. The back of no one can do without (bending to) His  
devotion.

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\* *Khalil-ullah*—The friend of God, the Patriarch Abraham.

† The line alludes to the History of Moses.

‡ Pharaoh.

To whom they give the draught of insensibility.

56. Of one hawk the eyes are sown up,  
Of another the eyes are left open ; but its feathers are scorched.
57. The road to the treasure of Korah\* has been found by one,  
But if he has, he has not found his way out of it.
58. The wise man fears the sea of blood (love of God,) For out of it no one has ever extricated his vessel.
59. If thou art a searcher and desirest to travel over this ground,  
First hamstring the horses from returning, *i.e.*, (first abandon the hope of returning.)
60. Reflect in the mirror of thy heart.  
And thou wilt gradually acquire purity.
61. The odour of Divine love will possibly inebriate thee,  
And constrain thee to become a seeker of the covenant "Alast."†
62. Thou canst reach this place with searching feet,  
Thence thou can'st fly on the wings of love (of God.)
63. Truth rends the curtain of illusion,  
And nothing remains of the curtain except the splendour of God.
64. Farther than this, the steed of reason cannot go ;  
For amazement seizes the bridle and says:—"Stand !"
65. Only the Shepherd (Muhammad) has plunged into this ocean,  
And he who does not follow the Inviter (Muhammad) is lost.
66. Those who have turned aside from this road  
Have wandered far, and become bewildered.
67. He who chooses the opposite road (to that pointed out by the Prophet,)

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\* *Korah*.—Grandson of Levi.

† *Alast barabhokum*—"Am I not thy God?"

Will never reach his destination.

68. Think not, Oh Sádi! that the road of purity can be travelled unless you are led by (Mustaffa)\* the Chosen One.

*In praise of Lord Muhammad, Chief of the Created Beings. May God be gracious unto him.*

1. Gracious of disposition, of elegant form (Muhammad)  
The Prophet of the People, the Intercessor of Nations.
2. The Prelate of Prophets, Leader in the Path (of religion),  
The Faithful of God, the Place of Descent of Gabriel.†
3. The Intercessor of Mortals, the Lord of the Day of Resurrection,  
The Guide in the Right Path, the Chief of the Court of the Day of Judgment.
4. The Speaker whose Mount Sinai is the Celestial Sphere  
All lights are the rays of His splendour.
5. The Orphan (Muhammad), who before the Koran was completed  
Washed out (cancelled) the library of so many religions.
6. When anger drew forth the sword of terror,  
By a miracle, He cut the waist of the moon in twain.
7. When his fame became known to the people of the world,  
An earthquake occurred in the palace of Kasra‡ (Nowshirwan).
8. By means of the words (Lqila ha illallah§) he broke in pieces (the idol) Lat§.

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\* The Chosen, a name of Muhammad.

† Gabriel always descended to Muhammad when he came to Earth with commandments of God.

‡ Cyrus, King of Persia, and the name of a dynasty.

§ *Laila ha illallah* — There is no God but God.

§ *Lat*. — An idol worshipped of old by the Pagan Arabs.



For the honour of religion, He dishonoured the idol  
Ozza.\*

9. Not only did He reduce to dust Lat and Ozza,  
But he (also) cancelled the Pentateuch and the Gos pel.
10. One night, mounted (on Burrak †) He passed beyond  
the heavens,  
And excelled the angels in majesty and grandeur.
11. So swiftly did He urge (His steed) to the propinquity  
of God,  
That Gabriel was left behind Him at Sidra. ‡
12. The chief of the sacred place (Kaba) ¶ addressed Him,  
Saying :—“ Oh Bearer of Divine revelation ! move  
higher.
13. When thou didst find me sincere in friendship,  
Why didst thou turn away the reins from my company ?”
14. Gabriel replied :—“ I have no power to move higher,  
I remained here because my wings were wanting in  
power.
15. If I fly one hair’s breadth higher,  
The flames of the glorious splendour will consume me.”
16. No one on account of his sins will remain in pledge §  
(i. e. in hell,)  
Who has such a Lord (Muhammad) for a guide.
17. What acceptable eulogy can I bestow upon thee!  
Oh ! Prophet of mortals, Peace be on thee!
18. May the benedictions of angels be on thy soul !  
May they be on thy associates and followers.
19. First (be on) Abubakar, the old disciple,  
On Oomar ! twisting in his grasp the contumacious  
demon (Satan).

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\* *Ozza*.—Name of an ancient idol.

† *Burrak*.—The celebrated animal upon which Muhammad went from Jerusalem to Heaven.

‡ *Sidra*.—A tree in Paradise, the mansion of the angel Gabriel; also *Sidratul Muntaha*.

¶ *Kaba*.—The square temple at Mecca.

§ *Pledge* here signifies Hell.

20. On the wise Oosman who kept (holy) vigils,  
The fourth Ali, Shah, the rider of Duldul.\*
21. Oh God ! by the intervention of the sons of Fatima, †  
May I on the word ‡ of faith conclude (my life).
22. If thou dost reject my supplication; or if thou dost  
accept (it),  
I and the hand, and the skirt of the descendants of  
the Prophet (are together).
23. Oh thou, of auspicious foot! will anything be wanting  
In thy highest dignity, at the shrine of living ones ?
24. That a small tribe of implorers,  
Should be guests at the house of bliss.
25. God praised and extolled thee,  
Gabriel kissed the ground in honour of thy worth.
26. The lofty sky is ashamed before thy worth.  
Thou wast created while yet Adam was water and  
clay;
27. Thou wast from the first the essence of the being  
of man;  
Whatever else has existed is an offshoot from thee.
28. I know not in what words I can speak of thee,  
For thou art higher than what I can say of thee.
29. For thee, the dignity of Laulak§ is sufficient honour;  
Thy praise (in the verse of the Kuran) "Ta ha wa  
yasin," is sufficient.
30. What praise can the imperfect Sadi bestow on thee ?  
Benediction and mercy be on thee ! Oh Prophet !

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\* *Duldul*.—Name of Ali's mule.

† Fatima's sons or Grandsons of Muhammad were *Hassan* and *Hussain*.

‡ *Kalima Tyebe Laila ha illallah Muhammadur Russullulah*,  
There is no God but God, and Muhammad is his prophet.

§ *Laulak*.—According to the holy tradition, "Oh, Muhammad !  
hadst thou not been, I would not have created the sky."

*On the Cause of the versification of the Book.*

1. I travelled much through remote quarters of the world ;  
Passed my time in the company of every one;
2. I reaped enjoyment from every nook ;  
I plucked an ear of corn from every harvest.
3. Like the pure hearted men of Shiraz, of humble disposition,  
I saw none. May mercy be (bestowed) on this pure soil!
4. The friendship I felt for the men of this pure soil  
Withdrew my heart from Syria and Turkey.
5. I felt sad that from all these gardens (*i. e.* Syria and Turkey)  
I should return empty handed to my friends.
6. I said in my heart ; " People get sugar-candy from Egypt,  
And take it to their friends as an offering.
7. But though my hand be empty of sugar-candy,  
Yet my words shall be sweeter than sugar-candy.
8. Not that actual sugar-candy, which people eat,  
But that which Spiritual persons convey on paper.
9. When I raised up this palace of wealth (Bostan,)  
In it I made ten doors (chapters) of instruction.
10. One chapter is on Justice, and Deliberation, and Judgment,  
The protection of the people and fear of God.
11. (In) the Second chapter, I laid the foundation of beneficence,  
For the beneficent to acknowledge the bounty of God
12. The third chapter is on Divine Love, Frenzy and Perturbation ;  
Not that worldly love with which men by force bind themselves,

13. The fourth chapter is on Humility, the fifth Resignation  
The sixth a description of men seeking Content.
14. The seventh chapter on the Science of Education ;  
The eighth chapter on Gratitude for Health and Safety.
15. The ninth treats of Contrition and the Way of Rectitude.  
The tenth on Prayer and the conclusion of the Book.
16. On the blessed day and happy year  
And on the auspicious date between two Eeds  
(Festivals).
17. It was when fifty-five years had exceeded six hundred  
That this renowned treasury (The Bostan) became  
filled with pearls.
18. Oh ! Wise One of Happy Nature !  
I have not heard that men of skill are defect searchers.
19. Though a coat be of silk or embroidered rich,  
Yet the cotton (lining) must of necessity be inside.\*
20. If thou art fine silk (possessed of excellence) seek  
not to injure any one,  
Do thy work of generosity and cover my redundant  
words.
21. I vaunt not of the excellence of my stock in trade,  
But stretch forth my hands in supplication.
22. I have heard that on the day of hope and fear,  
The merciful one will pardon the sinful for the  
sake of the good.
23. Do thou also if thou perceiveth error in my words,  
Behave towards me like the Creator of the universe.
24. If even a couplet out of a thousand is approved by  
thee,  
For manliness sake withdraw thy hand from fault  
finding
25. Verily in Persia this work of mine,  
Is as valueless as musk in Tartary.†

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\* Though man may possess excellence, he is not void of blame.

† Tartary, or *Khutan*, is a country where musk is produced.

26. The dread of mine was from afar like the noise of  
the drum,  
And in my absence my defects were covered over.
27. Sádi brought roses to the garden with impudence,  
And pepper to Hindoostan.
28. Like the date covered with the sweet skin,  
When thou openest it there is a bone inside it.

*An account of the laudable qualities of Atabak Abubakar son of Sád Zangi. May his grave be fragrant.*

1. There was no desire for this sort of composition in  
my disposition,  
And I had no wish for (writing) the eulogy of kings.
2. But I have threaded verses in the name of a cer-  
tain one,  
Which men of culture may possibly unfold.
3. That Sádi who carried off the ball of eloquence,  
Was of the time of Abubakar, son of Sád.
4. And vaunts that he belonged, in his time,  
As did the Lord\* Muhammad in his time.
5. World-protector ; the Faith Defender ; Justice Dis-  
tributor !  
(No other King) came after Oomar like Abubakar.
6. Chief of exalted ones, and crown of nobility,  
The people will boast of his reign of justice,
7. If one should seek a shelter from tumult,  
There is no such place for shelter, like this coun-  
try (Shiraz).
8. Be it happy for the door (of Abubakar) which is like  
the old house (of Kaba),  
Men enter it from every road around it.
9. I saw not such a treasure, kingdom, or throne,  
Which is a bequest to the child, and the old Durwish.

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\* Muhammad was born at the time of King Nowshirwan the Just.

10. No one afflicted with grief came to him,  
On whose heart he applied not an ointment.
11. (Abubakar) is a seeker of good, and hopeful (of good);  
Oh God ! fulfil his hopes.
12. A corner of his crown touches the highest Heaven,  
Yet from humility his head (itself) is on the ground.
13. Humility is good for the stiff-necked,  
For if a beggar shows humility, it is his nature.
14. What avails, it an inferior falls (in humility),  
The superior prostrated (in humility) is a man of God.
15. The mention of his virtues is not kept concealed,  
For the fame of his liberality spreads through the  
world.
16. A wise one of such a cheerful disposition like his,  
The world so long as the world lasts recollects not.
17. Thou dost not in his reign see any distressed one,  
Who complains of the oppression of the strong grip.
18. No one ever saw custom, order and organization ;  
Not even Faraedoon\* with all his pomp saw these.
19. For this reason, before God his worth is great,  
Because, on account of his might, the hand of the  
weak one is strong.
20. He so spreads his shadow over the universe  
That even an old man fears not a Rustom.†
21. At all times men (complain of) adverse fortune,  
And lament the revolution of the skies.
22. But in thy just age, Oh potent monarch,  
No one complains of the revolution of the times.
23. In thy time I behold the world in peace,  
After thee I know not what will be the end (of the people).
24. It is owing to thy happy ending fortune  
That Sâdi's time happens (to fall) in thine era.

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\* Faraedoon, a celebrated King of Persia who reigned in the eighth century B. C.

† Rustom.—The son of Zal the most renowned hero amongst the Persians.

25. So long as the moon and sun are in the heavens,  
In this book the remembrance of thee will be eternal.
26. If kings have gathered names of good repute,  
They have learnt the mode of walking (in rectitude)  
from their predecessors.
27. Thou, in the regulation of thy kingdom,  
Hast surpassed former kings.
28. Alexander, by means of a wall of brass and stone,  
Blocked up the road of Yajooj\* from the world.
29. Thy rampart against "Yajooj Kufir\*" is of gold;  
It is not of brass, like the rampart of Alexander.
30. The eloquent one, (who living) in peace and justice  
Repeats not thy praises, may he be tongueless.
31. Oh excellent! Thou ocean of beneficence and mine  
of liberality,  
Because the existence of the aid-implorer is depend-  
ent on thy existence.
32. I see the King's good qualities are beyond counting,  
They cannot be contained within the narrow plain  
of this book.
33. If Sàdi were to write of all them,  
He would assuredly have to write another book.
34. I cease thanksgiving for such liberality ;  
Indeed, it is better that I should stretch forth the  
hand of prayer.
35. May the world be as thou desirest, and may Heaven  
befriend thee !  
May the Creator of the world be thy guardian !
36. The sublime star of thy fortune has illumined a world,  
The declining star of thine enemy has burnt him up.
37. May the revolution of time bring thee no grief ;  
May no apprehension (of ill) cast ashes on thy heart!
38. Because the smallest disquietude in the king's heart  
Disturbs the heart of a world.

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\* *Yajooj* and *Majooj*, *Gog* and *Magog*, are the descendants of Japhet, the son of Noah.

39. May thy heart and kingdom enjoy peace and prosperity;  
 May all perturbation be far from thy country;
40. May thy body always be like thy religion, sound;  
 May the heart of thy evil wisher be as dull as his deliberation;
41. May thine inner heart be joyful, strengthened by Divine aid,  
 May thy heart, and thy faith, and the country be prosperous.
42. May the World-Creator have mercy on thee!  
 Whatever else I say is vain talk and wind.
43. This indeed is sufficient from the Omnipotent God,  
 That the grace of thy well-being is on the increase.
44. Sád Zangi departed not from the world in sorrow,  
 Since he begot so renowned a successor like thee.
45. It is not to be wondered at that this is an offshoot  
 of that pure stock,  
 For his soul soared into the sublime, though his body is in the dust.
46. Oh God, on that illustrious tomb (Sád son of Zangi,) By Thy grace pour down the rain of mercy.
47. The memory of Sád son of Zangi remains as an example,  
 May Heaven be the protector of Sád son of Abubakar.

*In praise of Prince Islám Sád son of Abubakar Sád.*

1. A youth of prosperous fortune, and enlightened mind,  
 Young in fortune and old in deliberation.
2. In wisdom great, and of lofty spirit,  
 Powerful in arm and prudent in heart.
3. Oh, happy fortune of the mother Time,  
 Who cherishes such a child in her bosom!
4. With the hand of liberality he carried away the  
 water (honour) of the river,



- In eminence he surpassed the Pleiades.
5. Oh excellent! May the eye of fortune be open on thy face,  
Oh chief of proud Kings!
  6. The oyster that thou seest full of grains of pearls,  
Has not such value as that one grain of pearl.
  7. Thou art that fine pearl of one grain,  
Because thou art the ornament of the family of the  
kingdom.
  8. Oh God! keep him under Thy special protection,  
Preserve him from the injury of an evil eye.
  9. Oh God! make him celebrated in every region,  
Make him revered by the grace of devotion.
  10. Keep him constant in justice and piety,  
Accomplish his wishes in this world and the next.
  11. Be not concerned on account of the hateful foe,  
Let there be no injury to thee from the revolution  
of the world.
  12. The tree of Paradise brings forth fruit like thee,  
The son renown seeking, and the father renown  
possessing.
  13. Know that to that family welfare is a stranger  
Who are ill speakers of this family.
  14. Oh excellent! Religion and wisdom, excellent  
justice and equity.  
Oh excellent! the country and Government; may they  
be everlasting!



## CHAPTER I.

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### On Justice, Wisdom, and Administration of Government.

1. The bounties of God (are so infinite) that the imagination cannot contain them.  
What service does the tongue of thanks-giving perform?
2. Oh, God ! this king, the poor man's friend,  
Under whose protection rests the tranquillity of the people,
3. Do thou preserve him long over the people,  
And keep his heart alive by the grace of devotion.
4. Keep the tree of his hope fruitful,  
His head green, and his face fair with mercy.
5. Oh Sádi ! take not the way of hypocrisy (in praising the king),  
But if thou hast sincerity, come and bring it with thee.
6. Thou art a stage-knower, and the king a road traveller;  
Thou art a speaker of truth, and the king a truth listener.
7. What necessity is there for thee to place the nine thrones of the sky,  
Beneath the foot of Kizilarsalan (the king)?
8. Say not, place the foot of honour on the heavens;  
But say, place the face of sincerity in the dust.
9. In devotion place the face on the threshold (of God),  
Because this is the straight way of the righteous.
10. If thou art a servant of (God) place thy head on this door (of God).  
Remove from off thy head the crown of lordship.

11. When thou performest devotion, wear not the kingly  
robo ;  
But like the sincere Durwish, pour out thy la-  
mentations.
12. Saying :—Oh Omnipotent ! Thou only art powerful,  
Almighty, the supporter of the Durwish art thou !
13. I am neither a sovereign nor a ruler,  
But am one of the beggars of His Court.
14. What can be accomplished by my hands,  
Unless Thy hand of grace befriend me ?
15. Grant me the power of generosity and goodness,  
Or else, what goodness can be shown by me to others ?
16. During the night pray devoutly like a beggar,  
If during the day thou governest like a sovereign,
17. The proud ones, with girded loins, stand at Thy door,  
Be thou with (bended) head on the threshold of  
devotion.
18. Oh how excellent ! for the slaves a Lord God !  
And the lord a slave administrating justice.

### STORY.

1. I saw a man, from the plain of Rudbar,\*  
Who came towards me mounted on a panther.
2. Such dread took hold of me from this circumstance,  
That terror tied my feet from moving.
3. Smiling, he placed his finger on his lips,  
Saying :—Sádi be not amazed at what thou hast seen.
4. Twist not thy neck from the command of the Lord,  
So that no one may twist his neck from thy command.
5. When a ruler is submissive to God,  
His protector and friend is God.
6. It is impossible, when He regards thee as a friend,  
That He will leave thee in the hands of thine enemy.

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\* Rudbar is the name of a city situated between Gelan and Quazwin on the banks of the Caspian Sea.

7. This is the road,\* turn not thy face from the path of devotion ;  
Place thy foot on this path and obtain thy desires.
8. Advice is profitable to him ; the person  
To whom the words of Sádi are acceptable.

### The advice of Kasra† to Hormuz.

1. I have heard that in the agony of the soul, (when dying),  
King Nowsherwan spoke this to Hormuz (his son).
2. Saying :—Be mindful of the feelings of the poor,  
Not mindful of thine own pleasures only.
3. It is not approved by the wise,  
That the shepherd should sleep while the wolf is in
4. Go protect the poor and the indigent, [the flock.  
For it is to his subjects that the king owes his crown.
5. The subjects are as the root, the monarch as the tree.  
Oh son! the tree derives its strength from the root.
6. So long as it lies in thy power, wound not the heart  
of the people,  
For, if thou doest, thou tearest up thine own root.
7. If the straight path‡ (of safety) be needed by thee,  
The way of the pious is hope and fear.
8. The injury of men pleases not him (the king),  
For he fears lest ruin should befall his country.

\* There are four ways to find God :

(1st.) *Shariat*.—The order of Mohammed.

(2nd) *Tarikat*.—The means of finding God.

(3rd) *Hakikat*.—The reality of the existence of God.

(4th.) *Marifat*.—The knowledge of God.

† *Kasra* is the title of the Kings of Persia. It was generally applied to Nowsherwan the Just. He was eminently noted for his justice, and was a contemporary of the Roman Emperor Justinian. The prophet Muhammad was born in his reign.

‡ *Path*—*Júdaí Mustahim*. Straight path refers to the faith of Islam.

9. And if this disposition is not in his nature,  
There is not the odour of tranquillity in his country.
10. If thy feet are bound (by family ties), be resigned ;  
If thou art free, go wheresoever thou desirest.
11. Look not for abundance in that land and region,  
Where thou beholdest the subjects distressed by the
12. Be afraid of the bold proud ones, [king.  
But fear him who fears not God.
13. He sees in a dream, the territory of another populous,  
Who afflicts the hearts of the people of his own country.
14. Ruin and ill-fame proceed from tyranny ;  
The prudent man ponders over this saying.
15. It is not proper to destroy the subjects by injustice,  
For they are the shelter and support of the kingdom.
16. Be attentive to the villagers for thine own sake,  
For the happy hearted labourer does most work.
17. It is not manliness to do ill to any one  
From whom thou mayest have experienced many  
benefits.

### The advice of Khusroo\* to his son Shiruya †

1. I have heard that Khusroo said to Shiruya,  
At the moment when his eyes were closing (he was  
dying).
2. Be firm in whatever resolution thou mayest make  
To consider the peace of thy subjects.
3. Oh son ! turn not thy neck from equity and judgment  
So that men may not turn aside their feet from the  
(i.e. thy authority.)<sup>c</sup>
4. The subject flies from the tyrant,

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\* *Khusroo Parvez* was the son of Hormuz, the son of Novsherwan. He was in love with the renowned Sheren, the beloved of Farhad.

† *Shiruya* was the son of Khusroo Parvez. He took some medicine to increase his sensual appetite, but by mistake he took poison instead of the medicine, and died.

Making his odious name a stock story throughout the world.

5. Much time elapsed not before his own foundation  
Was overthrown, by that one who laid the foundation
6. The warrior and a lion may lay waste, [(of evil.)  
But not to such an extent as (the smoke) sighs of  
children and women.
7. The lamp (of distress) lit by the widow,  
Thou mayest often have seen that it consumed a city
8. Who in the world is more fortunate than he  
Who, while governing, (still) lived with justice.
9. When the hour for his departure from this world  
The people send mercy to his grave. [arrives,
10. Since the bad and the good equally pass away (die),  
It is best that thy name should be mentioned for  
goodness.
11. Depute a god fearing man over thy subjects,  
For the abstinent is the architect of the kingdom.
12. He is thine evil wisher, and drinks the blood of thy  
subjects,  
Who seeks for thy profit in the injury of the people.
13. It is wrong to entrust Government to those  
On whose account the hands (of the subjects) are  
uplifted (in prayer) to God.
14. The cherisher of good experiences not evil;  
When thou cherishest evil, thou art the enemy of  
thine own life.
15. Take not retribution of the evil doer by (confiscation  
of) his property,  
It is fitter to tear up his root from the very foundation.
16. Have no patience with the agent, the friend of tyranny;  
It is better to flay him on account of his fatness\*  
(from extortion).
17. It is proper to cut off at once the head of the wolf,  
Not only when he tears in pieces the sheep (belong-  
ing) to men,

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\* *Fatness* here signifies riches gained by ill means.

## Story about a Merchant Surrounded by Robbers.

1. How well spoke the captive merchant !  
When the robbers surrounded him with arrows.
2. When courage is displayed by highway robbers,  
What matters it whether the troops be formed of  
men or women ?
3. The king who injures the merchants  
Closes the door of welfare on citizens as well as soldiers.
4. How many sensible go there again,  
When they hear the report of bad custom.
5. If thou desirest a good name, and valuest goodness,  
Treat merchants and convoys considerately.
6. The great ones heartily cherish travellers,  
Because they convey their good name to all regions.
7. That kingdom soon falls into decay  
From which the traveller goes heart-distressed.
8. Cherish the stranger and befriend the traveller,  
For the traveller hawks about (the fame of) good deeds.
9. Esteem the guest dear, and hold the traveller dear,  
But be also on the alert, and against their doing harm.
10. It is but proper to be circumspect about a stranger,  
For it is not unlikely he may be an enemy in the  
guise of a friend.
11. Treat old friends with great consideration,  
For thou need not fear treachery from the cherished.
12. When thy servant grows old  
Forget not the rights of services (rendered) in past  
years.
13. Though old age should have tied his hands for the  
performance of service,  
Yet thy hands still possess the power of liberality.

## Story of Khusroo and Shāpur.

1. I heard that Shapūr heaved a sigh,  
When Khusroo drew the pen through his pension.
2. When his State became afflicted from want of food,  
He wrote thus to the king.
3. Oh King! Justice dispenser of the world,  
If I remain, do not thou remain in thine excellence.
4. Since I sacrificed my youth for thee,  
Drive me not away from before thee in my old age.
5. The stranger, whose head is intent on sedition,  
Injure not, but drive him away from the country.
6. If thou art not angry with him, it is proper,  
For his own evil nature is the enemy that pursues him.
7. And, if his native land be Persia,  
Exile him not to Suna, Selvonian or Turkey.
8. Even in Persia, give him no respite until the noontide  
meal.  
To cause calamity to others is not proper;
9. For they say :—" May that country be subverted,  
Because such men came out of it."
10. If thou bestow office (rank), recognize the wealthy,  
Because the poor man fears not the king.
11. When the poor man bends his neck to the shoulder,  
Nothing comes from him save lamentation.
12. When the inspector withholds his two hands from  
honesty,  
It is proper to appoint an examiner over him.
13. And if the examiner agrees with his heart,  
Deprive the inspector and examiner of their office.



14. It is necessary to employ a God-fearing and faithful man, [God  
Consider him not trustworthy who fears thee (and not)
15. Scatter (thy money) and calculate and act wisely (at ease),  
Because thou wilt not find one honest man in a hundred.
16. Two persons of one nature, old, and of the same pe-  
(bearing),  
Should not be sent to one place together.
17. How dost thou know but that they may mutually  
help and befriend each other,  
The one may be a thief the other a confidant.
18. When thieves fear one another,  
A caravan goes safely among them.
19. One whom thou hast deposed from the office,  
After a time forgive his crime.
20. To gratify the desire of the expectant one,  
Is better than to break the fetters of a thousand in
21. Make the scribe the pillar of the office, (chains.  
If he fall not, he cuts not the string of hope.
22. The just monarch with his subjects,  
Becomes angry like a father with his son.
23. Sometimes he smites him so that he becomes sorrowful.  
Sometimes he wipes the tears from his pure eyes.
24. When thou showest greatness, the enemy becomes bold,  
When thou becomest enraged, he becomes wearied of  
thee.
25. Severity and gentleness, combined, are good,  
As the blood-letter who is surgeon, as also a salve applicer.
26. Be manly, of agreeable disposition, and forgiving,  
As God showers bounty upon thee, do thou scatter it  
over the people. [kings,
27. When thou recollectest to mind the reign of the former  
Do thou also leave an impression of thy goodness  
behind thee.

28. No one came into the world and remained,  
Except he whose good name remained ;
29. That is not dead, after whom there has remained  
Bridge, well, traveller's house, and guest house :
30. Every one of whom, some memorial remains not,  
The tree of his existence has yielded no fruit :
31. And if he departed (died) leaving no token of his  
generous acts,  
It is not right after his death to recite over him  
" Alhamd ! " \*
32. When thou wishest thy name to be eternal in the  
world,  
Conceal not the good name of the venerable ones.
33. They likewise possessed airs, joys and desires;  
In the end they departed, leaving all behind.
34. One carries a good name from the world,  
Another leaves behind him the reflection of his bad  
customs.
35. Hear not the injury of any-one with the ear of  
approval;  
But if the words are spoken, consider them well.
36. Accept the excuse of forgetfulness of a sinner;  
When he seeks forgiveness, grant him forgiveness.
37. If a sinner comes under thy protection,  
It is not right to kill him for his first offence.
38. When you advise once, and the sinner hears it not,  
The second time punish him by confinement and  
bonds.
39. And if advice and chastisement are of no avail,  
It is an evil tree; uproot it.
40. When you are angry at any one's crime,  
Reflect patiently as to his punishment ;
41. Because it is easy to break the ruby of Badakshan,  
But once broken, it cannot be united again.

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\* *Alhamdullilah* is the beginning of the first chapter of Kurán.

## Story on Deliberation of Kings and Delaying Punishment.

1. A certain man came from the sea of Uman,  
Who had travelled over many seas and deserts.
2. He had seen Arabia, Turkistan, Mazindran and  
Roumalia,  
And his pure mind (had acquired) the services of  
every kind of men.
3. He had travelled, and become acquainted with society,  
Bulky of form, like a large balled tree, but without leaf  
and very weak.
4. Patched quilt with two hundred rags stitched together,  
The heat of which consumed his body.
5. From the sea coast he came into a city,  
Of which a king was a mighty one ;
6. Of a disposition good, name seeking ;  
Who had placed the head of humility at the feet of  
the Darvishes.
7. The King's servant washed the dust of the road  
From his head and body in the bath.
8. When he placed his head on the King's threshold,  
Praising the King, he placed his hands on his breast,
9. And came into the King's hall, praying,  
May thy fortune be young, and thy wealth increasing!
10. I have travelled not a stage in this territory,  
In which I found a single heart afflicted.
11. I saw not one intoxicated with wine,  
Nay, I even found the taverns abandoned.
12. Such for the King and his Kingdom is sufficient,  
That he is not pleased with the injury done to  
any one.
13. He spoke and spread the skirt of pearls of speech  
(applauded) [in delight.  
With such elegance that the King extended his sleeve
14. The King approved of the agreeable speech of the man,

Called him near himself, and honoured him.

15. He gave him gold and jewels and thanked him for his coming,  
And inquired after his family and birth-place.
16. To the King's enquiries about past events he replied,  
In birth and lineage he surpassed others.
17. The King reflected in his own mind  
Whether he should confer the Office of Prime Minister or Sudr Wizarat on him.
18. But by degrees, so that the courtiers  
Might not account it a reckless act and laugh at his
19. His wisdom must first be tested, [judgment.  
And his rank exalted according to merit.
20. From the working of grief there may be burdens on the heart  
Of that one, who, inexperienced, attempts high deeds.
21. When the Kazee writes with deliberation his decree,  
He is not ashamed on account of the opinion of the learned men. [bowstring,
22. Look at the (target) when thou hast the arrow in the  
Not when thou hast shot the arrow from thy hand.
23. Though a person be equal to Joseph in rectitude and discretion,  
Still a year must pass before he becomes a Wazir.
24. Unless much time is not passed (in inquiry),  
One cannot form an opinion of a person.
25. The King discovered that he possessed good qualities of every kind,  
That he was a wise man, and of pure religion.
26. The King saw his moral disposition and enlightened judgment,  
Careful of speech, and appreciator of the worth of man,
27. In judgment superior and greater than the great ones,  
Gave him rank above his own Wazir.
28. He possessed such wisdom and knowledge of work,  
That his orders and prohibitions distressed no one.

29. He brought the Kingdom beneath his pen,  
So that sorrow came to none on his account.
30. He closed the tongue of all cavillers,  
Because words of harshness issued not from his hand  
*i. e.* (mouth).
31. The envious one, who found not a grain of fraud (in  
his conduct)  
In his work, frisked like wheat in a frying pan.
32. From his enlightened mind light was shed on the  
Kingdom.  
The old Wazir was seized with grief on account of  
the new (Wazir)
33. He saw not a single breach in that wise man's actions,  
Regarding which he could utter a reproach.
34. The honest and the dishonest are the basin and  
the ant ;  
The ant cannot by force make a hole in the basin.
35. The King had two sun-shaped slaves,  
Who always served him loin-girt. [(fairy)]
36. Two pure forms like "Hūr" (nymph) and "Paree"  
Resembling the Sun and the Moon without the like-  
ness of a third. [other,
37. Two forms, thou would'st say one not excelling the  
Reflected in the mirror one equal to the other.
38. The sweet discourse and words of the wise one  
Took possession of the hearts of those two box trees  
(youths)
39. When they saw that the qualities of his disposition  
were good,  
Naturally they became his well wishers and friends.
40. Him also the inclination of humanity affected,  
Not an inclination like that of narrow-sighted evil ones.
41. He would have a feeling of ease whenever  
He used to look on their faces.
42. When thou desirest that thy dignity remain high,  
Oh Sir ! fix not thy heart on beautiful faces.

43. For although there be no sensual desire,  
Still, beware, for there is fear of loss.
44. The old Wazir obtained some slight inkling of this,  
And malevolently took the story to the King,
45. Saying :—" I know not what they call him (new Wa-  
zir) or who he is,  
" He wishes not to live in this country in chastity.
46. " I have heard that he is in love with thy slaves.  
" *He is a traitor and sensualist ;*
47. " Those who have travelled live without fear,  
" Because they have not been nurtured in the country  
or the Kingdom.
48. " It is not proper that such a shameless black-  
faced one  
" Should bring disrepute to the palace of the King.
49. " But I fear for the King's bounty,  
" If I see evil and remain silent.
50. " In suspicion one ought not to speak hastily.  
" *I spoke not until I was quite satisfied (of the truth).*
51. " Of my servants one among them saw  
" That of these slaves one was in his embrace.
52. " I have now reported this, Oh King of mature  
judgment !  
" As I have tried, so do thou also try.
53. " He described this matter in the very worst way.  
" *May there be no happy day to the wicked man !*
54. " When the malevolent one obtained the knowledge  
of a trifling matter,  
" He consumed the vitals of the great one with fire.
55. " One can kindle fire from small sparks,  
" And then one can burn the old tree."
56. This speech made the King so wrathful,  
That sighs rose from the heart to the lips.
57. The hand of fury was stretched for (his) blood,  
But patience held forth the hands in front.

58. It is not humanity to destroy a cherished one,  
Oppression after justice is unkindness (odious)
59. Injure not the one that thou hast cherished,  
When he possesses thine arrow, do strike him with  
the arrow.
60. It is not right to bring one up tenderly,  
When thou wishest unjustly to shed his blood.
61. So long as thou hadst not certainty of his skill.  
He had not access to the Royal Halls ;
62. Now so long as his crime is not proved to thee,  
Desire not his injury on account of the speech of an  
enemy,
63. The King kept this secret concealed in his heart,  
Because he attended to the sayings of sages.
64. " Oh, wise man ! the heart is the prison of the secret,  
" Which, when thou releaseth it, returns not to its  
chains."
65. He secretly looked into the conduct of the man,  
And found a defect in the way of the man of sense.
66. When he (the new Wazir) suddenly cast a glance  
on one of the slaves,  
The fairy faced one covertly smiled.
67. Two persons, possessed of one soul and sense (by  
sympathy) [unmoved.  
Can discourse together even while their lips are
68. Knowest thou that the pure lover can look even with  
eyes cast down,  
Like the dropsical one who, though he drinks up  
the Tigris, is not satisfied ?
69. The King's suspicions of evil were strengthened (by  
what he saw)  
In his frenzy he wished to be angry with him.
70. But with right judgment and considerate thought  
The King said gently to him : " Oh, thou of good  
reputation.

71. "I took thee for a wise man,  
"Made thee a confidant of the secrets of the States.
72. "I considered thee sensible and wise,  
"Regarded thee not as shameless and unworthy !
73. "Such high dignity is not thy place.  
"The error is mine ; it is not thy fault.
74. "When I cherish a base born one, undoubtedly  
"I allow treachery in my house."
75. Then the man of much learning raised his head,  
And spoke thus to King Khusroo : "Versed in affairs,
76. "When the skirt (of my garment) is free from (the  
stain of) guilt,  
"I fear not the malignity of the envious one.
77. "In my heart such a thought never occurred,  
"I know not who uttered what was not imagined  
by me."
78. The King said, with astonishment: "Oh Wazir !  
"Raise not objection and dispute (facts)."
79. Smiling, he placed his finger on his lips, [dered at.  
Saying:—"Whatever he spoke is not to be won-
80. "The envious one who sees me occupy his place,  
"Utters nothing regarding me save what is evil.
81. "I, from that moment, considered him my enemy.  
"When the King placed him below me.
82. "When the Sultan gives me pre-eminence over him  
"Does he not know that an enemy is in pursuit of me ?
83. "He will not accept me as a friend even in the day  
of resurrection,  
"Since in my advancement he sees his own degra-
84. "I will repeat a true story on this point, [dation.  
"If thou wilt first give heed to this slave.



## The Story of a Man who Saw Satan in a Dream.

1. "A person saw Iblis\* in a dream,  
"In stature like a fir-tree, in face like the sun.
2. "He looked, and said 'Oh thou resemblance of the  
"The people know not thy beauty. [moon,
3. "They consider thee terrible of figure,  
"In the bath room they paint thee hideous.'
4. "He laughed and said 'such is not my form.  
"But the hand of the enemy holds the pencil.
5. "I cast out their root (Adam) from paradise,  
"Now, out of malice, they paint me ugly.'
6. "In like manner I have a good name only,  
"For his own interests the evil disposed speak not  
good of me. [dignity,
7. "The Wazir whose honour was lowered by my  
"I need to fly from his deceits to the distance of a
8. "But I fear not the King's wrath, [league.  
"For an innocent one is bold in his speech.
9. "When words flow correctly from my pen,  
"What fear have I of the world seizers.
10. "The Wazir was not put out by this accusation,  
"Nor feared the result of an enquiry.
11. "If the Magistrate seizes there is fear for that one,  
"Whose weight in the scale is below the standard."
12. This speech of his amazed the King, [giving.  
He threw up (in astonishment) the hand of order
13. "It is not for the criminal by artifice and eloquence  
"To escape (from the consequences of) the crime  
he has committed.
14. "I have assuredly not heard this from thine enemy,  
"For, indeed, I have seen thee with mine own eyes.
15. "For of this assemblage of people in my Court, [slaves."  
"Thy glance has been turned to none save these two

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\* *i. e.* The Satan.

16. The eloquent man laughed and replied,  
 "Thy utterance is correct and it is not right to  
 conceal the truth.
17. "There is a point in this matter if thou wilt listen,  
 "May thy command be current and thy Govern-  
 ment be powerful.
18. "Seest thou not that the helpless Durwish  
 "Regards the rich one with regret ?
19. "The vigour of my prime of youth has passed,  
 "My life in pastimes and enjoyments also passed.
20. "I find no comfort save in seeing them (the slaves.)  
 "Because they possess the capital of beauty and
21. "I too (once) had such a rose hued face, \* [grace.  
 "And limbs like crystal on account of their beauty.
22. "In this extremity, it is necessary to spin my shroud,  
 "For my hair is like cotton, and like a spindle my
23. "I, too, had such raven coloured ringlets, [body  
 "And on my body my dress was tight fitting from  
 delicacy.
24. "Two rows of pearls had in my mouth a place,  
 "(Standing) erect like a wall of silver bricks.
25. "Now behold me at this time of speech,  
 "One by one, like (the arches of) an old bridge they  
 have fallen.
26. "Wherefore should I not look at them now with regret,  
 "When I recall to memory my past life.
27. "Those happy days (youth) have passed away from  
 me, [an end."  
 "And these days (old age) will also come suddenly to
28. When the wise man strung the pearls of truth,  
 (The King) said :—"To speak better than this is  
 impossible."
29. The King looking at the nobles said, [these.  
 "Look not for words and truth more beautiful than
30. "A glance towards a beloved one is lawful to him,  
 "Who knows how to excuse it with such arguments.

31. "If I had not deliberated wisely in my acts,  
 "I should have injured him by the urgings of his  
 enemy (the old Wazir).
32. "Harshly and hastily to carry the hand to the sword,  
 "Is to carry the back of the hand of regret to the  
 teeth. [interested one.
33. "Beware how thou givest ear to the speech of an in-  
 "For if thou dost accomplish his purpose, thou wilt  
 repent." [riches,
34. To that one of good name, dignity, honour and  
 The King added and reprimanded the evil speaker.
35. By the well judged acts of his sensible prime  
 minister, [goodness.  
 His name became celebrated in the country for
36. He governed the country for years with justice and  
 liberality,  
 He departed, but his good name was lasting.
37. Those Kings who cherish religion,  
 With the arm of faith carry off the ball of the empire.
38. Of such Kings in this age I see none, [other.  
 But if there be one, it is Abubakar Sàd and no
39. He is a wise King of happy nature,  
 May the branches of his hope prove fruitful.
40. Thou art a tree of Paradise, Oh King !  
 For thou hast cast the shadow (of Justice) to the  
 distance of a year's journey.
41. I was desirous that the star of my good fortune  
 Might cast the shadow of Huma's wings over my  
 head.
42. Wisdom said :—"The Huma gives not wealth,  
 "If thou dost desire prosperity, come under this sha-  
 dow of Abu Bakar."
43. Oh God ! thou has't looked with mercy,  
 Since thou hast cast this shadow of Abu Bakar  
 on the people.

44. I, slave-like, an offerer of prayer for this kingdom,  
Oh, God! keep thou this shadow (of Abu Bakar)  
perpetual.
45. It is a good act to imprison before beheading, [one.  
Because one cannot join the head of the beheaded
46. The Lord of Command and Wisdom and Majesty,  
Is not distressed by the clamour of men. [patience,
47. (He whose) head (is) full of arrogance and void of  
To him the Kingly crown is not lawful.
48. I say not: "When thou fightest keep a firm footing,  
"(But) when thou art in anger keep reason in its  
proper place."
49. He who is wise has patience,  
But he is not wise whom anger subdues.
50. Anger like an army rushing from ambush,  
Neither justice nor mercy nor religion remained.
51. I saw not beneath the heavens such a demon (as  
From whom so many angels fly. [anger)

### Discourse on Mercy towards the Weak.

1. It is wrong (even) to drink water unless permitted  
by law, [is lawful.  
But, if thou dost sheddest blood, by legal decree it
2. If the decree of law sentence one to death,  
Beware, so that thou fear not to slay him.
3. And if thou knowest of person of his tribe,  
Bestow gifts on them, and ease and tranquillity.
4. The crime committed was the act of a tyrannical man,  
(But) what is the crime of his wife and children?
5. Thy body is powerful, and great thine army,  
But lead it not into thy enemies' kingdom;
6. For he flees to his lofty fortress,  
But ruin befalls the innocent subject.
7. Enquire into the condition of prisoners, [them.  
It is possible that an innocent one may be among

8. When a (foreign) merchant dies in thy country,  
It is meanness to lay thy hand on his property.
9. For afterwards they will weep bitterly for him,  
And his relation and tribe will say among themselves,
10. "That the unfortunate one died in a foreign country,  
"That a tyrant seized the property that remained."
11. Think of that fatherless little one,  
And beware of the sighs of his afflicted heart.
12. Many a good name of fifty years,  
By one single unworthy act is destroyed.
13. Those of approved deeds and perpetual fame,  
Have not laid oppressive hands on the property of  
the people.
14. If he be King of the whole world, [gar.  
When he seizes the wealth of the rich, he is a beg-
15. The liberal generous man dies of want,  
But fills not his belly (at the pauper's expense) or  
from the side of the poor and needy.

### On Kindness towards People.

1. I heard that a certain just King  
Had a cloak, both sides of which were mere lining.
2. Some one said, Oh Kusroo! of fortunate days,  
Make a cloak of brocade of China.
3. He said:—"This is sufficient for covering and ease,  
"If you exceed this, it would be ornament and deco-
4. "I take not taxes for the sake [ration.  
"Of adorning my person, my throne, and my crown.
5. "If like women I put decorations on my body,  
"How can I manfully repulse the enemy. [fold,
6. "My desire and greed for such (may be) a hundred  
"But the treasury is not for me only.
7. "The Treasury is full for the Army,  
"It is not for embellishment and ornament.
8. "The soldier, who is not pleased with the King,  
"Guards not the boundary of the country."

9. If the enemy carries off the villager's ass,  
How can the King exact tribute and a tenth ?
10. The enemy takes away his ass, the King his tribute,  
What prosperity dost thou see for that throne and  
crown ?
11. It is not humanity to use violence over the fallen one,  
The base bird carries off the grain from before the ant.
12. The subject is a tree, if thou wilt cherish it,  
Thou mayest according to the heart's desire of thy  
friends enjoy the fruit ;
13. Pluck it not out unmercifully root and fruit,  
Because the foolish man injures his own body.
14. Those enjoy the fruit of youth and fortune,  
Who oppress not the lowly.
15. If an inferior one be distressed,  
Beware of his lamentations to God.
16. When it is possible to gain a country by peaceful  
means, [of the body.  
Bring not forth, by combat, blood from a single pore
17. (I swear) by manliness that the sovereignty of the  
whole universe, [ground.  
Is not worth one drop of blood that trickles on the

tory about Jamshed's Inscription on a Fountain.

1. I have heard that King Jamshed, of happy nature,  
Engraved on a stone, on a fountain head:
2. Many a one like us reposed at this fountain,  
And departed in the twinkling of an eye. [power.
3. They, like us, conquered the world with manliness and  
But carried it not away with them to the grave.
4. When thou hast power over thine enemy,  
Injure him not for this (power) is in itself enough  
affliction to him.
5. A living, stupified, and bewildered enemy about thee,  
(seeking thy blood) [(neck.)  
Is better than that his blood should be on thy head

## Story about Darius and Keeper of the King's Horses.

1. I have heard that Darius of illustrious family,  
Got separated from his retinue, on a hunting day.
2. A shepherd came running towards him,  
The Monarch drew an arrow from his quiver.
3. Beware of the enemy in the desert,  
For in the house, the rose is free from thorns.
4. The frightened shepherd raised an outcry,  
Saying :—“ I am not an enemy, seek not to slay me.
5. “ I am he who takes care of the King's horses,  
“ Employed in this meadow, in thy service.”
6. The King's perturbed heart recovered its composure,  
He laughed and said, “ Oh thou of contemptible judg-
7. “ Thy good angel favoured thee ; otherwise, [ment.  
“ I had drawn the bowstring to the ear.”
8. The guardian of the meadow laughed and said,  
“ It is not proper to conceal advice from friends.
9. “ It is not a laudable thought or good judgment,  
“ That the King does not know an enemy from a friend.
10. “ Such is a condition of one who is great,  
“ That he should know each inferior one who he is---
11. “ Thou hast often seen me in thy presence,  
“ Thou hast asked me about the horses and the  
pasture.
12. “ Now I return to thee in friendliness,  
“ Thou dost not distinguish me again from an enemy.
13. “ I am able, Oh renowned Monarch,  
“ To distinguish a horse out of a hundred thousand.
14. “ I hold the guardianship by means of wisdom and  
judgment, [bility.  
“ Thy guardianship should also keep thy flock in sta-
15. “ From anarchy arises sorrow in that Kingdom,  
“ Where the statesmanship of the King, is less than  
that of a shepherd.”

### Story of the Regard of Kings for their Subjects.

1. How canst thou hear the cry of one demanding  
Thy bedroom curtains being at Saturn. [justice,
2. So sleep that the cries may reach thy ear,  
If the crier for justice raises a shout.
3. He complains of the tyrant who is in thy time,  
For every oppression he practises is thy oppression.
4. The dog tears not the skirt of a caravanee (traveller,)  
But rather the ignorant villager who cherishes the
5. Boldly hast thou come Oh Sádi ! [dog.  
When the sword (of speech) is in thy hand, be vic-  
torious. [spoken,
6. Say what thou knowest. It is well that truth be  
Thou art not a bribe-taker nor pretence-giver.
7. Be tongue-tied, but wash philosophy from the book,  
Break up avarice and say whatever thou desirest.

### Story of the King of Irak and One Who Lamented beneath an Arch.

1. A haughty King of Irak came to hear,  
Of a poor man who under an arch continued saying,
2. "At the door (of God) thou even art hopeful,  
"Then fulfil the desires of those sitting at thy doors.
3. "Se' thee from fetters the hearts of those who are  
sorrowful,  
"So that thy heart may never be sorrowful.
4. "The grief of the heart of the justice-seekers,  
"Casts down a King from his Kingdom.
5. "Thou sleeping happily in the harem at midday,  
"Say to the stranger "Burn in the heat outside."
6. "God exacts justice for that person,  
"Who from the King cannot demand justice."



## Story of the Son of Abdul Aziz.

1. A nobleman, a person of discernment,  
Tells a story of the son of Abdul Aziz.
2. That he had a precious stone set in a ring, [value.  
Of which the jeweller was unable to estimate the
3. Thou wouldst say that at night it was a world illumin-  
A pearl, in light like the day. [ating orb,
4. It chanced, there came a year of drought,  
When the full moon faced ones became as the new  
moon. [men,
5. When he beheld neither ease nor strength among  
He thought it not manliness to be himself at ease.
6. When one sees poison in the mouths of men,  
How can sweet water pass through his throat.
7. He ordered and they sold the ring stone for silver,  
For he had compassion on the needy and the orphan.
8. In one week, he gave as spoil the whole price,  
To the poor, the indigent, and the needy.
9. They began to pour reproaches on him,  
Saying :—“(A ring) suchlike will not again come  
to thy hand.”
10. I heard, he said, while a rain of tears [candle)  
Poured down his cheeks, like wax (of a melting
11. “It is unworthy of a King (to have) an ornament,  
“When the hearts of the citizens are rent with dis-
12. “For me a ring, without a stone, is befitting, [tress.  
“But the heart of the people, afflicted, is not befitting.”
13. Happy he who the ease of the man and woman,  
Seeks in preference to his own ease.
14. Men of excellence have not shown a desire,  
For pleasures got at the cost of grieving others.
15. If the King sleeps peacefully on the throne,  
The poor man sleeps not, I think at ease.
16. But if he keeps awake a long time at night,  
Then men will sleep in ease and comfort,

17. Praise be to God! this disposition of rectitude,  
Is possessed by Atabak Abu Bakar son of Sád.
18. No one sees a sign of calamity in Persia,  
Except the figures of the lovely moon-faced ones.
19. These five couplets came sweetly pleasant to my ears,  
Which they chanted last night in an assembly

Saying:—

1. "Last night life was enjoyment to me,  
"For the moon-faced one was in my embrace.
2. "When I saw her overpowered with sleep,  
"I said:—'Oh lovely one, the cypress before thee  
is low in station.
3. "One moment wash sweet sleep from the Narcissus  
(the eyes)  
"Laugh like the rose-bush, sing like the nightingale.
4. "Oh calamity of the age! Why dost thou sleep?  
"Come and bring the sweet red wine.'
5. "Starting from sleep, she looked up and said:—  
"Thou callest me *Calamity* and biddest me 'sleep not!'"
6. In the time of the Sultan (Abu Bakar) bright souled,  
One sees no other calamity of wakefulness.

Story of Atabak Takla Son of Sád Zangi.  
(*May the mercy of the Almighty be on him.*)

1. It is written in the history of the former Kings,  
That when Takla sat on the throne of Zangi
2. No person injured another in his time,  
If this were so, he surpassed (all former Kings) and  
this is enough.
3. He once spoke thus to a pious man,  
Saying:—"My life has passed away uselessly.
4. "Since realm and rank and throne pass away,  
"No one except the Fakeer carries away empire  
from the world.

5. "I desire to sit in the corner of the devotion  
"That I may derive advantage from the five remaining days of my life."
6. When the wise man of enlightened mind heard this,  
He rose up in anger and said :—" Enough Oh Takla !
7. " Religion is only in the service of men,  
"It is not in the rosary, prayer, carpet and patched garment.
8. " Remain on thy own royal throne,  
" But be a darvish in purity of disposition.
9. " Gird up thy loins in sincerity and desire (of God),  
" Bind up the tongue of boastful speech and pretension.
10. " In religion the foot (of action) is necessary and  
not the breadth of prayer,  
" For words without action have no reality.
11. " The saints who possessed the ready money of purity,  
" Wore such patched habits under their upper garment."

### Story of the Sultan of Rúm and the Good Man.

1. I heard that the Sultan of Rúm wept,  
Before a learned and good man.
2. Saying :—" Power is not left to me at the hands of  
the enemy,  
" Save this fort and city nothing remains.
3. " I tried much that my son,  
" Might be the chief of the assembly after me.
4. " Now the enemy of base origin has prevailed,  
" He has twisted the hand of manliness and exertion.
5. " What plan can I devise ? what resources can I employ ?  
" For the soul in my body is burnt up with sorrow."
6. The wise man was amazed and said :—" Wherefore  
this lamentation ?  
" Is it becoming such wisdom a spirit to weep ?

7. "What is Kingdom (to thee) bear thy own sorrow ?  
 "For the greater and best part of thy life has passed.
8. "For thy (short remains of) life this extent (of  
 country) is sufficient, [another.  
 "When thou hast departed the world is the place of
9. "Whether he be wise or foolish, [grief.  
 "Grieve not for him, because he will endure his own
10. "The world is not worth the trouble of possessing,  
 "Of seizing by sword and of abandoning.
11. "Think only thyself, because the wise man,  
 "Who succeeds thee will bear the burthen of his  
 own grief.
12. "Be not boastful on account of these five days' stay,  
 "Prepare with thought the plan of departure.
13. "Whom dost thou know among the Kings of Persia,  
 "Who oppressed their inferiors ?
14. "Whose Kingdom, and throne has not fallen to de-  
 cline ? [High God.  
 "Nothing remaining save the country of the most
15. "Who hopes to live for ever in this world,  
 "When the world itself is not eternal ?
16. "With whom does silver, gold, treasure, property  
 remain ? [foot.  
 "In a few days after him it becomes trodden under
17. "But he, of whom one generous act remains (current),  
 "Perpetual blessings are showered on his soul.
18. "A great one whose name abides on account of good-  
 "One may say with the pious "he remained." [ness,
19. "Oh ! Be mindful that thou dost cherish the tree  
 of liberality,  
 "For then thou wilt assuredly enjoy the fruit of hope.
20. "Practise liberality, for to-morrow when they pro-  
 duce the Book of Account (at the Judgment day),  
 "They will confer dignities according to thy good
21. "He, whose foot is foremost in endeavour, [deeds.  
 "Has the high dignity at the shrine of God.

22. "He, back-slider, treacherous and shameless,  
"Remains concealed, without performing anything.
23. "Avoid him, so that he may bite the back of his  
hand in regret,  
"The oven so hot yet he failed to take the bread  
(of goodness.) [cover,
24. "At the time of reaping the harvest, thou wilt dis-  
"That idleness is not seed-sowing."

### Story of the Unjust King and a Devout Friend.

1. A pious man in the confines of Syria, [world.  
Betook himself to a cave for an abode apart from the
2. By his patience in that dark corner of a place,  
His foot was placed on the treasure of contentment.
3. The great ones bowed their heads at his door,  
Because his head entered not *their* doors.
4. The pious man of pure practice desires,  
By practice of poverty, the abandonment of lust.
5. When every hour his lust cries "give," [village.  
It causes him to wander in contempt from village to
6. In the land where this wise old man dwelt,  
There was a tyrannical King
7. Such that every helpless one he found, [him.)  
He with powerful gripe twisted his hand (tortured
8. A world-consuming, merciless, and malevolent slayer,  
By his bitter (violence) the face of the world became  
sour. [and shame,
9. Crowds left the country on account of the tyranny  
And carried his bloody name into other countries.
10. A crowd of poor and miserable wretches remained,  
And behind the spinning wheel uttered curses  
(against him.)
11. In the place where the hand of tyranny is extended,  
Thou wilt not see the laughing lip of man open.
12. The tyrant used to visit the Shaik occasionally,

But that "friend of God," (the pious man) would not  
look at him. [tune !

13. The King once said to him,—“ Oh thou of happy for-  
“ Turn not thy face sternly in abhorrence at me.
14. “ Thou knowest that I desire thy friendship,  
“ Wherefore dost thou bear me enmity ?
15. “ Allowing that I am not the ruler of a country,  
“ Yet I am not less than a Darvish in honour.
16. “ I ask you not to place my excellence above others,  
“ But treat me at least as you treat others.”
17. The devout and wise man heard this speech,  
With amazement and said :—“ Oh wise King,
18. “ People are in distress owing to thy existence,  
“ I like not to see the people in distress.
19. “ (Since) thou art at enmity with my friends,  
“ I do not consider thee my friend.
20. “ But if I should happen to have friendship for thee,  
“ What then, if God should consider thee an enemy ?
21. “ Khudadost,\* even should they slay him, [friends,  
“ Will not become the friend of the enemy of his
22. “ I wonder at the sleep of that stony hearted one,  
“ On whose account a whole nation sleeps uneasily.
23. “ Oh thou ! if thou hast virtue, sense and wisdom,  
“ Then gird up thy waist of mercy and bounty and act.”

### On Paying Regard to the Wishes of Darvishes,

1. Oh lofty one ! Exercise not violence on the lowly,  
For the world remains not (always) in one way.
2. Twist not the wrist of the weak one,  
For should he prevail thou wilt be worthless.
3. Do not displace the feet of any one, [helpless.  
For if thy fall should happen, thou wilt become
4. It is better that the hearts of friends be happy than  
treasure should be collected,

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\* Khudadost, a pious man,

It is better that the treasury be empty, than the people in distress.

5. Cast not down the work of any one, at his feet,  
Because it may so happen that thou mayest have to  
fall at his feet (be in need of assistance.)
6. Oh weak one! Endure the violence of the strong one,  
For a day may come when thou mayest be stronger  
than he.
7. With prayers raise an outcry against the oppressor,  
Since the arm of prayer is better than the hand of  
violence.
8. Say to the dry lip of the oppressed one, "laugh not!"  
For (Fate) will pull out the teeth of the tyrant.
9. By the sound of the drum the rich man was a-  
wakened, [passed?  
What does he know, how the night of the watchman
10. The caravan traveller grieves for his own baggage,  
His heart is not consumed with grief at the sore  
back of the ass.
11. Granted that thou art not among the number of the  
fallen (distressed),  
(But) when thou seest a fallen one why dost thou  
stand erect (not helping)?
12. Concerning thee I will tell thee the story of a past event,  
For, to omit relating it would be indolence.

### Story on the Duty of Shewing Mercy to the Weak when in Power.

1. There was such a famine one year in Damascus,  
That lovers became forgetful of love.
2. The sky was so niggardly over the earth,  
That the crops and date trees moistened not their lips.
3. The springs of the old fountains dried up, [orphans.  
No water remained save the water of the eyes of the

4. It was not (smoke) but the sigh of the widow woman,  
If any smoke came from the chimney (in appearance).
5. Like the (bare) Darvish I saw trees divested of their  
leaves, [tressed.  
And the strong armed one languid, and sorely dis-
6. No verdure in the mountains, the bough (leafless) in  
the garden,  
Locusts ate up the garden and men the locusts.
7. At that state of things a friend came before me,  
Of whom nothing but skin and bones was left.
8. I was astonished for he was in good circumstances,  
Was lord of rank and gold and riches.
9. I asked him "Oh friend of pure disposition,  
"Say what misfortune hath befallen thee."
10. He cried out angrily :—"Where is thy understanding,  
"When knowing thou dost ask the question is a fault.
11. "Seest thou not that distress has reached its climax,  
"That affliction has reached its extremest point ?
12. "The rain descends not from the sky,  
"The smoke (sighs) of afflicted heart ascends not."
13. I said to him :—"After all there was not any fear for  
"Poison kills only where there is no antidote. [thee,
14. "If others should perish from want,  
"Thou (at least) hast wealth "What fear of storm  
to the duck ?"
15. The pious one gazed sadly at me,  
Like the look of a sage at a fool.
16. Saying :—"Oh friend ! though a man be on the shore,  
"He is not at ease when his friends are drowning.
17. "My face is not pale from want of victuals,  
"Grief for those foodless ones, has afflicted my heart.
18. "The wise one desires not to see a wound,  
"Either on the body of another or on my own.
19. "Thanks be to God I am free from wounds, [bles.  
"Yet, when I see a wounded one, my body also trem-
20. "The pleasure of a healthy one is destroyed,



21. "By the sight of a sick and languid one at his side,  
 "When I see the poor Darvish eats not,  
 "The morsel of food in my throat is poison and pain.
22. "When taking away one of his friends to prison,  
 "What pleasure do you leave to him in the garden?"

### Story of the Selfish Man.

1. One night the sighs of the people kindled fire,  
 Which, I heard, consumed one half of the City of  
 Bagdad.
2. One in the midst of dust and smoke thanked (God),  
 Saying:—"No injury has reached my shop."
3. An experienced one said to him, "Oh thou blockhead,  
 "Thou thinkest of thine own grief and no more.
4. "Dost thou approve that the whole city should burn  
 "Provided thy house is on one side?" [by fire,
5. Save the cruel hearted, how may one fill his stomach  
 with food,  
 When he sees persons bind stones on the belly (to  
 alleviate the pangs of hunger)?
6. How can the rich man himself eat a morsel,  
 When he sees the Darvish drink his own blood  
 (through grief)? [health,"
7. Say not to the sick attendant, that "he is in good  
 For he writhes with grief like a sick one. [stage,
8. The tender hearted one, when friends arrive at a  
 Sleeps not (thinking) of the weary loiterers in rear.
9. The heart of Kings becomes burdened (with grief),  
 When they see the burdened ass of the wood-cutter  
 in the mud.
10. If in the house of happiness there be one (to hear),  
 One word of the sayings of Sádi is sufficient.
11. This also is sufficient if thou wilt but hear,  
 If thou sowest thorns, thou reapest not jessamine.

## On Justice and its Rewards.

1. Dost thou know about the Kings of Persia,  
That they exercised tyranny on the humble.
2. Of that dignity, and sovereignty nothing remained,  
Nor did that oppression, over the peasant remain.
3. Behold the crime committed by the hand of the tyrant!  
The world remained :—he with his tyrannies departed  
from this world.
4. Happy on the Day of Judgment is the body of the just,  
Because he has a place in the shadow of the throne  
of God. [God,
5. Over the tribe whose good deeds are approved of by  
He appoints a King, just and of good judgment.
6. (But) when he wishes to ruin a world;  
He places it in the grasp of a tyrant.
7. The good ones act cautiously towards him,  
For a tyrant is the manifestation of God's wrath.
8. Recognise his greatness and understand the obligation,  
Because the prosperity of the ungrateful ones vanishes.
9. Hast thou not read in the holy book, [prosperity ?  
That thanks-giving is the means of the increase of
10. If thou offerest for this country and property,  
Thou mayest get a property and country knowing no  
decline.
11. But if thou exercisest tyranny in sovereignty,  
*After sovereignty beggary may be thy portion.*
12. Sweet sleep becomes unlawful to a King,  
When the weak bears the burthen of the strong.
13. Injure not the people even to the extent of a mus-  
tard seed,  
For the Sultan is the shepherd, the people, the flock.
14. When they suffer violence and injustice from him,  
He is not a shepherd but a wolf, cry out against him.
15. The evil-doer departed (died) thinking evilly,

Who exercised oppression over his inferior.

16. If thou desirest not that their curses should follow,  
Be good, so that bad may not be said of thee by any  
of the two brothers.

### Story of the Two Brothers, One Just and the Other Unjust.

1. I have heard that in the country of the West,  
There were two brothers sons of one father.
2. Warlike, headstrong and stout bodied,  
Handsome, wise and sword wielders.
3. The father found them to be terrible,  
And combative and fond of war.
4. He went (and) divided the country into two parts,  
And gave to each son a portion.
5. Lest they should wrangle with each other,  
And draw the sword of hatred in a battle.
6. Shortly after this, the father ended his days,  
Surrendered the sweet soul to the Soul-Creator.
7. Death broke for him the cord of hope,  
Death tied for him the hand of action.
8. That Kingdom was established between two Kings,  
With the treasures and an army ever without limit  
and computation. [vantage,
9. Each according to his own view sought his own ad-  
Each taking his own path.
10. One chose justice that he might acquire a good name,  
One tyranny that he might gather wealth.
11. One made benevolence, his mode of life,  
Bestowed money and cherished the poor.
12. Laid foundations of buildings, gave bread and caressed  
ed the army,  
He built (inns) for the poor to pass the night in.
13. Emptied his treasury but filled the Soldiery,  
Doing as people do in festive times. [ment,
14. Then rose to heaven like thunder the sound of merri-

As in Shiraz in the reign of Abubakar Sád.

15. The wise prince of gracious disposition,  
May the bough of his (tree of) hope be (ever) fruitful.
16. Listen now to the story of the name-seeking youth,  
Of approved conduct and happy disposition.
17. He was the sincere servant of the high and the low,  
Assiduous, morning and evening in praising God.
18. In that country Korah went about fearlessly,  
For the King was just, and the poor content.
19. In his time no heart was pierced,  
I say, not by a thorn, nay, not even by a rose leaf.
20. By aid his Sovereignty prevailed over other chiefs,  
They placed their heads on the line (of submission).
21. The other sat to add to (the splendour) of his throne  
and crown,  
He increased the tribute of the village peasants.
22. Coveted the wealth of the merchants,  
Brought sorrow to the hearts of the helpless ones.
23. I say not that he was an evil-wisher of the poor,  
Assuredly he was his own enemy. [enjoyed,
24. In hope of increase of (riches) he neither bestowed nor  
The wise man knows that he acted ill.
25. For while he collected money by cheating,  
The army became distracted from destitution.
26. The merchants received intelligence, [less one.  
That tyranny prevailed in the country of that worth-
27. They cut off trafficking in that land,  
Of crop there was none, the people were distressed.
28. When Fortune turned her head from befriending him,  
The enemy necessarily overcame him.
29. The enmity of heaven plucked out his root and fruit,  
The hoofs of the enemies' horses dug up the country.
30. From whom could he expect fidelity, himself faithless?  
From whom could he exact tribute, the villagers  
having fled?
31. What good can that faithless one expect,

- When curses follow at his heels ? [tion,
32. Because his fortune was reversed on the day of crea-  
He did not do what the good said :—" Do."
33. What said the good men to that good man,  
"Eat thou the fruit for the tyrant did not eat it."
34. His Judgment erroneous, his deliberation weak,  
For what he sought in injustice was found in Justice.

### Story of a Man who Cut the Branch on which He Sat.

1. A man seated on the end of a branch was cutting the  
butt, [going on.  
The master of the garden saw and observed what was
2. He said if this man does wrong,  
"He does not to me but (wrong) to his own body."
3. Counsel is proper if thou wilt listen, [shoulder.  
Throw not down the weak ones with strength of
4. Because the beggar who before thee is not worth  
a barley corn,  
Will take thee to-morrow (the day of Judgment)  
before God.
5. If thou desirest to be powerful to-morrow,  
Make not the lowly one thine enemy (to-day).
6. Because, when this Kingdom passes from thee,  
That beggar may maliciously grasp thy skirt.
7. Afflict not, and restrain thy hand from oppressing the  
weak, [ashamed.  
Because if overcome by them thou wilt become
8. In the opinion of the independent ones, it is a disgrace  
To fall by the hands of the fallen.
9. The great ones' enlightened minds of good fortune,  
By wisdom gained the crown and the throne.
10. Swerve not (from the path) in following the upright,  
And if thou seekest truth, listen to Sádi.

## On the quiet-Contentment of the Darvish.

1. Say not, that there is no rank higher than sovereignty,  
Because there is no Kingdom safer than the King-  
dom of Darvish.
2. Lightly loaded men travel faster,  
This is the truth which the pious ones listen to.
3. The empty handed one suffers anxiety about a loaf,  
But Kings suffer anxiety about the whole world.
4. If the beggar obtains his evening bread (meal),  
He sleeps as soundly as the Sultan of Syria.
5. Sadness and mirth come to an end.  
Both are removed from the head (heart) by Death,
6. Whether it be this one on whose they place a crown,  
Or that one, on whose neck the yoke of tribute fell.
7. Whether the exalted one be in Saturn,  
Or whether the straitened in prison.
8. When death makes attack on the head of these two,  
It is impossible to distinguish one from the other.

## Story of a Skull that Spoke to a Devotee.

1. I have heard that once, on the banks of the Tigris,  
A skull spoke to a devout man,
2. "I once possessed the pomp of sovereignty,  
"The cap of greatness (crown) covered my head.
3. "Heaven helped and fortune befriended me,  
"With the arm of power I conquered Irak (Babylon.)
4. "I greatly coveted the conquest of Kirman,\*  
"When suddenly (Kirman's) worms eat my head."
5. Draw out the cotton of negligence from the ear of sense,  
So that the advice of the dead may enter thy ear.

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\* *Kirman* means worms, and Kirman is the name of the Capital of Karamania.

## On Good and Bad Acts and their Results.

1. The man of good acts is not a bad man,  
No one practises evil hoping to reap good.
2. The desire, of evil always occupies the mind of the  
mischief maker,  
He is like the scorpion, which seldom returns to his  
own house.
3. If care for another's advantage be not in thy nature,  
Then such a jewel (disposition) and the hard stone  
are alike.
4. I spoke wrongly, Oh friend of happy nature!  
Because there is good in iron, stone and brass.
5. Such men were best dead for shame,  
Since a stone in excellence is superior to him.
6. Not every one of mankind is better than an animal,  
For even a ravenous beast is better than a bad man.
7. Man endowed with wisdom, is better than the beast,  
But not a man that like a rapacious beast preys  
upon man.
8. A man who only thinks of eating and sleeping,  
What superiority has he over the quadrupeds?
9. The luckless horseman who goes the wrong road,  
Is surpassed by one travelling on foot.
10. No one, who sowed the seed of magnanimity,  
Gathered not, at the harvest, the desire of heart.
11. We have in the course of our lives, never heard,  
That to the bad man goodness ever came.

## About the Man who Fell into a Well.

1. A certain officer fell into a well,  
One such that out of dread of him the lion would be-  
come a female.
2. An evil man experienced nothing save evil,  
He fell, and none more helpless than himself, he saw.

3. All night on account of weeping and lamentation, he slept not,  
One flung a stone at his head and said :—
4. "Didst thou ever come (to listen) to the complaint of any one :  
" That to-day thou criest for a deliverer ?—
5. " Didst thou ever sow the seed of goodness ?  
" Behold ! therefore the fruit that thou wilt gather.
6. " Who to thy wounded soul, will apply ointment,  
" When hearts, wounded by thee, keep lamenting.
7. " Since thou duggest a well on the road for us,  
" Assuredly thou hast thyself fallen into that well."
8. Two persons dig wells for the high and the low,  
One of good disposition the other of evil repute.
9. The one to refresh the throat of the thirsty, [into it.  
The other that the people may fall up to the neck
10. If thou dost evil, look not for good,  
For the tamarisk does not bear the grape.
11. Think not, Oh thou that hast sown barley in autumn,  
That thou wilt reap wheat at harvest time.
12. If thou fondly cherishest the Zakum (tree of hell),  
Think not thou wilt ever eat fruit of it.
13. Neither the rare luscious date, nor the colocynth yield  
Hope in the seed which you scatter. [ fruit,

### Story of <sup>the</sup> <sup>son</sup> of Yoosuf, and the Good Man.

1. The <sup>advice</sup> <sup>of</sup> <sup>a</sup> <sup>good</sup> <sup>man</sup>,  
Is like <sup>at</sup> <sup>the</sup> <sup>bill</sup> <sup>of</sup> <sup>the</sup> <sup>king</sup> <sup>in</sup> <sup>respect</sup> <sup>to</sup> <sup>Hajjáj</sup>.
2. He <sup>looked</sup> <sup>at</sup> <sup>the</sup> <sup>officers</sup> <sup>of</sup> <sup>the</sup> <sup>Court</sup>,  
Saying, skin him and spill his blood.
3. When no excuse remains to the oppressor,  
He turns aside his face in haste.
4. The man of God laughed and wept, [nished.  
The stony hearted one of warped judgment was asto-

\* Hajjáj, A notorious tyrant who ruled over Arabian Irak.



5. Then he saw that he both laughed and wept.  
He asked : " What is the cause of this laughing and weeping ? "
6. He said : " I wept on account of my fate,  
" For I have four helpless children.
7. " I laugh because of the mercy of the pure God,  
" That I am consigned to the dust as an oppressed one,  
and not as an oppressor."
8. A certain one said to him : " Oh illustrious King,  
" Forbear : Withhold thy hand from this aged peasant
9. " For the people rely and depend upon him,  
" And it is not proper to destroy a world at a time.
10. " Be mindful of magnanimity, forgiveness and mercy,  
" Of the little ones, his children think.
11. " Thou art perhaps an enemy to thy own family,  
" Since thou approvest of evil to families of others.
12. " Because of hearts lacerated by thy violence,  
" Expect not that on the last day peace will be thine.
13. " The oppressed one slept not, dread his sighs,  
" Beware of the morning sigh of his heart.
14. " Dost thou not fear that a pure minded one some  
night,  
" May bring forth a heart-burning sigh (saying : Oh  
God)!"
15. In his vehemence he so napped his fingers at him,  
That for Hajjáj the hand for argument ~~near~~ closed.
16. Did not Satan commit evil, and believe heard?  
Vile deeds yield not good fruit.           ne.
17. At the time of dispute tear not the veil  
For thou also mayst have a shame to ~~be~~ ~~un~~ ~~seen~~ ~~under~~  
the veil,
18. Shout not defiance to the lion hearted ones,  
When thou canst not beat boys at boxing.
19. I heard that he listened not but shed his blood,  
Who can know how to escape from the mandate of  
God.

20. A venerable man, slept that night, in this thought,  
In his dream, he saw the Darvish (the slaughtered  
man) who said,
21. His (the King's) punishment was but of a moment  
for me,  
But eternal tortures await him till the Judgment day.

### Story on the Oppression of the Lowly.

1. A person (once) gave his son advice :  
" Bear in mind the advice of the wise.
2. " Oppress not the lowly, Oh my son !  
" Lest one day a great one may attack thee.
3. " Dost thou not fear, Oh child of little understanding,  
" That one day a panther may rend thee in pieces ?
4. " In youth, I was strong of grasp, "  
" The humble were distressed in heart on account  
of me.
5. " (One day) I got a blow from the fist of a strong one,  
" I used not force again upon the weak."

### On the Vigilance of Kings.

1. Beware of the sleep of negligence (because sleep)  
Is unlawful for the eyes of the chief of tribes.
2. Take care to sympathise with the sorrow of inferiors,  
Fear (be heedful) of the violence of the times.
3. The advice that is disinterested,  
Is like medicine bitter but cures disease.

### Story of the King who Suffered from the Guinea-worm Disease.

1. They tell a story of one of the Kings,  
Whom the guinea-worm disease made like a spindle.
2. So much had bodily weakness prostrated him,  
That he even envied his healthy inferiors,

3. For the King though famous on the chess board,  
Is inferior to the pawn when overcome by weakness.
4. A courtier kissing the ground before the King,  
Said :—" May his Majesty's life be eternal.
5. " In this city there is a man of accepted prayers,  
" There are like him but few devotees.
6. " None places before him (his desire) on important  
affairs,  
" Whose object is not accomplished in a moment.
7. " Summon him, that he may invoke prayers on this  
disease,  
" That mercy may descend from Heaven to Earth."
8. He ordered so that superior' servants  
Sent for the old man of auspicious footsteps.
9. He, (the King) said to him, "Pray for me, Oh wise man,  
" For I am fastened in a fort by the tape worm like  
a needle."
10. The old man bent of back, heard this speech,  
And raising his angry voice, with severity
11. Said : " God is kind to one who grants justice,  
" Forgive and behold the forgiveness of the Just (God).
12. " How will my prayers avail thee,  
" While oppressed captives are in the pit in fetters ?
13. " Not having shown mercy to the people,  
" How canst thou expect ease from fortune ?
14. " Thou must supplicate pardon for thy sins,  
" And then to ask the holy man (Shaik Sâlih) or his  
prayers.
15. " How will his supplications avail thee,  
" While the prayers of thy victims rise behind thee?"
16. Hearing this speech the Sovereign of Persia,  
Frowned with anger and shame.
17. Then in distress said in his own heart,  
" Why do I grieve ? What the Darvish has said is true."
18. He ordered so that all in prison,  
By his command were quickly released.

19. The experienced one (Darvish) after two inclinations  
of the head,  
Uplifted the hand of supplication to God (in prayer)
20. Saying:—" Oh thou who exalted the heaven,  
" Thou didst seize him in contest with thee, release  
him now in peace with thee. "
21. The holy man was still holding his hands in prayers,  
When the helpless sick man leapt to his feet.
22. Thou wouldst say, that he would fly for joy,  
Like the peacock, when he saw not the cord round  
his feet.
23. He ordered; and the jewels from his treasury,  
They scattered at his feet and under his head.
24. It is not right to conceal the truth for the sake of  
the false,  
So scattering them (the jewels) from his skirt he said:
25. " Return not again to the head of the thread (tyranny)  
" Lest the head of the thread-worm be again raised.
26. " When thou hast once made a slip, watch thy steps,  
" In order that thou mayst not slip a second time."
27. Listen to Sadi: for truth lies in this saying:  
" It is not on every occasion the fallen one rises."

### Discourse on the Perishable Nature of Kingdoms and the World.

1. Oh son! worldly wealth is not everlasting,  
No fidelity can be expected from it.
2. Travelled not on the morning and evening breeze  
The throne of Solomon? May, peace be on him.
3. And sawest thou not at last it (*i.e.* throne) went to  
the winds (of non-existence)? [justice.  
Happy he who departed possessed of learning and
4. That one carried off the ball of Prosperity,  
Who concerned himself for the happiness of the people.
5. What they took up with themselves came of use,  
Not those things which they amassed and left behind.

## On the Death of the Chief of Egypt.

1. I have heard regarding the glorious Chief of Egypt,  
That the King of Terror sent his army to invade  
his life.
2. Beauty passed away from his heart-refreshing cheek,  
Like the sun become yellow of the day, but little re-  
maining.
3. The wise men gnawed the hand of regret,  
Because they found no remedy against death in the  
medical book.
4. Every throne and country is subject to decline,  
Save the kingdom of the eternal ruler.
5. When the day of his life was becoming night,  
They heard him uttering in a low tune :
6. "There was not a King in Egypt like me,  
"Yet when such is the end all is worthless.
7. "I gathered the world, but enjoyed not its fruit,  
"And like the helpless ones departed from its desires.
8. "The one of sound judgment (was he) who gave and  
enjoyed;  
"(Thus) gathering the world for his own sake.
9. "Strive so, that wealth may last with thee,  
"For what remains behind thee is regret and fear.
10. "The rich man on the soul-melting bed makes  
"One hand short and the other long.
11. "At the moment he shows thee by the hand,  
"Because fear has tied his tongue from speaking.
12. "Extend one hand in generosity and liberality,  
"Contract the other hand from tyranny and avarice.
13. "Now that thou hast power use thy hands (for good),  
"How again wilt thou bring forth the hand from the  
shroud.
14. "Ever the Moon, the Pleiades and the Sun will shine,  
"But thou wilt not lift thy head from the grave  
pillow."

## Story of the King Kazal\* Arsalan.

1. Kazal Arsalan possessed a strong fort,  
Which raised its head as high as Alwand.†
2. (In it) there was neither fear of any one nor want of  
anything,  
The road to it twisted like ringlets of a bride.
3. It looked as beautiful in the garden,  
As an egg on an azure tray (sky).
4. I heard that a man of auspicious presence,  
Came from a distance to the King.
5. He was a recogniser of truth and experienced,  
Accomplished and world travelled,
6. Venerable, fluent in speech, much knowing,  
Wise, eloquent, versed in many affairs.
7. Kazal said : " Much as thou hast travelled,  
" Hast thou ever seen a stronger place than this?"
8. He laughed and said :—" This fort is delightful,  
" But strong, I don't consider it.
9. " Did not proud ones possess it before thee,  
" They remained awhile and passed away.
10. " Will not other Kings take it after thee,  
" And enjoy the fruit of the tree of thy hope ?
11. " Remember the time of thy father's reign,  
" Set free thy heart from the bonds of anxiety.
12. " When Fate caused him to sit in a corner,  
" There was not an atom left in his possession.
13. " In the opinion of the wise men the world is as a  
straw  
" For every moment, it is the abode of another.

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\* A King of Persia.

† Alwand, a mountain of Persia supposed to have been sixteen miles in height.

### Story of an Insane Person.

1. An insane one spoke thus in Persia,  
To the King, saying :—" Oh ! heir of the country of  
Jamshed.
2. " If country and throne remained to Jamshed,  
" How couldst thou have got possession of crown and  
throne ? [grasp,
3. " If thou bringest the treasury of Karun into thy  
" It will not last, but that which thou bestowest thou  
leavest away."

### Story of Alp Arsalan's Death.

1. When Alp Arsalan gave up his life to the Life Giver,  
His son placed the imperial Crown on his head.
2. From the crown place they delivered him to the tomb,  
He had neither a place to sit in, nor a target to
3. Thus spoke a wise distraught one, [shoot at.  
When he saw the son mounted—the next day:
4. " Oh ! how wonderful the kingdom and the revolution  
of time! [in the stirrup."  
" The father departed head downward and son's foot
5. Such is the revolution of time,  
(That one) swift footed faithless and inconstant.
6. When man of ancient days ended his days,  
The young of fortune lifted his head from the cradle
7. Fix not thy heart on the world, for it is a stranger to  
thee,  
Like the musician who is daily in a different house.
8. It is improper to enjoy pleasure with that fair one,  
Who takes each morning a fresh husband.
9. Do good this year while the village is still thine,  
For next year another will be lord of the village.

## Story on the Permanence of the Empire of Just Kings.

1. A tyrannical chief on the confines of Ghor  
Used to seize the villagers' asses by force.
2. The asses under heavy loads without fodder,  
In two days, poor wretches, used to perish.
3. When fortune makes the mean one rich,  
He places a load on the grieved hearts of the poor.
4. When a selfish man has a lofty terrace,                    {one.  
He makes water and throws his rubbish on the lower
5. I heard that on an occasion, with the intention of  
The tyrant King went out.    [hunting,
6. In pursuit of the quarry he urged forward his steed,  
Night overtook him, he was far from his retinue.
7. Alone he knew neither a face nor the road,  
Helpless, he cast himself into a village.
8. He saw an ass swift and useful,  
Stout and strong, and a load carrier.
9. A Villager with a bone in his hand,  
Smote it (ass) so hard that he broke its bones.
10. The monarch amazed and said: " Oh Youth !  
" Thy cruelty towards this dumb creature passeth  
bounds.
11. " When thou art strong, exercise not thy power,  
" Try not thy strength on the fallen one."
12. His speech did not please the worthless one,  
He exclaimed menacingly to the King:
13. " I undertook not this business heedlessly,  
" Depart since thou knowest not thy own business !
14. " Many a one who in thy opinion is not justified,  
" When thou seest properly (his conduct) is not devoid  
of good sense."
15. The King offended at his harsh speech,  
Said, "Come what good dost thou see in this (beating)?"
16. " For I fancy thou art a stranger to reason,  
" Not intoxicated, but assuredly rather mad."



17. The peasant laughed and said, " Silence, Oh foolish soldier !  
 " Perhaps thou hast not heard the story of Khizr.
18. " No one calls him mad or intoxicated,  
 " (Yet) why did he destroy the boat of a poor wretch ?
19. " How dost thou know why Kizr did that ?"  
 The monarch said : " Oh cruel man,
20. " In that sea there was a tyrant one,  
 " On account of whom hearts were a sea of anxiety.
21. " The islands were full of outcry at his violence,  
 " A whole world boiling up like the ocean at his acts.
22. " He (Khizr) therefore broke it for a good reason,  
 " So that the tyrant chief might not get possession of it.
23. " Better, is broken property in thy possession,  
 " Than in the hand of the harsh enemy."
24. The peasant of enlightened mind laughed out,  
 " Truth, after all is on my side, Oh Chief! [ance,
25. " I am not breaking the foot of the ass through ignor-  
 " But on account of the cruelty of the unjust King.
26. " The ass in this place lames afflicted,  
 " Is better than carrying loads for the King.
27. " Say not that he only seized boats by violence,  
 " Rather say—that to all eternity he seized a bad name.
28. " Fie upon such a one who so governed a country and  
 kingdom,  
 " My curses be on him till the day of judgment.
29. " The tyrant inflicted tortures on his own body,  
 " Not on the poor one and the Darvish.
30. " For to-morrow in that assembly of reputation and  
 disgrace, [with his hand.  
 " He (the poor man) will seize his collar and beard
31. " He will place the burden of his affliction on his neck,  
 " Who will not lift his head through shame.
32. " I grant that the ass now carries his load,  
 " On that day, how will he bear the loads of the ass ?
33. " If you ask, that person is justly ill-starred,

- " Whose happiness is the cause of sorrow to another.  
 34. " For these five days only his enjoyment lasts,  
 " Whose happiness consist in the misery of mankind.  
 35. " It were better that that dead hearted waked not,  
 " On account of whom the sleep of men is distressed."  
 36. The King heard all but said nothing,  
 He tied the horse and laid his head on the saddle cloth,  
 37. All night restlessly he counted the stars,  
 From melancholy and anxiety sleep did not visit him,  
 38. When he heard the cry of the morning bird  
 The anxiety of night was forgotten by him.  
 39. The horsemen were on the look-out all night,  
 Discovered, in the morning, the footsteps of the horses.  
 40. They saw the King on horseback on that plain,  
 They hastened to him in a body on foot.  
 41. Placed their heads on the ground of obedience,  
 The ground became like a sea from the waves of the  
 soldiers.  
 42. The nobles sat down and called for trays of (food),  
 They ate and prepared an entertainment.  
 43. When exhilarated by mirth and excitement,  
 He remembered the villager of the previous night.  
 44. He ordered and they sought out and binding him fast  
 Threw him contemptuously at the foot of the throne.  
 45. The black hearted one drew out his sharp sword,  
 And the helpless one knew not the means of escape.  
 46. He reckoned that moment as the end of his life,  
 And said whatever came to his mind.  
 47. Dost thou not see when the knife is at the head,  
 The tongue of the pen runs faster?  
 48. When he knew that he could not fly from the enemy  
 Fearlessly he drew forth an arrow from his quiver.  
 49. Despairingly he lifted his head and said:  
 " It is impossible on the night of (going to) the grave  
 (for one) to sleep in the village.  
 50. " By reason of utter want of mercy in thy reign,

- “The whole world resounds complaining of thy tyranny.
51. “It is not I alone, who cry out against thy violence,  
“But the whole people—the multitude—not one only.
52. “I wonder that my words seem severe to thy mind,  
“Kill, if thou wilt, but kill the whole world.
53. “If my censuring appears harsh to thee,  
“By thy justice pluck out the root.
54. “The remedy lies in ceasing from tyranny,  
“Not in killing the helpless innocent ones.
55. “When thou committest injustice, expect not,  
“That thy name will go forth through the country  
for goodness.
56. “I know not how thy eyes (can close) in sleep,  
“When those who have experienced thy tyranny are  
sleepless. [the King,
57. “Know! what praise can be honestly bestowed upon  
“When people praise him only in his Court.
58. “Of what avail such plaudits in the Court,  
“When behind the spinning wheel, all utter curses?”
59. When this speech got the tyrant King’s ear, [senses.  
From the intoxication of negligence he came to his
60. In the village where fortune turned towards him,  
The King gave him its governorship.
61. From men of wisdom thou mayst acquire sense and  
good qualities,  
But not to that extent as from the fault finding of  
the ignorant one. [friend
62. Thy true character hear from thy enemy—for to thy  
Whatever comes from thee is good in his eyes.
63. The praise chanter’s are not thy friends,  
But those who justly censure are thy friends.
64. Reproof from the sour-faced one comes better, than  
From good tempered friends of happy disposition.
65. No one gives thee better advice than this,  
If thou art wise a hint is sufficient.

### Story of Mamun and the Moon-faced Damsel.

1. When the turn of holding Caliph's office came to  
He purchased a moonfaced damsel. [Mamun,
2. Her face was like the sun, and her body like the rose-  
Wise and captivating in wisdom. [bush,
3. Her hands deeply dyed in the blood of her lovers,  
Jujube stained the tips of her fingers.
4. The Khizab (the indigo dye) on her eyebrow charming,  
Was like the bow (Kozah) i. e. rainbow on the sun.
5. On the nuptial night, that lovely fairy one  
Yielded not her body to Mamun's embrace.
6. The fire of anger blazed in him to excess, [Gemini.  
He thought of dividing her head in two parts like
7. She said, "Behold! my head with the sharp sword  
"Cast it down, but for sleeping with me, attempt it not."
8. Mamun said :—"Thy heart from whom has received  
injury,  
"What habit of mine is displeasing to thee?"
9. She replied :—"Whether thou slayest me cleaving  
my head, [to me.  
"(It matters not). The breath of thy mouth is offensive
10. "The arrow of contest and the sword of tyranny slay  
at once. [degrees."  
"The foul smell of the mouth slays (lingeringly) by
11. The King of happy fortune heard this speech  
With amazement, much upbraided himself,
12. Although sorrow filled his heart.  
He used medicine so that his mouth might become  
fragrant like a bud.
13. The fairy faced one, he made an associate and a  
friend. [friend."  
Saying :—"She told me my defects, she is my
14. To my thinking that one is thy well wisher,  
Who says, that there is a thorn in thy path.
15. To say to one road-lost, "Thou goest right"

5. At times the sight of the sweet pleasures of the people  
Caused bitter tears to pour down his cheeks (throat).
6. At times he wept on account of his wretched work,  
Saying: "Did any one see harder life than this?"
7. "While some eat honey and fowl and lamb,  
"My bread never sees sight of even vegetables."
8. "If thou talkest of Justice, is this right  
"That I be naked while the cat has fur garment?"
9. "Oh would (that) the heavens made it their work,  
"To cast a treasure into my hands.
10. "I would for a while indulge my desires,  
"I would shake off the dust of labour."
11. I heard that one day while digging the ground,  
He found the bones of a rotten chin.
12. Within the earth the row of teeth was broken and  
The pearly teeth were all scattered below.
13. The tongueless mouth secretly spoke this advice  
Saying;—"Oh sir! Bear with your disappointment.
14. "Is not this the condition of the mouth under the earth?  
"Suppose it ate sugar or its own heart's blood.
15. "Be not grieved with the revolutions of time,  
"For many seasons it revolves contrary to one's wish."
16. The moment this (thought) occurred to his mind,  
Grief put aside his baggage from his mind. [sense,
17. "Oh my soul! wanting in judgment, reason and  
"Bear the load of thy grief and kill not thyself."
18. Whether the slave bears the load on his head,  
Or whether he raises his head to the height of the
19. At the moment when his state changes, [heavens,  
In death the thought (of his both states *i. e.*) joy and  
grief goes out of his head.
20. Sorrow and joy remain not, but only,  
The recompense of acts, and good name remain.
21. Liberality is lasting, not royal crown and throne,  
Give, for that alone remains after thee, Oh fortunate  
one!

22. Place not reliance on kingdom, rank and retinue,  
For they were before thee and will remain after thee.
23. Scatter gold since thou must quit the world,  
Sádi scattered pearls for he possessed not gold.
24. The lord of wealth the (pious one) relies only on Faith,  
For the world will after all eventually pass away.
25. If thou dost not desire thy country to come to confusion,  
Then be heedful of both country and religion.

### Story of a Tyrant King.

1. They relate a story of a tyrant King (ruler),  
Who held a dominion over a country.
2. That during his time daylight was like the gloom of evening,  
[him.  
And men passed sleepless nights through dread of
3. All day the good in distress on account of him;  
All night the hands of the holy uplifted in prayer  
against him.
4. A crowd (went) before the Shaik of that time,  
Weeping bitterly on account of the tyrant's violence.
5. Saying;—"Oh wise one of happy disposition,  
"Bid this young man Fear God." [(God's) name,
6. The Shaik replied : "I am loath to utter Friend's  
"Because every one is not worthy of his message,
7. "When thou seest one (holding himself) aloof from  
God,  
"Repeat not, Oh Sir ! the name of God to him."
8. I spoke truth Oh Khusrau of good judgment !  
One can speak the truth before the man of God.
9. For to discourse on divine knowledge to the base  
Is as to waste seeds in a brackish barran soil.
10. For it affects him not, he thinks me an enemy.  
It causes him sore vexation and he vexes thee (otherwise).

11. Oh King ! thou hast the right way of life,  
The truth speaking man's heart is therefore firm.
12. The seal ring Oh ! fortunate one possesses this quality  
That it takes an impression in wax not in hard stone.
13. That this tyrant is sore vexed with me is not a  
For he is a thief and I the watchman. [stranger,
14. Thou too art the guardian of justice and equity,  
May the protection of God be thy guardian.
15. If thou reasonest rightly (thy people's) thanks are  
not due to thee,  
But to God for this grace, gratitude and praise,
16. That he holds thee in service in good works,  
And did not leave thee, abandoned like others.
17. All are in the plain of endeavour, [mercy.  
But it is not every one who carries off the ball of
18. Thou didst gain Paradise by endeavour,  
God created in thee paradise-like disposition.
19. May thy heart be enlightened, thy time peaceful.  
May thy foot be firm, thy dignity made eminent.
20. Thy life pleasant, thy end be happy,  
Thy devotion agreeable, thy prayer accepted.

### On Caution towards the Enemy.

1. So long as thy work is accomplished by prudent  
Civility shown to a foe is better than fight. [plans,
2. When one cannot subdue an enemy by force,  
It is proper to close the doom of strife by payment.
3. If thou entertainest fears of injury from the enemy,  
With the amulet of kindness bind his tongue.
4. Scatter gold for the enemy instead of the sharp point-  
For kindness dulls the edge of sharp teeth. [ed nail,
5. It is suitable to gain the world by prudence and  
When the hand cannot be bitten, kiss it. [cajolery,
6. By right deliberation Rustom encompassed in his  
bonds

- Isfandyar, who was unable to escape from the noose.
7. As one can skin an enemy, when he has the opportunity,  
 Meanwhile therefore show him the courtesy of a friend.
  8. Avoid contest even with the meanest person,  
 For I have seen many a flood from drops. [frown,
  9. As long as thou canst, contract not thy eyebrows in  
 For even though weak better a friend than an enemy.
  10. His enemy may be brisk, his friend distressed,  
 That one, whose enemies are more numerous than  
 friends.
  11. Fight not with a force stronger than thy own,  
 For one cannot strike the finger against a lancet.
  12. If in the fight thou art more powerful,  
 It is not manliness to exercise violence against the  
 weak.
  13. If thou hast the strength of an elephant and the claw  
 of a lion,  
 It is better in my opinion peace than strife.
  14. When the hand is bound as to every other contrivance,  
 It is allowable (then) to carry the hand to the sword.
  15. If the foe wishes for peace, turn not the head aside,  
 If he seeks a battle, turn not the reins aside.
  16. For if he close the door of contest,  
 Thou hast a thousandfold more of power and awe.
  17. But if he place the foot of battle in the stirrup,  
 The judge (God) will not require account from thee  
 on the day of account.
  18. Be thou prepared for war if he is contentious,  
 For kindness to the malicious is a mistake.
  19. By speaking kindly and gently to the mean,  
 His pride and arrogance increases.
  20. When the enemy enters thy door with humility,  
 Exclude malice from thy heart and anger from thy  
 head.
  21. When he seeks refuge, practise the trade of liberality,



Forgive him but be wary of his deceit.

22. Turn not away from the advice of the aged,  
For the old in years are experienced in work.
23. They dig out the brazen foundation from its root,  
The young with the sword, the old by wisdom.
24. Think of a place of refuge in the midst of battle,  
What knowest thou, who will be conqueror ?
25. When thou beholdest the army in confusion,  
Cast not sweet life, alone, to the wind.
26. If thou art on one side of the army endeavour to fly,  
But if thou art in the midst, garb thyself like the foe.
27. If thou art a thousand (strong) and the enemy two  
hundred,  
When it becomes night, stay not in his (enemy's)  
territory.
28. In the dark night fifty horsemen from ambuscade  
Will, like five hundred, rend the earth with terror.
29. If thou desirest to travel the road by night,  
Think well first of the ambuscade.
30. When one day's march remains between two armies.  
Pitch thy tents in some sheltered place.
31. Then tranquilly attack the fatigued army,  
For the ignorant one oppressed himself.
32. When thou hast defeated the enemy cast not the  
standard down,  
Lest his wounds remain unhealed and attack thee.
33. Follow not far in rear of the routed,  
For to fall off far from companions is not proper.
34. Thou wilt see the air clouded with the dust of battle,  
They will gather around thee with javelin and sword.
35. Let not the soldiers hasten in pursuit of plunder,  
Lest behind the King's back the palace be emptied.
36. For, the army for the guardianship of the monarch,  
Is better than battling in the circle of contest.

**Discourse on the Care of the Army  
in the Time of Peace.**

1. The brave warrior who has shown (the spirit of) bravery,  
According to his worth it is fitting to increase his allowance,
2. That again (in battle) placing death in view,  
He may fear nothing from a contest (even) with Yajuj.
3. In peaceful times keep the soldier contented,  
So that in adverse times he may be of service.
4. Kiss now the hand of warriors,  
Not when the enemy beat the war-drum.
5. The soldier who is not supplied with food, [battle ?  
Why should he devote himself to death on the day of
6. Protect thy territory from the hands of evil thinkers  
By means of the army, and the army, by means of
7. The King's hand is powerful over the enemy, [wealth.  
When the hearts of his army are contented and satisfied.
8. They (the soldiers) eat the price of their own heads,  
It is not proper therefore they should suffer distress.
9. When they withhold money from soldiers,  
He is averse to carry his hands to sword.
10. What manliness will be shown in the line of battle,  
Empty-handed and his work despised?

**On Acting in Accordance with the Opinion of  
Experienced Men.**

1. Send warriors to the battle against an enemy,  
Send lions to war with lions.
2. Work according to the advice of the world-experienced,  
The old wolf is experienced in hunting.
3. Fear not the young sword-wielder,  
But beware of the old man of much skill.

4. The young men elephant-overthrowing, lion-seizing,  
Know not the tricks of the old fox.
5. The world-travelled man is wise,  
Because he has experienced much of hot and cold.
6. Worthy young men and fortunate [men.  
Turn not their heads aside from the saying of the old
7. If it is necessary to have the kingdom well organised,  
Give not important posts to inexperienced youths.
8. Make none leader of the army save he,  
Who may have been in many engagements.
9. The hunting dog turns not his face from the panther,  
The tiger inexperienced in hunt dreads even the fox.
10. When the son has been nurtured in hunting,  
He fears not when he encounters battle.
11. In wrestling, hunting, target-shooting and ball play,  
The man grows into a war-seeking warrior.
12. One reared in hot bath, in love and tenderness,  
Fears when he sees the door of conflict open.
13. Two men seat him on the saddle,  
A boy, it may be, overturn him in the dust.
14. One whose back thou seest in the days of battle,  
Cut him down if the enemy has not killed him in
15. The eunuch is better than the sword-wielder, [battle.  
Who in the day of battle turns away his head like a  
woman.

### Gurgin's Advice Given to his Son.

1. How well spoke Gurgin to his son,  
When he shut up the bow case and quiver of battle?
2. If thou wishest to run like a woman,  
Go not (into battle) and spill not the warrior's honour.
3. The horseman who in battle showed his back,  
Killed not himself but (slew) those of renown.
4. Valour displayed not itself except in those two friends,  
Who fell in the circle of battle.
5. Two of the races, of one table, of one speech,

- Will strive desperately in the midst of battle.
6. For he feels shame to fly from before the arrow,  
The brother a prisoner in the enemy's claw. [battle,
  7. When thou seest thy friend not a partaker in the  
Deem flight a good fortune from the battle-field.

### Discourse on Cherishing Wise Men.

1. Oh ! world-conqueror, cherish two persons,  
The one of valour, the other of judgment.
2. Those bear off the ball of empire from the renowned,  
Who cherish the wise man and swordsman.
3. Whosoever wielded not the pen and the sword,  
Lament not for him if he dies.
4. I have regard for the scribe and the swordsman,  
Not the musician, for manliness comes not from a  
woman.
5. Such is not manliness, the enemy armed for battle,  
Thou intoxicated with the cup-bearer and the melody  
of harp.
6. Many a one possessed of wealth sat down to play,  
Those riches vanished in play from the hand.

### Discourse on Caution towards the Enemy in Peace.

1. I say not, fear battle with the malevolent (enemy)  
But fear him rather whose talk is of peace.
2. Many a one recited the verse of peace during the day,  
Who during the night urged the army over the
3. Warriors sleep with mail-coats on, [sleeper's head.  
For the bed is the sleeping place for women.
4. The swordsman inside the tent, [house.  
Sleeps not undressed (unarmed) as women do in the
5. It is necessary to prepare secretly for battle,  
For the enemy makes his attacks secretly.
6. Caution is the duty of experienced men.  
The advanced guard is the brazen wall of the army.

## On Prudence Towards the Enemy.

1. Between two evil-wishers, feeble-handed,  
It is not wise to settle in peace.
2. Because if both jointly plot evil,  
The feeble hand then becomes powerful.
3. Keep one occupied by deception,  
And the other, destroy his existence.
4. Should strife be the enemy's choice,  
With sword of good management shed his blood.
5. Cultivate friendship with his enemy,  
So that his garment may become his body's prison.
5. When discord springs up in the enemy's army,  
Encase thy own sword in the scabbard.
7. When wolves prefer injury to each other,  
The sheep in the midst enjoy peace.
8. When the enemy encounters his enemy,  
Sit thou down with thy friends with heart at ease.

## On Courtesy Towards the Enemy as a Matter of Prudence.

1. When thou upraisest the war-sword,  
Consider the means of peace secretly.
2. Because the helmet-splitting army-leaders,  
Secretly seek peace : and openly pursue war.
3. Secretly seek the heart of the battle-leader,  
For he may happen to fall at thy feet like a bee.
4. When the chief of thy enemy falls into thy hand,  
It is wise to exercise delay regarding his people.
5. It may happen that the great one of this half,  
May fall into the circle of their bond.
6. If thou shouldst kill that wounded captive,  
Thou wilt not see thy own captive again. [ing fate,
7. Dreads he of being himself made a captive by revolv-  
Who exercises violence on those who are his captives

8. That one alone is the protector of captives,  
Who himself has been in the thrall of bondage.
9. Should a chief place his head on thy mandate,  
By thy kindness to him another may bow his head,
10. If thou secretly winnest over ten hearts, [thee.  
It is better than a hundred night-attacks made by

### On Caution Towards the Enemy Who Came in Sub- mission.

1. If thy enemy's relation be friendly to thee,  
Take care, be not secure of being imposed upon.
2. For the desire of vengeance wounds his heart,  
When the love of his own relation comes to his re-
3. Trust not the sweet words of thy enemy, [collection.  
Lest there be poison in the honey. [enemy,
4. That one preserves his life from the calamity of the  
Who regards even friends as enemies.
5. The rogue secures the pearl in the purse,  
Because others are cutpurse in his estimation.
6. The soldier who is a rebel against the chief,  
Engage him not into thy service while possible.-
7. Feeling no gratitude towards his own chief,  
Thee, he knows not also (therefore dread his deceit).
8. Confide not in the strength of his oaths and promises,  
Place a secret watchman over him.
9. Lengthen the rope of the aspirant,  
And break it not, lest thou see him not again.
10. When the enemy's country in battle and siege  
Is taken by thee, entrust it to his prisoners.
11. Because when a prisoner dips his teeth in blood,  
He sucks blood from the tyrant's throat. [try,
12. When from the enemy's grasp thou snatchest the coun-  
Keep the peasant in greater comfort than he.
13. For if he again strikes at the door of conflict, [brain.  
The people themselves will extract revenge from his

14. But if thou injurest the citizens,  
Close not the city-gate in the enemy's face.
15. Say not "The sword-yielding enemy is at the gate,"  
For the enemy's associate is within the city.
16. With prudence deliberate war with the enemy,  
Devise schemes and conceal thy resolves.
17. Reveal not to any one thy secrets, [panion.  
For I have often seen a spy in many a boon com-
18. They say that Alexander who waged war with these  
of the East,  
(Always) kept the door of his tent to the west.
19. When Bahman intended to go to Zavalistan,  
He spread a rumour about the left and went to the
20. Save thyself, should others know thy intents, [right.  
It is proper to weep over such judgment and wisdom.
21. Practise liberality, neither battle nor malice,  
In order that thou mayest subject a world to thy  
signet ring. [pleasance,
22. When thou canst accomplish a thing by courtesy and  
What necessity (is there) for harshness and  
arrogance?
23. Since thou wishest not thy heart to be sorrowful,  
Set free from bondage the hearts of the sorrowful.
24. The army is not strong by the (power of) the arm,  
Go and ask a blessing from the feeble.
25. The prayer of the weak hopeful ones,  
Avails more than the powerful arm.
26. Whosoever seeks aid from the Darvish,  
Should he strike at Faridun, he would overcome him.

## CHAPTER II.

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### On Beneficence.

1. If thou art wise lean towards truth,  
For truth lasts and not its semblance. [piety,
2. Whoever has neither knowledge, nor liberality, nor  
There is no reality in his form.
3. That one sleeps at ease beneath the earth,  
On account of whom men sleep tranquil-hearted.
4. During life endure thine own grief, for the relative,  
On account of his own greed gives no heed to the dead.
5. Bestow gold and gifts now which thou possessest,  
For after thee (death) it is beyond thy control.
6. If it is not thy wish to be heart-distressed,  
Pass not by (neglectfully) those who are heart-  
distressed.
7. Be alert in scattering treasure to-day,  
For to-morrow the key will not be in thy hands.
8. Carry away with thee thy own viaticum,  
For neither from son nor wife will compassion come.
9. That one bears off the ball of fortune from the world,  
Who takes with himself a portion to the next world.
10. Except the tips of my own finger, with sympathy,  
No one scratches my back in the world. [the hand.
11. Place whatever thou possessest now on the palm of  
Lest to-morrow thou bite the back of the hand with  
the teeth of regret.
12. Endeavour to cover the shame of the Darvish,  
So that the veil of God may cover thy defects.
13. Turn not away the destitute traveller from the door,  
Lest thou should wander about destitute at doors.



14. Alms are put within the reach of the indigents by the Great,  
Who fears lest he may become like others indigent (if he fail to do so).
15. Be mindful of the state of the afflicted heart,  
For perhaps thy heart may one day be afflicted.
16. Make happy the heart of the helpless,  
Thinking of the day of helplessness (*i.e.* last day).
17. Since thou art not a supplicant at the door of others,  
In gratitude to God (for this) drive not a beggar from thy door.

### On the Protection and Care of Orphans.

1. Shelter the head of the one whose father is dead.  
His dust (distress) brush off, and pluck out the thorns.
2. Knowest thou not the extreme helplessness of his state?  
Can a tree without roots be ever green? [misery],
3. When the downcast orphans stand before thee (in  
Bestow not kisses on thy own son's face.
4. If the orphan weeps who is there to console him?  
And who is there to soothe him if he is angered?
5. Beware of his weeping, for the great throne of God  
Trembles when the orphan weeps.
6. With kindness wipe the tear from his eyes,  
And compassionately remove the dust from his face.
7. If from over his head the (father) shelter be removed,  
Do thou under thy own protection cherish him.
8. I thought my head at that time worthy of a crown,  
When I held it in my father's bosom.
9. If a fly had then settled on my body,  
The minds of many would have been perturbed.
10. Now should I be taken away a captive to prison,  
There are none among my friends to help me.
11. The sorrows of orphans are known to me, [head.  
Because during childhood father departed from my

### The Result of Good Acts.

1. The chief of Kojand saw one, in a dream,  
Pluck out a thorn from the foot of an orphan.
2. He said while sauntering in the garden (of Paradise)  
From that thorn what roses have blossomed for me ?
3. Whilst thou art able, refrain not from mercy,  
For they will show thee mercy if thou showest mercy.
4. When thou hast conferred a favour be not self ap-  
plauding,  
Saying I am a chief and others are inferior.
5. If the sword of Fortune has cast him down,  
Is not the sword of Fortune still drawn ? [sperity,
6. When thou seest a thousand praying for thy pro-  
ffer thanks to God for his favours (to thee).
7. For many men have expectations from thee,  
While thou hast no expectation from any.
8. I said liberality is the virtue of chiefs,  
I said wrong, it is the disposition of prophets.

### Story on the Good Qualities of Prophets.

1. I have heard that for a whole week (a traveller) son  
of the road  
Came not to the guest-house of Abraham. [meal,
2. Out of good nature he used not to eat the morning  
Unless a poor hungry (traveller) came in from the
3. He went out and gazed in every direction, [road.  
Scanned the various quarters of the desert and saw,
4. Alone like a willow in the wilderness (he saw) one,  
With head and hair white from the snow of the age.
5. With kindness he gave him welcome, [hospitable  
And invited him agreeably to the custom of the
6. Saying :—" Oh pupil of mine eyes,  
"Favour me by (partaking of) my bread and salt."
7. " Yes ! " he said, jumped up and stepped forward,

For he knew the courtesy (of Abraham) (on whom be

8. The attendants of the hospitable house, [peace.]  
Seated the poor man with respect.
9. He (Abraham) ordered and set out the table,  
And seated themselves all round it.
10. When the company commenced with "Bismilla\*" "  
The words came not to his ears from the old man's
11. He said to him "Oh one of ancient days, [lips.  
"I see not sincerity and ardour in thee like old men.
12. "Is it not a condition at feeding time,  
"To take the name of the food-giver?"
13. He said, "I follow not that custom, [worshippers."  
"Since I have not heard of it from the elders—fire-
14. The fortunate prophet understood,  
That the ruined old man was a Gabar.
15. He drove him away contemptuously when he saw  
him alien to his religion, [pure.  
For the polluted are forbidden the presence of the
16. The angel Gabriel came from the Glorious Creator,  
Severely reproofing him and saying "Abraham,
17. "I gave him food and life for a hundred years,  
"And art thou in one moment disgusted with him?
18. "If he takes before the fire his adoration,  
"Why takest thou back thy hand from liberality?"

### On Kindness to Good and Bad Men.

1. Bind not a knot at the string head of liberality,  
(Saying) "Because this one is of hypocrisy and de-  
ceit, and that one of duplicity and guile."
2. The Koran-learned man does wrong  
In selling morality and doctrine for bread.
3. Where does wisdom's law give the (Fatwa) decision,  
That a wise man should give religion for the world?
4. But do thou take (what he sells), because the wise man  
Buys with avidity from those selling cheap.

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\* Bismillah=in the name of God.

## About a Pious and a Deceitful Man.

1. An eloquent one came to a pious man,  
Saying "I am stuck fast in the mire.
2. "I owe ten dirhams to a mean one,  
"But a dang (the fourth) of a dirham is equal to ten  
maunds on my heart.
3. "My nights are restless on account of him,  
"And all day he is like a shadow behind me.
4. "By his heart-breaking words he has made  
"A wound as wide as a door in my heart.
5. "Perhaps since his mother gave him birth,  
"God gave him nothing save these ten dirhams.
6. "He knows not even Alif in the book of religion,  
"Save the chapter "Layansurruf" (spend not) has  
read nothing. [a day
7. "The sun does not raise its head over the mountain  
"That, that cuckold does not knock at my door.
8. "I feel anxious as to what liberal one,  
"May extricate my hand with silver from the cruel one."
9. The old happy tempered man listened to his speech  
And put two Ashrafees in his sleeves.
10. The gold fell into the hand of romancer,  
Who went out thence with a face shining like gold.
11. One said "Oh Shaikh, knowest thou not who he is?  
"Over him (even) if he died it would not be proper to  
lament. [a lion.
12. "A beggar who (by deceit) would place a saddle on  
"Who checkmates the Knight and the Queen of  
Abuzaid."\*
13. The devout was amazed and said "Be silent,  
"Since thou knowest not how to speak, listen.
14. "If what I conjectured of him was right,  
"I (at least) preserved his honour from the world.

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\* A renowned chess-player.

15. " If he showed impudence and subterfuge,  
" Look to it and think not he deceived me.
16. " For I had regard for (and preserved) my own honour  
" From the hand of such prattling imposter."
17. On the bad and good (alike) bestow gold and silver,  
For this is the trade of goodness, the averting of evil,
18. Happy is he who in association with the wise,  
Learns the disposition of the pious.
19. If thou hast judgment, deliberation and good sense,  
Reverently listen to Sádi's counsels.
20. Because for the most part his words are of this sort,  
And not about eyes, love-locks, ear-lobes, and moles.

### Story of the Miser Father and Liberal Son.

1. One died leaving as his memory wealth,  
His heir was a man of piety and sense.
2. He placed not his hand on the gold like misers,  
He withheld his hand from it like freemen.
3. His threshold was never vacant of the Darvish,  
Nor his (hospitable) guest-house of the traveller.
4. The hearts of kinsman and stranger (alike) he made  
happy,  
And shut not up the gold and silver like his father.
5. A reproacher said to him, "Oh thou of extravagant  
" Scatter not at once what treasure there is. [hand,
6. " It takes a year to gather in the harvest,  
" It is not manliness to turn it in a moment.
7. " When thou hast no patience in poverty,  
" Have regard of the account in the time of plenty."

### Parable .

1. To her daughter how well spoke the lady of a village  
" Lay aside in the day of plenty provisions (for the  
day of) adversity.

2. "At all times keep full the water bag and the pitcher,  
"For the stream in the village is not always flowing."
3. One can obtain the next world (by means of) this  
One can sprain the demon's grasp by gold. [world,
4. The desire of the empty-handed one is not fulfilled,  
(But) with gold thou mayest pluck out the white  
demon's eyes.
5. If thou art poor come not before the friend,  
But if thou hast silver come and bring with thee.
6. Empty-handed attempt not associating with the lovely,  
For worthless is the man who has nothing.
7. And if whatever thou hast, thou holdest on the palm  
of thy hand,  
In the time of need thy palm will be found empty.
8. The beggars by thy means became not ever strong,  
For thee, I fear thou mayest become lean.

### Continuation of the Story of the Miser's Son and Heir.

1. When this story was told by the hinderer of generosity,  
The young man's vein slept not through a nice sense  
of honour.
2. His heart became perplexed with this speech,  
He was confounded and said, "Oh wretched chatterer,
3. "The possessions that are mine, [father.  
"My father told me:—were the heritage of my grand-
4. "Did they not penuriously preserve it?  
"And died they not regretting leaving it behind?
5. "Into my hands fell my father's wealth,  
"So will it fall after me into my son's hand.
6. "It is better that men should enjoy it to-day,  
"Lest after me to-morrow they carry it off as plunder.
7. "Eat and clothe and bestow and give ease,  
"Why preserve it (merely) for the sake of others?
8. "Those endowed with judgment take away themselves  
from the world,  
"The wretched one remains regrettingly in his place.

9. "Bestow (in alms) gold and wealth now while thine,  
"For after thee they will be out of thy power.
10. "It is possible with this world for thee to purchase the  
future world,  
"Purchase it, Oh ! my soul, lest thou suffer regret."

### On Causing Comfort to Neighbours.

1. A wife once on a time complained to her husband,  
Saying:—"Buy not again bread from the street  
grocer,
2. "Incline to the bazar wheat-seller, [pretence].  
"For this one sells barley and shows wheat (on
3. "Not because of customers, but from a swarm of flies,  
"For a whole week no one has seen his face."
4. That man of kindly sense spoke gently,  
To his wife, "Oh light of my house, be content,
5. "Hoping for our custom he placed his shop here,  
"It would not be manliness to deprive him of his profit."
6. Pursue the course of the generous liberal one,  
When thou art standing erect, seize the hand of the  
fallen.
7. Be bounteous, for the men of God [indigent].  
Are purchasers at the unpretending shops (of the
8. Wouldst thou know the truth ? The saint is the gener-  
ous man,  
Liberality is the characteristic of Ali.

### The Old Man who Performed the Pilgrimage to Hijaj.

1. I heard that a man on his way to Hijaj,  
At every step performed two genuflexions.
2. The fervour of his zeal in the way of God was such,  
That he would not pull out the accacia-thorn from  
his foot. [tation,
3. At length overcome by (evil) heart-distracting temp-  
His deeds appeared good in his own eyes.

4. By the temptation of Satan he fell into the pit of pride,  
Thinking, "No one can go better on this road than he."
5. Had not the mercy of God sought him out,  
This pride would have turned his head away from  
the right road.
6. A voice from the invisible exclaimed,  
"Oh Thou fortunate one of happy disposition,
7. "Imagine not that in performing devotion,  
"Thou hast brought a rare offering to this shrine.
8. "To make a single heart tranquil by kindness,  
"Is better than a thousand genuflexions at each stage."

### Story of a Soldier and his Wife.

1. To an officer of the Sultan, his wife said thus,  
"Arise, Oh good man, knock at the door of food.
2. "Go! so thou mayest get a portion from (the Sultan)  
his tray,  
"For thy children are distressed from hunger."
3. He said: "The kitchen is probably cold to-day,  
"For last night the Sultan made a vow of fasting."
4. The wife in despair bent down her head,  
Heart-sore and staring she muttered to herself.
5. "What good does the Sultan do by talking of fasting,  
"His breaking fast would be a festival for my children."
6. The feaster from whom proceeds good deeds,  
Is better than world-worshipping perpetual faster.
7. Fasting is exclusively his right,  
Who gives to the distressed one the morning meal.
8. Else what need to endure such troubles (of fasting)?  
To abstain (from food) for a time (merely) to eat  
afterwards?
9. The foolish fancies of one seated in seclusion,  
Confound in the end infidelity and religion together.
10. There is purity in water and likewise in mirror,  
But one must discriminate between such purities.



## Story of a Poor Liberal Man and a Beggar.

1. One possessed liberality but insufficient means,  
His competency equalled not the extent of his  
generosity.
2. Let not the mean man be lord of subsistence,  
Let not the generous one be in straitened circum-  
stances.
3. He who happens to be of high aspiration,  
The object of his desire seldom falls to his net (lot).
4. As a pouring torrent in a mountainous place,  
Remains not stationary on the heights.
5. He confined not his bounty within his means,  
Hence his substance doubtlessly became slender.
6. A poor man wrote two words to him,  
Saying.—“ Oh thou of good luck and happy nature,
7. “ Give me the hand of help, with a few dirams,  
“ For it is some time since I have been in prison.”
8. In his eyes the request was of no value,  
But he had not in his possession the smallest coin.
9. He sent a man to the keeper of the prisoners,  
Saying :—“ Oh you of good name and generous nature,
10. “ Withhold your hands from his skirt for a few days,  
“ And if he flies I am his bail.”
11. Hence he went into the prison and said “ Get up,  
“ Fly from the city whilst thou hast feet to fly.”
12. When the sparrow sees the door of its cottage open,  
It rests not quiet even for a moment.
13. With zephyr-like speed from that country he fled,  
With such speed that the wind could not catch the  
dust of his feet.
14. They forthwith seized the generous man,  
Saying :—“ Produce either silver or the man.”
15. Like a helpless one he took the road to prison,  
For a bird escaped from the cage cannot be caught.
16. I heard that he remained sometime in confinement,  
He neither wrote complaining nor made lamentation.

17. He reposed not during many-a-day and passed sleepless nights,  
A pious man passing by him said :—
18. “Thou art not one, I think, that has eaten up the substance of any one,  
“What then happened that thou shouldst be in prison?”
19. He said :—“Oh thou of blessed fortune !  
“I devoured not the substance of any one by fraudulent means.
20. “I saw a weak one afflicted in confinement,  
“I saw no deliverance for him except by my own imprisonment.
21. “It did not appear to me approved by the wise,  
“That I should be at ease and another in fetters.”
22. He died at last and bore a good name,  
Oh happy was his life ! Whose name died not !
23. The body with a living heart beneath the clay,  
Is better than the dead-hearted people alive !
24. A living heart never perishes,  
If the body of the living heart perishes, what fear ?

**On the Duty of Shewing Kindness  
to the Creatures of God**

or

**the Story of a Man Who Gave Water to a Thirsty Dog.**

1. Some one found a thirsty dog in the desert,  
With only a spark of life in him.
2. He of approved faith made a bucket of his cap,  
And fastened his turban to it like a rope.
3. He girded up his loins in service and stretched forth  
And gave some water to the helpless dog. [his arms,
4. The prophet made it known that for this act of his,  
God had pardoned the sins of that man.
5. Oh thou ! if thou art a tyrant, pause and ponder,

Deal in liberality and deal in fidelity.

6. Kindness even to a dog is not done in vain,  
How then should kindness to good men be lost ?
7. Show liberality to such an extent as thy hand  
can do,  
For world-creator and Lord has not shut the door  
of kindness to any one.
8. If thou hast not a well in the desert,  
Place a lamp at the shrine of pilgrimage.
9. To give gold by quintals from a treasury,  
Is not equal to dinár given by the distressed hand.
10. Every one carries a burden proportioned to his  
strength,  
The foot of a locust is burdensome to the ant.
11. Oh fortunate one, do good to the people, [death].  
So that God may not deal severely with thee (after
12. If he trips, he remains not a prisoner,  
Who was a helper of the fallen (*i. e.* helpless).
13. Issue not command to a slave with harshness, [ing.  
For it may happen that he may come to command-giv.
14. While thy dignity and pomp remain perpetual,  
Practise not violence over the Darvish. [dignity,
15. For it may happen that he may come to pomp and  
Like the pawn that suddenly becomes Queen.
16. Listen to the advice of the far-sighted one,  
For he scatters not the seeds of enmity in any heart.
17. The owner of the harvest suffers loss,  
When he oppresseth the gleaner. [able,
18. He fears because He (God) gives wealth to the miser-  
And from that one places the burden of grief on the  
heart of the gleaner.
19. Many a mighty one, that has fallen to distress,  
Many a fallen one, that fortune has assisted.
20. It is not proper to break the heart of the inferiors,  
Lest thou too one day shouldst become an inferior.

### Story of a Darvish who Became Rich.

1. A Darvish made lament of his miserable condition,  
Before an ill-visaged rich man. [nor dang,
2. The black-hearted wretch gave him neither dinar  
But added to the load (of his distress) by angry shouts.
3. The heart of the Darvish bled from his violence,  
Sorrowingly he raised his head and said " Oh wonder !
4. " Why in truth is the rich man sour-looking,  
" Perhaps he is not afraid of the bitterness of begging."
5. The short sighted one gave orders to his slave,  
To drive him away contumaciously and with harsh
6. By being ungrateful to the Almighty, [contempt.  
I heard that fortune turned his scale against him.
7. His greatness placed its head towards destruction,  
Mercury dipped his pen in ink.
8. Poverty seated him naked like a (peeled) garlic,  
And left for him neither baggage or load-carrier.
9. Fate scattered dust on his head through poverty,  
His purse and his hand empty like those of a juggler.
10. From head to foot his state became changèd,  
In this way a period of time passed.
11. His slave fell into the hands of a generous man,  
Liberal of hearts and hands and enlightened mind.
12. At the sight of the poor man of wretched state,  
He was as pleased as a poor man is with wealth.
13. One night at his door one 'beggèd for a morsel,  
With difficulty he dragged his weak feet from hard-  
ships undergone.
14. The liberal one ordered his slave,  
To make happy the sorrowing one.
15. When he took him a portion from a tray,  
He uttered a cry involuntarily.
16. When he returned back to his master,  
The tears on his cheeks betrayed his secret.
17. The master of happy disposition asked,  
" From whose violence came these tears to thy face ?"

18. He said—"My heart is greatly troubled,  
 "At the state of this old one of unlucky fate.
19. "For I was his slave in former times,  
 "He lord of wealth, property and silver. [ease,
20. "When his hand has become shortened of dignity and  
 "He stretches out the hand of begging at every door.
21. He (the master) laughed and said :—"Oh son, this  
 is not distress, [any one.  
 "From the revolutions of fate there is no violence on
22. "Is not this sour-faced man the merchant,  
 "Who from pride used to exalt his head to the sky.
23. "I am he, whom he on that day drove from his door,  
 "The revolution of the world has in my day brought
24. "Heaven again looked towards me, [him low.  
 "And washed off the dust of grief from my face."
25. Though God in his wisdom closes one door,  
 In his mercy and kindness he opens another.
26. Many a poor and indigent one became satiated,  
 The work of many a rich one became overwhelmed.

### Story of the Shibli and the Ant in the Wheat Sack.

1. Listen to one of the qualities of good men,  
 If you are a good-man of pure conduct.
2. When Shibli from wheat-seller's shop, [village,  
 Carried on his back a leather-sack of wheat to the
3. He looked and saw an ant in the grain,  
 Which was running distracted in every direction.
4. Through pity for it he could not sleep at night,  
 He brought it back to its abode and said:
5. "It is inconsistent with manliness that this poor ant,  
 "Should be separated by me from its own dwelling."
6. Give peace to the hearts of the distracted ones,  
 So that thy mind may gain peace from the revolutions of time.
7. How well spoke Feerdausi of gentle birth,  
 May God's mercy be on his hallowed tomb.

8. Injure not the ant which is the carrier of grain,  
For it likewise has life and life is sweet.
9. He is gloomy-minded and stony-hearted,  
Who wishes that (even) an ant's heart be afflicted.
10. Strike not on the head of the weak with the hand of  
violence, [an ant.  
Lest thou shouldst fall some day under his feet like
11. The candle showed no pity to the moth,  
Look how in the assembly it was itself consumed !
12. I grant there may be many less powerful than thee,  
But there is in the end some one more powerful  
than thee.

### On Generosity and its Fruit.

1. Oh son show mercy, for man can be caught -  
By benefits, and wild beasts by restraint.
2. Bind the enemy's neck by (ties of) kindness,  
For this knot cannot be severed. [generosity,
3. When the enemy sees liberality, kindness and  
Malignity comes not again into birth. [friend.
4. Aot not badly lest thou experience evil from the good  
The seed of evil produces not the fruit of goodness.
5. When thou treatest thy friend with harshness and  
severity,  
He desires not to see thy face (picture and colour).
6. If the master is well disposed towards his enemies,  
It takes not long for them to become his friends.

### On Making Hearts Captive by Means of Kindness.

1. Once on my road a young man came before me,  
A sheep running behind him in bounds.
2. I said to him it is this rope and this cord,  
That brings the sheep after thee.
3. Quickly he undid the collar cord -  
It began to leap about right and left.

4. And ran after him in the same manner, [hands.  
For it had eaten barley and green corn out of his
5. When it came back from its pastime and sport,  
He looked at me and said : " Oh wise one !
6. " It is not the rope which make it follow me,  
" But the bend of kindness." [serpent,
7. By the reason of the kindness shown to the furious  
He attacks not his keeper.
8. Oh good man, cherish (even) the evil-disposed,  
For the dog keeps watch when he eats thy bread.
9. The teeth of the panther are blunt against him,  
Who rubs his tongue with cheese for two days.

### The Darvish and the Crippled Fox.

1. A man saw a fox without hands and feet,  
And felt surprised at God's goodness and work.
2. Thinking how does it pass its life,  
With hands and feet such as these how does it eat ?
3. The perplexed Darvish was in this state of mind,  
When a tiger appeared with a jackal in its claws.
4. The tiger devoured the unfortunate jackal,  
Whatever was left of it, the fox ate with satisfaction.
5. On the next day it again happened,  
That the Food-provider gave him his day's food.
6. Truth made the eyes of the man vision-seeing,  
He went and placed his reliance on the Creator.
7. I will after this sit in the corner like the ant,  
For it is not by its strength the elephant gets its food.
8. He bent his chin on his collar for a while, [world.  
Thinking the bestower sends food from the invisible
9. Neither stranger nor friend bestows thought on him,  
Bones, skin and veins harp-like was all that remained.
10. When exhausted by weakness, senseless and without  
patience, [of the altar.  
These words came to his ears from towards the walls

11. " Go and be like the fierce tiger, Oh false one !  
" Think not thyself like the helpless fox. [thee,
12. " Exert thyself so that something may be left from  
" Why art thou content fox-like with leavings of the
13. He whose neck is fat as that of tigers, [tiger?"  
Should he, fox-like fall ? A dog is better than he.
14. Gain to thy hands and eat with others,  
Pay no heed to the leavings of others.
15. Eat so as thou canst by the strength of thy own arm,  
So that thy exertions may be (weighed) in thy own  
scales.
16. Mankind endure grief and cause ease (to others),  
The effeminate eat from the toiling hands of others.
17. Go thou and assist, Oh advice-taking man,  
Cast not thyself down (and say) Take my hand (help).
18. The favour of God is on that being,  
By whose existence the people enjoy happiness.
19. The head that has brains in it practises liberality,  
The mean-spirited are shells without kernel.
20. That one experiences good in both abodes,  
Who causes good to the people of God.

### Story of a Miserly Devotee.

1. I heard that there was a man of exalted birth,  
A traveller in, and acquainted with, the right path,  
on the confines of Turkey.
2. I and some pilgrims and desert-wanderers,  
Proceeded with the intention of seeing the man.
3. He kissed the head and eyes and hands of each,  
He seated us with reverence and respect and sat  
down himself. [property,
4. I saw he possessed riches, corn-fields, servants and  
But without liberality like a fruitless tree.
5. In kindness and politeness he showed warmth,  
But the place of his cooking-pot was utterly cold.



6. All night we had no rest or sleep, [of hunger.  
He on account of his rosary prayer and we on account
7. In the morning he girt his loins and opened the door,  
And repeated the civilities as on the previous evening.
8. There was a man of sweet humour and merry temper,  
Who was a traveller with us in that mansion.
9. "Give me" said he "a kiss with altered dots, [bosa.\*  
"For to the poor man Tosha (food) is better than a
10. "Place not thy hand in (token of) service on my shoe,  
"Give me a loaf and strike the head with a shoe."
11. By liberality men carry off the palm (of victory),  
Not the night watchers but the dead-hearted.
12. Such was my experience of the Tartar sentinel,  
Dead-hearted but watchful eyed at night, [bread),
13. Liberality consists in manliness and in alms (giving.  
Foolish discourse resembles an empty drum.
14. At the judgment that one will enter heaven,  
Who, rejecting pretensions, sought after truth.
15. By truth one can advance a right claim,  
But words without deeds are weak props.

### Story of Hatim† Tai.‡

1. I heard that in the days of Hatim, there was,  
Among his steeds a smoke (coloured) steed.
2. Swift as the wind and thundering neigh steed,  
That could outstrip lightning. [plain,
3. Galloping he poured down hail on mountain and  
Thou wouldst say:—Perhaps an April shower has
4. Swift as the torrent, a scourer of the plains, [fallen.  
The front wind fell behind him like the dust.
5. The well informed men made mention  
Of Hatim to the Sultan of Turkey.

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\* Bosa a Kiss.

† Hatim Tai, An Arab Chief famed for his liberality.

‡ Tai, name of the tribe of which Hatim was the Chief.

6. Saying there was no one equal to him in liberality,  
And no horse like his for speed and action.
7. Traversing the desert like vessel on the water,  
The eagle could not fly over his head (with speed).
8. To his wise Vazir the king said thus,  
A claim without evidence leads to shame.
9. I will ask Hatim for that horse of Arab breed,  
And will see whether he will be liberal and give it.
10. I shall then know whether in him is magnanimity,  
If he refuses (then) it is the sound of an empty drum.
11. A wise and learned messenger to Tai he sent,  
Along with ten men in his company.
12. The earth was dead, the clouds wept over it,  
But the zephyr put fresh life into it.
13. (The messenger) alighted at the house of Hatim,  
Was comforted as a thirsty one is by the Zindārūd\*  
River.
14. He spread the table with viands and killed the horse,  
Put sweetmeats in their skirts and gave gold in  
their hands.
15. They stopped the night there and the next day,  
The messenger said what he had to say.
16. And while he was speaking, Hatim perplexed like one  
Gnawed his hands from regret. [drunk,
17. "Oh wise and learned one of good name,  
"Why didst thou not give me the message before this.
18. "That horse fleet as the wind with the speed of Duldul, †  
"I roasted for thy sake last night. [torrent,
19. "For I knew that in consequence of the rain and  
"It was impossible to go to the pasture ground of the  
horses.
20. "And other means to turn to or way had I none,  
"And saving that animal at my threshold there was  
none. [ing in generosity,
- 21. "According to my way of thinking it would be want-

\* Zindārūd, a river in Persia famed for the sweetness of its water.  
† Duldul, Ali's mule

- “That my guests should sleep afflicted by the pangs  
of hunger. [world),
22. “For me it is necessary (a renowned name in the  
“Though there be not another famous horse (it mat-  
ters not).”
23. He gave the men money and honours and horses,  
Good qualities are inherent, not acquired.
24. When the news of the renowned Tai reached Turkey,  
A thousand benedictions were uttered on his dis-
25. Be not contented with this story of Hatim, [position.  
Listen to one which is more excellent than this.

\*  
Story of the King of Yemen's Testing  
Hatim's Liberality.

1. I know not who told me this story,  
That there was a King in Yemen,
2. Who bore off the ball of fortune from the renowned,  
For he had no equal in scattering treasure.
3. He might be called the cloud of liberality,  
For his hands showered money like rain.
4. None ever mentioned Hatim's name before him,  
That envy might not enter into his head. [bag,
5. Saying “What are all these prattles about that wind-  
“Who possesses neither kingdom nor power nor  
wealth?”
6. I heard that he prepared a princely banquet,  
And entertained the people harplike therein.
7. Some one opened the door of discourse regarding  
His praises were recounted by another. [Hatim,
8. Envy placed the desire of revenge in the man's head;  
He despatched one to bring his blood (kill him).
9. Saying:—“While Hatim lives in my time,  
“My name he will not allow to pass for good.”
10. The evil seeking one took the road to the tribe of Tai,  
He set forth to kill the generous one.

11. A youth met him on the road,  
From whom came forth the ardour of friendship.
12. Handsome, wise, and sweet-tongued,  
He entertained him that evening,
13. Showed him kindness and sympathy and made excuses for any shortcomings, [ness.  
And turned the heart of the evil-minded by his kind-
14. In the morning he kissed his hands and feet,  
Saying:—"Stay at ease for some days with me."
15. He said:—"I cannot stop in this place,  
"For I have an important affair before me."
16. Hatim said:—"If you will mention-it to me,  
"Like friends of one heart, I will heartily exert myself."
17. He said:—"Oh generous one, give ear to me,  
"For I know generous men conceal secrets.
18. "Perhaps you know of one Hatim in this country,  
"He is of happy disposition and good morals.
19. "The king of Yemen has asked for his head,  
"I know not what enmity has arisen between them.
20. "If thou showest me the way to where he resides,  
"It is what I expect from thy kindness, my friend."
21. The youth laughed and said:—"I am Hatim,  
"Here is the head, divide it from my body with thy sword.
22. "It is not proper that when the morning dawns,  
"Misfortune should befall thee, or that thou shouldst be disappointed." [mercy),
23. When Hatim thus freely placed his head (at his  
A cry burst from the young man's heart.
24. He fell on the ground then leaped to his feet again,  
Now kissed the ground, now his feet and hands.
25. Throw aside his sword, cast down his quiver,  
And folded his hands on his breast like a slave.
26. Saying:—"Should I strike your body (even) with a  
rose, - [woman."  
"In the opinion of men I should be not a man but a

27. Kissed both his eyes, pressed him to his bosom,  
Then from that place took the road to Yemen.
28. From between the two eye-brows of the man, the king  
At once saw that he had not done the deed.
29. He said, "Come then!—What news hast thou got?  
"Why didst thou not fasten his head to thy saddle-
30. "Perhaps the famous one attacked thee, [strap?  
"And thou couldst not bear the brunt of battle through  
weakness."
31. The manly bold one kissed the ground,  
He praised the king—and paid his respects.
32. And said:—"Oh great and wise king!  
"As regards Hatim listen to this.
33. "I found out the renowned Hatim,  
"He is skilful, pleasant of appearance, and beautiful.
34. "I discovered him to be generous and wiser,  
"And superior to myself in bravery.
35. "The burden of his kindness bent my back, [lence."  
"He killed me with the sword of kindness and excel-
36. He then related what he had seen of his acts of  
generosity,  
And the king praised the descendants of Tai.
37. He gave the messenger gold and dirhams,  
For liberality ends (is sealed up) with Hatim.
38. If they bear testimony to his merits, it is proper,  
For reality and report in his case agree.

### Story of Hatim's Daughter.

1. I heard that in the time of the prophet, the tribe Tai  
Accepted not the faith of Islam.
2. The Messenger of glad tidings sent an army,  
They took captive a band of them. [of hatred,
3. The prophet ordered them to be slain with the sword  
Saying:—"They are impure and of impure religion."
4. A woman said:—"I am Hatim's daughter,  
"Beg for me from the renowned ruler,

5. "Oh revered Sir ! Be merciful on my helpless condition,  
"For my Lord (Hatim) was a man of liberality."
6. By command of the prophet of pure mind,  
They removed the chains from her hands and feet.
7. But the rest of the tribe they placed under the sword,  
And mercilessly caused a torrent of blood to flow.
8. Crying utterly the woman said to the swordsman,  
"Strike off my head also along with the rest.
9. "I consider my release from fetters no clemency,  
"I alone (released) my companions still in the snare  
(of destruction)."
10. Uttering her lamentations over the brothers of Tai,  
Her voice reached the ear of the Prophet.
11. He spared the lives of the rest of the tribe and said,  
"The one of true origin never erred."

### Story of Hatim, and the Sack of Sugar.

1. An old man from Hatim's store-house,  
Asked for ten dirhams weight of sugarcandy.
2. The narrator's story I remember, was,  
That he sent him a sack full of sugar.
3. The wife said from the tent: "What is your object,  
The old man's need was simply ten dirhams?"
4. The celebrated Tai heard this speech. [tribe,  
He laughed and replied:—"Oh heart's ease of the
5. "If his demand was suitable to his own need,  
"What of the liberality of Hatim's offspring"
6. None other, perhaps in magnanimity like Hatim,  
Was produced in the revolution of the age,
7. (Save) Abubakar, son of Sád, whose hand of liberality,  
Is magnanimously placed on the mouth of the  
petitioners.
8. Oh protector of the subject ! May thy heart be glad,  
And may Islam flourish by thy help !

9. This dust of this happy soil raises its head,  
Over the lands of Greece and Turkey by thy justice.
10. Like Hatim had it not been for his splendour,  
No one in the world would have mentioned the name,
11. (The praises of that famous one of Táí);  
For both, praise remains recorded in books.
12. For Hatim sought for worldly honoured renown,  
Thy struggles and strivings are for the sake of God.
13. For the Darvish there is no self imposed task,  
Save in this one word there is no other counsel.
14. "Do good to thy utmost power,"  
After thee good remains; after Sádi, (his) speech.

### Story of the Clemency of Kings.

1. An ass belonging to a person had fallen into the mire,  
Anger (for the loss) had gathered blood to his heart.
2. Deserts and rain, and cold flood,  
Darkness lowered its shirt over the horizon.
3. He remained in this state of anger, the night long  
till the morning,  
Harshly uttering abuse and maledictions.
4. Neither an enemy escaped his tongue nor a friend,  
Nor even the monarch to whom the country belonged.
5. By chance the famous king of that region,  
Was in the hunting ground intent on Chowgan. (or)  
By chance the lord of that extensive forest,  
Came up to him while he was in this plight.
6. He looked up and saw the monarch of the country,  
Who from a height was listening to what passed.
7. He heard those words wanting in rectitude,  
\*And had neither the patience to hear nor the tact  
to answer them.
8. The king looked towards his retinue with chagrin,  
Saying :—"Wherefore is this man's anger against
9. One said, "Strike him oh king with the sword, [me?]"

- “For he has spared neither any man nor daughter or  
 10. The monarch of high dignity looked, [wife.”  
 Beheld the man in calamity, his ass in the mire.  
 11. He sympathised with the poor man’s wretchedness,  
 Swallowed the anger caused by his cool language.  
 12. He gave him money, horse and fur coat.  
 How excellent is kindness at the time of hate ?  
 13. One said to him :—“Oh old man without sense and  
 intelligence.  
 “It is a wonder that thou hast escaped from slaughter.” He said, “Be silent.  
 14. “If I wept on account of my own misfortune, [ness.  
 “His rewards were commensurate with his own worthi-  
 15. It is easy to return evil for evil, [thee.  
 If thou art a man, do good to him who does evil to

### Story of a Mean Rich Man and the Pious Darvish.

1. I heard of an arrogant one so intoxicated with pride,  
 That he shut the door of his house in the face of a
2. The man sat down dejected in a corner, [beggar.  
 His heart hot, his sigh cold from the vapour of his
3. A blind man arrived and heard him, [breast.  
 And asked, “What has brought thee such anger and  
 hate ?” [ingly,
4. He lying in the dust of the street, spoke weep-  
 About the cruelty which had been shown by the man.
5. He said :—“Oh such a one bear up with thy sorrow,  
 “And for this night, break thou thy fast with me.”
6. With flattering and soothing words he drew him by  
 the collar,  
 Brought him home and laid trays of food before him,
7. The Darvish of enlightened mind was consoled,  
 And said :—“May God grant thee sight !”
8. At night some drops trickled from his eyes,  
 He opened them in the morning and beheld,



9. The story spread through the city,  
"That eyeless man opened his eyes last night."
10. The stony-hearted merchant heard this story,  
From whom the Darvish had gone away sore at heart.
11. He said (to the blind man) "Relate, oh fortunate man!  
"How this difficulty became easy to thee?"
12. "Who lit this world illuminating lamp (eyes)?"  
He (the blind man) said:—"Oh tyrant of unlucky  
days,
13. "Thou wert shortsighted and slow of understanding,  
"Thou wert engaged with the owl instead of the  
phoenix. [sight),
14. "That one opened the door on my face (gave me  
"In whose face thou didst close the door.
15. "If thou wouldst kiss the dust of the men (of God),  
"I swear by manliness that heavenly light would  
arrive to thee.
16. "Those who have the eye of their hearts closed,  
"Are assuredly neglectful of this antimony."
17. When the unlucky merchant heard these rebukes,  
He bit the tip of the fingers of regret with his teeth.
18. Saying "My royal falcon became the prey of thy snare,  
"The fortune was mine but it went to thy name."
19. How can one get possession of the male falcon,  
When he sets down his teeth to greediness like a rat?

### On Gratifying the Hearts of Men in order to Find a Pious Man.

1. Beware if thou art a seeker of enlightenèd men,  
Neglect not the service for even a single moment.
2. Give food to the partridge and doves and pigeons,  
So that one day the Phoenix may fall into thy net.
3. When thou castest the arrow of desire on every side,  
There is hope that will unexpectedly make a prey.
4. Out of many shells comes a single pearl,  
Out of a hundred arrows one hits the mark.

## Story of the Man Who Looked for His Son in a Caravan

1. A certain one lost his son from the camel howdah,  
He wandered about all night in the encampment;
2. Asked for him in every tent and hurried in every  
direction,  
In the darkness found that light.
3. When he (father) came before the men of the caravan,  
I heard him say to the camel driver :
4. "Dost thou know how I found my friend (beloved son)?  
"(About) every one who came before me I thought  
'this is he' ! "
5. Devout ones seek after every one with their hearts,  
Hoping that they may haply meet with a man (of  
God).
6. For the sake of a single heart they bear many loads,  
For the sake of a single rose endure the pain of  
many thorns.

## Story of a Ruby that was Found in a Camel's Stable.

1. From the crown of a prince, in a camel's stable,  
A ruby fell one night in a stony place.
2. The father said to his son "In this gloomy night,  
"How canst thou know which is the gravel or stone?"
3. "Oh son, take care of all the stones,  
"That the ruby may not be out of them."
4. Among the base, the pure ones of dejected visage,  
Are indeed the rubies among the stones in the dark.
5. Bear patiently the burden of every ignorant one,  
For it may happen that a pious one may come to thee.
6. The man who is fond of his friend,  
Seest thou not how he is the enemy's load-bearer?
7. He tears his garment rose-like, with the hands of  
thorn,  
Laughs pomegranate like, blood gathered in the heart.

8. Suffer the sorrow of all for the love of one,  
Pay regard to a hundred for the sake of one.
9. If the humble ones, distraught of head,  
Are contemptible and beggars in thy sight,
10. Never look at them with an eye of approval,  
For it is sufficient that they are approved of God.
11. The one who in thy opinion is bad,  
How dost thou know, but he is a saint in himself?
12. The door of the divine knowledge is open to one,  
In whose face the doors of men are shut.
13. Many of embittered life and tasting of bitterness,  
(May) come into the abode pulling up their skirt.
14. If thou hast judgment or sense thou wouldst kiss  
The hand of the prince (the man of God) in the  
prison of this world.
15. For the day he comes out of the prison (blocked city)  
He may himself be exalted and confer exaltation on thee.
16. Cause not the flower trees to burn in autumn,  
Because in spring, they appear beautiful to thee.

### The Miserly Father and the Prodigal Son.

1. A certain one had not the spirit to spend,  
He had money but not the power to enjoy it.
2. He would not eat so that his heart might be satisfied  
And would not give, so that on the morrow it might  
be of use. [and silver
3. Night and day his sole thought was of getting gold  
Gold and silver (were) the fetters of the miserly man
4. One day the son in ambush observed  
The place where the miser buried the money.
5. He took it out of the earth and gave it to the winds,  
And put a stone, I heard, in its place.
6. The money did not last long with the young man,  
It came into one hand, it went out of the other.
7. For so depraved a spendthrift was he,  
That his cap and trousers were pawned in the Bazar.

8. The father, in despair clutched his own throat,  
The son (in enjoyment) brought forth the lute and  
the harp. [long,
9. The father slept not groaning and bewailing all night  
The son laughing in the morning exclaimed:
10. "Gold, Oh father! is for eating and enjoyment,  
"But for burying (i. e. hoarding) what matters whether  
it be stone or gold!"
11. They bring gold out of the hard stone,  
To make gifts of raiment and enjoy.
12. (But) gold in the hands of the miser,  
Is gold still in the stone Oh my brother!
13. If while living thou art unkind to thy kindred,  
Complain not that they wish for thy death.
14. For they will then enjoy to the full thy wealth,  
When thou fallest from a height of fifty yards from the
15. A miser who is wealthy in dinars and silver, [roof.  
Is like a talisman placed over a treasure.
16. His gold remains (untouched) for years, because,  
Such a talisman trembles over its head.
17. Suddenly they smash it with the stone of fate,  
And then make a peaceful division of the treasure.
18. After conveying and hoarding like the ant,  
Eat of it, before being eaten by the grave-worm.
19. The sayings of Sâdi are precepts and advice,  
Put them into performance and they will prove useful  
to thee.
20. To turn away thy face from this would be a pity,  
For wealth in this way might be got.

### A Small Favour and Great Reward.

1. A certain youth had shown liberality with a dâng.  
He had satisfied the desires of an old man.
2. Heaven suddenly seized the youth for a crime,  
The Sultan sent him to the scaffold.

3. People crowded to see the scene at their doors, in  
the streets, and on the roofs of their houses,  
Soldiers running hither and thither and there was an  
universal uproar.
4. When the old Darvish saw the youth in the tumult,  
A prisoner in the hands of the people,
5. His heart ached on account of the wretched youth,  
For he had once won his heart.
6. He raised a cry saying :—“ The Sultan is dead,  
“ The world remains and he has carried away his good  
qualities.”
7. He kept smiting together the hands in lamentation,  
The soldiers with drawn swords heard him.
8. With lamentations they cried aloud,  
Striking their heads and faces and shoulders.
9. They footed it in all haste to the door of the Court;  
Running up they saw the king on his throne.
10. The youth disappeared, they took the old man  
By the neck a prisoner before the Sultan's throne.
11. Threateningly he questioned inspiring awe,  
Saying “ Wherefore didst thou wish for my death ?
12. “ Since goodness and uprightedness are in my nature,  
“ Why dost thou wish ill of the people, in the end ?”
13. The brave old man raised his voice and said,  
“ Oh king, to whose command the whole world is a slave,
14. “ By my lying speech that “ the king is dead ”  
“ Thou didst not die, but a wretch saved his life.”
15. The king was so amazed with the explanation,  
That he bestowed something and said nothing.
16. Meanwhile, the youth falling and rising,  
Kept running helplessly in every direction.
17. One in the place of execution said to him,  
“ What didst thou do that thy life obtained deliverance ?”
18. He whispered to him “ Oh wise man !  
“ By (the bravery of) a soul and the gift of a dang,  
I escaped from bonds.”

19. A man puts seed in the earth for this reason,  
That in the day of distress it may bear fruit.
20. A grain of barley will avert a severe calamity,  
Thou hast seen that a staff (of Moses) killed Ogg\*
21. The true tradition from the Chosen One† is  
That bestowing alms averts calamity.
22. Thou seest not the enemy's foot in the habitation,  
For Abubakar Sâd is the conqueror of the kingdom.
23. Oh thou Abubakar! A world is joyful by thy face.  
Seize thou the world that joy may be on thy face.
24. In thy time no one suffers injury from another.  
The roses in the parterre suffer not the distress of  
thorns.
25. Thou art the shadow of the grace of God on the earth,  
Prophet-like, the mercy of the worlds.
26. If one knows not thy worth,—what matter? [Power.  
They know not also the value of the great Night of

### Story on the Reward of Good Deeds.

1. A certain one saw in a dream the plain of Resurrection,  
The surface of the earth like molten copper from the
2. From the people, cries ascended to the skies, [sun.  
Their brains from the heat in a state of boiling.
3. One person among this crowd in the shade,  
Had an ornament of Paradise round his neck.
4. He (the dreamer) addressed him "Oh thou assembly-  
adoring man!
- "Who in this assembly was thy helper?"
5. "I had" said he, "a vine at the door of my house,  
"Under its shade a good man slept.
6. "At this moment of despair that virtuous man,  
"Invoked the just God (for pardon) of my sins.
7. "Saying:—'Oh God, show mercy to this slave,  
"For I once experienced kindness from him'."

\* Ogg—King of Bashan

† Chosen One—Mohomed

8. What said I when I solved this mystery,  
May there be glad tidings to the Lord of Shiraz.
9. For the people, under the shadow of his liberality,  
Are placed at the table of his bounty.
10. The generous man is a tree loaded with fruits,  
When thou goest beyond it, all is fuel of the mountainous region. [tree,
11. If they strike the hatchet at the trunk of the fruitless  
When do they strike at the fruitful tree ?
12. Long mayest thou endure, Oh tree of Excellence !  
For thou art both fruit-yielding and shade-bestowing.

### Discourse on Cautioning King and Administration of Kingdoms.

1. I have said much on the subject of beneficence,  
But it is not necessary to show it to every one.
2. Use the blood and property of a tyrant,  
It is better to strip a bad bird of its feathers.
3. To him who has a quarrel with his Master, [hand ?  
Why shouldst thou put a stick and a stone in his
4. Pluck up the root which produces thorns,  
Cherish the tree which bears fruit.
5. Bestow on him the rank of a great one,  
Who behaves not arrogantly to the poor one.
6. Show not favour to the tyrant wherever he is,  
For kindness to the tyrant is oppression to the world,
7. The lamp of the world-inflamer were best extinguished,  
Better—one man in the fire than a nation in distress.
8. Whosoever shows mercy to the thief,  
Plunders the caravan with his own hands,
9. Give to the winds, the heads of the traders in  
oppression, [and equity,  
For oppressing the dealer in oppression is justice

## On Showing Favour to the Undeserving.

1. I have heard that a man suffered vexation in his house,  
Because bees made a hive in the roof.
2. He asked his wife for a large knife,  
That he might destroy the hive of the bees.
3. His wife said:—"Do not, what thou dost intend,  
with them, [native land.]  
"For the poor creatures will be driven out of their
4. The foolish man went about his business;  
And the bees one day began to sting the woman.
5. When the man returned home from his son,  
He was greatly angered with the senseless woman,
6. Who at the door, on the roof, and in the street,  
Kept on making an outcry. Her husband said to her
7. "Oh wife! make not thy face sour towards men,  
"For thou (thyself) bidst me not kill the poor bees."
8. How can any one do good to the bad?  
Clemency to the bad increases their depravity. [one,
9. When thou seest calamity to a people from a great  
Sever his throat with the sharp edge of the sword.
10. What after all is a dog that they should place a tray  
before him,  
Command that a bone be cast before him. [village,
11. How good is the proverb from the old man of the  
'A kicking beast is best heavily loaded.'
12. If the night watchman be kind to the bad,  
No one can sleep at night through fear of thieves.
13. The shaft of the spear in the midst of war,  
Is worth more than a hundred thousand sugarcanes.
14. Not every one is deserving of wealth,  
One may deserve wealth, and one reproof. [pigeons,
15. When thou dost cherish the cat, it carries off (thy)  
And when thou fattenest the wolf, it rends, Joseph.
16. A building that has not a strong foundation,  
Raise it not high, and tremble, if thou dost.



## On Foresight—Behram and his Steed.

1. How well said Behram the dweller of a desert,  
When his thorough bred restive steed threw him to  
the ground.
2. It is proper to take another horse from the herd,  
For it is possible to restrain if he gets restive. [bodhrn,
3. It is proper to stop the head of the stream with a  
For when the torrent rises it is impossible to cross  
it on an elephant.
4. Oh son ! bind the Euphrates at low water,  
For it is vain to stop it when the flood rises.
5. When the mean wolf falls in the snare, [sheep,  
Kill it, if not, pluck up thy heart from the (love of)
6. Prostration comes not from Iblis,  
Nor from the worthless jewel comes good to life.
7. Give neither room nor opportunity to the malignant  
one, [best,  
The enemy in the well, and the demon in bottle, is
8. Say not, it is fitting to kill this snake with a stick,  
When he has his head beneath thy stone, strike. .
9. The writer who did injure his inferiors,  
To sever his hand with the sword is best.
10. The councillor who introduces bad regulations,  
Takes thee that he may give thee to hell-fire.
11. Say not this councillor is best for the country,  
Call him not councillor whose counsel is bad.
12. Fortunate is he who acts up to Sâdi's advice,  
Which is for increase of country, deliberation and  
judgment.



## CHAPTER III.

## On Love—Preliminary Discourse.

1. Very happy is the time of those who are distraught in love (of God),  
Whether they feel wounds (of separation) or the healing ointment (of His presence).
2. They are beggars averse to regal dignity, [Him. Patient in their state of beggary in hopes of (meeting)
3. They continually drink the wine of sorrow (of love for Him), [patient).  
And if they find it bitter they remain in silence (are
4. There is calamity of intoxication in the delight  
As a thorn is the armour of the King-rose. [of wine,
5. Patience in his remembrance is not bitter,  
For bitterness is sugar from the hand of a friend.
6. His prisoner wishes not relief from confinement,  
His prey seeks not an escape from His noose.
7. They are intoxicated with love of the friend (God) and endure rebuke.  
The intoxicated camel carries its load more lightly.
8. They are the Sultans of retirement, the beggars of Hâi,  
They know the stages (of the path of God) though they have lost the traces.
9. How shall people get to the knowledge of their condition? [of life.  
For they are (concealed) in darkness, like the water,
10. Like the Temple of Jerusalem resplendent within,  
Ruined walls shown outside. [(of love),
11. Like the moth they burn themselves in the flame  
Not like the silk-worm, weaving (a protecting) covering. [enchanter.
12. A heart enchanter in their arms,—still seeking a heart  
Lips parched with thirst, (yet) at the brink of a stream,
13. I say not that they have not the water in their power,  
But they are like the dropsical, on the banks of the Nile.

## On Love of God.—The Meaning of Worldly Love

1. The love of one like thyself (made of) water and clay,  
Robs thee of patience and tranquillity of heart.
2. Awake, thou art fascinated with her cheek and mole,  
Asleep, thou art a slave to thy desire of her. [a way,
3. Of a truth thou placest thy head at her feet in such  
That thou lookest on the world as a nonentity com-  
pared with her existence.
4. When gold in the eyes of thy mistress is of no worth,  
To thee gold and dust are alike.
5. And if desire, for another, comes not to thee, [is.  
It is because there is no room for another where she
6. Thou sayest "She has a place in mine eyes,"  
And if thou closest thine eyes—"She has a place in  
my heart."
7. Neither fear of any one—that thou wilt be disgraced,  
Nor power for a moment that thou wilt be patient.
8. If she asks for thy life, thou placest it on the palm of  
thy hand, [thy neck.  
And if she puts the sword to thy head, thou bendest
9. When Love whose foundation is carnal desire,  
Creates such a tumult and is so overpowering,
10. Dost thou marvel that the traveller on the path,  
Should be immersed in the sea of spirituality? .
11. In their love for their Beloved, they care not for  
their lives, [the world.  
In remembrance of the Friend, they have shunned
12. In devotion to the True One they fly from the world,  
So enamoured of the cup-bearer (God) that they have  
spilled the wine.
13. It is impossible with medicine to cure them,  
For no one is acquainted with the nature of their  
disease. [Beginning,
14. "Am I not thy God" ringing in their ears since  
With a loud cry they utter the shout "Yes!"

15. A crowd sitting in retirement in devotion,  
Earthy feet—but fiery breath.
16. With an outcry they uproot a mountain,  
With a single shout they overturn a kingdom.
17. Wind-like they are invisible and swift going,  
Musk-like they are silent, singing praises.
18. They weep so in the morning that their tears  
Wash down the collyrium of sleep from their eyes.
19. Their steed, over-urged all night, is dead, [weari-  
In the morning they clamour because they are
20. Night and day immersed in the ocean of zeal,  
In their disturbed state they know not night from day.
21. So enamoured of the splendour of the Painter (God),  
That they care not for the beauty of the external form.
22. The pious ones gave not their hearts to the skin  
(i.e. external appearance.) [flesh.
- And if a fool did so, he was devoid of brains and
23. That one drank the pure wine of Unity (of God),  
Who forgot the present and the future world.

### Story of a Beggar and a Prince

1. I have heard that once upon a time a beggar  
Fell in love with a prince.
2. He went and entertained a vain notion,  
His imagination plunged its teeth in desire,
3. Like the mile stone he was not absent from his  
*presence (plain),* [horse,  
Like the bishop he was always on the side of the
4. His heart became blood and the secret of his heart  
he revealed not, [(of desire.)  
But his feet, through weeping, stuck fast in the mire
5. The watchmen got intelligence of his grief,  
They told him, "Wander not again here."
6. He went for a moment and recollecting the face of  
his friend,

- He again pitched the tent at the head of his friend's
7. A slave broke his head, and hands and feet, [feet.  
Saying—"Did we not tell thee once come not here?"
8. He went once again but had not patience and ease,  
He had no patience (thinking) of his friend's face.
9. Fly-like, though driven from the sugar violently,  
He used to return again hastily.
10. Some one said—"Oh insane-like impudent one,  
"Thou hast wonderful patience in (receiving) blows of  
stick and stone." [hand,
11. Said he, "This violence, against me comes from his  
"It is not proper to lament at what comes from friends'
12. "Behold, I claim the breath of friendship, [hand.  
"Whether he thinks of me as a friend or foe.
13. "Without him expect no patience from me,  
"Nay even with him tranquillity is impossible;
14. "Neither the power of patience, nor the room for strife,  
"Neither the ability to remain, nor the foot to fly.
15. "Say not turn aside the head from the threshold of  
this court, [rope.  
"Even though he fastens my head peg-like to the tent
16. "Nay the moth sacrificing life at the friend's foot,  
"Is better than living in its dark corner."
17. He said :—"If thou shouldst suffer the blow of his  
chowgan (club)?"  
He replied "Like the ball I will fall at his feet."
18. He said :—"If he cuts off thy head with a sword?"  
He replied :—"This even I will not begrudge.
19. "When one is in love with another,  
"He is not vexed with him for every trifling thing.
20. "As for my head I know not,  
"Whether the crown or the axe is over the head.
21. "Reprove me not, an impatient one,  
"For in love patience has no existence. [(diseased),
22. "If like Yakub's (Jacob's) my eyes become white  
"Still I despair not of seeing Yoosuf (Joseph)."

23. The youth one day kissed his (prince's) stirrup,  
He became angry and turned the rein from him.
24. He laughed and said, " Turn not reins, [one.  
" For the Sultan turns not the rein (face) from any
25. " On account of thy being, existence remains not for  
me, [for me.  
" In my thought of thee, selfworshipping remains not
26. " If thou perceivest a fault, censure me not,  
" For thou art the head brought forth from my collar
27. " Boldly I laid my hand to thy stirrup, [(of existence).  
" Because I took no account of myself in this respect.
28. " I drew the pen across my own name,  
" I placed my foot on the object of my own desire.
29. " The arrow of that intoxicated eye kills me in fact,  
" What need that thou shouldst carry thy hand to the
30. " Set fire to the reed and pass on, [sword?  
" So that neither the dry nor the green be left in the  
forest.

### Story on the Subject of the Lovers Who Sacrificed their Lives.

1. I have heard that hearing the melody of a singer,  
One fairy-faced began to dance.
2. From the fire of the surrounding distracted hearts,  
The flame of a candle, set fire to skirt of her dress.
3. She became heart-distressed and vexed.  
One of her lovers said:—" What matter !
4. " As to thee, oh friend ! the fire burned the skirt !  
" But for me—it has consumed me altogether."
5. Think not of thyself—if thou art a (true) lover,  
For to think of self and the beloved—is infidelity.

### On the Occupation of Men Devoted to Love.

1. I remember hearing thus from a knowing old man,  
That one distraught with love set his head towards  
the desert.

2. His father, at his separation, neither ate nor slept,  
They reproached the son, who replied:—
3. "From the time my beloved called me His own,  
"There remained in me no friendship for any one (else.)"
4. "I swear by the true God that since He (God) showed  
me His beauty,  
"All else I see appears imaginary to me."
5. He is not lost who turned his face from the people,  
For he recovered his own lost one (God).
6. There are distracted ones beneath the sky,  
Who may be called either beasts or Angels.
7. In remembrance of God, angel-like they are exalted,  
And like the wild beast, from man they fly night  
and day. [materiality),
8. Strong armed (by spirituality), but short-handed (by  
They are wise but (outwardly) mad, sober but out-  
wardly drunk. [garment,
9. Sometimes happy in a corner sewing their tattered  
Sometimes perturbed in the assembly burning their  
ragged garment.
10. Neither care they for themselves nor others,  
Nor in the corner of their unitarianism have they  
place for any one. [perturbed.
11. Their senses are bewildered, and their understanding  
Their ears are stuffed against the words of their  
advisers.
12. The duck cannot be drowned in the sea, [burning?  
What danger has the Salamander of the torments of
13. They are empty-handed but full of ambition,  
Like travellers in the desert without a caravan.
14. They expect not men's approval, [them.  
Approved of God they are, and that is enough for
15. Beloved ones (of God), hidden from the eyes of the people,  
Not wearers of the waistcord concealed under their
16. Full of fruit and shady like the vine, [patched robes.  
Not like us (of black deeds), dyers of blue garment.

17. They have held down their heads like the oyster,  
Not like the seafoam full on the mouth
18. They are not men of love and skin only,  
It is not every form that has the true soul in it.
19. The monarch (God) is not the purchaser of every  
slave, [man.  
Not under every tattered garment is there a living
20. Had every drop of hail become a pearl,  
The bazaar would be as full of them as shells [(clogs),
21. Like rope dancers they bind not feet on themselves  
For the wooden clog moves hardly from its place
22. Associates of the secret chambers of God,  
Intoxicated with one draught until the blowing of  
the last trumpet [fear of the sword.
23. They withdraw not the grasp of desire (for God) through  
For abstinence and love are mirror and stone (the  
one destroys the other)

### On the Overpowering Nature of Ecstasy and the Dominion of Love

or —

#### *The Beauty of Samarkand Who Disdained her Lover*

1. A certain person had a beloved in Samarkand,  
Thou wouldst say she possessed instead of (sumar)  
speech, (kand) sugar. —
2. A Beauty that surpassed the sun, [ruined.  
By her coquetry the foundation of piety became
3. By the most high God! of beauty so rare,  
That thou wouldst deem it a sign of mercy (of God)
4. She used to walk and all eyes followed her,  
Lovers' hearts and lives sacrificed for her
5. That lover used secretly to cast glances at her,  
She once looking severely said —
6. "Oh impudent one! how long wilt thou run after me?"  
"Dost thou not know that I am not the bird for thy net?"



7. "If I see thee after me again, I will, with the sword,  
"Without pity, cut off thy head like (that of) an enemy."
8. Some one said to him, "Now go thy way,  
"Seek out an easier object than this one."
9. "Thou wilt not, I fear (think) obtain thy desire,  
"God forbid—lest thou jeopardise life for thy heart's  
desire."
10. When that true-hearted insane one heard this reproof,  
He drew a cry of pain from the heart.
11. "Allow that the blow of the sword of slaughter,  
"May cause my corpse to roll in blood and dust."
12. "They will perhaps say before friends and foes,  
"This is he, slain by the scimitar of her hand."
13. "I see not the means of flight from the dust of her  
"Tell her, 'Dishonor me not by injustice.' [street
14. "Oh egotist! thou that admonisheth repentance to me,  
"But it is better—that thou shouldst (thyself) repent  
on account of this speech."
15. "Bestow forgiveness on me for whatever she does,  
"She does well even though it be desire for my blood."
16. "The fire of her love causes me to consume nightly,  
"But I become alive by her sweet odour in the morning."
17. "Should I die to-day in the street of my beloved one,  
"I will pitch my tent in the Resurrection by the side  
of my beloved one."
18. So long as thou caust, yeild not, in this battle of love,  
Behold Sádi is alive though killed by love.

### The Sacrifice of Lovers and their Looking upon Death a Good Fortune.

1. A certain one thirsty said, while yielding up his soul,  
"How happy he who dies in water!"
2. A youth deficient of understanding said, "Oh wonder!  
"When thou diest what matter whether thy lips are  
moist or dry?"

3. He replied "Do I not in the end moisten my lips  
"In order to sacrifice my dear life?"
4. The thirsty one falls into the deep pool of water,  
Because he knows that the drowned one dies with his  
thirst satisfied.
5. If thou art a lover, seize her skirt,  
If she bids thee give up thy life say:—"Take it."
6. Thou mayst enjoy the happiness of Paradise at the  
moment,  
Thou hast passed through the Hell of non-existence.
7. The hearts of the sowers of seeds may be anxious,  
But they sleep happily when the crop comes up.
8. In this assembly of love to God, that one obtained  
his object, [love].  
Who, in the last circulation, got the goblet of (God's

### On the Patience and Perseverance of the Men of God.

1. I know the following story about the travellers of the  
Rich Fakirs—King-like baggars. [way of God,
2. That an old man went to beg in the morning,  
He saw the door of a mosque and asked (cried out  
for) alms.
3. One said to him:—"This is not the home of men,  
"Where they might bestow anything, stand not  
impudently."
4. He asked "Whose then is this house,  
"Where there is no charity on the state of any one?"
5. He said to him:—"Silence! what criminal words are  
these?  
"The Lord of this house is our Lord (God)." [(alter);
6. The old man looked and saw a lamp and the mihráb  
In the anguish of his heart he uttered a cry; [place,
7. Saying:—"It is a pity to wander farther from this  
"It is sad to depart disappointed from this door.
8. "I never went away disappointed from any street.

- “Why should I turn away ashamed from this door  
of the True One? [tion,
9. “I will even here stretch forth the hand of supplica-  
“For I know I will not return empty handed.”
10. I have heard that for a year he remained a dweller  
in the mosque, [cants.  
His hands stretched forth in the manner of suppli-
11. One night the foot from his life sank in the mire (of  
His heart began to palpitate from weakness. [death),
12. In the morning a man took a lamp to his head,  
He saw a spark of life flickering like a morning lamp.
13. He was clamorously shouting with joy :—  
“Whosoever knocks at the door of the merciful, it  
opens for him.”
14. The seeker of God ought to be patient and enduring,  
For I have not heard of an alchemist being dejected.
15. How much gold do they put into the worthless dust,  
In the hope that one day they may convert copper
16. Gold for the sake of buying a thing is good, [into gold.  
What better canst thou buy than the affection of the  
beloved one?
17. If thy heart be grieved by one heart-ravisher,  
Get into thy grasp another heart-consoler.
18. Embitter not thy joy for one of sour face,  
With the water (beauty) of the other quench the fire  
(of love for the first).
19. But if she has no rival in beauty,  
For a little heart-distress give not her up.
20. It is possible to cease fixing the heart on one,  
When thou knowest it is possible to do without her.

### The True Lover (of God) Turns Not Back on Account of Violence.

1. A pious one kept vigil from night till morning ;  
In the morning he raised his hands in prayers.

2. A voice from heaven fell in the ears of the pious man:  
"Thou art worthless, go, take thy own way.
3. "At this door thy prayer is not acceptable,  
"Go in disgrace or stay here in lamentation."
4. The next night (passed) in prayer and devotion—he  
slept not.  
A disciple had knowledge of this state and said :—
5. "When thou seest the door closed on that side,  
"Waste not endeavours in such vain struggles."
6. The ruby coloured tear on his cheeks  
Poured down in regret and he said :—"Oh youth !
7. "Think not that if the friend broke the reins, [strap.  
"That I would withdraw my hands from his saddle-
8. "I would have turned away despairingly  
"From this road, had I found another road.
9. "When the supplicant is disappointed at one door,  
"What harm if he turns to another door ?
10. "I have heard that my path is not in this street,  
"But I see not the appearance of another path."
11. While thus talking and his head on the ground of  
devotion, [sound :—  
When in the ear of his soul they whispered this
12. "Though he has no merit yet he is accepted,  
"For save us, he has no other shelter."

#### A Man's Admonition to His Son.

1. Dost thou know what a certain one in Nishápore\*  
said,  
When his son without saying the night prayer, slept?
2. "Oh my son ! expect not that any one,  
"Will attain dignity without an effort."
3. The barley corn, once reaped, takes not its root again,  
Its existence is profitless, like non-existence.
4. Look to thine own advantage, and beware of loss,  
For those who are careless of loss are unhappy ones.

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\* Nishápore, "One of the Chief towns of *Khurásán*."

## On Patience Regarding the Tyranny of One from Whom One Cannot Bear Separation.

1. A new young bride made a complaint  
To an old man of her unkind husband,
2. Saying:—"Disapprove so much of this son's conduct.  
"For my life passes in bitterness.
3. "Those who are my companions in this house,  
"I see them not like me of distracted mind.
4. "The woman and man are so friendly to each other,  
"Thou wouldst say:—"They are like two seeds in  
one pod.'
5. "During all this time I have not seen my husband,  
"That he even once smiled in my face."
6. The old man of happy augury heard this speech;  
Knowing in speech was this man of ancient days.
7. He answered her wisely and pleasantly,  
Saying: "If he be beautiful, suffer the burden of his
8. It is a pity to turn away from one, [violence."  
When it is not possible to find another like him.
9. Why be refractory with one, who if opposed to thee,  
Might draw the pen across the letter of thy existence.
10. Yield slave-like to the will of God,  
For thou mayst not find a Lord like him.

### The Slave Who Wept on Leaving His Master.

1. One day my heart melted for a slave,  
Who was saying as his master was selling him:—
2. "Thou wilt get many a slave better than me,  
"For me there may never be a master like thee."

### Story on Preferring Pain to the Remedy in Hopes of Visiting His Friend.

1. There was a fairy faced physician in Merv.\*  
Whose stature was as the cypress, in the garden of  
the heart.

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\* Name of a city in Khurasan.

2. He had no knowledge of wounded hearts,  
He had no knowledge of his own sick eye.
3. A sorrowful traveller tells the story, [cian.  
Saying :—" Sometime I was in love with the physi-
4. "I desired not my own recovery,  
"Lest that physician should not again return to me."
5. There are many powerful in wisdom and of valiant  
hand.  
That have been subdued by the madness of love.
6. When the madness of love rules wisdom's ears,  
Sense is unable to raise its head again.

### On Love's Overpowering Mastery Over Wisdom.

1. A certain one strengthened his iron fists,  
And wished to measure his strength with a lion.
2. When the lion clasped him with his claws,  
He found he had no more strength in his fist.
3. One said to him : "Why art thou down like a woman?  
"Strike him with thy fist."
4. I heard the helpless one muttering in an undertone,  
"It was not right with such grasp (as mine) to  
engage with a lion."
5. When love overcomes the reason of the wise man,  
It is just like the iron grasp and the lion. [woman
6. Thou, in the clutch of the lion-overcomer, art like a  
Of what use to thee is the iron grasp ?
7. Discourse not about wisdom when thou art in love,  
For the ball is the captive of the club-holding hand.

### On the Worth of the Beloved in the Eyes of the (Friend) Lover.

*(The Marriage between two Cousins.)*

1. A marriage took place between two cousins,  
Both sunfaced and of high birth.

2. To one (the wife) it had chanced very happily,  
The other suffered hatred and abhorrence.
3. The one possessed goodness and a fairy-like grace,  
The other turned his face to the face of the wall.
4. The one used to beautify her person,  
The other implored death from God. [them,
5. The old men of the village seated the youth before  
Saying :—“ Since thou hast no love for her, pay her  
dower.” [sheep,
6. He burst into laughter and said :—“ With a hundred  
“ Release from such bounds will be no loss.”
7. The fairy faced one tore her skin with her nails,  
Saying :—“ How can I ever be patient as to my  
friend, with this ?
8. “ If he abandon love, faith, and union, with me ;  
“ What matters it whether he regrets or approves ?
9. “ Let come what may as to how existence passes,  
“ Violence may be shown me, I will show kindness.
10. “ Not a hundred sheep, nay, not three hundred  
thousand are necessary  
“ Without seeing the face of my lover.”
11. What keeps thee occupied with thy friend,  
If thou askest truth it is she—thy heart’s ease.
12. One wrote this to one madly in love,  
“ Dost thou desire Hell or Heaven ?”
13. He replied : “ Ask not this matter of me,  
I approve of what He approves for me.”

### Majnun\* and the Sincerity of his Love for Laila†

1. One said to Majnun :—“ Oh thou of fortunate foot-  
steps,  
“ Wherefore is it thou comest not again to Hai †?

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\* Laila, a beloved of Majnun.

† Majnun, a man who had a romantic passion for a very plain woman named Laila.

‡ Name of the tribe to which Laila belonged.

2. "Perhaps the agitation for Laila remains not in thy  
head, [her.]"  
"Thy thoughts are changed and no desire remains for
3. When the helpless one heard this he wept bitterly,  
Saying :—" Oh Sir ! keep thy hand from my skirt.
4. " My heart is itself wounded and afflicted,  
" Do thou not also sprinkle salt on my wounds.
5. " Absence is no proof of patience,  
" For absence is often enforced."
6. The man said : " Oh faithful and fortunate one,  
" Entrust me with any message thou hast for Laila."
7. He said : " Mention not my name before my friend,  
" For it would be pity—my name, where she is."

#### On Sultan Mahmud and his Sincere Love for Ayaz \*

1. One took objection to the King of Ghiznee (for his love),  
Saying :—" It is wonderful, for Ayaz has no beauty.
2. " The rose which has neither odour nor bloom,  
" The nightingale's love for it would be strange."
3. Some one related this remark before Mahmud,  
Who thought much over it and writhed.
4. He said :—" My love, Oh Sir ! is for his good qualities,  
" Not for his beauty of form, and stature."
5. I have heard that in a narrow defile, a camel  
Fell down breaking a chest of pearls.
6. The King shook his sleeve for plunder (i.e. made a  
sign to plunder).  
And then urged his horse thence with speed.
7. The riders went after the pearls and corals ;  
And separated themselves from the King for plunder.
8. There remained not out of the great attendants,  
Any one behind the King save Ayaz. [ing friend,
9. The King looked at him saying :—" Oh heart-ravish-  
" What hast thou brought from the plunder ? " he  
said : " Nothing !

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\* Ayaz, Mahmud Ghiznee's favourite slave.



10. "I sped galloping behind thy back,  
"Not quitting service for plunder."
11. If thou hast favour in the Court,  
Neglect not the King for robes of honor.
12. It is contrary to the way (of God) that saints  
Should ask anything of God but God. [thy friend,
13. If thine eye is fixed (in expectation) of favour from  
Thou art bound up in thine own desires, not thy  
friend's.
14. Whilst thy mouth remains open through covetousness,  
The secret from the Invisible One does not penetrate  
the ear of thy heart.
15. Righteousness is a well-ornamented house,  
Desire and lust, the upraised dust.
16. Dost thou not see that where dust has arisen,  
The sight cannot see, though the man has sight.

### On the True Foot of Holy Men.

1. An old man and I by chance from Faryab\*  
Arrived at a river in the western land.
2. I had a *dirham*; they took (it).  
Seated me in the boat, leaving the Darvish.
3. The boatmen sailed the vessel like smoke,  
For the commander was a godless man.
4. I wept in sympathy for my companion,  
He laughed out loudly at my weeping and said:
5. "Grieve not—thou full of wisdom, for me,  
"That One, who guides thy boat, brings me."
6. He spread the prayer carpet on the surface of the  
water,  
Is this a fancy, I thought to myself,—or a dream?
7. Through amazement my eyes slept not the whole  
night,  
In the morning the old man looked at me and said:—

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\* Faryab a district and town in Turkistan.

8. "Oh friend of happy judgment ! art thou amazed ?  
"Thee a boat brought, me—God." [this extent.
9. Why will not the superficial (in devotion) believe to  
That the Abdals go into water and fire.
10. The child, who has no knowledge of fire,  
The mother lovingly protects (from it).
11. Those then who are plunged in the ecstasy of divine  
love, [of God.  
Know thou, that they are protected under the eye
12. God preserved the friend (Abraham) from the heat  
of the fire,  
As the Ark of Moses from the whirlpool of the Nile.
13. When the boy is in the hand of a swimmer,  
Though the Euphrates be wide he fears not.
14. How mayst thou walk on the surface of the sea,  
Like holy men, when on the dry land thy skirt is wet  
by pollution.

On the Transitory Nature of Created Things and the  
Grandeur of God.

1. The path of wisdom is nothing. but turning and  
twisting, [God.  
In the opinion of holy men there is nothing save
2. One may say this to the truth understanding one,  
But the worldly minded object, [they ?
3. Saying :—"Then the Heavens and earth, what are  
"The son of Adam and creeping things and beasts  
of prey, what are they?"
4. Oh wise man ! Thou askest an approved question,  
I too will answer thee, if it be approved by thee.
5. That "The desert and sea, the mountain and sky,  
"The fairy and Adamite—the demon and angel,
6. "All whatever they be—are inferior to Him,  
"For through His existence they took the name of  
existence.

7. "The sea before thee is mighty in motion,  
"The lofty sky is high in the zenith.
8. "But how do the worldly minded find the path,  
"To the country where spiritual minded are?
9. "Saying :—' If it be sun it is not even an atom,  
"And if it be seven seas it is not even a drop of water,'"
10. When the Sultan of glory draws forth His standard,  
The world draws itself into the collar of non-existence.

### A Villager Passing by the Royal Troops.

1. A village chief, with his son, on a road,  
Passed through the midst of a King's army. [axes,
2. The son saw heralds and men with swords and battle-  
In satin tunics and golden waist-belts.
3. Warriors, Archers, Hunters,  
Slaves, bearing quivers, and shooting arrows.
4. One, his body in a garment of Chiua silk,  
Another, on his head a royal cap.
5. The son, when he saw all this grandeur and pomp,  
Saw that his father was extremely mean.
6. His (the father's) looks changed, his colour went,  
Out of dread he hid himself in a cavern. [chief,
7. The son said to him :—"After all, thou art a village  
"In chieftainship thou art superior to the nobles.
8. "Why was it that thou didst cut off hope of life,  
"And trembled like an aspen before the King?"
9. The chief said :—"Yes, I am a chief and ruler,  
"But honor lasts (only) while I am in the village."
10. The wise are impressed with the fear for that reason  
That they have been to the Court of the King.
11. Thou, Oh foolish one! art still in the village,  
For thou ascribest such dignity to thyself.
12. Men of eloquence have not uttered a word,  
Whereon Sádi produces not an example.

### Story of the Glow-worm.

1. Thou mayst perhaps have seen in the garden or meadows,  
How the glow-worm shines at night like a lamp.
2. One said to it: "Oh night-illuminating glow-worm!  
"How is it with thee, that thou comest not out by
3. Behold the firelike earth born insect;                     day?"  
The answer it gave from its luminous head; [desert,
4. Saying:—"I am nowhere day and night but in the  
"But in the sight of the sun I am nowhere."

### Story about a Wise Man and Atabak Sad bin Zangi (*May the favor of God be on Him!*)

1. One praised Sád, son of Zangi, (saying),  
"May the mercy of God bē on his tomb!"
2. He (Sád Zangi) bestowed money and a robe of honor,  
and treated him kindly,  
Giving him dignity according to his merit.
3. When he saw, "Allah O bas" (God is enough) in  
golden letters on his dress,  
He was distracted and tore his dress off his breast.
4. Such a flame caught his soul from the perturbation,  
That he got up and took the road to the wilderuess.
5. One of his companions of the desert said to him:—  
"What happenēd to thee that thy state is changed?"
6. "Thou didst at first kiss the ground in three places  
(three times).   [runing away]."  
"It was not right of thee to put thy heels on it (by
7. He laughed out:—"At first from hope and fear,  
"A trembling willow-like came over my body.
8. "But in the end from the majesty of "Allah O bas,"  
"Neither matter nor person appeared (of any value)  
in mine eyes."

### Story of a Grateful Man.

1. In one of the cities of Syria there was an uproar,  
That they had siezed an old man of good disposition.
2. His words are still ringing in my ears,  
When they put fetters on his hands and feet.
3. He said, " If the King makes no sign,  
" Who has the power to pillage?"
4. It is necessary to consider such an enemy a friend,  
Whom I know my Friend to have set over me.
5. If thou hast honor and rank or disgrace or bonds,  
I know that they have come from God, and not from  
Amar and Zaid.
6. Oh wise man, be not afraid of disease,  
For the physician sends bitter medicine.
7. Eat whatever comes from the hand of the friend,  
For the sick one is not wiser than the physician.

### Story of a Pious Lover.

1. One's heart, like mine,  
Was pawned to one who suffered much contempt.
2. They took him for a learned and wise man,  
But afterwards proclaimed him by (beat of) drum for  
madness. [the friend,
3. He used to bear the enemy's blows for the sake of  
And brought forward his forehead nail-like — [way,
4. Imagination caused confusion to his head, in such a  
That it made the roof of his head kick-enduring.
5. For the sake of the friend he bore the violence of the  
enemy,  
For (even) poison given by a friend is a great antidote.
6. He had no knowledge of his friend's reproaches,  
As the drowning one has no knowledge of rain.
7. He, whose heart's foot has struck against the stone  
(and got shattered), [of the mirror.  
Has no (longer) fear for the reputation and infamy

8. One night the demon assumed the form of the fairy-faced one,  
And rushed into the arms of that young man.
9. In the morning he had not the power of prayer (being polluted).  
Of his friends none knew his secret.
10. He plunged into the water, near the roof, [into ice].  
The cold had placed a marble door over it (turned it
11. An advice-giver commenced reproaching him,  
"Thou wilt kill thyself in this cold water."
12. From the upright youth came a cry,  
Saying:—"Beware—as to censure—be silent.
13. "This boy enchanted my heart, for some (five) days,  
"I was in such a state through love of him, I could not be patient.
14. "He inquired not even once with kindness.  
"Behold how long I endure his burden on my soul.
15. "As regards Him who made my body out of the dust,  
"And by His power created the pure soul within it,
16. "Dost thou wonder that I bear the burden of His power, [and grace?"  
"When I am perpetually enjoying his beneficence

### On the Ecstasy of Pious People, and its Truth and Falsehood.

1. Lose thyself if thou art a man of love,  
If not, take to the path of safety.
2. If out of love, He makes clay of thee—fear not,  
For if he destroys thee, thou still remainest (enjoying
3. Berries do not vegetate, [life hereafter.)  
Unless earth is first placed about them.
4. That gives thee friendship with God,  
Which from thyself gives thee deliverance. [seeking,
5. There is no way to thyself, so long as thou art self-  
And none but the unselfish one knows this subtlety.

6. Not the singer—but (even) the sounds of an animal's  
Is song (Samá) if thou hast love and distraction. [hoof,
7. The fly beats not its wings, before the distracted one,  
Without his striking fly-like his hands on his head.
8. The distracted one understands neither bass nor treble,  
For (even) at the voice of the fowl the Fakir weeps.
9. The singer himself does not become silent,  
But the ears are not open at all times.
10. When the distracted practise intoxication, [wheels.  
They come into ecstasy even at the sound of water-
11. Like water-wheels they begin moving round.  
Like water-wheels they pour water over themselves  
(shed tears).
12. When resigned they carry their head down to the  
collar (in reflection), [the collar.  
When bereft of power (in a state of ecstasy) they rend
13. Oh brother! what shall I say as to what "Samá" is :  
Perhaps I know the hearer who is.
14. If from the tower of truth his bird flies,  
The angel is not able to journey with it.
15. If he be a man of sport and play and pleasantry,  
The (desire for) sport becomes stronger in his brain.
16. How is the sensualist a man of Samá? [intoxicated.  
The sleeping one rises with pleasant sounds—not the
17. The flower undulates with the breath of the moving  
breeze,  
Not the fire-wood which only the axe can split.
18. The world is full of Samá, and intoxication and dis-  
traction,  
But what can the blind man see in the mirror?
19. Reproach not the Darvish, bewildered and intoxicated,  
The drowning one strikes out—with hands and feet.
20. Seest thou not that the camel stirred by the Arab's call,  
How he commences dancing with excitement!
21. The excitement and delight the camel had in his heart,  
If such the man has not, he is an ass.

### The Young Man Who Played on a Flute.

1. A sugar-lipped young man used to caress (play on) the flute,  
In such a way that hearts burnt reed-like in the fire.
2. The father repeatedly rebuked him,  
With severity, and set fire to the flute.
3. One night he gave ear to his son's playing, [distracted.  
Attending to it (hearing) he became confounded and
4. The father with the sweat pouring down his face,  
Said :—"The reed has this time set me on fire."
5. Dost thou know the intoxicated distracted ones,  
Why they cast about their hands in dancing ?
6. Through grace the door of truth opens in his heart,  
He throws about his hands (in abandonment of the
7. Dancing is lawful in memory of the Friend, [universe),  
(To him) whose every sleeve is a soul.
8. I grant that thou art powerful in swimming,  
But thou canst strike the hand and foot, better, naked.
9. Cast off the tattered garment of renown, reputation  
and hypocrisy. [drowned.  
For helpless becomes the man by his garment and is
10. Worldly connection is a veil and is useless.  
When thou shatterest the bonds, thou obtainest union.

### The Moth's Love for the Candle.

1. One said to a moth :—" Oh contemptible one,  
" Go, seek a friend more suited to thee.
2. " Take that path that leads to the way of hope,  
"( But) thou and the candle's love from whence to  
whence ? [fire,
3. " Thou art not the Salamander, hover not round the  
" For manliness is first needful and then contest.
4. " The blind mole conceals itself from the sun,  
" Force is folly against the iron grasp.



5. "Him whom thou knowest to be thy enemy,  
"It is not wisdom to acknowledge as thy friend.
6. "No one tells thee thou dost do good (right),  
"In sacrificing thyself in his affairs.
7. "The beggar who asked the King for his daughter,  
"Cherished a vain desire and got cuffed.
8. "How can she take into account a friend like thee,  
"When the faces of Monarchs and Sultans are turned towards her?
9. "Think not that she, in such an assembly,  
"Will be kind to a pauper like thee.
10. "Though she shows kindness to every one else,  
"Thou art a poor wretch, to thee she shows severity."
11. Behold! what the plaintive moth said:—  
"Oh wonderful! If I burn what matter?
12. "Like the Friend (Abraham) the fire is in my heart,  
"So much that thou mayst think this flame is like  
the rose to me. [stealer (the candle),
13. "It is not my heart that seizes the skirt of the heart—  
"But it is love draws me by the collar of my soul.
14. "I myself do not cast myself into the fire (of love),  
"It is the chain of love that is round my neck.
15. "I was still afar off when it burned me, [in me.  
"Not this instant only that the fire of love kindled
16. "Nor does the beloved do that in her state of love,  
"That it would be possible to speak of a monkish life.  
Not Who blames me for attachment to my beloved?
18. The world am willing to be slain at the friend's feet.  
traction, 'hou, why I crave for my own ruin,  
But what can tne (the candle) exists and I do not, it is
19. Reproach not the cause it is the approved beloved, [proper.  
The drowning on a me of the beloved makes circulation.
20. Seest thou not that thou say to me:—'It is suitable,  
How he commences' a sympathetic friend.'
21. The excitement and deured-one is like  
If such the man has no by a scorpion:—"Cry not."

22. "Oh wondering one! speak not the words of advice  
to one,  
"In whom thou knowest it will make no impression.
23. "A wretch who has lost his bridle from his hand,  
"They say not to him:—'Drive slowly, Oh boy!'"
24. How pleasant this witticism seemed in (the book of  
Sindbad):—  
"Love is fire; Oh my son! advice is wind."
25. By the wind the strong fire becomes stronger,  
By being beaten the panther becomes fiercer.
26. When I saw, thoroughly, thou dost evil,  
That thou placest my face opposite to one like thyself
27. Seek one better than thyself, and look to the oppor-  
For thou lovest time with one like thyself. [tunity,
28. The self-worshippers go after such as themselves,  
Those intoxicated of the (love of God) go in the dan-  
gerous street.
29. When I first entertained a desire for this work,  
I at once drew away my heart, from desire (of life).
30. One head-sacrificing is true as a lover, [self (only).  
For one bad liver (*i.e.* cowardly) is the lover of him-
31. Suddenly, death in ambush, destroys me, [me.  
It is better indeed that the beloved one should slay
32. When death is undoubtedly written on my head,  
Happy the death that is by the hand of the beloved.
33. Dost thou not in helplessness one day yield up the soul?  
Then it were best that thou yield it up at the feet of  
the beloved.

### Conversation between the Candle and the Moth.

1. I remember one night my eyes slept not,  
I heard that a moth said to a candle:—
2. "I am a lover, if I burn, it is proper,  
"But what is the cause of thy weeping and burning?"
3. It said:—"Oh my poor lover!

- “ Honey (wax), my sweet friend, is gone out of me.
4. “ When honey goes away from me,  
“ Like Farhad, fire goes to my head.” [moment,
5. It went on saying, while a torrent of sorrow, every  
Kept flowing down its yellow cheek :—
6. “ Oh claimant ! Love is not thy profession, [still.  
“ For thou hast neither patience nor power to stand
7. “ Oh Imperfect one ! thou dost fly from the presence  
of the flame,  
“ While standing still I am burning entirely away.
8. “ If the fire of love scorches thy wings.  
“ Behold, how it has consumed me from head to foot.”
9. A portion of a night had not yet passed,  
When a fairy-faced one suddenly extinguished it.
10. As the smoke arose to its head it kept saying :—  
“ Such, my son ! is the end of love.”
11. If thou desirest to be taught what love is,  
In being slain thou wilt find greater ease from burning.
12. Weep not over the grave of the one slain by the friend;  
Rather rejoice that he is accepted by Him. [ness,
13. If thou art a lover wash not thy head from the sick-  
But like Sádi, wash thy hands from (worldly) longings.
14. The faithful one does not withdraw his hand from  
the object of his desire.  
Though they shower arrows and stones on his head.
15. I told thee, “ Take care ! go not to the sea,  
“ But if thou wilt go, give up thy body to the storm.”



## CHAPTER IV.

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### On Humility—Preliminary Discourse

1. The holy God created thee from dust,  
Hence, Oh slave, be as humble as dust.
2. Be not covetous, world-consuming, and refractory,  
He created thee from dust, be not like fire.
3. Since the dreadful fire raised its head,  
The dust cast down its body in humility. [humility,
4. Since that (fire) exhibited pride and this (dust)  
He made a demon of that—and man of this.

### On the Subject of Humility.

1. A rain drop fell from the cloud, [ashamed.  
When it saw the greatness of an ocean it became
2. Saying:—"Where the ocean is ; what am I ?  
"If that be, then by God ! I am nothing."
3. When it looked upon itself with the eyes of contempt,  
A shell cherished it with tenderness in its bosom.
4. The Heavens caused it (the drop) to reach the place  
Where it became a famous royal pearl.
5. As it professed lowliness it obtained loftiness,  
It struck the door of non-existence, until it became  
existent.

### The Contempt with which Men of God Look upon Themselves

1. A youth of wise and pure disposition,  
Came forth from the sea, to the boundaries of Rûm.
2. They saw him full of excellence, and austerity and  
They placed his property in the mosque. [discernment.

3. One day the Preacher of the mosque said to him :—  
“ Sweep up the rubbish and dust of the mosque.”
4. As soon as the traveller heard these words,  
*He went out and none saw him there again.*
5. The brethren and old men of that place thought,  
“ The fakir has no care for service.”
6. The next day, a servant seized him on the road,  
Saying :—“ Thou hast acted wrongly through defective judgment.
7. “ Oh self-opinionated boy, knowest thou not,  
“ That it is by service men obtain rank ?”
8. He commenced weeping with vehemence and sincerity,  
Saying :—“ Oh soul cherishing and heart-expanding
9. “ I saw no dust nor ashes in that house, [friend,  
“ I was the only polluted thing in that pure place.,
10. “ For this reason I myself left that place, [rubbish’.”  
“ Saying:—“The mosque is best purified from dust and
11. There is no other path for the Darvish, save this one,  
That he regards his own body as the most abject (thing.)
12. If thou desirest eminence choose humility,  
For to that roof there is no other ladder save that.

### About the Humility of Bayazid Bustami.

1. I heard that once on the morning of the Id (festival)  
Bayazid walked out of the hot bath.
2. Some one unwittingly cast a tray of ashes,  
From the house-top over his head ;
3. He said, his turban and hair dishevelled,  
Striking his face with the hand of thankfulness:—
4. “ Oh my soul ! I am deserving of hell fire,  
“ And do I turn aside my face from a little ashes ?”
5. Wise men display no regard for themselves, [God.  
The self-opinionated one feels not the visibility of ~
6. Greatness is not made up of fame and repute,  
Nor exaltation of pretension and presumption.

7. On the last day thou wilt see him in Paradise,  
Who sought reality and abandoned pretension.
8. Humility exalts the head of loftiness,  
Pride casts thee down to the dust.
9. The rebellious hot-tempered one falls headlong,  
Is exaltation desired by thee? seek it not.

On Haughtiness and its Ending.  
On Humbleness and its Blessing.

1. Seek not the path of religion from the arrogant,  
Look not for the Godly in one self-conceited.
2. Wishest thou for rank? (then) look not like the mean  
On others with the glance of contempt.
3. How can the man of sense bring himself to believe  
That there is much worthiness in arrogance?
4. Seek not for dignity more famous than this, [duct.  
That the people should call thee one of worthy con-
5. No! when one like thyself shows arrogance to thee,  
Thou lookest not on him with the eye of wisdom as a  
great one.
6. Thou also—shouldst thou practise haughtiness,  
Appearest, as those (who are) arrogant, appear to
7. If thou art placed in a lofty position, [thee.  
And art wise, laugh not at the lowly.
8. Many a lofty one has fallen down,  
And the fallen has taken his place.
9. Granted that thou thyself art free from faults,  
Reproach not me (who am) full of faults.
10. One has the door ring of Kaba in his hand,  
One has fallen intoxicated in the tavern.
11. If He (God) calls this one,—who may not permit him?  
If He drives away that one, who may bring him back?
12. Neither is that one strengthened by his own acts,  
Nor is the door of repentance shut in the face of this  
one.

## About Jesus Christ (on Whom be Peace) and a Sinner.

1. I heard from the narrators of the traditions,  
That in the time of Jesus (on whom be peace)
2. One had wasted his life,  
And completed his days in ignorance and error.
3. Bold—sinful, and hard-hearted,  
Satan himself was ashamed of his impurity.
4. He had completed his days fruitlessly, [existence.  
Not a single heart had been eased by him during his-
5. His head was void of sense but full of folly,  
His stomach fattened with unlawful morsels.
6. His skirt was stained with unrighteousness,  
And his family covered with impurity,
7. Not like one sight-pössessing who walks straight;  
Nor like the man having ears listening to advice.
8. People scared of him as with a bad year, [distance.  
Pointing at him, together, as at the new moon from a
9. Lust and concupiscence consumed his harvest (life),  
He had not gathered even a grain worth of reputation.
10. The vile wretch had committed such excesses,  
That there was no room left in the book to write down  
(his crimes).
11. He was sinful, self-willed, and a slave to lust,  
Thoughtlessly drunk and intoxicated night and day.
12. I heard that Jesus coming from the wilderness,  
Passed by the Sanctum of a devotee.
13. That recluse came down from the balcony,  
And fell at his feet with his head on the ground.
14. The ill-starred sinner saw from a distance,  
And moth-like was astonished at their refulgence.
15. Thoughtful with regret, and ashamed  
Like the poor one, in the presence of the rich one.
16. Confounded, he secretly but earnestly made excuses,  
For nights turned to days in heedlessness.

17. "Tears of regret poured down like rain from his eyes,  
"Saying:—"Alas! that my life has passed away in care-
18. "I have squandered the capital of precious life, [lessness!  
"And secured to my hands nothing of good.
19. "Like me another being let there not be,  
"For whom death would be preferable to life.
20. "The one, who died in childhood, escaped, [shame.  
"For he carried not (to the grave) the aged head of
21. "Oh! Creator of the world! Pardon my sin,  
"For if it accompany me (to the other world), it will  
be a bad companion."
22. In this corner the old sinner weeping,  
Saying:—"Oh helper! Look to my abject state."
23. His head bowed down with shame,  
The tears of remorse running down his cheeks.
24. On the other side the devotee, with head full of pride,  
From a distance (looked at) the sinner with contract-  
ed brows,
25. Saying:—"Why is this wretched one behind us?  
"The ignorant, ill-fated one, is he of the same kind
26. "One fallen headlong into the fire (of hell), [with us?  
"And a life blown away by the winds of lust.
27. "What good has this debauched one done,  
"That he should associate with the Messiah and me?
28. "How well would it be if he took away troubles from  
before me,  
"And had followed his own, after his own deeds!
29. "His disagreeable countenance always vexes me,  
"God forbid lest his fire should fall on me.
30. "At the resurrection when multitudes assemble,  
"Raise me not up, Oh God! with him."
31. While thus (discoursing) a revelation from the Most  
Glorious One,  
Came to Jesus—On Him be blessings—
32. Saying:—"Though this one may be learned and tho  
"Yet I accept the prayers of both. [other ignorant,



33. "That unfortunate wretch who wasted his days,  
"Wept bitterly, and with earnestness and heart-burn-  
ing before me.
34. "Whoever comes (supplicatingly) to me in helplessness  
"I cast him not down from the threshold of mercy.
35. "I pardon him his evil deeds,  
"I bring him into Paradise by my own mercy.
36. "But if devotion-doer feel ashamed,  
"To sit down with him in Paradise,
37. "Tell him not to be ashamed of him at the Resurrec-  
tion,  
"For that one (sinner) they will take to Paradise,  
this (Devotee) to the fire.
38. "If the heart of that one turned to blood from grief  
and anguish,  
"And if this one pillowed his hopes on his own devotion,
39. "Knew he not that in the Court of the Absolute One,  
"Humility is better than pride and egotism?
40. "He whose garment is pure but his nature impure,  
"Needs no key to the door of Hell.
41. "At this Threshold humility and abjectness,  
"Are better than thy devotion, and self-esteem."
42. When thou esteémeest thyself good, thou art bad,  
Egotism has no place before God.
43. If thou art man talk not about manliness,  
It is not every valiant rider that bears off the ball.
44. That skill-less one turned out onion-like all skin,  
Who was imagined to be pistachio-like all kernel.
45. Such-like devotion comes not of use,  
Go, plead (forgiveness) for thy shortcomings in devotion.
46. The fruit of devotion is not enjoyed by that senseless  
Who, good towards God, is bad towards man. [one,
47. The remembrance of the wise remains in their speech  
Of Sádi bear in mind this one word :—
48. "The God-fearing sinner  
"Is better than the devotion-displaying devotee."

### About a Wise Darvish and Proud Kazi.

1. A theologian in tattered garments and of small  
Sat in the hall of Kazi, in the foremost row. [means
2. The Kazi looked at him sternly,  
The mace-bearer seized his sleeves (and said) "Get up.
3. " Knowest thou not, the higher place is not for (such  
" Sit lower, or stand, or depart. [as] thee ?
4. " Show not thy presumption in the place of the nobles,  
" Play not the lion since thou hast no claws.
5. " Every one is not worthy of the chief seat,  
" Dignity is by rank and station by worth.
6. " What need of further advice to thee from others?  
" This shame itself is sufficient torment to thee.
7. " He who respectfully placed himself in the lower seat,  
" Fell not in disgrace from above to the bottom."
8. (A sigh) like smoke from fire, came from the Darvish.  
He sat down (on a seat) lower than he had (taken).
9. The theologians then opened the subject of dispute,  
They cried out :—" Wherefore? " "I agree not."
10. They opened wide the door of argument on each other,  
Stretching their necks with " No ! " " Yes ! "
11. Thou wouldst have said, the bold cocks in fight  
Have fallen entangled beak and claw.
12. One frantic with rage as one intoxicated,  
One thumping the ground with both hands.
13. They got involved in a difficulty, of extreme intricasy,  
Which they could find no way to solve.
14. The man in the lowest seat in old garments,  
Entered the contest fiercely like a roaring lion.
15. Saying :—" Proofs strong and real are needed,  
" And not (simply) the neck stretched in argument  
with swollen veins.
16. " I have also the bat and the ball of eloquence,"  
They said :—" Speak—if thou knowest well."
17. With the reed of eloquence, which he possessed,

- He impressed on their hearts the impression like that  
on signet. [Reality
18. He drew his head from the street of Appearance to  
Drew his pen over the head of their words of preten-  
sions. [done !
19. Applauding from every side—they shouted:—" Well  
" A thousand praises on thy understanding genius !"
20. He drove the dun steed of speech to such a point,  
That the Kazi was left behind like an ass in the mire.
21. He unrobed himself of his own dress and turban,  
And sent them with respect and kindness to him.
22. Saying:—" Alas ! I knew not thy worth, [thy coming.  
" I employed not myself in expressing gratitude for
23. " It grieves me that with such a stock of worth (as  
thou possessed),  
" I should see thee placed in such a position." [love,
24. The mace-bearer approached with demonstration of  
To place the Kazi's turban on his head. [" Hold !
25. With hands and tongue he checked him saying :—  
" Place not the symbols of pride on my head !
26. " For tomorrow towards those in old garments,  
" My head will become heavy (proud) on account of  
my fifty yards turban.
27. " When they call me lord and chief Kazi,  
" Men will appear despicable in my sight.
28. " Does the pure water ever make any difference,  
" Whether its vessel be golden or earthenware ?
29. " Sense and brains are necessary in a man's head.  
" A beautiful turban like thine is not necessary for
30. " By bigness of head one does not become great, [me.  
" The pumpkin is big headed, but without kernel.
31. " Hold up not your head on account of turban and  
beard,  
" For the turban is of cotton and the beard dry grass.
32. " For those, in picture resemblance only manlike,  
" It is best picture-like to be silent.

33. "It is proper to seek dignity according to worth.  
"Not like Saturn exalted and unfortunate."
34. "The exaltation of the mat reed is good,  
"For it has the special property of the sugar reed.
35. "With such a mind and spirit I deem thee nothing,  
"Even though a hundred slaves walk behind thee.
36. "How aptly spoke the shell in the clay,  
"When the covetous fool held it up ;
37. "'None will purchase me for the smallest trifle,  
"'Wrap me not up in silk foolishly.'
38. "The rich man is not better than another by his wealth,  
"The ass, in satin housings, is still an ass."
39. In this manner the eloquent one in a spritely way,  
Washed off with the water of eloquence malice from
40. The speech of one heart-afflicted is severe; [the heart.  
Be not slow when thy foe is prostrate. [do so,
41. Pluck out the brains of the enemy when thou canst  
For the opportunity of exacting revenge washes the  
dust of grief from the mind. [his speech,
42. The Kazi was so overcome with the vehemence of  
That he said :—"This in truth is a disastrous day."
43. He bit his hands with his teeth from astonishment,  
His eyes like the Furkudayn\* stars were fixed on him.
44. The young man then turned his resolute face thence,  
And went out and no one found the clue to him again.
45. An uproar arose among the nobles of the assembly,  
Saying :—"Tell us whence cometh this impudent  
fellow."
46. A retainer went after him and ran in every direction,  
Asking :—"Who has seen a man of such and such  
a description ?"
47. One said :—"of sweet speech such as this,  
"In the city we know Sadi, none else. [spoke so.
48. "A hundred thousand blessings on him that he  
"Behold the bitter truth, yet how sweetly he spoke it."

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\*The Furkudayn are two stars near the place of Lesser Bear.

## About the Repentance of the Prince of Ganja.

1. There was a prince in the town of Ganja,  
Who was worthless, licentious and tyrannical.
2. He entered a mosque singing and intoxicated,  
A gobblet in his hand and wine in his head.
3. A devotee dwelt in one of the cells,  
Of heart-enchanting tongue and purity of mind.
4. Some persons assembled at his discourse ; [hearer.  
When not learned (yourself) be not less than the
5. When the refractory one committed an impropriety,  
The hearts of the dear ones (of the assembly) became  
dejected.
6. When the foot of the King is turned to the unlawful,  
Who is able to breathe a word against the regal  
order ? [garlic ;
7. The perfume of the rose is overpowered by the smell of  
The sound of the harp is drowned by the drum.
8. If prohibiting of the unlawful be in thy hand's power,  
It is not proper to sit like one handless and footless.
9. But if thou hast not the hand of power, speak,  
Because the mind becomes pure by counsel.
10. But when hands and tongue are both powerless,  
The brave show their manliness by supplication.
11. One of the men near the recluse sage,  
Placed his head on the earth, weeping and lamenting,
12. Saying :—" Once on this dissolute drunkard,  
" Pray, for we are tongueless and handiess.
13. " For one ardent breathing of the pious heart,  
" Has more potency than seventy swords and axes."
14. The world-seen one stretched forth his hand,  
What spoke he ? " Oh Lord of earth and heaven,
15. " Happy is the time of this youth (through fortune)  
" Keep oh God, all his time happy."
16. One said to him :—" Oh model of rectitude,  
" Why prayest thou for the good of this evil one ?

17. "When thou desirest good for the evil one,  
"It is like desiring ill for the people of the city."
18. The sharp-witted intelligent one replied:—  
"Since thou knowest not the secret of my speech,  
agitate not.
19. "We embellished not the assembly with vain talk.  
"We implored for his repentance from the Justice  
of the Creator.
20. "For whosoever returns from his bad habits,  
"Obtains eternal bliss in Paradise.
21. "These pleasures of wine are indeed transitory,  
"In abandoning them, there is eternity of pleasures."
22. These words which the man of eloquence spoke,  
Were reported to the king by one of the assembly.
23. In a transport of grief his eyes shed tears cloud-like,  
And down his face rained a torrent of sorrow.
24. The fires of desire consumed his heart,  
Shame sewed his eyes to the back of his feet.
25. He sent one to one of good disposition (the recluse),  
Knocking at the door of repentance saying:—"Oh  
redressor of wrongs.
26. "Please take the trouble to come, that I may lay  
down my head,  
"And put aside ignorance and error."
27. A double row of attendants stood at the King's door,  
(As) the man of eloquence entered the palace.
28. He saw sweets and fruits, lamps and wine,  
The assembly, abounding in wealth but the men  
intent and.
29. This one senseless, that one half intoxicated;  
One singing with a flagon in his hand;
30. On one side the singing of the minstrels,  
On the other side, "Drink"—"Drink" shouted the  
cup-bearer.
31. The companions drunken with ruby wine,  
Through drowsiness, harp-like, the head of the  
harper on his loom.

32. (In that assembly) of all the great boon companions,  
Save (the eyes of) the Narcissus not an eye was open.
33. The drum and harp in consort with each other,  
Sent forth a mournful lament.
34. He (the recluse) ordered them to be broken to pieces,  
That pleasure changed into dregs.
35. They split the harp and broke the lute,  
The melody went out of the singer's head.
36. They destroyed with stones the wine vessels in the  
wine house,  
They placed the flagon in front and struck off its neck.
37. The wine flowed and the harp lay upside down,  
Thou wouldst say, (it was) blood ran from the  
slaughtered duck.
38. The jar was for nine months pregnant with wine,  
In that tumult it quickly brought forth the daughter  
(of Grapes).
39. They rent the belly of the mushk to its naval,  
The cup with blood shot eyes full of tears (looked)  
over it. [order,
40. The stones of the courtyard of the building, by his  
They dug out and replaced them with new ones.
41. Because the rosy stains of the ruby wine,  
Were not ruined by washing from the marble surface.
42. It is not to be wondered that the sink became drunk,  
When it sucked in so much wine on that day:
43. Thereafter whoever again took the lute in his hand,  
Drum-like suffered blows, at men's hands.
44. And if a scamp took a harp on his neck,  
He had his ears rubbed like a guitar.
45. The young man (the prince) intoxicated with pride  
and conceit,  
Seated old-man-like in the corner of devotion.
46. Often had the father spoken to him menacingly,  
Saying :—" Be worthy in conduct and observe purity  
in speech."

47. He endured his father's threats, restraints and im-  
prisonments,  
But it profitted him not so much as (good) council.
48. Had the mild orator (the recluse) spoken to him  
with severity,  
Saying :—“ Cast out the folly of youthfulness and  
ignorance from thy head.” [a pitch,
49. Arrogance and pride would have carried him to such  
That he would not have allowed the Darvish alive.
50. The roaring lion throws not down the shield in battle  
(yields not,)  
The panther fears not the cutting sword.
51. By gentleness one can make an enemy his friend,  
But a friend turns an enemy when you show him
52. No one made a hard face, anvil like, [severity.  
But suffered the chastising hammer on his head.
53. Use no harshness in speaking to an Amir,  
But show mildness when thou seest he uses severity
54. Manifest courtesy to every one you see,  
Be what he may, inferior or superior.
55. For this one may withdraw his neck from pride,  
And that one may submit himself by pleasant speech.
56. One can bear off the ball, by sweet speeches,  
While the bad tempered perpetually endures bitterness.
57. Do thou accept sweet speeches from Sádi,  
To the sour-faced one say :—“ Die of bitterness.”

### Story of a Honey Seller.

1. One of sweet smiles used to sell honey,  
Consuming hearts by the sweetness of her smiles.
2. A sweet one, waist-bound, sugarcane-like ;  
Buyers flocked round her, like flies, in number.
3. For instance, had she offered poison,  
People would have swallowed it like honey from her
4. An envious man looked at her trafficking, [hands.



- And became envious of her flourishing market.
5. The next day he went running about,  
Honey on his head and vinegar on his brows.
  6. With much outcry he ran about up and down,  
But not a fly settled on his honey.
  7. At night when no money came to his hand,  
Heart grieving, face turned to the corner, he sat down.
  8. Sumer-like with sour looks of fright,  
Like the gloomy looks of a prisoner on a festal day.
  9. His wife playfully said to her husband :—  
“ That the honey of a sour-faced one is bitter.”
  10. It is unlawful for thee to taste the bread of the man,  
Who Supra-like contracted his brows.
  11. Oh Sir! burthen not thyself with hard tasks,  
For the man of bad temper is unlucky.
  12. Allowing that thou hast neither silver nor gold,  
Hast thou not, at least, like Sádi a sweet tongue ?

### Story on the Humility of Good Men.

1. I heard of a God-worshipping wise man,  
That a drunken vagabond seized him by the collar.
2. The pure hearted man—from that black hearted  
Endured many cuffs with calm forbearance. [wretch,
3. One remarked to him :—“ Thou art at least a man,  
“ Forbearance is a pity towards this man of indis-
4. The man of purity heard this and said: [cretion.”  
“ Speak not in this manner again to me.
5. “ The drunken sot tears a man’s collar,  
“ Who thinks of contending with the lion’s claws ?
6. “ It behoves not the sensible wise one that his hand,  
“ Should seize the collar of the drunken sot.
7. “ This is the life the virtuous man leads,  
“ He endures oppression and returns kindness.”

## Story of the Man Bitten by a Dog.

1. A dog bit the foot of a dweller <sup>at the moment at night,</sup> <sup>in the desert,</sup>  
With such ferocity that the sufferer in the desert,
2. The unhappy man pale as a ghost dropped from its teeth.  
In his family thence passed a sleepless night through
3. Who said to his wife was a little daughter, [pain,  
Saying to her father reprovingly and angrily,
4. "What; hadst thou not teeth also?"  
The unhappy man wept and then  
Laughed saying:—"Oh little one, illuminator of my
5. "Though I have power and greater strength. [heart,  
"Yet I felt a pity to use my jaws and teeth.
6. "Even if I am struck a sword-blow on my head,  
"It is impossible for me to use my teeth on the leg of
7. "One can revenge himself on the worthless, [a dog.  
"But a man cannot enact a dog."

## Story of a Good-natured Master and a Disobedient Slave.

1. There was a saint, world-renowned for virtue,  
His slave possessed abominable qualities.
2. A dirty wretch with over-grown hair,  
(So ugly) as if vinegar was rubbed over his face.
3. His teeth dragon-like stained with poison,  
He surpassed the ugly ones of the city in hideousness.
4. The water of a diseased eye continually ran under  
And a stench from his armpit like an onion. [his face,
5. At cooking time a scowl on his brow,  
After cooking knocking knees with his master.
6. Always his companion at meal time,  
Were he dead—he would not pour water on his hand.
7. Neither words nor blows had any effect on him,  
Night and day the house turned topsy turvy on  
account of him. [road,
8. At times he used to throw thorns and chips on the  
And sometimes he flung fowls into the well.

9. His appearance raised horror,  
 what dost thoued from any work he went about,
11. "From one so disag... From this evil disposed slave,  
 "That thou shouldst ... manners, merit or beauty?  
 bear his load. ... it is unworthy,  
 ...ve of his tyranny and
12. "I for thee a slave good and well-  
 "Will bring, send this one to the slave-<sup>jected,</sup>
13. "And refuse not (the price) even if he fetch a copper  
 coin, [at any price."  
 "For if thou desirest (to know) the truth, he is dear
14. The good-natured man hearing this speech,  
 Laughed, saying:—"Oh friend of fortunate birth
15. "The temper and habits of this lad are bad,  
 "But my nature is improved by his nature.
16. "When from him I shall have borne so much,  
 "I shall be able to bear injustice from every one.
17. "I consider not manliness to sell him,  
 "And disclose his faults to another.
18. "Since I can bear with his evils, [to another."  
 "It is best that I should do so than turn him over
19. What thou approvest for thyself approve of for others,  
 When thou art in affliction, involve not others in it.
20. Patience appears to thee like poison at first, [sition.  
 But it becomes honey when it is rooted in the dispo-

### Story of Shaik Maruf Karkhi and the Sick Traveller.

1. No one sought the road to Maruf Karkhi,  
 Who did not first lay aside his own celebrity.
2. I heard that one came to him as his guest,  
 Who was very near to death from (mortal) sickness.
3. His head had lost its hair—his face its clearness,  
 And life clung to his body by a single hair.
4. He alighted there at night and laid down his pillow,  
 And raised up his hand with cries and lamentation.

5. He neither slept himself a single moment at night,  
Nor could others sleep on account of his outcries.
6. Of a troubled mind and harsh disposition,  
He would not die but killed people by his altercations.
7. From his complaints and clamour and incessant  
restlessness,  
People took the road of flight from him.
8. Of the inmates of the house not any one,  
Except the sick man and Maruf remained. [night,
9. I heard that in attending he slept not for many a  
He girt his loins like a man and did whatever he was
10. One night sleep brought an army to his head, [bid.  
For how long can a sleepless man endure?
11. The moment his eyes began to close,  
The distracted sick man commenced speaking:—
12. "A curse on this race of impure ones,  
"They are all name and fame, hypocrisy and wind;
13. "Loud in expressing belief and showing off purity,  
"They are but in fact imposters, sellers of piety.
14. "What knows the glutton, drunk with sleep,  
"That the eyes of the wretched one has never closed?"
15. Using improper expressions to Maruf,  
Asked, why neglecting him he slept a moment?
16. The holy man generously listened to this admonition,  
Which was (also) heard by the inmates of the "haram."
17. One of them whispered to Maruf:—  
"Didst thou hear what was said by the weeping  
darvish? [thy own way,
18. "Go thou after this, say to the sick man:—'Take  
"And thy curses only with thee, and die elsewhere.'
19. "Kindness and compassion are suitable in their  
"But kindness to the bad is bad. [own place,
20. "For the head of the mean, place not a round pillow,  
"The head of a tyrant is better against a stone.
21. "Oh fortunate one, do not do good to the bad,  
"For in brackish soil only a fool plants a tree.

22. " If thou desirest of justice, the grateful dog,  
" Is in disposition, better than the unthankful man .
23. " Show not kindness with ice-water to the mean,  
" If thou dost, write the recompense for it on ice.
24. " I never saw so treacherous a man,  
" Show no pity for this insignificant one."
25. (Maruf) laughed and said :—" Oh heart-solacing wife,  
" Be not distressed at what the afflicted one said.
26. " If he raised a cry against me in displeasure,  
" Yet his unpleasant (words) were to my ears pleasant.
27. " It is right to listen to the harsh words of such a man,  
" Who cannot sleep from restlessness.
28. " When thou art thyself strong and happy,  
" Gratefully bear the burden of the weak.
29. " But if thou thyself be in form, a mere semblance,  
" Thou wilt die and thy name will perish like thy body.
30. " And if thou cherishest the tree of liberality, [name."  
" Thou wilt undoubtedly enjoy the fruit of a good
31. Seest thou not that there are many tombs in Karkh ?  
But except the tomb of Maruf none other is known.
32. Those alone have raised their head to felicity,  
Who have cast aside the crown of arrogance.
33. The grandeur-loving one exhibits pride, [ness.  
Not knowing that (true) grandeur consists in gentle-

### Story on the Insolence of the Low and Patience of the Good.

1. An impudent one expressed his wants to a pious one,  
Who had not at that time any money about him.
2. His girdles and hands were quite empty and clean,  
Or he would have thrown gold on his face like dust.
3. The malignant faced beggar rushed out,  
And began to abuse him in the street,
4. Saying :—" Beware of these silent scorpions,  
" Who are like tearing tigers clad in wool.

- " For they crouch like cats, placing their knees  
 against their breast,  
 " But spring up like dogs if a prey falls in their way.  
 " To the mosque they bring the shop of hypocrisy,  
 " For in the house they are less likely to find a prey.  
 " Valiant men plunder caravans,  
 " But these pretenders strip men of the garment.  
 " White and black pieces patched together (of their  
 religious habits,) [wealth.  
 " By means of hypocrisy they secretly heap up  
 " Bravo, ye barley-sellers, pretending it to be wheat,  
 " World-rovers—night-beggars—harvest-beggars!  
 " Think not regarding their devotion, that they are  
 old slack, [dancing.  
 " For they are young and expert in ecstasy and  
 " They are voracious like the staff of Moses,  
 " Though pale and weak in outward looks.  
 " They are neither abstemious nor wise,  
 " This alone their occupation—to gain the world  
 under the cloak of the religion.  
 " They wear a Bileel like (coarse) cloak themselves,  
 " But make the dress of their women, with the reve-  
 nues of Abyssinia.  
 " Thou wilt see in them no sign of the " Sunnat," *i.e.*  
 order of Mohommed,  
 " Only the morning bread and the afternoon sleep.  
 " Their bellies struffed tight to the utmost with food,  
 " Like the beggar's basket of seventy hues.  
 " I wish not to say any more on this subject, [life."  
 " For it is turpitude to speak of one's own mode of  
 The inexperienced speaker spoke of this habit,  
 For the fault-finder's eye sees not virtue.  
 One who has 'often disgraced himself,  
 What does he care about the honor of anybody?  
 A disciple repeated these words to the holy man,  
 But if thou askest the truth, his doing so was not wise.

20. A bad one spoke of my faults behind me and slept,  
Worse than he,—is the kinsman who repeated the  
speech to me,
21. One shot an arrow which fell on the road,  
It hurt not my body and gave no wound to me.
22. Thou didst pick it up and come to me,  
And thrust it violently into my side.
23. The gentle and generous man laughed and said:—  
“ This is easy. Say what is harder than this to say.
24. “ As yet all the evil he has spoken of me is little,  
“ Compared with I know (of myself) it is one in a  
hundred. [suspicion,
25. “ These faults which he has imputed to me out of  
“ I myself know for certain that they exist.
26. “ He associated himself with me this year,  
“ How can he know my faults of seventy years ?
27. “ My fault no one in the world better than myself,  
“ Knows, except the Knower of secret (God).
28. “ I saw none who has better opinion of me,  
“ Than he who thinks, I have only these faults and  
no more. [to my sins,
29. “ If at the Resurrection he were to bear testimony  
“ I fear not Hell, for my state is good.
30. “ If my enemy speak ill of me, [from before me’.”  
“ Bid him ‘ Come, take away the draft (of my faults)
31. Those have been the men walking in the way of God,  
Who have been the butt for the arrow of calamity.
32. Be patient while they strip off thy skin,  
For generous men bear the burden of the wicked.
33. If they make a ewer of man’s dust after his death,  
Calumniators break it with a stone.

### Story about the Presumption of a Darvish and the Clemency of Kings.

1. One of the Kings of Syria named Saleh,  
Used to come out with his slave in the morning.

2. He used to wander all round the bazars and street,  
His face half covered, after the custom of the Arabs.
3. For he was a man of penetration and friend of the  
poor, [King (Saleh)].

Whosoever possesses these two qualities is a good  
He found two darvishes sleeping in a mosque,  
Their hearts were afflicted and their minds oppressed.  
Through the cold of the night their eyes slept not,  
Chamelion like looking out for the sun.

One of those two discoursing with the other, said :—  
“ At the Resurrection there will also be justice.

“ If these arrogant kings, [pleasure,

“ Who with desire and pride exist in pastime and

“ Should come into Paradise with the wretched,

“ I will not lift my head from under the bricks of  
the tomb.

“ The Paradise above is our country and abode,

“ For the fetter of grief is on our feet to-day.

“ What enjoyment have you experienced from them  
all through this life,

“ That you should suffer the pain (of their presence)  
also through all eternity.

“ If Saleh should come there, through the garden door,

“ I will knock out his brain with my shoe.”

When the man said these words and Saleh heard him,  
He did not think it advisable to remain there longer.

A moment elapsed when the fountain of the sun,  
Washed down sleep from the eyes of creation.

Quickly he sent to the men and called them,

He sat dignified himself, and seated them with  
reverence.

He showered on them the rain of liberality, [bodies.

And washed down the dust of disgrace from their

After (enduring) the distress of cold and rain torrent,

They sat down with the illustrious of the tribe.

Beggars who had lived from night to day garmentless,



Now perfuming their garments over an incense censer.

18. One of them, sweetly addressed the King :—  
“ Oh thou to whose order the world is a slave,
19. “ Those who are approved of, arrive at greatness,  
“ What, in us slaves, didst thou approve of ?”
20. The king through joy burst into bloom like the rose,  
And said laughingly in the face of the darvish :—
21. “ I am not he who, from pride of attendants,  
“ Looks on distressed ones with frowning brows. [me,
22. “ Do thou also put out of thy head ill feeling against  
“ Lest thou shouldst show enmity to me in Paradise.
23. “ I opened the door of reconciliation to-day,  
“ Shut not the door in my face tomorrow. [like this,
24. “ If thou art an accepter of the true path choose one  
“ If greatness is necessary take the hands of the  
darvishes. [tree,
25. “ No one bore off the fruit from the branch of Tulia  
“ Who sowed not to-day the seed of good intentions.
26. “ If thou hast not desire, seek not for good fortune,  
“ With the Chowgan of service one can bear away  
the good (ball).”
27. How canst thou expect flaming lamp-like,  
When thou art full thyself (with vanity) as a lamp  
with water ?
28. That existence alone illuminates an assembly,  
Which lamp-like keeps consuming in the breast.

### Story on the Disappointment of the Self-conceited One.

1. A certain one had a little knowledge of astronomy,  
But his head was intoxicated with pride.
2. He came from a long distance to Kashgar, [pride.  
With inflated ideas in his mind and head filled with
3. The wise man sealed up his eyes on him, [letter.  
And would not instruct him (to the extent of even) a

4. Not succeeding he resolved to return,  
When the wise exalted one said to him :—
5. " You thought yourself full of wisdom,  
" How can a vessel already full bear more ?
6. " Come empty of assumption that you may be filled,  
" Being full of yourself (therefore) you go back empty."
7. In this world Sádi-like of self-conceit be void,  
And return filled with Divine knowledge.

### On Resignation and Gratitude.

1. A slave turned away his head in anger from a king  
(fled),  
He ordered a search but no one could find him.
2. When he returned the king in rage and anger,  
Ordered the executioner to spill his blood.
3. The merciless executioner, thirsty for blood,  
Unsheathed the sword like a thirsty tongue.
4. I heard him say with sorrowing heart :—  
" Oh God, I forgive him my blood,
5. " Because ever in love and tenderness and honor,  
" I have had a friendly share in his good fortune.
6. " God forbid ! lest tomorrow on account of my blood,  
" They seize him to the delight of his enemy."
7. When the slave's words reached the king's ears,  
The vessel of wrath no longer boiled over.
8. The king gave many kisses on his head and eyes.  
And he became the lord of the flag and the drum.
9. By gentleness, from such dreadful position,  
Fortune caused him to arrive at such dignity.
10. The object of this discourse is, that soft words,  
Are like water on the fire of an angry man.
11. Dost thou not see that in the field of meeting of  
sword and arrow,  
They put on a silk vest of a hundred folds ?
12. Oh friend, shew humility to a fierce foe,  
For gentleness blunts the cutting sword.

## On the Humility and Supplication of Wise Men.

1. From the ruined dwelling of a devotee clad in patched garments,  
The barking of a dog reached the ears of a certain one.
2. He thought within himself, how came the voice  
of a dog here,  
He entered to see where the pious Darvish was.
3. He saw not the sign of a dog before or behind,  
And save the devotee saw none other there.
4. Disconcerted he began turning back,  
For he was ashamed to argue about the mystery.
5. The devotee from within heard the sound of his  
footsteps,  
And said:—"Hollo! what footsteps at the door? Enter.
6. " Didst thou not think, oh light of my eyes! [barked].  
" That a dog within this barked—here I am (he who
7. " When I saw that humility is accepted by God,  
" Pride, self opinion, and wisdom I put out of my head.
8. " I howled much dog-like at His door,  
" For I saw none meaner than the dog."
9. When thou wishest to arrive at the height of dignity,  
From the depth of humility thou wilt rise to greatness.
10. In this assembly those took the chief seat,  
Who least estimated their own value.
11. When the torrent came with terror and dread,  
It came headlong down from its height.
12. The dew that falls humble and small,  
Behold the sun carries it up to Ayuk. \*

### Of Hatim the Deaf and his Good Qualities.

1. A number of eloquent men are on that, (opinion)  
That Hatim was deaf, believe it not.
2. In the morning there came buzzing of a fly,  
Which fell into a spider's web.

---

\* A bright red star which follows the Pleiades.

3. All the spider's weakness and silence, was deceit,  
The fly thought it sugar, it was imprisonment. (fly,
4. From the desire of counsel the shaikh looked at the  
Saying :—" Oh fool bound in avarice ; be still.
5. " Sugar and honey and candy are not everywhere,  
" But nets and fetters are open in the corners."
6. One of that assembly of men of wisdom said :—  
" I wonder, oh man of the way of God,
7. " How didst thou apprehend the fly's buzzing,  
" When it reached our ears with difficulty ?
8. " Since thou art able to hear the fly's buzzing,  
" It is not proper to call thee deaf hereafter."
9. The Shaikh smilingly said :—" Oh one of quick  
understanding, [ish talk.  
" It is better to be deaf than to be listening to fool-
10. " Those who are with me in retirement,  
" Conceal my faults and exhibit my excellence,
11. " When I possess concealed mean qualities,  
" Such ostentation makes me weak, and (such)  
conceit—vile.
12. " I make it appear, as though I hear not,  
" In order that I may be free from vexatious qualities.
13. " When people take me to be deaf, [they are.  
" They say all that is bad and good in me—such as
14. " If to hear of the bad (in me) is disagreeable to me,  
" I withdraw my skirt from bad actions."
15. Go not to the well—with the rope of (self) praise,  
Be deaf Hatim-like and listen to thy own defects.
16. He looked not prosperity, and found not safety,  
Who turned his head away from Sádi's saying.
17. If thou needst a better adviser than he,  
I know not what after him may happen to thee.

#### About a Pious Man and a Thief.

1. In the land of Tabriz there was one dear to God,  
Who was ever wakeful and vigilant (in his prayers)

2. He saw one night the spot, where a thief,  
Twisted and cast a noose upon the side of the roof.
3. He raised a cry and called out to the people,  
On every side men got up with sticks.
4. When the unmanly heard men's voices,  
In the midst of danger found not a spot of safety.
5. Fright overwhelmed him in their noise and confusion,  
Timely flight was his only choice. [pity,
6. The heart of the pious one softened like wax with  
For the wretched night-thief was disappointed.
7. He came forward from the back in the darkness,  
And by another road he went in front of him (the thief).
8. Saying:—" Oh friend, go not, I am thy comrade,  
" (I swear by) manliness that I am the dust of thy
9. " I have seen no one, like thee in prowess, [feet.  
" For there are only two modes of action in battle.
10. " One way is to come bravely before the enemy,  
" The other is to save one's life out of the fight.
11. " I am thy slave in regard to these two modes,  
" What is thy name? for I am thy name's slave.
12. " If it is thy wish, by way of liberality,  
" To a place, which I know of, I would guide thee.
13. " It is a narrow abode with fastened door,  
" And the master of the goods is not there I think.
14. " We may put two clods one on the other,  
" We may place one foot on the shoulder of the other.
15. " Be content with as much as falls to thy hand,  
" It is better than thou shouldst return empty of hand."
16. With demonstrations of love and flattery, and sedulity,  
He drew him towards his own house.
17. The young night-stroller lowered his shoulder,  
The man of sense entered (the house) by his shoulder
18. Horse-accoutrements, turban and the things he pos-  
He threw down from above into his skirt. [sessed,
19. Then from that place he raised a cry saying:—" Thief,

- “ Oh young men, recompense and payment for (your)
10. The deceitful thief escaped out of tumult, [aid.]  
Running with the devotee's garment under his arm.
  11. The heart of the righteous man was comforted,  
For the desire of the bewildered one was accomplished.
  12. The mean one who pitied no one,  
The good-hearted man commiserated. [wise one,
  13. It is not to be wondered at that the kindly disposed  
Should out of magnanimity, do good to the bad.
  14. The bad live in the prosperity of the good, [goodness.  
Notwithstanding that the bad are not people of

**In Enduring Oppression from an Enemy for the Sake  
of a Friend.**

1. A certain one simple-hearted like Sádi,  
Had fallen in love with a beautiful one. [enemy,
2. He used to bear violence from the harsh-speaking  
And to leap, like the ball from violence of the bat.
3. He never used to frown at any one from his eyebrows,  
Nor did he give up gentleness from harshness.
4. One said to him :—“ And hast thou after all no shame ?  
“ No knowledge of this slapping and stone flinging ?
5. “ The mean fatten their own body,  
“ Bear up patiently with the enemy.
6. “ It is improper to overlook the fault of the ignorant,  
“ Lest they say :—‘ He possessed neither power nor  
manliness’.”
7. How well said the distraught one of distracted head ?  
An answer worthy of being written in gold.
8. “ My heart is, simply the abode of my friend's love,  
“ Wherefor no malice is in it against any one.”

**Story of the Saint Bahlol.**

1. How well spoke Bahlol, of happy disposition,  
When he passed by a strife seeking holy man.

2. Had this adversary been acquainted with the Friend,  
He would not have entered into fight with the enemy.
3. Had he been aware of the existence of God,  
The world to his thought would be as nothing.

### Story of the Sage Lukman and a Bagdad Man.

1. I have heard that Lukman was of black complexion,  
He was not luxurious nor delicate of body.
2. A person thought him his own slave,  
And employed him in working clay at Bagdad.
3. In a year, he built a house for him, [Lukman:  
None knew him for anything but the merchant's slave
4. When his runaway slave returned (for whom he had  
been mistaken),  
He was in great dread of Lukman.
5. He fell at his feet and made excuses. [logise:  
Lukman laughed saying:—"What profits it to apo-
6. "For a whole year, my liver turned to blood from  
thy tyranny,  
"How in a moment can I remove it from my mind?
7. "However I will forgive thee, oh good man!  
"For thy profit has not been my loss.
8. "Thou hast prepared a delightfully built sleeping close;  
"While my wisdom and knowledge have increased.
9. "There is a slave among my followers, Oh fortunat.  
"On whom I frequently imposed hard tasks. [on
10. "I will not again afflict his distressed heart,  
"When the hardships of the clay work comes to m  
remembrance."
11. Whoever has not endured the tyranny of the great  
His heart sympathises not with the poor weak ones.
12. Thus spoke King Bahram to his Vazier:—  
"Exercise not severity on those under you."
13. If those in authority use harsh language to you,  
Be you not harsh to those under you.

### Story of the Humility of Shaik Junaid of Bagdad.

1. I heard that in the plain of Súná, Junaid  
Saw a dog, who had lost his fangs.
2. Power from the lion seizing grasp  
Had gone, and he was feeble as an old fox. [foot,
3. After seizing the mountain sheep and the deer on  
He had now to endure kicks from the Hai tribe sheep.
4. When he saw him weak, wounded and helpless,  
He gave him one half of his own provisions.
5. I heard he said while weeping tears of blood,  
"Who knows, of us two, which is the better?"
6. "In appearance, I am this day better than him,  
"What Fate ordains against me next day (who knows?)
7. "If my foot of faith slips not from it,  
"I place the crown of God's forgiveness on my head.
8. "And if on my breast the robe of divine knowledge  
"Remains not, I am far inferior to this dog. [dies,
9. "For notwithstanding his evil repute, when the dog  
"They take him not away to hell."
10. Such is the road, Oh Šadi! that travellers of the road  
Regard not themselves with esteem.
11. They have eminence over the angels—because,  
: They consider themselves as no better than dogs.

### 6 Story of a Holy Man and a Harper.

1. A drunken man had a harp under his arm,  
Which at night he broke over a holy man's head.
2. When day dawned, that good mild man,  
Took a handful of silver to the stony-hearted one,
3. Saying: "Last night thou wert drunk and deluded,  
"To thee and to me befell breaking of harp and head.
4. "For me the wound has healed—the fear has gone,  
"For thee, except through silver, it will not be good."
5. For this reason do the friends of God enjoy superiority,  
That they suffer much on the heads from people.



## The Sage of Wakhsk.

1. I heard that in the land of Wakhsk of the great ones,  
There was one (who lived) retired in the corner of  
solitude.
2. Genuine in spirituality, not holy (only) by wearing  
the dulk (religious garment),  
Who would stretch out the hand of help to the people.
3. Happy fortune opened the door towards him,  
The doors of others shut in his face
4. One eloquent but wanting in sense, tried  
To speak ill of that man through petulance.
5. Saying:—"Beware of such deceit and craft and perfidy,  
"Of sitting in the place of Sulaiman demon-like.
6. "They frequently wash their faces cat-like,  
"Coveting the mice of the street for prey.
7. "Abstemious for the sake of name and vain glory,  
"For the sound of the empty drum goes far."
8. He spoke with a crowd of people collected around him,  
Man and woman, making fun of them.
9. I heard that the wise man of Wakhsh grieved,  
Saying:—"Oh God! do thou forgive this slave of thine.
10. "If he spoke the truth, Oh most pure God!  
"Grant me repentance, that I may not be destroyed.
11. "I approved of my fault-seeker,  
"For he made me acquainted, with my bad nature."
12. If what thy enemy says of thee—thou art,—grieve not,  
But if thou art not, say, "Go thou empty wind-bag."
13. If a foolish one says the musk stinks,  
Be thou tranquil, for he spoke distractedly.
14. And if this speech refers to the onion,  
Say: "It is so, exhibit not foolish absurd talk."
15. It is not the rule of wisdom and judgment and under-  
standing,  
That a wise man should purchase deceit from the
16. When the wise one sat behind his own work, [Juggler.  
He shut up against himself the enemy's tongue.

- 17. Be thou of good behaviour that the evil disposed,  
May not have the advantage of speaking to thy injury.
- 18. When the enemy's speech causes thee pain,  
Do thou not do injury to the helpless ones.
- 19. That one alone knows good of me,  
Who makes clear my own faults to me.

### Story on the Humility of (the Commander of the Faithful) Ali.

- 1. One took a difficult matter before Ali,  
That possibly he might solve the difficulty.
- 2. The enslaving and region-conquering chief,  
Gave him an answer full of knowledge and judgment.
- 3. I heard that some person in that assembly,  
Called out:—"It is not so, Oh Bu'l Hasan."
- 4. The fame seeking Lion was not vexed by this,  
But said: "If thou art able to speak better, speak."
- 5. He spoke such as he knew and spoke suitably,  
The fountain of the Sun cannot be hidden by dust.
- 6. The king of men approved of his answer,  
Saying:—"I was in error, he was in the right.
- 7. "He spoke better than I, God is the only wise,  
"And no knowledge is superior to His knowledge."
- 8. Had there been (here) to-day a lord of grandeur,  
He would not through pride have looked at him.
- 9. The Chamberlains would have turned him out of the  
They would have beaten him unjustly, [ court,
- 10. Saying:--"Hereafter do not do a disagreeable thing,  
"This wanting in propriety—speech before great ones."
- 11. Of one who has conceit in his head,  
Think not that he will ever listen to truth.
- 12. For to him dejection comes from knowledge, and  
shame from admonition,  
The red tulip grows not from stone even by rain.
- 13. Seest thou not that, fallen in the lowly dust,

The rose grows and the fresh spring blossoms.

14. Scatter not, Oh sage! sleeveful of pearls,  
When thou beholdest the pedant full of himself.
15. In the estimation of people that one is of no worth,  
Who exhibited himself as a man of grandeur.
16. Speak not, so that they offer a thousand thanks,  
And have expectation from no one when thou hast  
spoken of thyself.

### Story on the Humility of Umar.

1. I heard of a beggar in a narrow street,  
That Umar placed his foot on the back of his foot.
2. The helpless Darvish knew not who he was,  
For the afflicted one knows not foe from friend.
3. He was disquieted by him saying:—"Perhaps thou  
art *blind*."  
The just Leader Umar gave reply:—
4. "I am not blind, but the act was wrong.  
"I did not know it, pardon my fault."
5. How just were the noble leaders of the religion!  
Who (even) with inferiors have so acted.
6. The one, guided by sense, is humble,  
The branch, fruit-loaded, bends its head to the earth.
7. The humble ones will show pride to-morrow,  
The proud ones will lower their heads in shame.
8. If thou dost fear the days of reckoning,  
Of that one who fears thee, pardon his fault. [riors,
9. Exercise not shameless tyranny towards thine infe-  
For there is a hand even more powerful than thy hand,

### Story of a Good-natured One.

1. There was one of good acts and amiable disposition,  
Who spoke well even of the men of evil disposition.

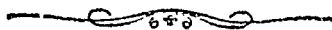
2. One saw him in a dream after his death,  
And asked: "Relate to me thy past circumstances."
3. Smiling he expanded his mouth rose-like,  
Like the sweet voiced nightingale he said:—
4. "They spoke not of me with much harshness,  
" Since I never used harshness towards any."

### On Zannun the Egyptian

*(On Whom be the Mercy of God.)*

1. Such is my recollection that the Nile water-carrier,  
Did not one year prepare water for Egypt.
2. A multitude went towards the mountains—  
With supplication implorers for rain.
3. They wept and from their weeping a running stream,  
(They hoped) might probably flow from Heaven.
4. One of them brought word to Zannun:—  
"There is affliction and great hardship on the people,
5. " Offer up prayers for the dejected people,  
" For the supplications of accepted ones are not  
rejected."
6. I heard that Zannun fled towards Middian,  
And it was not long before the rain fell.
7. News reached Middian after twenty days,  
That the black hearted clouds had shed tears over  
them.
8. The old man quickly resolved to return,  
For the pools were filled with the floods of spring.
9. A holy man asked him in private:—  
"What wisdom was there in your going?" He said:—
10. "I heard that for bird, and beast,  
" There was difficulty of food because of the deed of  
the wicked,
11. " Reflecting deeply, I thought that, in this region,  
" There was none more sinful than myself.

12. "I left, lest on account of my wickedness,  
 "The door of liberality should be closed on the  
 multitude." [men,
13. Thou wilt then be held precious in the eyes of the  
 When thou esteemest thyself as worthless.
14. The eminent one who reckoned himself among the  
 inferior,  
 Bore off greatness in the world to come.
15. From this world that lowly one went pure;  
 Who became as dust under the most lowly feet.
16. Oh thou! that passest over our dust, [member us.  
 (I implore thee) by the dust of the dear one to re-
17. That though Sadi turned to dust—what mattered it  
 to him? [as the dust.  
 Seeing that during his life-time he was ever humble
18. In humbleness he consigned his body to the dust,  
 Though he went like the wind round the world.
19. It will not be long before the dust will consume him,  
 And again the wind will carry him round the world.
20. Behold! Since the garden of spirituality bloomed  
 No nightingale ever sang so sweetly as this.
21. If such a nightingale dies—it would indeed be  
 strange,  
 Were a rose not to spring up from its ashes.



## CHAPTER V.

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### On Resignation.

1. One night I burned the olive oil of meditation,  
And kindled the lamp of eloquence.
2. An idle prattler heard my words,  
And except to repeat, "Praise thee" he saw no way.
3. But out of meanness, he involved in it (his remark);  
For a cry involuntarily rises from pain. [lofty,
4. He said:—" His ideas are cogent and his judgment  
" In the matter of customs of piety and admonition;
5. " Not in matters of javelin, iron mace and heavy club,  
" For this business is brought to perfection by others."
6. He knows not that I have no desire for battle,  
Or else I should not be at a loss for words.
7. I am able to unsheathe the sword of my tongue  
And by words of eloquence draw my pen through (her)  
existence,
8. Come, let us make war in this matter, [stone.  
For the head of the enemy we will make a pillow of

### Discourse on Patience, Resignation and Submission to the Decree of Fate.

1. Prosperity is by the bounty of God;  
It is not in the closed fist and powerful arm.
2. When the high heaven bestows not wealth,  
It comes not into the snare by manliness.
3. The ant is not brought to distress through feebleness,  
Nor do lions devour (their prey) by power of claws  
and strength.
4. When one cannot stretch forth hands to the sky,  
One must of necessity put up with its revolutions.

5. If length of life has been written for thee,  
Neither serpent, nor sword, nor lion, can harm thee.
6. And if of thy life no portion remains,  
The antidote will kill thee even like poison.
7. When Rustom completed the term of his existence,  
Did not Shagád\* bring dust out of his body (killed him).

### Story of the Warrior of Ispahan.

1. I had a certain friend in Ispahan,  
Who was warlike, fearless and intelligent.
2. His hand and dagger were always stained with blood,  
The heart of his enemy was on the fire like roast  
meat, [quiver,
3. I never saw him a single day that he did not don his  
And that fire did not come from the steel point of his
4. Brave with grasp of ox-like strength, [dart.  
Through fear of him, awe fell among the lions.
5. He shot his arrows with such skill,  
That with each he brought down his enemies one by
6. I never saw a rose so pierced by a thorn, [one.  
As his arrow did the bent shield.
7. He never struck the head of a warrior with his spear  
That he did not shatter head and helmet together.
8. On the day of locusts, like a sparrow, in conflict,  
In killing what mattered to him, whether sparrow or
9. Were his attack directed to Faridún, [man.  
He would not have allowed him time to draw his sword.
10. Tigers bent under the strength of his grasp,  
His fingers penetrated into the brain of lions.
11. He used to seize the girdle of a warrior,  
And were he even a mountain he would have over-  
thrown him.

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\* Shagád a bastard brother of Rustom, who treacherously killed Rustom by throwing him down a well.

12. When with his battle-axe he smote a mail-coated one,  
It cut right through the man, down to his saddle.
13. In manliness and in magnanimity,  
No one ever saw the like of him in the world.
14. Me from his side he would not permit to go for a  
For he had a liking for the upright. [moment,
15. A journey suddenly forced me away from thence,  
For living in that place, was not destined to me.
16. Fate transported me from Irak to Sham,  
An abode in that land was agreeable to me.
17. Of Sham (*i. e.* Syria) again my cup became full,  
A longing for home drew me.
18. By (the decree of) Fate such a chance befell,  
That I was obliged to return to Irak.
19. One night my head hung down in thought,  
(The memory of) that excellent man (of Ispahan)  
passed through my mind.
20. The salt of desire made my old wound fresh,  
For I had eaten salt from the hand of the man.
21. To see him I went to Ispahan,  
Through love of him I sought and inquired for him.
22. The youth from time's revolution—I now saw an  
old man, [turned yellow.  
His arrow (stature) bent like a bow, the bloom of red
23. White like a mountain his head, from the snow of hair,  
Water ran down his face from the snow of old age.
24. Fate had obtained the hand of mastery over him,  
And twisted the wrist of his manly hand.
25. Time had taken away pride from head,  
And placed the head of weakness on his knees.
26. I said to him: "Oh lion-seizing chief!  
"How art thou made decrepit like an old fox?" [tars,
27. Laughing he said:—"From the battle day with the Tar-  
"I put out of my head the thought of seeking battle-
28. "I saw the ground like a reed-bed with spears,  
"Flags crimson as fires set in it.



29. "I stirred up like smoke the dust of battle,  
 "But of what avail is ardour without fortune ?
30. "I am he, who, when I attacked, [spear.  
 "Used to carry off the ring from the hand with my
31. "But when my star befriended me not,  
 "They ingirdled me round like a ring.
32. "Then I deemed the way of flight advisable,  
 "For the fool alone sharpens his claws against fate.
33. "How can helmet and coat of mail befriend me,  
 "When my bright star helped me not ?
34. "When the key of victory is not in one's hand,  
 "He cannot with his arm break the door of victory.
35. "A crowd tiger-rending, of elephantine strength,—  
 "In iron, man's head and horse's hoofs.
36. "The moment we saw the dust of the army,  
 "We made our garment armour and our cap a helmet.
37. "We galloped our Arab steed cloud-like,  
 "Rain-like we showered down our scimitars.
38. "The two armies clashed together from ambush,  
 "Thou wouldst say, they had struck heaven upon the
39. "From the raining down of arrows like hail, [earth.  
 "The storm of death arose in every corner.
40. "For the hunt of the warlike lions,  
 "The dragon-noose mouth opened.
41. "From the blue dust the earth became like the sky,  
 "And the flashing of sword and helmet like stars in it.
42. "When we overtook the enemy's cavalry,  
 "We encountered them on foot, shield to shield.
43. "What avails the force of man's grasp,  
 "When the arm of divine assistance does not help ?
44. "The sword of the warrior was not blunt,  
 "But there was malice on the part of the envious stars.
45. "Not one of our army came out of battle,  
 "Without the coat of mail saturated with blood.
46. "The arrows of none penetrated silk,  
 "But I say they pierced anvils with their arrow.

47. " Like grains by hundred collected in an ear of corn,  
" We were scattered each grain in a corner.
48. " With unmanliness we abandoned each other's hand,  
" Like the fish which with its scaly armour falls to the
49. " When fortune averted its face from us. [hook,  
" The shield was no protection against the arrow  
of fate."

### Story of an Iron-griped Archer of Ardbil.

1. A certain one of iron grasp, in Ardbil,  
Used to pierce a spade with his double headed arrow.
2. One clad in felt came forth to battle with him,  
A world consuming youth and war-seeking.
3. Like Bahram Gōr in search of combat,  
A noose on his shoulder made of the hide of Ghor.
4. The one of iron grip struck him with fifty poplar  
But not one shaft pierced through the felt. [arrows,
5. The bold one stepped forward like the hero Dastan,  
He coiled him in the curl of his noose and carried
6. To his camp and at the door of his tent, [him away  
Tied his hands like a murderous robber to his neck.
7. At night he slept not from shame and rage,  
In the morning a servant said from that tent:—
8. " Since thou canst pierce iron with thy dart and arrow,  
" How did one felt-clad carry thee off a prisoner ? "
9. I heard he replied while weeping tears of blood,  
" Knowest thou not that no one survives the day of  
fall ?
10. " I am he who in the exercise of casting a spear and  
striking a sword,  
" Would teach Rustam the art of war.
11. " When the arm of my fortune was of strong state,  
" The thickness of the spade seemed to me like a  
woollen dress.
12. " But now since fortune is not in my grip, [spade.  
" A woollen robe before my arrows is not less than a

13. "On the day of doom the spear rends the mail,  
"Yet it will not pass through the coat of one not  
doomed.
14. "He that has the sword of death's wrath behind him,  
"Is naked though he may have several coats of mail on.
15. "But if his fortune be favorable and fate his prop.  
"It would be impossible to kill him even naked with  
a cleaver.
16. "Neither can the wise man by his own effort escape,  
"Nor the fool die by eating unwholesome food."

### Story of the Doctor and a Shepherd.

1. One night a villager from a pain in his side slept not,  
There was a physician in that quarter who said:—
2. "Since he eats vine leaves in this manner,  
"I wonder whether he will outlive the night.
3. "The point of a Tartar arrow in the breast  
"Is better than eating an indigestible food.
4. "If it happens to any one that a morsel becomes  
twisted in his intestines,  
"The whole life of the fool comes to nothing."
5. It chanced that the physician died that night,  
Forty years have passed since then, but the rustic is  
still alive.

### Story of a Villager Who Put up an Ass's Head as a Charm.

1. The ass of a villager died,  
He hung its head on the vines of his garden flag-like.
2. An experienced old man passed by it,  
And thus said laughingly to the keeper of the  
vineyard:—
3. "Think not, Oh soul of thy father, that this ass,  
"Averts the evil eye from the crops.

4. "For he could not repel club blows from his own head and ears,  
"And died miserable and wretched."
5. What knows the physician to remove pain from any  
Who helpless himself dies of trouble! [one,

### The Poor Man Who Lost a Dinar.

1. I heard that a dinar fell from a poor man,  
The wretched one sought for it earnestly.
2. At last he turned away his head in hopelessness,  
And another person without search found it.
3. The pen of Fate records our good or bad lifetime,  
Even while we are still in the womb.
4. People eat not their food by grasp of strength,  
For those strong of grip are in more straitened  
circumstances.

### The Poor Man Who Struck his Son with a Stick.

1. An old man beat his son with a stick,  
He said "Oh father! beat me not, I am innocent.
2. "I can complain to thee of the tyranny of men,  
"But from thy tyranny what remedy have I?"
3. The man of sense cries aloud to God,  
He lifts not up his cries against the Ruler.

### The Rich Man Bakhtyar.

1. There was a fortunate man, his name Bakhtyar,  
Of great influence and a possessor of wealth.
2. He alone in that country had money and property,  
The others were poor and unfortunate.
3. A woman got up a quarrel with her husband,  
When at eve he went empty handed to her,
4. Saying: "There is not an unfortunate Darvish like  
"Like the red hornet thou hast only this sting. [thee,

5. " Learn manliness from the neighbours,  
" For I am at least not a street harlot.
6. " People have gold and silver, property and goods,  
" Why art thou not like them as fortunate ? "
7. The poor man, woollen clad, raised  
A cry from his void heart drum-like,
8. Saying :--" I have not the hand of power over any  
" Writhe not in the hand of Fate. [thing,
9. " They endowed not my hand with power,  
" That I might make myself fortunate."

### Story of the Man of Keesh and his Ugly Wife.

1. A certain darvish in the land of Keesh,\*  
Said sensibly to his ugly wife :—
2. " Since the hand of fate has made thee ugly,  
" Plaster not cosmetic on thy ugly face."
3. Who obtains good luck by force ?  
Who restores sight to a blind eye by collyrium ?
4. No good deed proceeds from the ill-bred,  
Sewing (i.e. union) is impossible among dogs.
5. All the philosophers of Greece and Turkey,  
Know not how to make honey from the Zakum.†
6. A wild beast cannot be turned into a man,  
The best endeavours and exertions are wasted.
7. One can clear a mirror from rust,  
But a mirror cannot be made out of a stone.
8. No efforts will produce a rose out of a willow  
branch,  
Nor will Negro become white by the hot bath.
9. When Fate's arrow cannot be put aside,  
Resignation is the only shield for the slave.

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\* *Keesh*, "an island at the mouth of Persian Gulf, shaped like a quiver. *Keesh* means a quiver."

† *Zakum*, a thorny tree.

### Story of a Vulture and a Kite.

1. A vulture thus addressed a kite, [one.]  
Saying:—"More far-sighted than myself there is no
2. The kite said:—"We ought not to pass over this  
subject,  
"Come; so that thou mayst look on all sides of  
the desert."
3. I heard that they soared up as far as a day's  
journey,  
The vulture from the height looked downwards.
4. And thus said:—"If that thou believest it,  
"There is a grain of wheat on the plain."
5. The kite from surprise had no patience,  
From the height they bent their heads downward.
6. When the vulture came down on the grain,  
A long snare got entangled his foot.
7. He knew not that by eating that one grain,  
Fate would throw a snare round his neck.
8. Every oyster shell is not pregnant with pearls,  
The expert archer does not hit the mark every time.
9. The kite said:—"What profit was there at the sight  
of that grain, [snare?]  
"When thou hadst no sight for the adversary's
10. I heard him say, his neck in the snare,  
"Caution avails not against destiny."
11. When fate puts forth his hand to his death,  
Fate instantly darkens even his keen sighted eyes.
12. In that water that is shoreless,  
The pride of the swimmer is of no avail.

### Story of the Weaver of Embroidered Garment.

1. How well said the embroiderer's apprentice,  
When he wrought the form of the phœnixes, elephants  
and ziraffs?

2. "No figure is drawn by my hand, [trayed not.]  
"The shape of which the Master from above por-
3. Whether thy condition be bad or good,  
The hand of fate is its designer.
4. There is a species of concealed hypocrisy in this,  
Namely that "Zaid oppressed me" or "Amar  
wounded me."
5. If the Lord of commands gives thee eye,  
Thou seest not again the form of Zaid or Amar.
6. I think not if a man remains silent (from seeking food),  
That God draws the pen across his means of liveli-  
hood. [opening,
7. May the Creator of the world give the means of  
For if he shuts (the door) it cannot be opened.

### Story of the Young of a Camel.

1. The young of a camel said to its mother :—  
"After going a while, rest a little at least."
2. She said :—"If the halter had been in my hand,  
"No one would have seen me burden-bearing in the  
leading string of camels."
3. Fate drives the ship where it pleases, [body).  
Even though the mariner rends his garment (on his
4. Put not, oh Sadi ! thy eye (of trust) on any one, [cient.  
For the Cherisher is the only Giver and that is suffi-
5. If thou worshippest God there are sufficient doors  
for thee,  
Should he spurn thee, no one will call thee.
6. If he makes thee fortunate, exalt thy head,  
And if not, then scratch the head of despair.

### Discourse on Sincerity and its Blessings and on Hypocrisy and its Curses.

1. Devotion with purity of intention, is good,  
Otherwise, what comes from husk devoid of kernel ?

2. What matters the sacred thread on the waist of the idolator, or what the patched garment,  
If thou wearst them (merely) for the opinion of the people ?
3. Exhibit not, I told thee, thy manliness, [phrodite.  
But when thou displayest manliness be not herma-
4. It is fit to display qualities in proportion to thy capacity,  
Shame overcomes not him, who does not make such [a display.
5. For, when they strip the borrowed robes off thy head,  
The old garment will remain on thy breast.
6. If thou art small, use not stilts,  
That thou mayst appear tall in the eyes of children.
7. And if copper be silvered,  
It can only be used by an ignorant one.
8. Oh ! my life, gild not copper coin,  
For the money changer will not take it for anything.
9. Gilt coins they put into the fire, [or gold.  
It then becomes manifest whether they are copper

### Story about the Chief of Kalandars Living on a Mountain.

1. Knowest thou not what the Baba of mountain said,  
To the man who slept not at night to acquire reputation ? [sincerity,
2. " Go, my "Baba Jan" (i.e. dear child) strive for  
" For thou canst not gain anything from the people.
3. " Those who approved of thy deeds,  
" Have hitherto seen only thy exterior form.
4. " Of what value will the Hourî\* slave be,  
" Who under his garment has a leprous body ?
5. " It is impossible for thee to enter paradise by  
imposition,  
" For the sheet will be removed from the ugly face."

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\* Hourî, a nymph of paradise.



## Story of the Boy Who Fasted.

1. I have heard that a boy observed a fast,  
With countless trouble he kept up the fast until  
"Chasht."\*
2. His master took him home that day from school,  
For such devotion appeared a great thing to him in  
a little boy.
3. The father kissed his eyes, the mother kissed his head,  
They scattered almonds and gold on his head.
4. When half the day had past over him,  
The burning from the fire of his belly came upon him.
5. He said to himself : " If I eat a few morsels,  
" What will my father or mother know of the secret ? "
6. Since the face of the son was towards his father and  
his family,  
He ate secretly and fasted openly.
7. Who knows whether in thy thoughts thou art towards  
God or not,  
When standing up in devotion thou art unwashed ?
8. Thus then the old man is more foolish than that boy,  
Who makes a show of devotion for man.
9. That prayer is the key of the gate of hell,  
Which thou makest long in the eyes of men. [God,
10. If the road (of the prayers) goes any where, save to  
They cast the prayer carpet in the fire (of hell).
11. A man of good disposition but outwardly unpolished,  
Is better than one of good repute but inwardly bad.
12. The night roaming robber in my opinion,  
Is better than the adulterer in a parsa's† robe.
13. He who suffers affliction at the door of the people,  
What recompense will God award him on the Day of  
Judgment ?
14. Look not for wages from Umar, Oh my son !  
When thou workest in the house of Zaid.

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\* Morning repast, a fourth of the day.

† Pious man.

15. I say that no one can reach the Friend (God),  
By this road, save he whose face is turned to Him.
16. Go in the right road, so that thou mayst reach thy  
destination, [behind,  
Thou art not in the road, therefore thou art lingering
17. Like the ox whose eyes the oil presser has blindfolded,  
Though running till evening, at evening, he is in the  
same place.
18. If any one turns his face from the Mehrab,  
The people of his street give evidence of his infidelity.
19. Thy back is also towards the Kibla in prayer,  
If thou turnest not thy face in humility towards God.
20. That tree, the root of which is firmly fixed,  
Cherish it, for one day it will bear fruit.
21. If the root of sincerity is not in thy soil,  
None is so debarred from the fruit as thou art.
22. He who casts seed on a stony surface,  
Not a single grain, at the time of reaping, will come  
to his hand.
23. Show not respect for the honor gained by hypocrisy,  
For this water holds mire beneath it.
24. When thou art secretly bad and grovelling,  
What advantage is the water of honor on the surface  
of thy deeds?
25. It is easy to stitch the patched garment with sem-  
blance and hypocrisy,  
If thou couldst sell it to God.
26. How can a man know what is in the garment?  
The writer (only) knows what is in his letter.
27. What will a leathern wind-bag weigh in a place,  
Where there is the scale of Justice and the ledger of
28. The hypocrite, who made a show of austerity, [equity?  
They saw that he had nothing in his wallet.
29. They make the outside (of the garment) better than  
the lining, [sight.  
For the latter is concealed, the former visible to the

30. The great regard with indifference outward appearance,  
It is for this reason their lining is of colored silk.
31. If thou desirest thy fame should spread in the outer world, [cotton lining.  
Deck outwardly in rich robes, though the inside be of
32. It was not in jest that Bayazid said :—  
“ I am safer from the disbeliever than the disciple.”
33. Those, who are sultans and kings of kings,  
Are simply beggars at this shrine (of God.)
34. The man of devotion fastens not his desire on a beggar,  
For it is not right to take the hand of the fallen.
35. If thou be pregnant with a jewel it is best, [self.  
That oyster-like thou shouldst hide thy head in thy-
36. When thy face of adoration is towards God,  
If Gabriel see thee not, it is right.
37. The advice of Sadi is enough for thee, Oh son !  
If thou givest ear to it as to the advice of thy father.
38. If thou listenest not to my sayings to-day,  
God forbid, lest thou be shamed tomorrow (at the  
Day of Judgment).



## CHAPTER VI.

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### On Contentment.

#### Preliminary Discourse.

1. He knew not God nor practised devotion,  
Who was not contented with his fortune and condition.
2. Contentment makes a man rich,  
Tell this to the greedy world-travelling one.
3. Choose steadiness, Oh unsteady one !  
For on a rolling stone no grass grows.
4. If thou art a man of sense and intelligence, pamper  
not thy body,  
For, when thou pamperest it, thou killest it.
5. Wise men are cherishers of virtue,  
For sybarites are feeble in excellence.
6. That one attained the qualities of man,  
Who, first got the better of the dog of lust.
7. Eating and sleeping are the characteristics of wild  
beasts alone,  
To live in this way is the practice of fools.
8. Happy the fortunate one ! who in a corner, [ledge.  
Gets in his possession the provisions of divine know-
9. The secrets of God's mystery have reach'd those,  
Who have not preferred the false to it.
10. But when he knows not darkness from light,  
The sight of a demon and the face of an angel are a-  
like to him.
11. Thou didst throw thyself into a pit, because,  
Thou didst not know the pit from the road.
12. How can the young hawk fly to the height of the sky,  
When the stone of desire is fastened to its longest  
feather ?

13. If thy skirt is free from the claw of lust,  
Thou wouldst make thy way to the mansion of Gabriel.
14. By eating less food than the wonted quantity,  
One can make oneself of angelic disposition.
15. How can the qualities of a savage beast reach the  
angelic state?  
It cannot fly from the earth to the skies.
16. First practise the qualities of humanity,  
Then think of angelic qualities.
17. Thou art on the loins of a refractory colt, [mand.  
Be careful that it turns not its head from thy com-
18. For, if it break the halter from thy hand,  
It would kill itself and shed thy blood.
19. If thou art a man, eat with moderation,  
Such a belly full ! art thou a man or a jar ?
20. Thy inside is for food, reflection and breath,  
Thou knowest it is for bread and nothing else.
21. Where can remembrance (of God) be contained in the  
leathern bag of lust,  
That with difficulty breathes without stretched legs ?
22. Those who cherish the body, know not,  
That the full belly is empty of wisdom. [them,
23. The two eyes and the stomach, nothing even satisfies  
These bowels with their endless coils are better empty.
24. Like hell when they fill it with fuel,  
Shouts out again, ' Is there any more ? '
25. Thy Jesus (the soul) is always dying of leanness,  
Thou art considering how to cherish the ass (body).
26. Oh worthless one ! buy not the world in exchange for  
Buy not the ass with the Gospël of Jesus. [religion,
27. Perhaps thou knowest not that as to wild beasts and  
animals,  
The greed only of food throws them into the net.
28. The tiger which lords over the wild beasts, [mouse.  
For the sake of eating, falls into the trap like the
29. Like the mouse, he whose bread and cheese thou  
Thou fallest into his net and sufferest his arrow. [eatest,

### Story about the Pilgrim who Gave Sadi an Ivory Comb.

1. A pilgrim gave me an ivory comb,  
Saying:—"May the mercy of God be on the laudable  
qualities of pilgrim."
2. I heard that he had once called me a dog,  
For his heart was some how vexed with me.
3. I threw away the comb (saying): "This bone,  
"I want not, call me not dog again."
4. Think not because I gulp down my own vinegar,  
That I will put up with the violence of the owner of
5. Oh my soul! be thou content with a little, [sweets.  
So that thou mayst look on prince and beggar as one.
6. Why goest thou to a king with requests?  
When thou givest up avarice, thou art thyself a king.
7. If thou art a self-worshipper make thy belly a drum,  
And make this one or that one's door a Kibla.

### Story about a Covetous Man.

1. A certain avaricious man went to Khwarzam Shah,  
Early one morning, I am told.
2. Seeing him he bowed bending low,  
And also rubbed his face with dust and then stood up.
3. His son said to him:—"Oh intrepid little father!  
"I have a difficult point, explain it to me.
4. "Saidst thou not that the dust of Hijaz is the Kibla?  
"Why then didst thou to-day offer prayers in this  
direction?"
5. Bear not thy devotion to the slave of lust,  
For it has a different Kibla every moment.
6. Oh brother! obey not its (lust's) command,  
For one who obeys not its command, escapes.
7. Contentment exalts head, oh man of sense, [dust.  
But the head full of covetousness rises not from the

8. Avarice broke in pieces an honoured reputation,  
And for two barley grains threw away a skirt-ful of  
pearls. [water,
9. When thou wishest to be refreshed with the stream  
Why dost thou pour out thy face-water for ice ?
10. Probably thou art content with thy present happiness,  
If otherwise, then of necessity, go from door to door.
11. Go, Khawja, withdraw the hand of covetousness,  
What need then of the long sleeve to thee ?
12. He who has closed the casket of covetousness,  
Need not write to any one " Your slave or servant."
13. Supplicancy drives thee from every assembly, [thee.  
Do thou drive it from thyself so that none may drive

### Story of a Fever-Stricken Pious Man.

1. One among the pious men suffered from fever,  
Some one said :—"Ask such a one for sugar."
2. He said " Oh son ! the bitterness of dying, [face."  
" Is better than undergoing the oppression of a sour
3. The wise man ate not sugar from the hand of that one,  
Who through pride soured his face towards him.
4. Go not after everything that thy heart desires,  
For pampering the body diminishes the light of the
5. Concupiscence makes a man contemptible, [souls.  
If thou art a sensible man, hold it not dear.
6. And if thou ponderest over all its desires, [of time.  
Thou wilt suffer much disappointment from changes
7. To heat the oven of thy belly perpetually,  
Will prove a misfortune in the day of want.
8. In time of need, thy facē will lose its color,  
If, in time of affluence, thou makest thy stomach full.
9. The gormandizer bears the load of his belly, [grief.  
And if he gets nothing to eat, he bears the load of
10. Thou mayst often see a gourmand much ashamed,  
In my opinion, the belly distressed is better than the  
mind distressed.

### Story about the Disgrace of Gluttons.

1. Dost thou know of the strange things I brought from  
A narative sweeter than fresh dates. [Basora ?
2. Some mendicants wearing the true dress,  
Wended past the side of a date orchard.
3. One amongst us was pot-bellied,  
Insatiable—and a belly-cherisher.
4. The wretch tightened his waist and mounted the tree,  
Then fell thence heavily headlong.
5. One cannot always eat and also carry away dates,  
The voracious man, evil fated, ate and died.
6. The village headman came and asked, " Who killed  
this man ? "
- I said :—" Make no harsh disturbance with us.
7. " The belly dragged him down from the branch by  
the skirt."  
The narrow-hearted one is big-bellied.
8. The belly is the fetter of the hand and the chain of  
the foot, [God.  
The one who is a slave to his belly, seldom worships
9. Undoubtedly the locust is all belly,  
(Yet) the small-bellied ant drags the locust by the leg.
10. Go, possess yourself of a pure heart,  
The belly will never be filled, save with dust.

### Story about the Man who had Sugar-Cane for Sale.

1. A certain one had some sugar-cane on a small platter,  
He went about left and right to get a purchāser.
2. He told a generous man in the corner of the village,  
" Take this and pay me when thou canst."
3. That wise man, sweetly disposed, gave an answer,  
That ought to be imprinted into the heart.
4. " Perhaps thou mayst have no patience towards me  
(as to the price of it),



“But I can exercise patience as regards the sugar-cane.”

5. Sugar has no sweetness in the cane, [price of it.)  
When on the back of it is bitter dunning, (for the

### Story about the Man to whom the Amir of Khootan Gave an Embroidered Robe.

1. The Amir of Tartary bestowed a silk robe,  
On a certain man of enlightened mind.
2. He put it on, kissed the (bearer's) hand and the  
ground, [world.  
Saying: “A thousand blessings be on the king of the
3. “How good is the present of the king of Khootan!  
“But my patched garment is better.”
4. If thou art a freeman, sleep on the bare ground,  
And kiss not, for obtaining a carpet, the ground  
before any one.

### Story about the Treatment of the Man who Tried to Get Food from the King's Table.

1. One had nothing but onions to eat with bread,  
Like others he possessed not the means of livelihood.
2. A frivolous one said to him: —“Oh humble one,  
“Go, get cooked food from the tray of booty (public
3. “Ask and be not afraid of any one, Oh sir! [feast).  
“For the modest man is deficient of victuals.”
4. He put on his cloak and tucked up (his sleeve)  
dexterously,  
They tore his cloak and broke his hand.
5. I have heard, he said weeping bitterly:—  
“Oh my soul! there is no remedy for what is thy  
own act.
6. “The avaricious one is a seeker of calamity,  
“Hereafter I in my own house, and bread and onion  
are sufficient.”

7. A barley loaf got and eaten by my own exertion,  
Is better than (a loaf of fine meal) on the tray of a  
generous man.
8. How distressedly slept that mean man last night,  
Who was in expectation of (an invitation to) the table  
of others?

### Story about the Old Woman's Cat.

1. There was a cat in the house of an old woman,  
Who was unlucky and in bad circumstances.
2. It went to the guest-house of a nobleman,  
The slaves of the nobleman shot it with arrows.
3. It ran, blood trickling down from its bones (wounds),  
And as it fled in terror of life, it kept saying:—
4. "If I escape from the hands of this archer,  
"I and the mouse and the old woman's hovel (will be  
sufficient for me in future)."
5. Oh my soul! honey is not worth the pain of the sting,  
Contentment with one's own syrup of dates is better.
6. The Lord is not pleased with that servant,  
Who is not content with his lord's allotted portion.

### Story of the Man of Narrow Views and his Highminded Wife.

1. The child of a certain man cut its teeth,  
The father hung down his head in anxiety,
2. Saying:—"Whence can I get him bread and food?  
"And it is not manliness to abandon him."
3. When the helpless one uttered this speech before his  
Behold! in how manly a way she answered him. [wife,
4. "Be not afraid of Satan, as long as He (God) gives life,  
"He who gives teeth, gives (also) bread."
5. He is the Lord of power and mighty,  
Be not anxious, for He provides food.

6. He is the Painter of the infant in the womb,  
The Writer of his term of life and his subsistence.
7. The master who buys a slave,  
Supports him ; how much more He who creates one ?
8. Thou hast not so much reliance on the Creator,  
As the slave on his master ?
9. I heard that in the olden times, [come silver.  
In the hands of the Saint (Abdal) a stone used to be-
10. Thou thinkest not this saying unreasonable ? [thee.  
When thou art contented, silver and stone are alike to
11. When the Child has a heart free from avarice, [him.  
A handful of gold and a handful of dust are alike to
12. Tell the king-worshipping Darvish,  
That a king is poorer than a Darvish.
13. A silver diram satisfies a beggar,  
Faridoon with the kingdom of Ajam (is) half satisfied.
14. The care of a kingdom and wealth is a misfortune,  
A beggar is a king, though in name a beggar.
15. The beggar who has no desires in his heart,  
Is better than a king who is not content.
16. The peasant and his partner sleep happily, [sleep.  
And with a zest which the sultan in his palace cannot
17. When the torrent of death comes and carries away the  
man,  
What does it matter whether the throne of a Sultan  
or the desert of Gurd ?
18. Whether one be a king or a stitcher of garments,  
When they sleep, the night of both becomes day.
19. When thou seest the head of a great man intoxicated  
Go, oh poor man ! and thank God ; [with pride,
20. Thank God thou hast not such means,  
That thereby one can be oppressed by thy hands.

### Story about the Usurer who Fell from the Ladder.

1. A usurer fell from a ladder,  
I heard that at the same moment he gave up his life.

2. His son wept for him for a few days,  
And then began again to sit with his companions.
3. He saw him in a dream and asked about his circumstances,  
[and questioning ? "  
Saying :—" How did you escape from the judgment
4. He replied :—" Oh son ! ask not my story,  
" I fell off the ladder into the hell."

### Story about the Holy Man who Built his House Suited to his Height.

1. I heard that a certain holy and good man,  
Built a house suited to his size. [such)
2. A person said to him :—" I know thy means (are  
"And that thou canst build a better house than this."  
He said :—" Enough.
3. " Why should I wish to raise the house higher ?  
" This is sufficient for me to leave behind me (after,  
death), " [world),
4. O slave ! build not thy house in the torrents (of this  
For, by no one has this building been ever completed.
5. It is not in accordance with the divine knowledge,  
prudence and reason,  
That a traveller builds a house on the road.

### Story about the Shaik who Became a King.

1. A certain Kingly Ruler of might, [the mountain,  
Whose sun (of existence) was about to set behind
2. Bequeathed his country to a saint of that place,  
For, he had no successor in his house.
3. When the recluse heard the kettle drum of royalty,  
He no longer found any gratification in the corner  
of retirement.
4. Left and right he began to lead forth an army,  
The hearts of the brave began to be afraid of him.

5. He became so strong of arm and sharp of hold, . . .  
That he sought battle with the war-seeking ones.
6. Some among his scattered foes he killed ;  
Others collected, uniting their comrades and allies.
7. They attacked him, with such vigour, in his castle,  
That he became helpless from the volley of arrows
8. He sent one to a good man, [and stones.  
Saying :—" I am, Oh Defender ! sorely distressed,
9. " Assist me with thy blessings, for swords and arrows  
" Are not in every battle a means of help."
10. Hearing this the saint laughed and said :—  
" Why did he not eat half a loaf and sleep ? "
11. The wealth worshipping Korah knew not, [ment.  
That the treasure of safety is in the corner (of retire-

Discourse on Patience in a State of Weakness  
in the Hope of Prosperity.

1. Liberality is excellence in a man of generous soul,  
If he possess not wealth, what loss or fear?
2. Think not if a mean fellow became a Karoon,  
That his miserly disposition will be changed.
3. And if a liberal man gets no bread,  
Nevertheless his nature is still generous.
4. Liberality is soil, and the stock the sown field,  
Give, for the soil will not remain without produce.
5. The God who maketh man out of dust,  
It would be a wonder, were he to destroy humanity.
6. Seek not wealth by heaping treasure,  
For, stagnant water produces a bad odour.
7. Endeavour to be liberal, for the running water,  
Receives aid from heaven by the flood.
8. If a worthless one falls from rank and fortune,  
He seldom becomes erect again.
9. If thou art a precious pearl, grieve not,  
For, time will not destroy thy worth.

10. Should a clod of earth fall to the ground,  
Thou dost not see any one look after it. [pincers,
11. But if an atom of gold falls from the teeth of the  
They search for it with a candle again and again.
12. They make glassware from stone,  
But where remains the mirror under rust? [cellent,
13. Thy disposition should be pleasing, sincere and ex-  
For rank and wealth come sometimes, and some-  
times go.

Story on the Subject of Obtaining Ease after  
Suffering Difficulty.

1. I heard from men of sweet speech, [Shiraz).  
That there was a certain old man in the city (of
2. He had seen many kings and the times of ruling,  
His age came to an end from the era of Umar.
3. The old tree had a fresh fruit (i.e. a son),  
Whose beauty was well known to the citizens.
4. That heart-ravishing one had an apple-like chin,  
Which neither cypress nor apple possessed (apple  
like chin).
5. Because of his blandishment and lacerating of hearts,  
The old man felt a pleasure in shaving his head.
6. With an old razor the age of small hope (old man),  
Made his (son's) head white like the hand of Moses.
7. That iron-hearted one with impetuosity, [ed one.  
Gave loose the tongue of censure on that fairy-cheek-
8. As to the razor which had marred his beauty,  
Men at once placed its (razor's) head into its belly  
(closed it). [ed like harp,
9. The head of the beautiful one, through shame lower-  
And his hair fallen in front, (on the ground).
10. As to a certain one from whom the heart had gone,  
He was infatuated like his (the boy's) eyes, captivat-  
ing heart.

11. A certain one said :—" Thou didst experience violence and pain,  
 " Wander not again in pursuit of a vain thought.
12. " Turn away like a moth from love for the boy,  
 " For, the scissors have extinguished the candle of his beauty."
13. A cry arose from the fervent lover :—  
 " The covenant of the polluted ones is sluggish.
14. " It is necessary to have a son of cheerful temperament, and handsome face.  
 " Although his father cast away his hair in ignorance,
15. " My soul is mingled with his love,  
 " My heart is not attached to his hair."
16. When thou hast a handsome face be grieved not,  
 For, if the hair fall, it will grow again.
17. The vine gives not a fresh cluster every time,  
 It sometimes sheds its leaves, sometimes gives fruit.
18. The great ones fall under a veil like the sun,  
 The envious fall into the water like sparks.
19. The sun comes forth from beneath the cloud  
 Gradually ; but, the spark perishes into the water.
20. Oh valued friend ; fear not the darkness, [in it.  
 For it is possible that there may be the water of life
21. Did not the world find rest after its motion ?  
 Did not Sadi travel until he gained his desire ?
22. Consume not thy heart with anxiety from hopelessness,  
 Oh brother ! the night is pregnant with the day.

## CHAPTER VII.

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### On Education.—Preliminary Discourse.

1. My discourse (in this chapter) is on morals, politics  
and good manners, [ball.  
Not upon horses, battle-fields and chowgan\* and
2. Thou art a fellow-lodger with the enemy of thy soul,  
Why in the art of conflict art thou a stranger?
3. Those who turn the reins of lust from the unlawful  
Surpass Rustam and Sâm in valour. [affairs,
4. No one cares for an enemy like thee,  
Who cannot overcome thyself.
5. Chastise thyself like a child with a stick,  
Knock not out men's brains with a heavy mace.
6. Thy body is a city full of good and bad,  
Thou art the monarch, and wisdom, the wise minister.
7. Verily the long necked (*i.e.* proud) base are in this city,  
The proud, the lustful, the foolish.
8. Resignation and piety are those free and of good report,  
Lust and lewdness, the highway robbers and thieves.
9. When the prince shows favour to the bad,  
Where remains happiness for the wise?
10. Thou hast lust and avarice, malice and envy,  
Like blood in thy veins and like life in the body.
11. If these enemies should receive education,  
They would turn away their heads from thy com-  
mand and counsel. [opposition,
12. On the part of lust and sensuality there remains no  
When they that see the grasp of wisdom is sharpened.
13. Seest thou not that night robbers, vagabonds and  
the wicked,

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\* Polo and stud,



- Frequent not the place where there are night patri
14. The ruler who punished not the enemy,  
Ruled not also on account of the enemy's power.
  15. What necessity is there to say much in this chapt  
For, a word is sufficient, if one acts upon it.

Discourse on the Excellence of Taciturnity and  
the Sweetness of Forbearance.

1. If mountain-like, thou bringest thy feet under  
skirt,  
Thy head in splendour will go beyond the sky.
2. Draw in thy tongue, Oh man of much knowledge  
For there is a record at the Day of Judgment for  
tongueless.
3. Oyster-like, those scattering the jewelled secrets,  
Opened not their mouths except (for pearls.)
4. The loquacious speaker has stuffed ears,  
He takes no advice, except in silence.
5. When thou desirest to speak ceaselessly,  
Thou findest no sweetness in the discourse of oth
6. It is not proper to speak unthinkingly,  
Nor is it proper to interrupt an unfinished speech.
7. Those who deliberate on evil and good,  
Are better than nonsensical talker, sharp in rep
8. Speech in man's being is perfection,  
Make not thyself imperfect by speech.
9. Thou seest not the few-worded one ashamed,  
A grain of musk is better than a hillock of earth
10. Beware of the ten-man-power talking fool,  
But like the wise man utter one matured speech.
11. A hundred arrows were shot by thee and every  
missed.  
If thou art a wise man, shoot one, and that stra
12. Why should a man give utterance in secret to th  
Which, if it becomes revealed, makes him turn  
(blush.)

13. Talk not slander before a wall,  
Perhaps some one, not unlikely, has a ear behind it.
14. The interior of thy heart is the city walls of thy  
desert,  
Be mindful, that they see not the city-door open.
15. The sensible man sews up his mouth for this reason,  
That he sees the candle is consumed on account of  
tongues (wick\*).

### Story on Preservation of Secret.

1. Takash† once told his slaves a secret, [any one.]  
Saying:—"It is not proper to repeat the secret to
2. It took a year to come from the heart to his tongue;  
It took a day to be published to the world.
3. He ordered the pitiless executioner  
To strike their heads with the sword.
4. One among them spoke and asking forgiveness,  
Said: "Slay not thy slaves, for this fault arose from  
thyself,
5. "Thou didst not, at first, when a mere spring, stop it,  
"What is the use of stopping it after it became a  
flood."
6. Entrust not the secrets of thy heart to any one,  
So that he cannot utter them to any one.
7. Commit thy jewels to (the charge of) treasury guards.  
But guard thy secrets thyself.
8. Thou hast control over an unuttered speech,  
But once uttered, it has control over thee.
9. Speech is a bound demon in the well of a heart,  
Raise it not to the height of palate and tongue.
10. It is possible to open the way for the wicked demon,  
But it is impossible to catch him again by stratagem.
11. Thou knowest when the demon goes out of his cage,

\* Wick, Flame.

† A King of Persia.

- He returns not again at the "Lahoul"\* of any one.
12. A child may unloose the tether from Raksh (i. e. roan-coloured charger), [halter.  
A hundred Rustam cannot bring him again into the
  13. Say not that, which, if it fall on an assembly,  
A single one, by means of it, should fall into  
misfortune.
  14. How well spoke the woman to an ignorant rustic,  
"Either speak with reason, or else, hold thy tongue."

### Story about the Safety of an Ignorant Man Under Veil of Silence.

1. A certain one was of good disposition, but in ragged  
garments,  
Who remained for some time silent in Egypt.
2. Wise men from far and near (assembled)  
Round him like moths seeking the lights.
3. One night he reflected in his own mind,  
Saying : " A man is hidden under his own tongue.
4. " If in this manner I keep my head lowered,  
" How can people know whether I am wise. "
5. He spoke ; and friends and foes perceived,  
That the only one in Egypt, more silly than himself  
was he. [(Egypt)
6. Those present dispersed, and his business fell in  
He went on a journey and wrote on the arch of a  
mosque,
7. " Had I seen myself in the mirror (of reason),  
" I should not foolishly have torn the screen.
8. " So ugly, yet I removed the veil, for the reason,  
" That I thought myself beautiful. "
9. The reputation of the silent man is great,

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\* *Lahoul wala Kuwalá Mábilla*, " There is no strength nor power, but in God." An expression used in case of sudden misfortune and to exercise evil sprits, etc.

- When thou speakest and reputation remains not, fly.
10. Silence, to thee, Oh man of sense,  
Is dignity, to the fool, a curtain.
  11. If thou art a wise man, lessen not thy awe,  
And if thou art a fool, tear not thy screen.
  12. Hurriedly disclose not the thought of thy heart,  
For thou canst disclose it whenever thou wishest.
  13. But when a man's secret is once revealed,  
By no endeavour can he make it a secret again.
  14. How well the reed (*i. e.* pen) concealed the king's  
secret,  
For, till the knife was applied to its head, it spoke not.
  15. The beasts are silent and mankind talkers,  
An idle talker is worse than a wild beast.
  16. When thou speakest, speak sensibly like a man,  
Or else, be silent like the wild beasts.
  17. Man is distinguished by speech and understanding,  
Be not, like the parrot, talkative and silly.

### Story about a Man who Abused while Squabbling.

1. A certain one used improper language during a quarrel.  
They tore his collar with their hands, [rel,
2. And cuffed him. He sat naked and crying.  
A worldly wise one said :—" Oh self-worshipper !
3. " Hadst thy mouth been closed like the rosebud,  
" Thou wouldst not have had thy vestment torn rose-
4. The frivolous utters foolish words, [like."  
Like the much boasting hollow drum.
5. Seest thou not that the tongue is only a fire ?  
One can instantly put it out by a little water.
6. If a man is possessed of skill,  
The skill declares itself and not the possessor.
7. If thou hast pure musk say nothing,  
For, if it be (musk) it discloses itself by its odour.

8. To swear and say—"the gold is pure,"  
Of what use is it, the touch-stone will say, what it is.
9. A thousand detractors may say in this way,  
That Sádi is incapable and unsocial.
10. It is allowable that they should slander me, [ing.  
For I have not the power (to retaliate) by much talk-

### Story of King Azaad whose Son was Ill.

1. The son of Azaad was excessively ill,  
And patience had forsaken the father's nature.
2. A pious man told him by way of advice,  
Saying:—"Liberate wild birds from imprisonment."
3. He broke the cages of the morning song birds.  
Who will remain in captivity when the prison is  
broken?
4. But he kept on the dome of the summer house,  
A celebrated sweet-singing nightingale.
5. In the morning the son hastened towards the garden,  
He found no bird but that one on the dome of the  
summer house.
6. "Oh! sweet-toned nightingale!" he laughed and said,  
"Thou remainest in the cage on account of thy sweet  
voice."
7. Speak not and no one has any concern with thee,  
But having spoken, produce thy proofs,
8. Like Sádi, who for some time held his tongue,  
And escaped from the reproaches of the calumniators.
9. That one secures a peaceful heart in his bosom,  
Who keeps apart from the society of men.
10. Oh wise man! reveal not the defects of other people,  
But apart from others occupy thyself with thine own  
defects.
11. When they prattle frivolously, lend not thy ears,  
Close thine eyes, when thou seest one uncovered.

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\* Azaad, a King of Shiiaz.

## Story of the Disciple who Broke the Harp of a Musician.

1. I heard that in an assembly of drunken Turks,  
A disciple broke the tambourine and harp of the  
minstrel.
2. They forthwith dragged him by the hair like the harp,  
And the slaves smote him like a drum on the face.
3. From the pain of stick and slap he could not sleep  
at night, [instruction :—  
The next day an old man addressed him by way of
4. "If thou desirest not to be wounded in the face like a  
tambourine, [like."  
"Keep, Oh brother! thy head lowered in front harp-

### Parable.

1. Two persons saw dust, tumult and dissension,  
Shoes scattered ; and stones flying.
2. One saw the fight and turned aside,  
The other went in it and broke his head.
3. No one is happier than he who is self-dependent,  
For with the good and evil of others he has no concern.
4. God has placed thine eyes and ears in the head,  
A mouth as the place of speech, and the heart as the  
place of sense,
5. In order that thou mayst know low from high,  
And not say that this is short and that is long.

## Story on the Excellence of Silence and Calamity of Much Talking.

1. An old man of approved wisdom thus discoursed,  
Pleasing to the ear are the sayings of the old:—
2. "When I went into one of the nooks of India,  
"What saw I? A negro tall as the longest winter night,
3. "And a beautiful girl, like the new moon in his arms,  
"He had buried his teeth into her lips.

4. " So closely pressed to his bosom,  
 " That thou woulst think that night concealed the day.
5. " The well-known command of God held my skirt,  
 " The negro's presumption fired me and made me  
 furious. [me,
6. " I looked for a stick and stones before and behind  
 " Saying :—'Oh Godless, disgraceful and shameless  
 one !'
7. " With reproaches and abuse and outcry and threat,  
 " Like morning, I separated light from darkness.
8. " That disagreeable cloud (negro) passed from over  
 the garden (girl). [(negro).  
 " That egg (girl) appeared from beneath the crow
9. " On the recitation of " Lahoul" the demon-shaped  
 leaped forth,  
 " The fairy-formed one siezed my hand and said :—
10. " 'Oh thou, with prayer-rug of deceit, clad in hypocrisy,  
 " 'Of evil deeds,—Mammon-worshipper, religion-des-  
 piser,
11. " 'My heart went a long while ago out of my hand,  
 " 'To this one, and my soul was enamoured with him.
12. " 'Now my unripe desires were ripened,  
 " 'When thou didst suddenly snatch away the warm  
 mouthful from my mouth.' [(against me),
13. " She lamented and brought charge of tyranny  
 " Saying :—'Kindness has departed and mercy has  
 vanished.
14. " 'None of the youths remained to help me,  
 " 'And obtain redress for me from the old man.
15. " 'Who, notwithstanding his old age, has no shame,  
 " 'To touch with his hands the veil of a woman, unlawful  
 to him.' [her hand,
16. " She thus kept complaining, the skirt of my dress in  
 " While my head hung down to my collar with shame.
17. " I forthwith came out of my dress like the garlic,  
 " For I dreaded the reproaches of the young and old  
 men,

18. "I ran away naked from the presence of the woman,  
"Thinking my garment better (left) with her, than
19. "A long while after, she came across me, [on me.  
"Saying:—'Dost thou know me?' I answered  
'Assuredly (I do).
20. "'I have repented on account of thee,'  
"Saying, 'Never again will I turn to interference.' "
21. Such an event happens not to him,  
Who sits wisely, attends to his own affairs.
22. From this evil I gathered this instruction,  
Hereafter to regard as unseen (even) the seen.
23. If thou hast sense and wisdom,  
Discourse like Sádi or else be silent.

### On the Excellence of Concealing Faults.

1. A certain one seated before Daud Tai,\* said:—  
"I saw a certain soofee drunk and prostrate.
2. "His turban and garment soiled with vomit,  
"A circling crowd of dogs around him."
3. When the man of happy disposition heard this story,  
He looked frowningly at the speaker. [friend!
4. After a moment of amazement, he said:—"Oh  
"A faithful friend may be of use to-day.
5. "Go and bring him from that shameful place,  
"For it is prohibited by law and a disgrace to the  
Khirka. † [drunkard,
6. "Bring him, like the manly, on thy back, for the  
"Has not the reins of safety in his hand."
7. The listener was troubled at heart with these words,  
And was plunged in anxiety like an ass in the mire.
8. He had not the boldness to disobey the command,  
Nor the power to bring the drunkard on his shoulder.

\* Daud Tai, a celebrated saint who lived in the ninth century.

† A religious habit, a sect.



9. He was perplexed a while, but saw no remedy, [order.  
Nor the means of turning aside his head from the
10. Having no choice he girded up his loins, and lifted on  
his back,  
Brought him ; the city mob in agitation.
11. One said tauntingly : “ Behold the Darvish,  
“ How excellent is piety, abstinence and faith.”
12. Another (said) : “ Look at the soofees who have  
drunk wine, [wine.”  
“ They have pawned their patched garments for
13. Pointing at each of them with the hand (they said),  
“ One is dead drunk, and the other half drunk.”
14. Better thy neck beneath the sword of the enemies’  
violence, [mob.  
Than the taunts of a city and the clamour of the
15. He suffered distress and passed a day in trouble,  
And unwillingly bore him to a place he had.
16. At night he slept not from shame and anxiety,  
Tai laughed the next day and said :—
17. “ Dishonor not thy brother in the street, [city.”  
“ That adverse fate may not disgrace thee in the

### Story on Back-biting.

1. Say not, Oh youth! blessed with understanding,  
Evil in respect of men, good or bad.
2. For thou makest an enemy of the bad man,  
And if he be a good man, thou dost wrong.
3. Whosoever tells ‘ so and so’ is a bad man,  
Know this much, that he is slandering himself.
4. For it is necessary to prove that one’s bad deed,  
For this one’s (who speaks ill) bad act is manifest.
5. In the act of breathing (speaking) ill of mankind,  
Notwithstanding thou speakest truth, thou art bad.
6. Hear the words of men for their manliness,  
Not from Sádi or Saharwardee.\*

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\* Saharwardee, Sádi’s religious and moral preceptor.

### Story of a Slanderer and a Wise Man.

1. The old and wise spiritual preceptor Shabuddeen,  
Imparted two counsels to me on the surface of the
2. One was to be mindful of myself, [water.  
The other, not to look on the defects of others.
3. A person let loose his tongue in slander,  
An intelligent and eminent one said to him :—
4. “ In speaking of people, malign them not before me  
“ And make me not suspicious of good in thyself.
5. “ I grant that his honor may be decreased,  
“ But thine will not thereby be increased.

### Story of the Persons who Considered Theft Better than Slandering.

1. Some one said (I thought he was joking,)  
That theft is much better than ‘ slander.’
2. I said to him :—“ Oh inconsiderate minded friend,  
“ Strangely sounds that saying to my ears.
3. “ What good dost thou desery in knavery,  
“ That thou givest it pre-eminence over slander?”
4. He said, “ Verily robbers show courage,  
“ And fill their bellies by their manliness.
5. “ Not so the back-biter, unworthy man, [self.”  
“ Who blackens the record yet acquires nothing him-

### Story about Sadi at the Nizamiah\* College.

1. I had a stipend at the Nizamiah,  
Night and day discussing and instructing.
2. I said to my tutor :—“ Oh thou full of wisdom,  
“ A certain friend bears enmity against me.
3. “ When I explain the signification of the Hadis,  
“ The heart of the base one is displeased.”

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\* Nizamiah was the name of the College in Bagdad in which Sadi was educated. It was established by Nizamul Mulk Tusi the Vizier of Sultan Sangar of Persia.

4. On hearing these words the model of morality,  
Was extremely wroth and said :—" Oh wonderful !
5. " Thou approvest not of envy in a friend ?  
" Who told thee that calumny is good ?
6. " If he takes the road to hell by his baseness,  
" Thou too reaches it by this other road."

### About Hajjaj the Blood-devourer.

1. Some one said :—" That Hajjaj is blood thirsty,  
" His heart is like a piece of black marble.
2. " He cares not for the sighs and complaints of the peo-  
" Seize, Oh God ! justice for the people from him." [ple,
3. An old man of advanced age and worldly experience,  
Gave the youth sound advice becoming his old age :—
4. " They will demand from him justice for the oppressed,  
" And from others, the revenge due on his account.
5. " Do thou withhold thy hand from him and his fortune,  
" For time will of itself make him powerless.
6. " Neither is injustice on his part agreeable to me,  
" Nor is calumny on thy part pleasing to me.
7. " To Hell sin conveys the wretched one,  
" Who filled his measure (of life) and blackened the  
record-book.
8. " The other who slandered, follows behind him,  
" Lest the first should go to Hell alone."

### Story of the Pious Man who Laughed at a Boy.

1. I have heard that one of the Parsah (pious)  
Laughed in a lawful way with a boy.
2. But other Parsas who dwelt in retirement,  
Caught at his fault and spoke ill of him.
3. In the end, the matter could not remain concealed,  
And they repeated it to the Pious one.
4. Rend not curtain from the friend of frantic state,  
Neither is pleasantry unlawful nor is slander lawful.

## Story about the Pious Man who Taught Ablution to Sadi.

1. In my childhood the desire of keeping fast arose in me,  
At a time when I knew not the left from the right.
2. One of the pious man of the street  
Used to teach me how to wash my hands and face,
3. Saying :—" First repeat the "Bismilla" according to  
the custom of the Prophet,  
" Secondly, be of good purpose, thirdly wash the palm  
of the hands.
4. " Then wash thy mouth and nostrils three-times,  
" Rub the nostril with thy little finger.
5. " With the forefinger rub thy front teeth,  
" For a tooth-brush is prohibited after midday  
(during fast).
6. " After that throw three handfuls of water on thy face,  
" From the place on the head where hairs grow to the
7. " Then wash thy hands as far as the elbow, [chin.  
" Then from the Tusbee (*i. e.* rosary) repeat what  
thou knowest of God,
8. " Again wash one fourth of thy head ; and after that  
bathe thy feet,  
" This is all, and conclude with the name of God.
9. " No one knows better than myself in this matter,  
" For seest thou not that the village Patriarch is in  
his dotage?"
10. The aged lord of the village heard this,  
He was enraged and said ;—" Oh accursed base one,
11. " Didst thou not say that to use the tooth-brush (while  
fasting) is wrong,  
" Pray, is it allowable to eat the dead child of Adam?
12. " First thy mouth from evil speaking  
" Wash, after that, as to things fit to be eaten, wash.
13. " When any one's name is mentioned in an assembly,  
" Speak of him with praise and in best terms.

14. "If thou continually keep calling, men, asses,  
"Think not that they like men will name thee.
15. "Speak of my qualities in the street,  
"In the same way as thou wouldst to my face.
16. "And if thou art ashamed of the one present,  
"Oh blind one, is not the Knower of the hidden present?
17. "Art thou not ashamed of thyself,  
"That thou shouldst be mindless of him and yet be  
ashamed of me?"

### Story of the Soofee who Slandered.

1. Some acquainted with the right way and steady,  
Were sitting together for a while in privacy.
2. One of them began to repeat slander, [nate one.  
He made mention (opened the door) of an unfortu-
3. Some one said to him :—"Oh friend of disturbed mind,  
"Did'st thou ever undertake a Crusade to Europe?"
4. He replied :—"Outside of my four walls,  
"During my lifetime I have never set my foot."
5. Whereon the true hearted Darvish said :—  
"I never saw such an unfortunate man.
6. "The infidels sit secure from his attacks,  
"The Mussalmans cannot escape from the violence  
of his tongue."

### Story about the Mad Man of Marghaz,

1. How well spoke a mad man of Marghaz,  
A saying (on hearing which) thou wilt bite thy lips  
with the teeth,
2. "If I slander any men,  
"I merely slander my own mother.
3. "For it is known to the Cherishers of wisdom,  
"That, that benefit is the best which the mother gets."
4. Oh thou of good name! when a friend is absent,  
As to him there are two things unlawful.

5. The one, that they improperly use his property,  
The other, that they slander him.
6. Whosoever mentions the names of others with scorn,  
Expect not praise from him as to thyself.
7. For behind thy back he will speak exactly,  
As he spoke before thee, behind other men.
8. That man in my opinion, is wise in the world,  
Who minds his own business and is indifferent to  
that of the world."

### Story of Three Persons whom it is Lawful to Slander.

1. There are three persons of whom I heard slander is  
lawful,  
If thou dost exceed these the fourth is a fault.
2. One is the King deserving censure, [of his people.  
On whose account thou seest affliction to the heart
3. It is legitimate to make things known about him,  
Haply—the people may be guarded against him.
4. Secondly, throw no veil over the shameless one,  
For, of himself he tears the screen from his body.
5. Consider it not, Oh brother! a sin to describe his  
For he himself falls headlong into the pit. [defects,
6. Thirdly, he who has false scales and is evil-minded,  
Of his evil deeds, disclose whatever thou knowest.

### Story about the Thief who was Robbed by the Grocer of Sistan.

1. I heard that a thief came from the desert,  
And passed through the gate of Sistan.
2. When he purchased from the grocer of the street,  
Such food and provisions as he wanted.
3. The Grocer robbed him of half a dang,  
The thief of evil deeds raised an outcry.
4. "O God! burn not the night thief with fire,  
"For a Sistani robs by day."

### Story of a Soofee.

1. A certain one said to a pure minded Soofee :—  
“ Knowest thou not what such a one said of thee behind thee?”
2. He said “ Silence! brother, go to sleep,  
“ It is better not to know what one’s enemy says.”
3. Those who hear the enemy’s message,  
Are undoubtedly greater enemies than the enemy.
4. No one carries to a friend the sayings of an enemy,  
Who does not really share his enmity.
5. An enemy cannot speak harshly to me,  
In such a way that I should fear to hear him.
6. Thou art more than an enemy for thou bringest  
on the lips (openly)  
That which the enemy uttered in secret.
7. The slanderer makes an old quarrel new,  
He brings the pleasurable, mild man to anger.
8. Fly as much as possible from that companion,  
Who tells the sleeping strife “ Arise.”
9. A dark pit, and a man bound in it,  
Is better than carrying a strife from place to place.
10. A quarrel between two persons is like fire, [cutter.  
And the luckless tale-bearer between them is a wood

### Story of Fareedun, the Vazeer, and his Calumniator.

1. Fareedūn had an esteemed Vazir,  
Who possessed a clear heart and a foreseeing eye.
2. His first regard was resignation to God,  
His second, to obey the orders of the King.
3. The base minded ruler distresses the people,  
(Thinking) that such is the way to govern the country  
and increase the treasure.
4. If thou regardest not the side of God,  
God causes thee to suffer trouble from the king.

5. A certain one went before the king in the morning,  
And said:—" May happiness and prosperity attend  
thee daily. [advice,
6. " Think not my speech interested, but attend to my  
" This vazier is secretly thy enemy. [or low,
7. " There remainest not a person in the army, from high  
" Who has not loans from him in silver and gold,
8. " On the condition, that when the exalted king  
" Dies, they should repay that gold and silver.
9. " That selfish one does not wish thee alive,  
" Lest he should not get back his money."
10. On one occasion towards his prime minister, [eye.  
The asylum of the kingdom looked with the threatening
11. Saying :—" When before me, as a seeming friend,  
" Why art thou my enemy at heart ?"
12. (The Vazier) kissed the ground before his throne  
and said :—  
" Since thou hast asked, concealment is improper.
13. " Oh renowned king ! this is my desire,  
" That all the people should be thy well-wishers.
14. " Since thy death is the agreement for (the repaying)  
of my silver,  
" They will be the more anxious for the prolongation  
of thy life through fear of me. [lity,
15. " Wishest thou not that men with sincerity and humi-  
" Should pray for thy happiness and long life ?
16. " Men consider prayer as a blessing, [tune."  
" For it is a breast-plate against the arrows of misfor-
17. The king approved of what he said,  
And the rose of his face bloomed with freshness.
18. Rank and dignity, the Vazier already possessed,  
He augmented the rank, and exalted the dignity.
19. I have seen none more afflicted than a tale-bearer,  
Of more reversed fortune and perverted state.
20. On account of his stupidity and ignorance,  
He creates enmity between two friends.



21. And when they again become reconciled,  
He remains between them wretched and ashamed.
22. To kindle the fire of enmity between two persons,  
Is not wise, for, it is like consuming thyself between  
them.
23. He, like Sadi, tasted the pleasure of retirement,  
Who has withdrawn his tongue from both worlds.
24. Give out in speech what thou knowest to be profitable,  
Even though it may not be pleasing to any one.
25. For, tomorrow (at the last day) he will penitently  
cry out,  
“ Alas ! why did I not listen to the truths ? ”

### Story on the Rights of Women, their Good and Bad Qualities.

1. A wife, good, dutiful, and chaste,  
Makes a poor man a king. [at thy door,
2. Go and pray five times or knock five times (in delight)  
That a suitable wife is in thy embrace.
3. If thou sufferest affliction all day, grieve not,  
When at night thou hast a driver away of griefs in  
thy embrace.
4. He whose house is happy and his wife a friend,  
God looks on him with the eye of mercy.
5. When a wife is modest and beautiful,  
Her husband, seeing her, is (as if) in paradise.
6. That one obtains in this world the desire of heart,  
Whose wife's mind is in union with him.
7. If she is virtuous and of sweet speech,  
Look not to her beauty or her deformity.
8. A sweet-tempered woman takes the heart more than  
the beautiful one,  
For sociability conceals defects. [were sugar,
9. She takes vinegar from her husband's hand as if  
She eats not sweets with a vinegar aspect.

10. A fairy-faced one of bad disposition is surpassed  
By a demon-faced woman, but of pleasant temper.
11. The well-wishing wife is the ease of one's mind,  
But oh God ! protect me from a bad woman.
12. As the parrot, whose companion is a crow,  
Is only too glad to get out of the cage,
13. If thou hast a bad wife, go wandering in the world,  
Or else keep thy heart in humility or be patient.
14. It is better to be in the Kazee's prisons,  
Than to see a frowning brow at home.
15. Travel is a festival for that house-holder,  
Who has a shrew at home.
16. Shut the door of happiness on that house,  
From which a woman's clamour comes loudly.
17. When thy wife takes the road to the Bazar, beat her,  
Otherwise sit down like a woman in thy house.
18. If the wife obeys not her husband,  
Put the wife's black petticoat on the husband.
19. If thy wife be foolish and insincere,  
Thou hast asked for calamity and not a wife. [corn,
20. When she is faithless even to the extent of a barley  
Wash thy hands of the granary of wheat.
21. God has been kind to that servant,  
For whom the heart and hand of his wife are right.
22. When a wife smiles in a stranger's face,  
Tell the husband no longer to boast of his manliness.
23. When an impudent woman places her hand to the  
fried meat,  
Tell her " Go, put thy hand to a man's face."
24. Let the eyes of a wife be blind to strangers,  
Or when she quits the house, let her go to the grave.
25. When thou seest that the woman's feet are not in  
To be patient is not sense or wisdom. [their place,
26. Fly from her hand into the allegator's jaw,  
For death is better than dishonor.

27. Seclude her face from one, a stranger,  
And if she will not listen, then whether wife or husband, what difference ?
28. Even a beautiful wife (if disobedient) is a trouble and burden to her husband,  
Divorce her (as if she were) ugly and disagreeable.
29. How well came this one speech from the two men,  
Who were distracted by troubles from their women.
30. This one said, " May no one have a bad wife."  
The other said " May there be no woman in the world itself."
31. Oh friend ! take a new wife every spring,  
For the almanac of last year is of no use.
32. To go bare-footed is better than (to walk in) tight boots.  
The miseries of travel (are better) than quarrels at home.
33. Women may be impudent, impious, and disobedient,  
Yet I heard they are pleasant in embraces.
34. If thou seest one under the influence of a woman,  
Oh Sadi ! revile him not.
35. Thou too wouldst endure her tyranny,  
If thou couldst draw her for one moment in thy bosom.

### Story of the Young Man who Wept for his Discontented Wife.

1. A young man for want of agreement with his wife,  
Wept in the presence of an old man (and) said :—
2. " A heavy burden from the hand of this bold enemy  
" I bear like the lower mill-stone." [(i. e. wife),
3. The old man said to him :—" Oh sir, keep up your  
heart, [patience.  
" For no one becomes shamed for exercising
4. " Oh shameless one, thou art the upper stone by night,  
" Why during the day shouldst thou not be the lower  
stone ?

5. "Since thou hast enjoyed pleasure from the rose bush,  
"It is right that thou shouldst bear the prick of its  
thorn.
6. "The tree, the fruit of which thou always eatest,  
"At the time thou hast to suffer from its thorn, be  
patient."

### Discourse on the Training of Children.

- 1 A boy whose age is past ten years, [ted to him.  
Tell him to sit apart from those who are not permit-
2. It is not proper to light fire over cotton, [eye.  
For the house will be burned in the twinkling of an
3. If thou wishest that thy name should remain honored,  
Teach thy son sense and wisdom.
4. For, if he has not much knowledge and judgment,  
None will remain of thy family when thou diest.
5. The son whose father brings him up delicately,  
Endures great hardships for a long while.
6. Bring him up to be wise and abstemious,  
If thou art fond of him, rear him not in luxury.
7. In childhood admonish and educate him,  
Encourage him by promises of good, and frighten  
him by threats of evil. [encouragements
8. For the young learner, praises and approbation and  
Are better than the master's threats and reprimands.
9. Teach thy son some manual toil,  
Even though thou possessest wealth like Korah.
10. Place no reliance on the means thou possessest,  
For, it may happen that riches will not remain in thy  
hands.
11. The bag of silver and gold will come to an end,  
But the bag of a tradesman is never emptied.
12. How knowest thou that the revolution of time,  
May not make him a wanderer through different  
countries?

13. When he has power over some trade,  
Why need he stretch forth the hand of supplication  
to any one ?
14. Knowest thou not how Sádi obtained such a rank ?  
He neither travelled the desert nor traversed the sea.
15. In childhood, he endured the cuffs of the wise,  
In maturity, God gave him perfect wisdom.
16. He who places his neck in the yoke of obedience,  
It is not long before he himself gives orders.
17. The child who experiences not the severity from his  
Will endure hardships through life. [tutor,
18. Make thy s<sup>on</sup> good, and give him ease,  
So that he may not eye with expectation another's  
hand. [s<sup>on</sup>,
19. Whosoever undergoes no trouble for the sake of his  
Some one else undergoes it and gives him a bad name.
20. Protect him from bad associates,  
For they will make him like themselves, corrupt and  
unfortunate.
21. Let him not be more blackened than the eunuch,  
Whose face is blackened before the sprouting of the  
beard.
22. It is proper to fly from such a shameless one,  
For his unmanliness causes dishonour to men.
23. For the son who associates with vagabonds,  
Bid his father wash his hands of his welfare.
24. Mourn not for his ruin and destruction,  
For a son, who is no son, is best dead before his father.

### Story about the Invitation and the Youth.

1. There was a banquet one night in my street,  
All sorts of men were collected in that assembly.
2. When the singer's voice came from the street,  
The clamour of the audience reached the sky.

3. There was a fairy-faced one beloved by me,  
I said to him :—" Oh my lovely puppet,
4. " Why comest thou not? Come to the assembly with  
thy friends,  
" So that thou mayst illuminate our company."
5. I heard the silver bodied one of straight form,  
Repeating to himself as he went along :—
6. " As I have no beard like men,  
" It would be meanly to associate with bearded men."

### Story on Avoiding the Society of Bearded Youths.

1. The lovely boy, house-ruiner, destroys thee,  
Go, embellish the house with a woman.
2. It is improper to play at love with a rose,  
Which has every morning a fresh nightingale.
3. Since he made himself a candle in every assembly,  
Wander not again like moth around him.
4. A woman adorned, beautiful, and good natured,  
What resemblance has she to an ignorant youth ?
5. Breathe but the breath of fidelity, and rose-bud like,  
She follows thee laughing like a rose.
6. She is not imprudent like a beloved boy, [a stone.  
Whom one cannot break as the iron mace with
7. Consider him not heart-ravishing like the Huri of  
Paradise,  
In comparison with whom, the face of another is  
demon-like ugly.
8. If thou kissest his feet, he has no regard, [thankful.  
And if thou becomest dust (in humility) he is not
9. Make thy head void of brains and thy hand of money,  
When thou givest thy heart to the son of man.
10. Look not with an evil eye on the son of man,  
Lest evil should befall thy own son.

## Story of What Happened to the Merchant in Tangi Turkan.

1. Once upon a time it reached my ear in this city,  
That a merchant bought a slave.
2. During night he placed his hand to his posterior,  
For he was dimple chinned and heart-alluring.
3. The fairy-faced one with whatever came to his hand,  
Broke in wrath the head and brain of the foolish  
merchant.
4. He invoked God and the prophet as witness to himself,  
Saying:—"I will never again commit such folly."
5. He happened that same week to undertake a journey,  
Heart-sore, head-bound, and torn-faced.
6. When he had gone one or two miles out of Kazroon,  
He suddenly came across a dangerous stony place.
7. He enquired saying:—"What is the name of this  
castle?  
"For, whosoever lives, sees many strange things."
8. Of his caravan companions an intimate one said to  
him:— [kan."  
"Thou knowest not perhaps the place Tangi Tur-
9. He shouted out to the black slave,  
"Why dost thou go further? Put down the goods.
10. "I should not possess a barley corn of sense and  
"If I went again to the Tangi Turkan." [wisdom
11. Close the door of lust of the ungrateful soul, [head).  
Or, if thou art a lover, suffer (licks and bind the
12. When thou bringest up a slave,  
Educate him in awe so that thou mayst enjoy ad-  
vantage from him.
13. And if the lord kisses his slave's lips,  
He begins to form ideas of lordship.
14. The slave should be a water-drawer and brick-layer,  
A beloved slave is a fist striker. [beauty,
15. Thou seest not in every place heart-charming  
Which thy longing desire can secure.

### Story of the Crowd of Men Who Sat with a Youth.

1. A band of men sate along with a lovely youth,  
Saying :—" We are pure lovers and possessed of  
judgment."
2. Oh ! ask of their condition of me, fortune-forlorn,  
For it is the faster who suffers regret at the table
3. The sheep eats the date stone only because, [cloth.  
The dates are under lock and fastening.
4. For that reason the head of the oilman's ox is turned  
to the grass,  
Because its lether is short of the sesame seed.

### Story of the Devotee who Became Enamoured of a Youth.

1. A certain one saw the form of a beautiful boy,  
Through madness of love and ecstasy for him, he  
changed.
- 2 The helpless one perspired to such a degree,  
As if the dew fell on the spring leaf.
3. The sage Bakrat passed by (him) riding, one?"  
And asked saying :—" What is the matter with this
4. Some one replied :—" This is a holy devotee,  
"Who has never committed a sin. [deserts,
5. "He goes days and nights into the mountains and  
"Avoiding society and wearied with mankind.
6. "One heart-ravisher has robbed his heart,  
"The foot of his vision descended into the clay of love.
7. "When the revilings of the people reach his ears,  
"He says :—" Reproach not thus, be silent.
- 8 " Say not, if I complain, that it is not excusable,  
" For, there is a cause for my complaint.
9. " It is not the picture that deprives me of my hand.  
" He who portrayed this picture, captivates the  
heart.' "



10. The experienced man (Bakrat) heard this speech,  
Old in years, matured and of sound judgment,
11. He said :—" Although there is much goodness in  
these words, [every one.  
" Yet what thou sayest will not be admitted by
12. This indeed is the likeness of the Painter,  
Which has plundered like booty the heart of the in-  
sane one.
13. But why does not the one-day child ravish his sense?  
For, in beholding the created, what difference, whether  
of ripe age or tender ?
14. The philosopher looks at a camel in the same way,  
As he looks on the beauty of China and Chigal,
15. It is a veil, every line of mire in this book (the  
Bostan),  
Thrown over the cheek of the heart-alluring one.
16. There is a meaning beneath the black letters  
Like the beloved one behind the curtain, or the moon  
behind the cloud.
17. In the pages of Sádi sorrow is not comprehended,  
For, there is so much beauty of thought behind the  
screen (of black letters).
18. For me, in this, there are assembly-kindling words,  
Like fire, illuminating and consuming.
19. I am not distressed, if the enemies tremble,  
For, through this Persian fire they are burning.

### Discourse on Disregarding the Sayings of Worldly Men.

1. If he is free in the world from the people of the world,  
It is he, who has closed the door on himself, against  
the people.
2. No one escaped from the violence of the tongue,  
Whether he be ostentatious or virtuous.
3. If thou dost fly from the sky like an angel,  
The malignant ones will cling to thy skirt.

4. One can bind the Tigris with exertion,  
(But) one cannot bind the enemy's tongue.
5. The scandalous will assemble together,  
Saying :—" *This is mere hypocrisy, that a trap for  
gaining bread.*"
6. Turn not thy face from the worship of God,  
But abandon (the world) so that people may reckon  
thee as nothing.
7. When the holy God is satisfied with his slave, [ter ?  
Whether these people are contented or not, what mat-
8. The people's evil-wisher is not acquainted with God,  
Through the tumult of the people, there is no way  
for him to God. [place,
9. The reason why they have not arrived at the desired  
Is, that they have missed their foot at the first step.
10. Two persons give their ears to the advice (of prophet),  
From this one, to that,—as far as from Ahirman\* to  
Surosh. †
11. The one heeds the advice, the other disapproves,  
The advice being engaged in cavilling.
12. Lying dejected in some dark-cornered place,  
What can he discover from the world-displaying cup?
13. Whether thou art a lion or a fox, think not,  
That thou wilt escape from these by manliness or skill.
14. Should a person choose the corner of retirement,  
Because he is indifferent to society,
15. They decry him, saying:—"It is (all) fraud and deceit,  
" He flies from man as if he were a demon."
16. And if he be cheerful and sociable,  
They think him unchaste and licentious.
17. The rich man's skin they rend calumniously,  
Saying:—"If there is a Feroah in this world, it is he."
18. If a poor one in distress laments,  
They call him unlucky and unhappy.

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\* Ahirman, the devil

† Angel.

19. If the prosperous man declines,  
They regard his fall as a good fortune and God's grace,
20. Saying:—"How long this grandeur and this pride ?  
" Happiness has at the back of it, unhappiness."
21. And if a poor man of narrow means,  
Is by good luck raised to dignity,
22. They maliciously gnash their teeth with passion,  
Saying:—" This base world is the cherisher of the
23. When they see a perfect work in thy hand, [mean."  
They consider thee covetous and a mammonist.
24. If thou withholdest thy hand from worldly affairs,  
They think thee of the mendicant trade and a beggar.
25. And if thou art a speaker, thou art a drum full of  
nonsense.  
If thou art silent, thou art a bath-room picture.
26. He who is patient, they call him not man, [of fear."  
Saying:—" The wretched one raises not his head out
27. And if he be endowed with manliness and dignity,  
They avoid him saying :—"What madness is this ?"
28. If he eats little, they calumniate him, [another."  
Saying :—"Perhaps his property is the allotment of
29. And if his food be good and pleasant,  
They call him a glutton and gormandizer.
30. And if a wealthy man lives without pomp. [ment."  
Saying:—"Decoration is a reproach to men of discern-
31. They use the sword-like tongue of reproach to his  
torture, [himself."  
Saying :—"The niggardly one withholds gold from
32. If he decorates his supper-apartments and galleries,  
And prepares a fine dress for his own body, [to die),
33. The vilifiers taunt him (so severely that he is ready  
Saying :—" Himself, he has adorned like women."
34. If a devotee has not travelled through the world,  
Those who have travelled say:—" He is no man.
35. "One who has not quitted his wife's embrace,  
"How can he possess skill, judgment, or knowledge ?"

36. Even of the world-travelled one, they rend the skin,  
Saying:—"He is a bewildered and wretched wanderer.
37. "Were he blessed with prosperity and had a share  
in fortune, [city to city."  
"The revolution of fortune would not drive him from
38. The fault-seeker condemns the bachelor, [ments."  
Saying:—"The earth is vexed with his carnal enjoy-
39. And if he takes a wife he says:—"From the power  
of the heart,  
"He fell into the mire, headlong, like an ass."
40. The ugly-faced one escapes not from man's oppression,  
Nor the lovely one from the unmanliness of a rude  
speaker.

### Story about a Slave in Egypt.

1. I heard of a slave in Egypt,  
Whose eyes were cast down with shame. [dom,
2. A certain one said:—"This boy has no sense and wis-  
"Rub his ears by way of instruction."
3. One night when I scolded him loudly, [lence."  
Thus said the wretched one:—"Kill me by your vio-
4. Should anger some day pluck one from his place,  
They call him insane and senseless.
5. If he shows gravity to any one,  
They will say:—"He has not much spirit."
6. They say to the generous one by way of admonition,  
"Hold! [ (in begging)."  
"For, to-morrow both thy hands may be stretched forth
7. And if he becomes contented and abstinent,  
He becomes subject to the reproaches of the crowd,
8. Saying:—"This man one wishes to die like his father,  
"Who relinquished his wealth and bore away regret."
9. Who is able to sit in the corner of peace,  
Since the Prophet escaped not the malevolence of  
the enemy?

10. Oh God!—whose likeness, and partner and mate,  
There is not,—hast thou heard what Christian said?
11. There is no escape for a person]from a person's hand,  
Patience is the only remedy for the captive.

Story of What Happened to Sadi on his Saying that  
Some One Had No Front Teeth.

1. There was a young man, learned and intelligent,  
Skilful and manly in his preaching;
2. Of good reputation, generous, and pious,  
The *Khat* (*i. e.* cheek lines) of his face more pleasing  
than khat of his hand-writing;
3. Forcibly eloquent, and a good grammarian,  
But incorrect in aspiration of the alphabet.
4. I said to one of the holy men:—  
“Such a one has got no front teeth.”
5. He became angry at my thoughtlessness, and said:—  
“Such nonsense as this utter not again.
6. “Thou hast seen in him his one fault,  
“And as to his many virtues thy careless eyes are closed.
7. “Hear this for certain from me, that in the day of cer-  
tainty (Resurrection),  
“The man who looks at the good, experiences no evil.”
8. One who possesses learning, science and wisdom,  
If the foot of his chastity slips from its place,
9. For one small fault of his, be not harsh to him.  
What have the sages said:—“Take thou what is pure.”
10. Oh wise one! thorns and roses are together,  
Why fearest thou the thorns? Bind the nosegay.
11. He who has malevolence in his nature,  
Sees not the peacock, but his ugly feet.
12. Oh dark minded one! acquire purity of heart,  
For, the dark mirror reflects not the face.
13. Seek the way by which thou mayst escape torment,  
And point not only to words thy fingers.

14. Oh worthless ! expose not the defects of men,  
For, it sews up thy eyes to thy own faults.
15. Why should I correct one whose garment is stained,  
When I know myself to be sinful ?
16. It is not proper that thou shouldst treat one harshly,  
When thou deceivest thyself by cunning words.
17. If evil is unpleasant to thee, do it not thyself,  
And after that, tell thy neighbour:—" Do no evil."
18. Whether I be righteous or hypocritical,  
My exterior is for thee, my interior for God.
19. When I adorn my outward form with purity, [tude.  
Meddle not with my (interior) crookedness or recti-
20. Be thou silent, whether I am good or bad, [loss.  
For, I must bear (the burden of) my own profit and
21. Whether my disposition be good or bad,  
God knows better than thou its secret.
22. I expect no reward for goodness from thee,  
That I should suffer such punishment at thy hands.
23. A good deed from a good man,  
God writes ten for one.
24. Thou also, my son, if thou beholdest one virtue  
In one, pass over his ten faults.
25. Do not point the finger at his one fault,  
And disregard a world of merit for nothing,
26. Like the enemy, who regards the poetry of Sádi,  
With disgust and a mind depraved.
27. He pays no regard to a hundred beautiful sayings,  
When he sees a flaw in the metre, he raises a shout.
28. For the evil-disposed the only reason is,  
That envy has plucked out his good-discerning eyes.
29. Did not the hand of the Creator create mankind,  
Black and white, handsome and ugly ?
30. It is not every eye and eyebrow that is good, [shell.  
Eat the kernel of pistachio nut, and fling away the

## CHAPTER VIII.

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### On the Excellence of Gratitude—Preliminary Discourse.

1. I cannot utter a word in thanks-giving to my Friend  
(God), [of him.  
For I know no expression of gratitude that is worthy
2. Every hair in my body is a gift of His,  
How can I thank him for each hair ?
3. Praise be to the Lord, who is the Giver,  
Who created his slave out of nothing. [kindness ?
4. Who has the power to celebrate the praise of His  
For, his praises are comprehended in His dignity.
5. The Creator, who creates the body from clay,  
Gives it life and wisdom and sense and mind.
6. From the back of the father to the extreme of old age,  
Behold how much He has bestowed on thee from the  
hidden world.
7. Since He created thee pure, be sensible and pure,  
For, it is a disgrace to go into the earth (grave)  
impure.
8. Every moment remove the dust (of mean qualities)  
from the mirror of the heart, [effect.  
For, when the rust has eaten in, polishing has no
9. Wert thou not originally human seed ?  
If thou art a man, remove egotism from thy head.
10. Though thou gainest thy livelihood by thy own exer-  
tions,  
Rely not on the strength of thy own arm.
11. Why dost thou not look to God ? Oh vain one !  
For, who can cause thy hand to move (except He) ?
12. When good comes from thy endeavours,  
Know that it is by the grace of God, and not by thy  
own exertion.

13. No one carried off the ball (of eminence) by means  
of his own power ;  
Let him return thanks to the Lord of Grace (for it).
14. Thou dost not stand by thyself a single moment,  
For, help comes to thee from the unseen every mo-  
ment.
15. Wast thou not an infant, tongue-tied from boasting  
(of speech) ? [navel.  
Food came continually to thy stomach from the
16. When they cut the navel string and thy daily food  
was stopped,  
Thy hand clung to thy mother's breast.
17. When one exiled by misfortune grows sick,  
They give him as medicine the water of his native  
country. [womb,
18. Hence he (the infant) obtained nourishment in the  
And received his food through the tube of the stomach.
19. The two breasts, which are his heart's desire to-day,  
Are also two fountains (springing from) the place  
of its nourishment.
20. The laps and embrace of the loved mother,  
Are like paradise and her two breasts fountains of  
milk for him.
21. It is a tree—her stature life nourishing—  
The child is a tender fruit on her bosom.
22. Do not the veins of the bosom spring from the heart ?  
Hence thou seest milk is the heart's blood.
23. Though he plunges his teeth sting-like into her blood,  
Affection for her own blood-eater (child) is created  
in her. [strong,
24. When (God) made his arms vigorous and his teeth  
The nurse smears her breast with aloes.
25. The aloes so (effectually) turns him from milk,  
That he forgets the sweet breast and its milk. [tence,
26. Thou also, who art but a child in the way of peni-  
By bitterness of penitence thy sin will be forgotten.



## Story about the Woman who Showed a Cradle to the Rebellious Son.

1. A youth turned his head from the counsel of his  
mother,  
Her distressed heart was inflamed like fire.
2. When helpless she brought cradle before him,  
And said :—" O thou ! whose love is feeble and who  
hast forgotten the days of infancy—
3. " Wast thou not a little crying and miserable child,  
" On account of whom I could not sleep for nights ?
4. " Thy present strength thou hadst not in the cradle,  
" Thou hadst not the power to drive away the flies  
from thyself.
5. " Thou art he who was distressed by a single fly,  
" Who art to-day a strong man and Chief."
6. Thou mayst soon be laid in the depths of the grave,  
Where thou wilt not be able to drive away an ant  
from thyself.
7. How will thy eye again kindle its lamp,  
When the worm of grave shall have eaten the mar-  
row of thy brain ?
8. Like the blind one who seest not the road,  
He knows not the pit from the road when walking.
9. If thou hadst given thanks (to God) thou (wouldst)  
have sight,  
(Thou couldst have distinguished the road from the  
pit,) otherwise thou art also blind.
10. Thy instructor taught thee not understanding- and  
reason,  
God created these qualities in thy nature.
11. If he had refused thee a truth-listening heart,  
Truth would have appeared to thy ears as the es-  
sence of falsehood.

Discourse on the Works of God in the Creation of  
Mankind.

1. Behold one finger of several joints,  
By creating power God put together.
2. Hence, it is weakness and folly, [His works.  
That thou shouldst point the finger of criticism on
3. Just reflect, how in order to enable man to walk,  
With how many sinews He joined his bones.
4. Without moving heels, knees and feet,  
He cannot step from his place.
5. It is not difficult for man to bend in prostration,  
For the reason that his spine formed one joint.
6. He joined two hundred bones together,  
Who has completed like thee a clay joint.
7. The veins, Oh thou of approved conduct, are diffused  
through thy body,  
Thy body is the earth and in it are three hundred  
and sixty streams.
8. In thy head (is the power) of seeing, thinking and  
discriminating, [by wisdom.  
Thy limbs are powerful by thy heart, and thy heart
9. The brutes face lowered are contemptible,  
While thou art like 'Alif' standing erect on thy feet.
10. They bend their heads for the purpose of eating,  
Thou raisest thy food to thy head. [rity,
11. It behoves thee not (therefore) with so much superior-  
To lower thy head save in worship.
12. But with this pleasing and engaging form,  
Be not infatuated, cultivate a good disposition.
13. A straight path is needed, not a straight figure,  
For the infidel, in his exterior form, resembles us.
14. He gave thee eyes and mouth and ears,  
Hence, if thou art wise, strive not to oppose him.
15. I grant, thou art able to beat thy enemy with a stone,

Fight not (at any time) through ignorance with thy  
Friend (God).

16. Wise men of grateful disposition,  
Sew up their blessings (of God) with the nail o  
thauks-giving.

### Story of the Prince and the Philosopher of Greece.

1. An experienced warrior fell off his dusky coloured  
And dislocated a joint in his neck. [horse,
2. His neck (swollen) elephant-like to the size of his  
body, [also.  
His head could not turn, without his body turning
3. The physicians were confounded at this (state),  
But a learned one from the land of Greece
4. Twisted back his head and his muscle became  
straight. [cured.  
Had he not been there he would have remained un-
5. When he appeared again in the King's presence,  
The mean one would not turn his looks at him.
6. The wise man hung down his head with shame,  
I heard that as he went, he repeated quietly to  
himself:—
7. "If I had not turned his neck yesterday, [day."  
"He would not have turned his face from me to-
8. He, the learned one, sent a seed (to the King) by the  
hand of a servant,  
Saying:—"Thou must put it on an Aloe Censer."
9. The smoke caused the King to sneeze, [cated.  
His head and neck became as they had been dislo-
10. With apologies they hastened after the man, [him.  
They sought for him much but were unable to find
11. Turn not thou also thy neck from gratitude to the  
Benefactor, [to nothing.  
Lest (on the last day) thou shouldst bring thy head

## Discourse on Surveying the Works of the Great God.

1. (God created) the night and day for thy repose and ease,  
And the bright moon and the world-illuminating (sun.)
2. The sky like a carpet spreader, overhead,  
Spreads out the carpet of beauty.
3. Although there, wind, snow, rain, and clouds, [sword;  
Roaring thunder, and lightning which strikes like a
4. Yet all are His agents and obey His commands,  
They nourish thy seed in the ground.
5. If thou art thirsty, fret not at the hardship,  
For cloud, the water-carrier brings the water on his shoulder.
6. From the dust (God) creates colors, scent and food,  
To gratify the eye and brain and palate (respectively.) [the air,
7. He gave thee honey from the bees and manna from  
Ripe dates from the palm tree, palm trees from the stones of dates.
8. All the gardeners gnaw the hands, [this."  
In amazement:—"No one made such a palm tree as
9. The sun, moon and Pleiades all are for thee,  
They are the candles of the roof of thy house.
10. He produced for thee a rose from the thorn and musk from the bladder of the deer, [the dry wood.  
And gold from the mine and the fresh leaves from
11. With His own hands, He sketched the eyes and eye-brows, [strangers,  
For he could not leave his trusty one (man) to
12. The Powerful One cherishes that delicate form,  
With His various bounties. [(praise),
13. Every moment one must say it with one's heart  
For thanks-giving to Him is not merely the work of the tongue.
14. Oh God! My heart became blood and my eyes sore,  
When I see how Thy bounties exceed my description of thanks-giving.

15. I say not of the beasts, insects, and ants, and fish,  
But of the army of the Angels in the height of  
Heaven.
16. They have hitherto uttered only a little of Thy praise,  
Out of the ten thousands they have said only one.
17. Go, Oh Sádi! wash thy hands and book,  
And run not on a road that has no end.

### Story about the Boy Who Undermined the Wall of a Mosque.

1. A certain one twisted with severity a boy's ear—(*i. e.*  
chastised him,)  
Saying:—"Oh vain babbler and unlucky one,
2. "I gave thee an axe to split wood, [mosque."  
"I did not tell thee to dig under the walls of the
3. The tongue is for the purpose of offering thanks and  
praises,  
The one who knows right, does not use it in calumny.
4. The ear is for listening to the Koran and good advice,  
Use them not to hear slanders and falsehood.
5. The two eyes are meant to gaze on the wonders of  
creation,  
Withdraw them from (looking at) the faults of thy  
brothers and friends,

### Discourse on Looking into the State of the Weak and Offering Thanks for the Bounties of the Almighty,

1. No one appreciates the value of the day of pleasure  
Until the day in which he suffers trouble.
2. The winter of a poor man is a time of scarcity,  
How easy it is to the master of wealth?
3. The convalescent one, who wailed because he slept not  
Returned not thanks to God for his recovery,-
4. If thou art a manly walker and swift-footed,  
In thankfulness to God stand by with the slow-paced

5. The young man should bestow (help) to the old one  
And strong one should show pity to the weak one.
6. What do the dwellers on the banks of the Jehoon  
know of the value of water ?  
Ask those thirsty ones exposed to the heat of the sun.
7. An Arab who dwells on the banks of the Tigris,  
What cares he for the thirsty travellers of Ziroad ?
8. That man knows the value of health,  
Who has, for some time, sweltered helplessly in fever.
9. How can the dark night appear long to thee,  
Who rollest from side to side in comfort ?
10. Consider the state of the restless fevered one ;  
For the sick one alone knows the length of the night.
11. The Khūwaja awakes at the sound of the morning  
drum,  
What knows he, how the watchman passed the night ?

### Story of King Taghril and a Hindu Sentinel.

1. I have heard that, Tughril on an autumn night ;  
Went past a Hindu sentinel.
2. From the falling of snow and rain in torrents,  
He, (the watchman,) shivered with cold like Canopus.
3. The King's heart was distressed by pity,  
He said :—“ Look here, put on my fur cloak.
4. “ Wait a moment by the side of the terrace,  
“ I will send it out to thee by a slave.”
5. While thus (speaking), the breeze blew,  
The monarch went into the royal apartment.
6. He had a fairy-faced slave in his train,  
For whom he had some attachment. [ed him,
7. The pleasing sight of the beauteous one so engross-  
That the wretched Hindu went out of his recollection.
8. The fur cloak passed only to his ear,  
By ill luck it did not reach his shoulders.

9. The affliction of the cold forsooth was not enough  
for him,  
For by the revolution of fate expectation was added  
to it for a fur cloak.
10. When the King slept carelessly—behold  
What the watchman said to him in the morning:—
11. “Mayhap that thou forgottest, Nek Bukht,  
“When thy hand embraced the bosom of the slave.
12. “Thy night passes in enjoyment and mirth,  
“What dost thou know how the night passed with us?”
13. The Carawani bent his head to the pot,  
Thoughtless of those left (on foot) in sands.
14. Hold on! Oh Lord! of the bark on the water,  
For the water has gone over the head of the wret-  
ched ones.
15. Wait a while, Oh nimble young men!  
For there are feeble old ones in the Caravan.
16. Thou hast slept pleasantly in the Caravan on litter,  
While the Camel's halter is in the hand of the driver.
17. What matter to thee, plain or mountain; stone or  
sand?  
Of these, ask those who lagged and lingered behind.
18. The huge howda-bearing Camel carries thee,  
Of the grief devoured footman what knowest thou?
19. Those who sleep in ease in their mansions,  
What know they of the condition of the hungered  
bellies?

### Story of the Thief and the Poor Man.

1. The night-guard had tied up the hands of a man,  
Who all night long was distracted and heart-sick.
2. In the dark night, a sound came to his ear,  
The wailings of a poverty-stricken one.
3. The pinioned thief heard this speech and said:—  
“How long waitest thou thy wretchedness?—Sleep!

4. "Go, and give thanks to God, Oh straitened hand!  
"That the watchman has not tightly bound thy hands."
5. Weep not thus much on account of thy indigence,  
Since thou seest one more indigent than thyself.

### Story about a Man Who Put on a Skin Dress.

1. A naked man borrowed a diram,  
And made for his body a covering of raw hide.
2. He lamented saying —"Oh miserable fate,  
"I am roasted with heat under this hide."
3. When the foolish one began to rage with the heat,  
One cried out to him from the prison pit "Silence!
4. "Offer, Oh raw one! thanks to God,  
"That thou hast not like me a raw hide bond on  
thy hands and feet."

### Story about the Man Who Struck a Pious Man.

1. A certain one passed by a Parsa (pious man),  
Who in appearance seemed to him a Jahood (a Jew).
2. He gave him a blow on the neck,  
The Darvish gave him his own shirt
3. Ashamed he (the man) said .—"What passed from  
me was wrong:  
"Forgive me, this is not the occasion for a gift."
4. He, the Parsa, said .—"I stand (hold) to this in  
gratitude (to God) [to be."  
"That I am not he, whom thou hast imagined me
5. A man of good quality whose exterior is rough,  
Is better than one of good reputation (who is in-  
wardly base)
6. In my opinion the night-wandering robber, [cont.  
Is better than the sinner dressed in a pious man's



### Story about the Man Who Lost his Road and the Ass.

1. One who had been left behind, on the road, wept,  
And said :—“ Who more wretched than I in this  
desert ?”
2. A burden-bearing ass said to him :—“ Oh thou, void  
of discernment, [of Heavens ?  
“ How long wilt thou complain of the injustice of the
3. “ Go, thank God, though thou art not mounted on  
an ass,  
“ That, at any rate thou art a son of Adam, and not  
a burden-bearing ass.”

### Story about the Learned Doctor and the Drunken Man.

1. A learned doctor went by a man lying drunk,  
He became conceited about his own abstinence.
2. And in his pride paid no regard to the man,  
The youth raising his head said :—“ Oh old man !
3. “ Go, thank God that thou art in favour (of God),  
“ For exclusion comes from pride.
4. “ When thou seest one in fetters, laugh not ;  
“ Lest thou mayst suddenly fall into bondage.
5. “ For, it is at least within the possibilities of fate,  
“ That tomorrow thou mayst fall drunk like me.”
6. Heaven predestined thee for the mosque (*i. e.* Islam,) (Therefore) revile not others (who are in) the fire temple.
7. Join hands Oh Mussulman ! in thanksgiving,  
That thou hast not been girded about thy waist with the idolator's cord.
8. Those who seek Him, go not to him themselves,  
The kindness of their friend (God) forcibly constrains them.
9. Behold, how Fate has made thee satisfied with him,  
For it is blindness to rely on aught else !

A Discourse How the Enlightened Regard the Power of  
God apart from Natural Causes.

1. God has created healing properties in honey,  
Provided a man's life is destined to last.
2. Honey makes the mind of the living cheerful;  
But for the pains of death there is no remedy.
3. For him, whose vital spark is just breathing out,  
And life departing, of what use is honey in his mouth?
4. One received a blow from a steel mace on his head,  
Some one said:—"Rub sandalwood for the pain."
5. Fly from peril so long as thou art able,  
But sharpen not thy claws against Fate.
6. As long as the stomach is capable of eating and  
drinking, [body pure.]  
By that means thy face continues blooming and thy
7. But this house becomes altogether deranged at that  
time,  
When thy constitution and food are not consistent  
with each other.
8. The temperament is moist, and dry, and hot and cold;  
Man's constitution is composed of these four (elements.)
9. When one of these gets ascendancy over another,  
It destroys the equipoise of the temperament.
10. If the cold wind does not blow over thy body,  
The heat in thy breast creates a tumult in thy life.
11. And if the cauldron of thy stomach does not boil  
(digest) thy food,  
Then the work of thy delicate body fails.
12. The mind of the man of discrimination is not bound  
up in these elements,  
For they will not always agree together.
13. Deem not, the strength of the body proceeds from food;  
For, the mercy of God gives thee nourishment.
14. I swear by God, that if thy eyes, on sword and knife,  
If thou placest—thou wilt not acquit thy debt of  
gratitude,

15. When thou placest thy face on the ground (in prostration to God),  
Utter praises to him; and think not of thyself.
16. 'Tusbeeh'\* Zikar† and having God always in mind  
are the duties of beggars.  
It does not become a beggar to be proud.
17. Granted, that thou hast performed a service (to God,)  
But hast thou not continuously enjoyed His assignments?

### A Discourse on God's Goodness and Grace.

1. He first put into thy heart the desire of worship,  
Then this slave (man), put his head at His threshold in devotion.
2. If the means of doing a good work come not from God,  
How may any good act proceed from one man to another?
3. Why dost thou look to the tongue which made acknowledgment of good?  
Look at Him, who gave speech to the tongue.
4. The eye of man is the door of Marifat (Divine knowledge),  
Which he has opened on sky and earth.
5. How couldst thou distinguish height and depth,  
If (God) had not opened the doors (of sight) in the face?
6. Thy head and hand He brought into existence from nonentity. [worship.  
In the one He has placed liberality, in the other
7. Else how could there be liberality from the hand?  
And worship from the head would have been impossible. [the ear,
8. With wisdom he endowed the tongue and created  
Which are the keys of the casket of the heart.
9. If the tongue had not taken up narration

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\* Praising God;

† Remembrance of God.

- How should any one have become acquainted with  
the heart's secret? [ear spy,
10. And had there not been striving on the part of the  
How could intelligence have reached the Sultan of  
sense (mind)?
11. He gave me the sweet utterance of a Reader—and,  
Thee, an intelligent and understanding ear. [keepers,
12. These two (the tongue and sense) are always door-  
They carry intelligence from one king (mind) to  
another. [good."?
13. Why thinkest thou regarding thyself "My deeds are  
Look at that door (God), for it was His predestination,
14. The gardener takes to the King's palace,  
By way of offering, the rose from his own garden.

#### Sadi's Visit to Somnath.

1. I saw an idol of ivory in Somnath,  
Gilded like Manat in the age of ignorance.
2. Such a form had the sculptor shaped,  
That nothing more beautiful can be conceived.
3. From every quarter caravans came travelling,  
To see that soul-less form.
4. The Kings of China and Chigal expected,  
As Sadi, fidelity, from that stony-hearted idol.
5. Eloquent men came from every place,  
Supplicating before that tongueless one.
6. I was perplexed as to the solution of this mystery,  
Saying:—"Why does the living worship the lifeless  
(i. e. mineral)?"
7. One of the Pagans with whom I had an acquaintance,  
A well-wisher, who lived in the same cell, and was  
my friend,
8. I addressed him politely:—"Oh Brahmin!  
"I am astonished at the work done in this temple.
9. "For they are infatuated about this powerless image,  
"They are imprisoned in the well of heresy. [foot
10. "It has neither power in his hand, nor motion in its

- “ And if thrown down, it cannot rise from its place.
11. “ Seest thou not that its eyes are of amber ? [eyed.”  
 “ It is an error to look for sincerity from the stone-
12. At this speech of mine, my friend became my enemy,  
 His eyes flashed like fire through anger, and he  
 seized me.
13. He informed the priests, and the elders of the temple.  
 I beheld no well-disposed face in that congregation,
14. Since that crooked road (idolatry) was straight  
 to them, [eyes.  
 The straight one (Islam) appeared crooked to their
15. For, though a man be wise and enlightened;  
 In the opinion of the ignorant, he is a fool.
16. Like one drowning, I was helpless,  
 Except dissimulation I saw no way of escape.
17. When thou seest an ignorant malignant against thee;  
 The safety lies in submission and affability.
18. I highly praised the chief Brahmin, [Teacher.”  
 Saying:—“ Oh venerable expounder and Zand
19. “ I am charmed also with the form of this idol ;  
 “ For its lovely face and heart-attracting form.
20. “ Its shape appears to me incomparable,  
 “ But, I am not aware of its signification.
21. “ For, I am a traveller lately (arrived) at this stage,  
 “ And a stranger seldom knows good from bad. [ing,
22. “ Thou knowest, for thou art the learned in this writ-  
 “ The adviser of the King of this dwelling.
23. “ Worship by imitation is depravity, [road.  
 “ Happy the traveller who is acquainted with the
24. “ What reality is there in the form of this idol ?  
 “ For (if thou canst prove its reality) then I am the  
 Chief of its votaries.”
25. The Brahmin’s face glowed with joy ; [speech !  
 He approved and said :—“ Oh thou of agreeable
26. “ Thy question is reasonable, and thy actions good ;  
 “ He, who seeks proof, attains his object.


27. " Except this idol, which is here, and which every morning [move their hands]  
 " Raises its hand to God, the Ruler; (all idols cannot
28. " And if thou wishest, stay here to-night; [thee."  
 " So that, tomorrow, the mystery may be manifest to
29. At night according to the old man's order I remain-  
 Like Bezan, a prisoner in the fort of evil; [ed there,
30. A night as long as the Day of Judgment,  
 The idolators without ablution around me in prayers;
31. The priests, who never disturbed water, *i. e.* never  
 washed;  
 Their arm pits (stinking) like carrion in the sun.
32. Perhaps I had committed some great sin;  
 (For which) I endured such torments that night.
33. All night afflicted in this sorrowful confinement;  
 One hand on my heart, the other raised in prayer.
34. When suddenly the drummer sounded his drum,  
 And the Brahmins all at once shouted like cocks.
35. The preacher Night, black-robed, unopposed,  
 Drew from its sheath the sword of day.
36. The fire of dawn, *i. e.* the sun fell upon tinder (*i. e.*  
 And in a moment a world became illumined. [night),
37. Thou wouldst have said, that in the country of Zan-  
 zibar, [denly.  
 From some corner, the Tartar had come forth sud-
38. The Pagans of depraved ideas and unwashed faces,  
 Crowded from door—and desert and street.
39. Not a man or woman in the city or streets remained;  
 There was not room for even a needle in that temple.
40. I was sick with anger and overwhelmed with sleep;  
 When suddenly the image raised its hands!
41. All at once a cry arose from these idolators;  
 Thou wouldst say that the sea was boiling.
42. When the idol temple was empty of its crowd,  
 The Brahmin looked smilingly at me and said:—

43. "I know that no difficulty remains to thee, [ed.]  
 "Truth has become evident; and falsehood remov-
44. When I saw that ignorance was confirmed in him,  
 An absurd delusion had taken possession of himself,
45. I could not prepare anything regarding the truth,  
 For one should hide the truth from foolish people.
46. When thou seest the strong man powerful,  
 It is not manliness to break one's fist.
47. I pretended to weep for a while,  
 Saying:—"I repent of what I said." [wards me,
48. My weeping inclined the hearts of the infidels to-  
 It is not wonderful if a stone be turned by a torrent.
49. The performers of worship ran towards me,  
 They laid hold respectfully of my arm.
50. I went apologizing before that ivory person, (the  
 idol), [throne.  
 (Placed) on a chair inlaid with gold on an ebony
51. I bestowed a kiss on the hand of that vile idol,  
 (May curses be on it, and, on all idolators !)
52. I became a pretended infidel for a few days,  
 I became a Brahmin in the language of Zand.
53. When I found myself safe in the temple,  
 I could not contain myself from joy in the world.
54. One night I closed fast the temple door,  
 And like a scorpion ran right and left:
55. I examined the throne above and below ;  
 And perceived a curtain embroidered with gold.
56. Behind the curtain, the fire worshipping Chief of the  
 Heathens,  
 Was seated with the end of a rope in his hand.
57. All at once, it became known to me, the fact,  
 Like David in whose hands iron became wax;
58. That, of course, when he pulls the string,  
 The image raises its redress-calling hand.
59. The Brahmin on seeing my face was ashamed ;  
 For it is disgraceful to have an exposure.

60. He ran and I rushed after him ;  
And threw him headlong into a well.
61. For I knew that if the Brahmin remained alive,  
He would endeavour to seek for my blood.
62. He would be solicitous to encompass my destruction,  
Lest that I should disclose his secret.
63. When thou becomest acquainted with the work of  
one evil minded,  
Destroy him, when thou gettest a chance.
64. For if thou leavest him alive, that worthless one,  
He will no longer permit thy existence.
65. Though he bends his head in service at thy door,  
Yet finding an opportunity, he will cut off thy head.
66. Follow not the footsteps of the cheat,  
When thou followest and discoverest his tricks grant  
him no safety.
67. I quite slew that vile one with stones,  
For, "Dead men tell no tales."
68. When I saw that I had caused a disturbance,  
I left that country and fled.
69. When thou hast set fire to the jungle,  
Be mindful of the tigers, if thou art wise.
70. Kill not the young of the man-biting snake,  
But, having killed, remain no longer in that house.
71. When thou disturbest the hives of the bees,  
Fly from thy dwelling, for thou wilt quickly fall.
72. Shoot not an arrow at one more skilful than thyself,  
When it is touched, take thy skirt into thy teeth (flee).
73. In the pages of Sádi there is no sounder advice  
- than this, - [not under it.  
When thou diggest the foundations of a wall, stand
74. After that uproar I went to India,  
And thence, by way of Yeman to Hedzaz.
75. By all that bitterness, which happened to me,  
My mouth has only been sweetened to-day.
76. By the aid of the good fortune of Abubakar Sád,



- The like of whom no mother bore before, or will hereafter ;
77. I came as a petitioner for Justice from the tyranny of the sky ;  
I came to this refuge, which spread its shade (over all) (Abu Bakar.)
78. Slave-like, I pray for his prosperity,  
Oh God ! make his shadow everlasting,
79. For he applied salve not suitable to the wound, ;  
But suitable to his own favours, and generosity.
80. How can I manifest thanks for his favors ? [foot.  
Though in his service my head should become like
81. I obtained happiness after those troubles (of journey,)  
Of those rites (of idolators) there is still in my ears
82. One, that whenever the hands of supplication,  
I raise to the shrine of the Knower of secrets (God),
83. That China puppet (of Somnath) comes to my recollection,  
And throws dust in the eyes of my self-conceit.
84. I know that the hand I lifted,  
I raised not by my own power.
85. The pious lift not up their hands ;  
But the cord is pulled by the one unseen (God),
86. The door of goodness and devotion is open; but,  
Every one has not the power to do good deeds.
87. This in truth prevents them :—that into a court,  
One cannot enter except by order of the King.
88. The key of destiny is not in the hand of any one ;  
Power belongs to God alone and none else. [road,
89. Hence, Oh man ! thou who art a runner on the right  
There are no thanks for thee ; but they are for the Lord. [tion,
90. When He in the invisible created thee of pure disposition—  
Hence evil deed proceeds not from thy nature.
91. That being who produced this sweetness (honey) from  
Also created poison in the snake. [the bee,

92. When He wishes to desolate thy country,  
He first makes thy people afflicted by thee.
93. And if His favour be upon thee,  
He causes happiness to reach the people through thee.
94. Be not proud of that thou art on the right path ;  
For (they took) thy hand, and thou risest up.
95. My words are profitable, if thou hearest them ;  
Thou wilt reach (the road of the) men of God, if thou  
travel on the road of religion.
96. Thou wilt secure an abiding place if (God) guides thee,  
And a table-cloth of honor will be spread for thee.
97. But it is not proper that thou shouldst eat alone ;  
Remember the afflicted Darvish (Sádi).
98. Perhaps thou wilt send blessings after me,  
For I do not rely on my actions.
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## CHAPTER IX.

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### On Repentance—Preliminary Discourse.

1. Come thou ! whose age has passed more than seventy,  
Perhaps thou wast asleep (for thy years) were wasted.
2. Thou hast got everything ready for thy stays (in  
this world), [world ?  
Hast thou prepared thyself for departing (in the next
3. The Day of Judgment when they arrange the bazar  
of Heaven,  
They bestow high dignities for good deeds.
4. Thou wilt (then) take away as much capital as thou  
bringest, [only.  
And if thou art poor, thou wilt carry with thee shame
5. The better the market is supplied,  
The more is the heart of the empty-handed distressed.
6. If five dirams are short out of fifty,  
Thy heart is wounded by the hand of grief. [hand,
7. When fifty years (of thy life) have passed from thy  
Deem it a gain that thou still hast left five days.
8. If the poor dead one had a tongue,  
He would raise a cry of complaint and lamentation.
9. Saying :—“ Oh living man ! since thou hast the  
power of speech, [of God.”  
“Let not thy lips corpse-like refrain from the praises
10. Since our days have been passed in carelessness,  
Let thine at least for a while seize the opportunity  
(to praise God).

### Story of an Old Man and his Regretting over his Youth.

1. One night in my youth and in the enjoyment of bliss—  
Some of us young men were seated together. [ings,
2. Singing like nightingale, our faces like fresh roses ;  
In our jollity we created a clamour in the street.

3. An experienced old man sate apart from us,  
His night-like hair from the revolution of time had  
become (white like) the day.
4. Like the filbert his tongue was closed from speech,  
Not like us his lips smiling like the pistachio nut.
5. A youth went to him (and said):—"Oh old man!  
"Why dost thou sit afflicted in the corner of regret?"
6. "Lift thy head once from the collar of grief, [mind."  
"And walk jauntily with young men with ease of
7. The aged man up-lifted his head with astonishment;  
Observe his answer! how like the old he spoke:
8. "When the morning breeze blows over the flower  
garden.  
"Then it is fitting that the young tree should wave.
9. "(The corn) when young and green, waves from  
side to side,  
"But it gets broken when it comes to yellowness.
10. "In the spring the breeze blows fragrance from musk  
"But the old tree sheds its dry leaves. [willow;
11. "It is unbecoming for me to strut with young men,  
"Since the dawn of old age has appeared on my  
cheek.
12. "The hawk, (*i. e.* the soul) that was my captive,  
"Every moment (now) wants to break its cord.
13. "It is now thy turn to sit at this tray (of enjoyment);  
"For we have washed our hands of the enjoyments of  
life.
14. "When the dust of old age has settled on the head,  
"Do not again expect the pleasures of youth.
15. "Snow has rained on my raven-like hair,  
"The nightingale-like pleasures of garden are not  
suitable for me.
16. "The beautiful peacock goes strutting about,  
"But what canst thou expect from the hawk with  
stript plumage?
17. "The time of reaping my harvest has approached near,

- “ But for thee the green crops are just sprouting.
18. “ The freshness has passed away from my flower  
“ Whomakes nosegays of withered flowers? [garden ;
19. “ I support myself, Oh life of thy father! with a staff,  
“ It is wrong to rely upon my life (lasting) longer.
20. “ For, young men can jump on their legs,  
“ *But old men require help from other hand.*
21. “ The red rose of my face, behold its yellowness!  
“ The sun sets, when he becomes yellow.
22. “ To cherish desire on the part of the immature boy  
“ Is not so unseemly, as luxury in the old man.
23. “ It is more becoming for me to weep like children,  
“ For shame of my sins, than to live like children.”
24. Well said Lukman : “ Not to live at all,  
“ Is better than for years to live in sin.”
25. To close the door of the shop even in the morning,  
Is better than wasting the profit and principal of life.
26. While the young man is taking his blackness to  
whiteness—(*i. e.* black hair to grey,) [grave.  
The helpless old man is taking his whiteness to the

### Story of the Physician and the Old Man.

1. An aged man came to a physician,  
He was nearly dead from his lamentation.
2. He said:—“ Oh intelligent one! put thy hand on my  
“ For I cannot raise my foot from the ground. [pulse,
3. “ And this crooked body of mine is such in resemblance,  
“ That thou mayst say it had fallen (had become) into  
clay.” [the world,
4. The physician said to him :—“ Wash thy hand from  
“ So that on the day of Judgment the foot may come  
off the clay (grave).”
5. If in the period of youth thou flingest about thy  
hands and feet in lust,  
In the days of thy old age be sensible and wise.

6. When the period of thy life has passed forty,  
Fling not thy hands and feet in lust for the water  
has gone over thy head. [ment,
7. Pleasure began to be terrified with me from that mo-  
That my night (i. e. black locks) began to turn white.
8. It is necessary to drive lust out of my head,  
When the time of lustfulness is ended.
9. How can my heart be refreshed by verdure,  
When verdure will shortly grow on my clay?
10. While sporting ourselves in vanity and lust,  
We passed over the grave of many people.
11. But those who are yet in the womb of futurity,  
Will come and pass over our graves.
12. Alas! that the season of youth has passed;  
Life has passed in diversion and pastimes.
13. Alas! time, soul-cherishing, in such a way,  
Has passed over us like the lightning of Yaman!
14. From the anxiety "What shall I wear and what shall  
I eat,"  
I desisted not, to look after my spiritual welfare.
15. Alas! We occupied ourselves with trifles,  
We remained far from God and became careless.
16. How well said the tutor to the boy,  
"We have done no work but the time has passed."

### Admonitions to Youth.

1. Oh youth! betake thyself to the way of devotion  
- to-day,  
For tomorrow age will not yield the vigour of youth,
2. (Now) thou possessest capacity and strength of body.  
(Therefore) strike the ball (of good work,) the field  
being wide.
3. The value of those days (of youth) I understood not,  
I understand it now that I played them away.

4. Fate has robbed me of those days, (of my youth,) Every day of which was to me like a night of Power.
5. What efforts can the aged ass make beneath its load? But thou art a rider on a fleet steed, hasten on.
6. A broken goblet, however well it be mended, Will not fetch the price of a sound one.
7. Now that it has fallen from the careless hand, Except mending it there is no other resource.
8. Who told thee "Throw thyself into the Jyhoon," When thou hast fallen in it—strike out hands and feet.
9. Thou hast imprudently given away the pure water (of honour from thy hand.)  
Now what remedy is there except ablution by dust?
10. Since in running for wager thou wert unable to outstrip the swift, [religion.]  
Go on (now) even falling and rising (on the road of
11. If those swift footed ones went fast,  
(Then) Do thou (who art) without hand and foot rise up from sitting.

### On being Pious and Devout before Death.

1. Sleep, one night, in the desert of Faïd,  
Bound down with fetters my feet from moving.
2. A camel-driver came up to me terrified and angry,  
He struck my head with the camel halter and said:—  
"Arise! [behind,
3. "Perhaps thou hast made up thy mind to die here  
"Since thou risest not, at the sound of the bell (of the
4. "Like thee, sleep also overpowers my head, [march).  
"But behold, the desert lies before. [the bell,
5. "When thou risest not from sweet sleep at the sound of  
"How wilt thou then reach the journey's end?"
6. The camel-driver has beaten the drum (of départure),  
The foremost of the caravan has arrived at the
7. Happy those wise ones of fortunate destiny, [stage.

- Who bind up their baggage before the drummer (beats the drum of march.)
8. Those sleeping on the road, when they lift their heads,  
See no vestige of those who have travelled past.
  9. The traveller, who rose early, outstripped all, [started?  
What gain is there, waking after (the caravan) has
  10. When grey hairs have come on the face of thy youth,  
And thy night (black hair) has become day (white)  
open the eyes from sleep.
  11. I, on that day, plucked out hope from life,  
When whiteness fell among my blackness.
  12. Alas! that dear life has passed away!  
And soon also will pass away these moments.
  13. What in sinfulness passed—has passed,  
And this too will pass—if thou profit not by this.
  14. This now is sowing time, if thou art mindful,  
And hast hope that thou mayst reap the harvest.
  15. Go not empty handed to the city of Resurrection,  
For there is no cause to sit in regret.
  16. If thou hast the eye of understanding, arrange now  
for thy grave,  
Before the eye has been devoured by the ant.
  17. Oh Son! one can make profit with the principal,  
But what profit can accrue to him who squandered  
the principal?
  18. Strive now, when the water is up to thy waist,  
Not when the torrent has gone over thy head.
  19. Shed tears now, while thou hast yet eyes, [thy mouth.  
Acknowledge (thy sins) while thou hast the tongue in
  20. The soul will not always be in thy body,  
Nor will the tongue always roll in thy mouth.
  21. Listen to the words of the wise to-day (during life),  
For tomorrow (*i. e.* after death) *Nukir*\* will put  
dread questions to thee.
  22. This precious soul of thine, count it a gain,  
For precious is opportunity and Time (is) a sword.

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\* *Nakir*, name of an angel who interrogates after death.



## On Sadi's Approaching Death.

1. Fate cut the artery of a living one,  
Another one rent the collar for his death.
2. A sensible looker on, spoke thus,  
When the weeping and lamentation reached his ear.
3. From your sake, the dead one on his own body,  
Would have torn the shroud, if he had the power.
4. To say "Distress not thyself and writhe not for  
my sake, [thee.  
"That I prepared (for the journey) a few days before
5. "Perhaps thou hast forgotten thy own death,  
"Since my death has made thee so helpless and  
wretched." [dead,
6. When the Expounder of truth throws earth over the  
His heart is not pained for it—but for himself.
7. For parting from the child who has gone to the grave,  
Why weepest thou? for pure he came and pure he  
went.
8. Thou too camest pure (then); be cautious and pure,  
For it would be a shame to go to the grave impure.
9. Now is the time to bind the foot of this bird,  
Not then—when it takes the haud of the string from
10. Long didst thou sit in another's place, [thy hand-  
In this place now will another sit.
11. Be thou a hero, be thou a swordsman,  
Thy shroud excepted, thou wilt carry away nothing.
12. The wild ass though he breaks the noose,  
He becomes foot-bound when he sinks in the sand.
13. Thou also hast strength of hand only so long as,  
Thy foot has not gone into the sand of the grave.
14. Fix not thy heart on this ancient habitation (the  
For a walnut will not stop on a dome. [world),
15. Since yesterday has gone; and tomorrow is not in  
Reckon only this one moment thou hast. [thy power,

### Story about the Death of Jamshid's Son.

1. A tender one of Jam\* went into the grave,  
He made him a silken shroud like the silkworm's.
2. He came after a few days to his sepulchre,  
To lament over him with weeping and affection.
3. When he saw the silken shroud rotten,  
Sorrowfully he thus said to himself:—
4. "I stripped it from the silkworm by force,  
"The grave worms have stripped it from him."
5. Two couplets one day consumed my heart,  
When the minstrel sang to his lute.
6. Ah woe's me! for without us many a time,  
The rose will bloom and blossom the spring.
7. Many a month of Tir† and Dai† and Ardibihisht,‡  
Will return when we shall be dust and bricks.‡
8. After us the garden will yield many flowers,  
And friends will assemble together.
9. In this world garden a cyprus grew not tall,  
Which the wind of fate rooted not up from the bottom.
10. Fate drew not the picture of beauty Joseph like,  
Which the fish of the grave ate not up Jona like.

### Story about the Devotee who Found a Gold Brick.

1. A certain pious and God-worshipping man,  
There fell to his hand a golden brick.
2. It so perplexed the head of the wise man,  
That vain faucies obscured his enlightened mind.
3. All night passed in the thought—"This treasure and  
wealth,  
"While I live, diminution will not come to it.
4. "(Never) again, my enfeebled body in begging  
"Need I bend, and straighten before any one.

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\* Jam or Jamshid the name of an ancient King of Persia.

† Fourth, tenth, and second month.

‡ i. e. Bricks will have been made of the clay of our grave.

5. "I will build a house, its foundation marble,  
"And the rafters pure wood of aloes.
6. "An inner chamber (only) for my friends. [house.  
"The door of the chamber (will lead) into a garden
7. "I am worn away by sewing patch on patch,  
"The smoke of others' (kitchen) has burned my eyes  
and brains.
8. "Henceforth, inferiors shall cook my victuals,  
"(While) I give nourishment to my soul with ease.
9. "This felt bed has (nearly) killed me by its hardness,  
"But after this, I shall spread choice carpets (for  
bedding)."
10. (Such) fancies made him a dotard and mad,  
As though the claws of a crab had pierced his brains
11. He had no leisure for his devotions, and the mys-  
teries (of God), [and prayer  
Nor eating, sleeping, repeating the praises of God
12. His head full of conceits, he came to a desert,  
For there was no place he could rest in ease.
13. A certain one was mixing clay at the head of a grave  
So that from the clay of the grave he might get bricks
14. The old man was for a while plunged in thought,  
Saying:—"Oh short-sighted soul, take advice  
(from the brick maker's action).
15. "Why dost thou fix thy heart on this golden brick,  
"For one day they will make bricks out of thy clay
16. "The mouth of avarice is not so open,  
"That avarice satisfies it with one mouthful.
17. "Remove thy hand from this brick "O mean one!  
"For it is impossible to stop the Jihoon with one brick.
18. Thou in thy anxiety about gain and riches art heedless  
(the while),  
That the stock of life, is being consumed (trodden  
under foot).
19. Over this dust so many breezes pass,  
Bearing away particles of us to different places.

20. The dust of lust closed up my eyes of sense, [life.  
The Simoon of lust scorched up the harvest of my
21. Cleanse the collyrium of negligence from the eyes,  
For tomorrow (*i. e.* after death) thou wilt be colly-  
rium in the eyes of dust.

### Story of the Enmity between Two Persons.

1. There was enmity and strife between two men,  
Panther-like one head above the other through pride.
2. They fled from the sight of each other to extremes,  
(So much so) that the heavens seemed narrow for  
both.
3. Death brought his forces on the head of the one,  
The time of pleasure came to an end for him.
4. The heart of his enemy became rejoiced,  
After a time he went past his grave. [ed with clay,
5. He found the bed chamber door of his grave plaster-  
He whose palace he once saw gilded over.
6. With a look of enmity by the strength of his arm,  
He tore up a plank from the front of the grave.
7. He saw his crowned head in the pit,  
His two world-beholding eyes, filled with dust.
8. His being confined in the prison of the grave,  
His body the food of worms, and the plunder of ants.
9. By the revolving of the heavens the full moon of his  
face—a new moon, [tooth-pick,  
His cyprus-like stature by the violence of time as a
10. His palm and strong grasp of his fingers,  
Time had severed joint by joint.
11. Pity for him so overcame his heart,  
That by weeping he made clay of the dust of his grave.
12. He repented of his doings and his evil disposition,  
And ordered this to be inscribed on his tomb-stone.
13. "Rejoice not over another's death,  
"For thy time will not remain long after him."

14. A holy and intelligent one heard this speech,  
And cried aloud, " Oh Almighty Creator !
15. " Wonderful if thou hast not mercy on him,  
" For whom his enemy has besought with tears."
16. May our body too one day become so,  
That the hearts of the enemy may grieve over it.
17. Perhaps pity will arise in the mind of my friend (God),  
When he sees that my enemy has pardoned me.
18. The head sooner or later will be in such a condition,  
That thou mayst say there never had been an eye in
19. I one day struck a mattock on a mound of earth, [it  
And a painful cry reached my ear from it.
20. Saying :—" Beware, if thou art a man, be more gentle,  
" For (here are) eyes and ears and face and head."

### Story of a Father and Daughter.

1. One night I had slept, intending to travel,  
In the morning I followed a caravan.
2. A fearful dust-storm arose,  
Which darkened the world to the eyes of men.
3. The guide had an unmarried daughter with him,  
She with her veil wiped the dust from her father's eyes.
4. The father said to her :—" Oh ! my sweet faced  
(daughter),  
" Whose heart is afflicted through love for me.
5. " Will not so much dust settle in this eye when I am  
in the grave,  
" That one cannot remove it again, with the veil ? "
6. Thy beautiful spirit like a refractory animal,  
Takes thee running to the edge of the grave.
7. Death will suddenly break thy stirrup,  
One cannot draw back the rein from the depth (grave.)

### Exhortation and Counsel.

1. Knowest thou, thou cage of bones !  
That thy life is a bird ; and its name ' Breath ?'

2. When once the bird quits the cage and bursts its bonds,  
By no efforts will it again become thy captive.
3. Heed thy opportunity, for the world is but for a  
moment,  
To the wise one, a moment (of life) is better than the  
whole world.
4. Alexander, who held the mastery of the whole world,  
The moment he died, the (sovereignty of the) world  
passed away from him.
5. It was not attainable that a world from him, [respice,  
They should take, and give him (in return) a moment's
6. They have departed, and each reaped what he sowed,  
There only remains the good name and the bad.
7. Why do we fix our hearts on this caravansara (the  
world)?  
For our friends have gone, and we are on the road  
to death.
8. After us the garden will yield the same flowers,  
And our friends will sit together.
9. Bind not thy heart to this mistress of the world,  
For she sate with none, whose heart she did not  
pluck out.
10. When a man sleeps in the dust bin of the grave,  
The dust will be wiped from his face (only) on the  
Day of Judgment.
11. Raise now thy head from the collar of carelessness,  
So that it may not droop tomorrow in regret (at the  
last day.)
12. Wilt not thou when about to enter Shiraz,  
Wash thy hands and body from the dust of travel?
13. Thou, "Oh thou begrimed with the dust of Sin!"  
shortly  
Thou wilt set out on a journey for a strange city  
(to the next world). (eyes,
14. Make a stream flow from the two fountains of the  
And if thou knowest of any pollution, cleanse it.

## Story of Sadi's Childhood.

1. I remember in the time of my father,  
On whom may the dews of mercy alight incessantly.
2. That in my childhood he bought a tablet and a book,  
And bought also for me a gold ring.
3. A purchaser suddenly removed  
The ring from my hand, in exchange for a date.
4. A small child knows not the value of a ring,  
They can get it away from him for sweets.
5. Thou also didst not recognise the value of thy life,  
For thou hast thrown it away for sweet pleasures.
6. On the Day of Judgment, when good men will reach  
high dignity,  
They rise from the bottom of the grave to the Pleiades.
7. Thy head will hang down in shame,  
For the dust of thy sins will come forth.
8. Oh Brother ! Be ashamed of the evil deeds,  
For (on the Day of Judgment) thou wilt be ashamed  
before the good. [words,
9. On that day when they will ask about thy deeds and  
The bodies of the resolute\* will tremble will fear.
10. In the place where the prophets are (abashed)terrified,  
Come—say what excuses thou hast for thy sins.
11. The women who worship with sincere devotion,  
Surpass in rank men who are undevout.
12. Art thou not ashamed of thy manliness,  
That women may be better accepted than thee ?
13. Women on account of natural fixed causes,  
Have, from time to time, to refrain from their devotion.
14. Thou without excuse who sittest on one side without  
praying like a woman,  
Go thou less than a woman, boast not of manliness.
15. I myself possess not eloquence,

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\* Ululazm, endowed with resolution. The prophets Noah, Abraham, Moses, Jesus, and Mahummud so called.

(But) thus said Unsari Lord of eloquence :—

16. "Look not at me with astonishment,  
"But attend to what the predecessors have said.
17. "When thou dost deviate from the truth, it becomes  
distorted,  
"What man is he, who is less than a woman?"
18. Shouldst thou cherish thy lust kindly and indulgently,  
Be prepared to accept in time a powerful foe.
19. Some one reared the young of a wolf,  
When it grew up, it tore its master in pieces.
20. When he lay on his bed giving up his life,  
An eloquent man passed by him and said :—
21. "If thou cherishest an enemy so tenderly,  
"Dost thou not know that thou wilt of necessity be  
wounded of him?"
22. Did not Satan-rail at us,  
Saying :—"Nothing but bad deeds come from these?"
23. Grieve on account of the evil in our nature,  
For I fear that Satan's opinion will be proved correct.
24. When the Accursed One approved of our punishment,  
God threw him out (of Paradise) for our sake.
25. How can we raise our heads through shame and  
disgrace,  
When we are at peace with him and at war with God?
26. Thy friend (God) will look seldom towards thee,  
When thy face is turned towards the face of the enemy.
27. If to enjoy benefit from a friend be needful to thee,  
To obey the behests of the enemy is improper in thee.
28. What canst thou buy with a black coin (base action),  
That thou wishest to estrange thy heart from the  
love of Joseph?
29. Estrangement from his friend he holds to be right,  
Who chooses (his friend's) enemy for companionship.
30. Knowest thou not that a friend rarely steps in (the  
house),  
When he sees that there is an enemy in that house?



### Story of a Man who Contended with a King.

1. A certain man quarrelled with a king, [blood.”  
The king gave him to his enemy, saying, “ Shed his
2. Caught in the hand of that malevolent minded one,  
He said to himself with lamentation and regret :— [me,
3. “ If I had not made my friend (the king) offended with  
“ How should I have experienced oppression from the  
hand of my enemy ?”
4. Turn not away from thy friend (God) if thou art wise,  
That thy enemy (Satan) may not be able to look at
5. The enemy will certainly flay the skin of him, [thee.  
Who has made his Friend offended with him.
6. Be thou in union with thy Friend, in heart and speech,  
So that the root of thy enemy may be utterly destroyed.
7. I do not consider this ignominy good, [enemy (Satan):  
To vex one’s friend (God) in order to please one’s

### Story about the Man who Enjoyed Wealth by Fraud.

1. There was one who consumed the property of people  
by fraud, [Satan.  
When he desisted (from his evil practices) he cursed.
2. Satan on the road spoke thus to him :—  
“ I have seen no fool like thee.
3. “ Secretly thou wast at peace with me,  
“ Why then didst thou raise the sword of battle  
(against me) ?”
4. Alas\* ! for the commands of a Hideous Friend, [name.  
That the hand of an angel should write against thy
5. On account of thy folly and impurity, thou permittest  
The pure ones to record thy impurity.
6. Attain a good road and seek peace (with God),  
Procure a mediator and make thy excuses (for sin).
7. For respite for a moment will not be possible,

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\* *i. e.* Thy evil deeds which are committed at Satan’s instigation  
are recorded by angels. *Vide* Koran Ch. 1st.

When the cup of thy life through time's revolution  
has become filled.

8. And, if thou hast not the hand of power, for work,  
Then like the helpless one stretch forth the hand of  
lamentation.
9. And if thy wickedness has passed all bounds, [pure.  
(Yet) when thou confessest thy sin thou cometh out
10. Enter, when thou seest the door of peace open,  
For the door of repentance closes suddenly.
11. Go not under the load of sin, Oh my son !  
For the burthened one is hard pressed in travelling.
12. It is right to hasten after good men,  
For whosoever sought this happiness, has obtained it.
13. But thou art in the rear of a base demon (Satan),  
I know not how thou wilt join righteous.
14. The Prophet (Mahomed) intercedes for him,  
Who follows the pathway of the Prophet's laws.
15. Move in the right path, so that, thou mayst reach  
the destination,
- AP Thou art not in the path, therefore art thou behind,
16. Like the ox whose eyes the oil-man has hood-winked,  
Moves till evening in the same place.

#### Story about the Man who Went into a Musjid, Covered with Clay.

1. A man covered with mud, took the road to the mosque,  
In astonishment at his bad luck and reversed fortune
2. Another one opposed (his entrance) saying:—" May  
thy hands be broken ! [ment !"  
" Go not into the pure place, O thou of stained gar-
3. This occasioned pity in my heart,  
For that the highest heaven, is pure and pleasant.
4. And in that place of the pure hopeful ones,  
What business has one stained, with the mine of sin ?
5. He gets paradise, who performs his devotion,  
He who needs cash let him bring his trade stock.

6. Act not (carelessly) ; but wash the dust of meanness  
from thy skirt,  
For they will suddenly stop the spring from its source.
7. Say not " the bird of wealth has escaped from my  
control,"  
For thou hast still the end of its string in thy hand.
8. Should there be delay, be eager and active (in repen-  
It matters not a perfect work being late. [tance),
9. Death has not yet tied the hands of entreaty,  
Therefore raise thy hands to the shrine of the Omni-
10. Sleep not Oh slumbering sinner ! arise, [potent.  
And shedding tears confess thy sins.
11. Since it is an imperative command that, their honor,  
They (sinners) should scatter ; in the dust of the  
street (if you repent not,)
12. And if thou canst not shed tears, get an intercessor,  
One who is held in greater reputation before God,
13. If God in anger drive me, from His door ;  
I will get the souls of the saints as intercessors for me.

### Story about the Incident in Sadi's Boyhood.

1. I remember that in my younger days,  
That I came out with my father on an Eed (Festival).
2. I was engaged (in looking at) the sports of men.  
And, in the crowd of people became separated from  
my father.
3. From fear and confusion of the crowd I raised a cry,  
My father suddenly pulled my ears.
4. " Oh impudent one, have I not often in fact told thee,  
" Take not off thy hand from my skirt ?"
5. A little child does not know how to go alone ;  
For it is difficult to travel on an unseen road,
6. Thou too, oh fakeer despite thy efforts, art a child of  
the road,  
Go ; seize the skirt of those who know the road.

7. Consort not with mean persons ;  
If thou dost so, wash thy hands of respect.
8. Hang on to the saddle straps of the pure,  
For a pious man is not ashamed of begging.
9. The disciples are in strength inferior to children,  
The Holy men are as a wall in firmness.
10. Learn the way of walking from that little child,  
See how he seeks the aid of the wall.
11. He is freed from the bonds of the impious,  
Who sits in the circle of the pious.
12. If thou hast any need, choose this assembly,  
Foreven the monarch must have recourse to this door.
13. Go, be a gleaner like Sadi, [of God.]  
That thou mayest gather the harvest of the knowledge

#### Story of the Intoxicated Man who Burned his Harvest.

1. A man in the month of Mardad\* heaped up corn,  
And set his heart at ease, for the month of Dai.
2. One night he got drunk and lighted a fire,  
The unfortunate foolish one burned his own harvest.
3. The next day he sat down to gather the ears of corn,  
For not a single grain from his harvest was left to
4. When they saw the poor man afflicted, [him.]  
One (of them) said to his own sod.
5. If thou dost not wish † to become like the unfortunate,  
Burn not thy harvest in madness.
6. If thy life passeth from thy control to evil,  
Thou art he who set fire to his harvest.
7. ‡ It is a disgrace to go gleaning corn,  
After having burned thy own harvest.

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\* In the fifth month Mardad (July) the sun is in Leo.

† Waste thy life

‡ It is a disgrace that thou shouldst first burn thy own harvest,  
and subsequently, glean from that of another person.

- 8 \* Do not (do so) oh my life, but sow the seeds of religion and justice, [name].  
And give not to the winds the harvest of thy good
9. When an unfortunate one falls into confinement,  
The fortunate take warning from him.
10. Before punishment knock at the door of pardon,  
For it is no use, crying out under the rod.
11. Bring forth thy head from the collar of negligence,  
So that on the morrow shame may not remain in thy breast.

### Story about the Man Ashamed before the Shaik and not before God.

1. Some one was engaged assiduously in an evil deed,  
One of good disposition passed by him.
2. The man through shame sat down blushing (perspiring) all over his face, [elder of my quarter.]  
Saying :—" Alas ! I have come to shame before the
3. The shaikh of enlightened soul heard this speech.  
He reproached him and said :—" Oh youth !  
" Art thou not ashamed of thyself ? [me (only) ?  
" That God is present ; and thou art ashamed before  
" Thou wilt not rest on any one's side,  
" Go, look to God alone, to no one else (for it.)"
6. Manifest such a shame before thy Lord God,  
As the shame (thou feelest) before thy kindred and strangers.

### Story of Zulaikha.

1. When Zulaikha became intoxicated with the wine  
She laid her hands on Joseph's skirt. [of love,
2. The demon of lust so inflamed her,  
That she fell upon Joseph like a wolf.

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\* More freely—Do not, my life, act so as to give to the winds the harvest of a good name, but sow the seeds of religion and justice.

3. The Egyptian lady had an idol made of marble,  
Which she assiduously worshipped morning and  
evening.
4. At that moment she covered its head and face,  
Lest her action should seem wrong in its sight.
5. Full of grief Joseph sat in a corner,  
(His) Head resting on his hands at the thought of  
the tyranny of lust.
6. Zulaikha kissed both his hands and feet,  
Saying :—" Oh cold and obstinate, come on.
7. " Frown not, Oh anvil-hearted one !  
" And waste not the precious time in anger."
8. A stream ran down his cheeks from his eyes, [me !  
(He said) :—" Leave me and hope not impurity from
9. " Thou wert ashamed before a stone face,  
" And shall not shame come to me before God ?"
10. What avails it if repentance comes to the hands,  
When thou hast exhausted the stock of thy life.
11. They drink wine for the sake of pleasure,\*  
But afterwards they suffer shame.
12. Make thy pleadings and supplications to-day,  
For tomorrow (i. e. at the time of death) the power of  
speech will not be left to thee.

### On Avoiding Pollution.

1. The cat relieves itself in a clean place,  
Should it appear filthy, it covers it with dust.
2. Thou art indifferent as to thy impure acts, [on them.  
And fearest not that the eyes (of men) should light
3. † Take warning from the faulty slave,  
Who frequently runs away from his master.

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\* More literally—They drink wine to get red faces, and afterwards they get yellow faces; there is a pun on Surkhru and Zardru

† This seems to refer, to the slave mentioned in Chapter IV the 7th story of the good master and bad slave.

4. If he returns, with supplication and sincerity,  
They place him not again in chain and fetters.
5. \* Out of malice, thou art in contention with that one  
(God),  
From whom there is for thee either gain or flight.
6. It is necessary to take account of thy deeds now,  
And not at the time, when the book of reckoning  
is published.
7. He who has done evil, has not done evil, [repents].  
If before the last day† he suffers grief for himself (*i. e.*)
8. Though a mirror is soiled by the breath of a sigh,  
Yet the mirror of the heart becomes bright by a sigh.
9. Be afraid on account of thy sins at this moment,  
So that at the last day thou mayst fear no one.

#### Story on Sadi's Journey to Abyssinia.

1. I came a stranger into the city of Abyssinia,  
My heart free from care, and my head light with joy.
2. On the road I saw a lofty prison,  
In which several wretched people were tied by the feet.
3. On the instant I made preparations for travelling,  
And took to the wilderness like a bird (loosed) from  
its cage.
4. A certain one said :—“ These prisoners are robbers,  
“ Who neither take advice, nor listen to the truth.”
5. When nobody bears oppression from thy hand,  
What to thee whether the night watch seizes the world.
6. The one of good name, no one takes captive,  
Fear God, and fear not the Amir (nobleman).
7. The Amil (collector) who has practised no dishonesty,  
Fears not the settlement (of his accounts) by the  
Diwan.

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\* *i. e.* Fight with any one rather than with God.

† *i. e.* The day of Judgment.

8. But if there be deceit beneath his seeming purity,  
His speech will not be bold (at the time of rendering)  
his accounts.
9. When thou performest laudable service,  
Thou dost not fear the black-hearted enemy.
10. If a slave labors like a slave,  
His master holds him dear.
11. And if he be a dullard in service, [ass.  
He falls from personal service to the tending of the
12. Step forward (in devotion) that thou mayst surpass  
the angels,  
For if thou laggest behind, thou art less than a brute.

#### Story about the King of Damghan Who Struck a Man.

1. The king of Damghan, beat one, with a stick,  
Until he cried out drum like.
2. At night he could not sleep through restlessness,  
A pious man passed by him and said :—
3. " Hadst thou at night asked pardon from the night  
patrol, [day."  
" Thou wouldst not have suffered loss of honor in the
4. He becomes not ashamed at the *day* of Judgment,  
Who offers up his heart-burnings at the shrine at  
*night*.
5. If thou art wise, entreat the Ruler, [repentance.  
Forgiveness for the sins of the day on the night of
6. If in thee there be desire for peace (with God) what  
fear? [penitent.  
For the merciful one does not close the door on the
7. The benign one (God) who brought thee out from  
nonentity,  
Will, if thou fallest, grasp thy hand. How good !
8. If thou art a slave, raise the hand of supplication,  
And, if thou art ashamed (of thy sins) shed tears of  
repentance.
9. No seeker of pardon has come to this door,  
Whose sin the water of penitence has not washed out.



10. God does not destroy the honor of any one.  
Who pours forth the water of his eyes for sin.

### On the Death of Sadi's Son.

1. A son of mine died in Sunáá,\* [say ?  
Of the grief which passed over my head, what can I
2. Fate does not draw a portrait of Joseph-like beauty,  
Which the fish of the grave Jonah-like swallows not.
3. In this garden (the world) that cypress grows tall,  
The root of which the blast of death plucks from its
4. No wonder, that roses blossom from his dust, - [hold.  
When so many rose-bodied ones sleep in the earth.
5. I said in my heart:—" Die Oh thou shame of men !  
" For the child goes pure, the old man sin-stained."
6. In madness and frenzy from over his body,  
I plucked up a stone from one of the tomb. [narrow place,
7. Overcome by dread (at the sight of) that dark and  
I became confounded and bewildered.
8. When I regained my senses, from that madness,  
There came to my ear from that beloved son :—
9. " If thou art afraid of this dark place (the grave),  
" Be wise (in time) and come light illumined. [day,
10. " If thou desirest the night of thy grave as bright as  
" *Light the lamp* of good actions in this place (world)."
11. The body of the gardener trembles with fever (of anxiety),  
(Thinking that) perhaps his palm trees may not bear  
dates.
12. † A multitude of the excessively covetous imagine,  
That without scattering wheat, they will gather the  
harvest. [tree,
13. He, Oh Sadi, enjoyed the fruit, who planted the (root)  
And he gleaned the harvest, who sowed the seed.

\* Sunáá the Capital of Yaman in Arabia.

† i. e. They will reap in the next world the fruit of deed not done  
by them !

## CHAPTER X.

### On Prayer, Submission and Resignation : Preliminary Discourse.

1. Come let us raise up our hands unto God from our sincere hearts, [from the grave-  
For tomorrow we shall not be able to raise them up
2. When the Season of Autumn arrives do you not behold that a tree,  
Which remains leafless from the severe winter,
3. (It) raises the destitute hands in supplication—  
And through His mercy they are not returned empty ?
4. Suppose not that from this door, which God never closed, [hands.  
That he goes disappointed, who stretches out his
5. All perform their devotions and the needy lay their supplication (before God.)  
Come and wait at the shrine of kind-to-the-needy.
6. Let us lift our hands like the nude branch,  
For we can remain no longer leafless (without means).
7. And let us say :—" O God ! let Thy beautiful glance rest on us !  
" For, Thy slaves have committed sins."
8. Sin comes from a base slave.  
In the hope of being forgiven by the Lord.
9. Oh Kind One, we are cherished by Thy bounty,  
We are accustomed to enjoy Thy gifts and favours.
10. If a beggar sees liberality, mercy and favour, [giver.  
(He) Will never turn back from following the Alms-
11. Since Thou hast made us beloved in this world,  
We entertain the same hope in the next.
12. Thou alone can give honor and disgrace,  
He whom Thou esteemest dear, will never experience humility from any one.

13. Oh God! by thy honor look not upon me with contempt in futurity,  
Do not make me ashamed at the baseness of my sins.
14. Set not a ruler like myself to tyrannize over me.  
If I am to suffer punishment, better be it from Thy
15. There is no evil greater in this world, [hands.  
Than to suffer harshness from one, like oneself.
16. This is sufficient that I feel shame before Thee,  
Do not shame me further, before others.
17. If thy merciful shadow falls on my head,  
Then the rank of the sky would become lower than my station.
18. Shouldst thou bestow upon me the Crown (of honor)  
it would exalt me,  
Do thou support me that none can throw me down.

### Story about a Distaught Man who Prayed at Mecca.

1. My body trembles, when I remember, [of Mecca,  
The prayers of a certain mad man in the sacred square
2. Who was saying to God, with many wailings and cries,  
“Do not throw me down, for none will assist me to rise.
3. “Either call me with kindness or turn me away  
from Thy door,  
“Save Thy threshold my head has nothing to rest on.
4. “We, thou knowest well, are poor and helpless,  
“And subdued by inordinate desires.
5. “This contumacious passion does not spring so,  
“That reason can restrain its rein.
6. “Who can overcome the Devilish passions by force?  
“Can an ant encounter a leopard? [to a road,
7. “I swear by the men who walk in Thy way, lead me  
“And save me from these my enemies (Devil and
8. “Oh God! By Thy Divine nature, [passion.)  
“By Thy unparalleled virtue and unequalled qualities,

9. "By the "Labbaik"\* of the pilgrims of the temple  
of Mecca,  
"By the entombed at Medina! Peace be on him!
10. "By the uttering "Allah† Akbar" of the Crusaders.  
"Who regard warriors (opposed to them) as women,
11. "By the devotion of old men, adorned with piety,  
"By the sincerity of newly fledged youths.
12. "In that whirlpool of one breath (dying moment),  
"(Save me) from the disgrace of uttering to the Deli-  
verer (there exist) two (Gods).
13. "There is this hope from the devout,  
"That they will intercede for the profane. [pollution,
14. "By the holy ones (I pray Thee) keep me far from  
"And if I have committed sin, forgive me.
15. "By the old worshippers whose backs are bent double  
from prayer, [their sins,  
"Who stare at the back of the foot from shame for
16. "Do not shut my eyes from the face of good fortune,  
"Do not seal my tongue at the time of confession (the  
unity of God).
17. "Hold the lamp of veracity on my way,  
"Shorten my hands from practising wicked deeds.
18. "Turn away my eyes from beholding that is unfit to  
be seen,  
"Do not give me power to do vile and mean things.
19. "That atom am I who have annihilated myself in love  
for Thee,  
"My existence or non-existence is alike in darkness.
20. "One ray from the sun of Thy favor is enough for me,  
"For no one can look on my face except in Thy  
Efulgence.
21. "Look on the knave that he may become better,  
"One favour from a King is enough for a beggar.

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\* Labbaik, here I am, what would you have.

† Allah Akbar, God is great! an exclamation of surprise,  
resignation &c.

22. "If thou shouldst punish me according to equity and justice, [this promise to me.  
"I shall weep; for, Thy forgiveness did not hold out
23. "Do not drive me, Oh God! in disgrace, from thy door,  
"For I cannot possibly secure another in its stead.
24. "If through folly I absented myself from thee,  
"I have come now, do not shut the door in my face.
25. "What excuse shall I bring for my sins,  
"Except showing humility " Oh Absolute King" ?
26. "I am poor, do not test my sins by their crime and sin,  
"The rich man shows pity for the distressed.
27. "Why should I weep for my weakness ?  
"If I suffer from weakness my refuge is strong.
28. "Oh God ! We have broken our agreement through negligence, [decree ?  
"How can the hand of exertion strive against Thy
29. "What good can arise from the hand of our deliberation?  
"This word will indeed suffice as an excuse for our
30. "Whatever plan I devised, Thou hast upset it, [failings.  
"How can I of myself cope with Divine power ?
31. "I do not infringe the commandments,  
"But Thy orders compel me to act as I do."

### Story of the Ugly Man's Astonishing Reply.

1. Some one called a dark coloured person " Ugly,"  
He gave him an answer which astonished him.
2. "I had no hand in protraying my own feature,  
"That you should find fault saying, I have done bad.
3. "What business have you with my ugly face ? [ful."  
"I am not at least a portrayer of the ugly and beauti-
4. I am what thou hast written before on my head  
(fate) [or less.  
Oh Protector of servants ! I have neither done more
5. Thou art at least aware, that I am not powerful,  
Thou art absolutely powerful, what am I ?

6. If Thou show me the way, I shall arrive at safety,  
But if Thou lead me astray I shall be kept back from  
travelling (in the world of thy knowledge).
7. If the Creator of the earth does not befriend me,  
How will Thy poor slave be continent ?

Story of a Darvish who Repented at Night and Broke his  
Vow by Day.

1. How well said the indigent darvish,  
Who made a vow at night and broke it in the morning.
2. "If He vouchsafe repentance to me, it will abide con-  
stant,  
"For our promises are weak and frail."
3. (I beseech Thee) by Thy truth, sew my eyes from lies,  
By Thy light do not burn me in hell at the last day
4. My face has gone into the dust from my abjectness,  
The dust of my sins has gone to heaven.
5. Oh Cloud of mercy ! do thou once rain,  
For in presence of rain dust cannot last.
6. On account of my sins in this world I have no honor,  
And yet have no way to go to any other (next) world
7. Thou hast the knowledge of hearts (designs) of the  
Thou anointest the hearts of the wounded. [silent,

Story of a Bramin Idolator.

1. An idolator had closed the door on his face from the  
And devoted himself to the service of an idol. [world,
2. After some years, that reprobate,  
Fate did involve in a difficult matter.
3. He laid his head at the feet of the idol, expecting good,  
The helpless man lamented, lying on the dust of the  
temple.
4. (Saying) :—" Oh idol, I am helpless, assist me.  
" I am exhausted, have mercy on my body."
5. He bewailed in the presence of the idol many a time,

- But nothing was done towards gaining his desired ob-
6. How can an idol solve the difficulty of any one, [ject. Since it is unable to drive away a fly from itself ?
  7. The idolator, perplexed, saying:—"Oh thou, whose feet are bound in error !  
"I have, in vain, adored thee for so many years. [view,
  8. "Accomplish the pressing business which I have in  
"Or else I shall appeal to the all cherishing God."
  9. His face smeared with dust ; and still with the idol ;  
When the Holy God fulfilled his desire.
  10. A Godly man was surprised at this, .  
His illuminated time seemed dark in his eyes.
  11. He said to himself:—This mean, bewildered one,  
worshipping God, [temple,  
"His head still inebriated with the jar of the idol
  12. "He did not wash his heart from idolatory and his  
hands from perfidy,  
"God accomplished the object which he sought."
  13. His mind was still overwhelmed with difficulty, . . .  
When a message from God reached the ears of his
  14. "This foolish old man grieved before the idol, [heart.  
"Said many words but (they) were not accepted.
  15. "If his prayers were also rejected at our shrine,  
"Then what difference would there be between the  
idol and the Eternal One." [High (God)!
  16. Oh my friend ! we should bind our heart to the Most  
For all others are weaker than the Eternal God.
  17. It is impossible for thee to lay thy head in devotion,  
before this (God),  
That thy hand of want would return empty.

Story of a Drunkard and a Muazzan (*i. e.* Summoner  
for Prayer.)

1. I have heard that a drunkard intoxicated with liquor  
Ran into the holiest sanctuary of a mosque.

2. He cried on the threshold of mercy and said,  
"Oh God ! may I be taken to paradise." ["Be heedful,
3. The Muazzan seized him by the collar, and said :—  
"Oh void of wisdom and religion ! what connection is  
there between a dog and a mosque.
4. "What meritorious actions hast thou done, that thou  
wishedst for heaven,  
"Ogling does not become thy ugly face."
5. The old man (Muazzan) spoke thus, while the drunk-  
ard wept, [I am drunk.  
(Saying) :—"Oh master, keep off thy band from me,
6. "Art thou amazed at the mērcy of God, [ness ?  
"That a sinner should venture to hope his forgive-
7. "I do not ask *thee* (Oh Muzzan) to accept my apology,  
"The door of repentance is open and God is the re-
8. I am ashamed at the favor of the Kind Giver, [liever."  
For, before His forgiveness I call my sins great.
9. Who is overpowered by old age, [his hand.  
Cannot move from his place unless some one holds
10. I am that decrepit fallen from a place,  
Oh God ! assist me by Thy grace, and hold my hand.
11. I do not crave thee to give me dignity and rank,  
But forgive me my helplessness and sins.
12. If a friend happen to know a little of my failings,  
From folly he makes me notorious in public. [ther,
13. Thou art Omniscient, and we are afraid of one ano-  
For Thou concealest secrets and we reveal them.
14. People have raised a cry from outside,  
But thou concealest the secrets of the slaves and art  
in concealment.
15. If slaves are arrogant through folly, [their offence.  
The masters draw the pen of forgiveness through
16. If thou forgivest sins, becoming thy generosity,  
Then no sinner will remain in existence.
17. And if Thy anger prevails in proportion to our sin,  
Send us to Hell, and do not ask for the scales.



18. If thou holdest my hand I shall arrive at the right  
place, [stand.  
And if thou castest me down, none will help me to
19. If thou befriendest me, who will oppress me?  
If thou givest deliverance, who shall seize me?
20. There will be two sects at the Day of Judgment,  
I know not to which way I shall be led. [side,
21. It will be strange if my road be on the right hand  
For crookedness only has risen from my hands.
22. My heart gives me this hope again and again,  
That God is ashamed of the grey hair.
23. I wonder if He be ashamed of me,  
For I am not ashamed of myself.
24. Did not Joseph who endured misfortunes and suffered  
imprisonment, [exalted,  
When his authority was established and his dignity
25. Forgive the children of Jacob for the wrong they had  
For a beautiful face has virtue. [done?
26. He did not confine them for their ill-treatment,  
He did not refuse the small stock they had.
27. We too entertain the same hope from Thy mercy.  
Oh God! forgive the sins of this stockless one.
28. I have brought no stock of devotion with me but hope,  
Oh God! do not disappoint me of thy forgiveness.



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