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� 1.The Buddha: "What do you think, Rahula: What is a mirror for?"The Buddha:Rahula: "For reflection, sir."Rahula:The Buddha: "In the same way, Rahula, bodily acts, verbal acts, & mental acts are to be done with repeated reflection.The Buddha:"Whenever you want to perform a bodily act, you should reflect on it: 'This bodily act I want to perform � would it lead to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily act, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful bodily act with painful consequences, painful results, then any bodily act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful bodily act with happy consequences, happy results, then any bodily act of that sort is fit for you to do.(Similarly with verbal acts & mental acts.)"While you are performing a bodily act, you should reflect on it: 'This bodily act I am doing � is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily act, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to affliction of others, or both... you should give it up. But if on reflection you know that it is not... you may continue with it.(Similarly with verbal acts & mental acts.)"Having performed a bodily act, you should reflect on it... If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful bodily act with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful bodily act with happy consequences, happy results, then you should stay mentally refreshed & joyful, training day & night in skillful mental qualities.(Similarly with verbal acts.)"Having performed a mental act, you should reflect on it... If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful mental act with painful consequences, painful results, then you should feel horrified, humiliated, & disgusted with it. Feeling horrified... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful mental act with happy consequences, happy results, then you should stay mentally refreshed & joyful, training day & night in skillful mental qualities."Rahula, all the brahmans & contemplatives in the course of the past who purified their bodily acts, verbal acts, & mental acts, did it through repeated reflection on their bodily acts, verbal acts, & mental acts in just this way."All the brahmans & contemplatives in the course of the future... All the brahmans & contemplatives at present who purify their bodily acts, verbal acts, & mental acts, do it through repeated reflection on their bodily acts, verbal acts, & mental acts in just this way."And so, Rahula, you should train yourself: 'I will purify my bodily acts through repeated reflection. I will purify my verbal acts through repeated reflection. I will purify my mental acts through repeated reflection.' That's how you should train yourself."That is what the Blessed One said. Gratified, Ven. Rahula delighted in the Blessed One's words.

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� 2.Once the Blessed One was staying at Kosambi in the Simsapa tree grove. Then, picking up a few Simsapa leaves with his hand, he asked the monks, "What do you think, monks: Which are more numerous, the few Simsapa leaves in my hand or those overhead in the Simsapa grove?""The leaves in the hand of the Blessed One are few in number, lord. Those overhead in the grove are far more numerous.""In the same way, monks, those things that I have known with direct knowledge but have not taught are far more numerous than the things I have taught. And why haven't I taught them? Because they are not connected with the goal, do not relate to the rudiments of the holy life, and do not lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That is why I have not taught them."And what have I taught? 'This is stress... This is the origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress.' This is what I have taught. And why have I taught these things? Because they are connected with the goal, relate to the rudiments of the holy life, and lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. This is why I have taught them."Therefore your duty is the contemplation, 'This is stress... This is the origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress.'"

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� 3."'Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.' Thus it has been said. Why was it said?"Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with what is not loved is stressful, separation from what is loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful."And what is the cause by which stress comes into play? Craving is the cause by which stress comes into play."And what is the diversity in stress? There is major stress & minor, slowly fading & quickly fading. This is called the diversity in stress."And what is the result of stress? There are some cases in which a person overcome with pain, his mind exhausted, grieves, mourns, laments, beats his breast, & becomes bewildered. Or one overcome with pain, his mind exhausted, comes to search outside, 'Who knows a way or two to stop this pain?' I tell you, monks, that stress results either in bewilderment or in search."And what is the cessation of stress? The cessation of craving is the cessation of stress, and just this noble eightfold path is the path of practice leading to the cessation of stress: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."Now when a disciple of the noble ones discerns stress in this way, the cause by which stress comes into play in this way, the diversity of stress in this way, the result of stress in this way, the cessation of stress in this way, & the path of practice leading to the cessation of stress in this way, then he discerns this penetrative holy life as the cessation of stress."'Stress should be known. The cause by which stress comes into play... The variations in stress... The result of stress... The cessation of stress... The path of practice for the cessation of stress should be experienced.' Thus it has been said, and this is why it was said."

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� 4."Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress... This noble truth of stress is to be comprehended... This noble truth of stress has been comprehended... This is the noble truth of the origination of stress... This noble truth of the origination of stress is to be abandoned... This noble truth of the origination of stress has been abandoned... This is the noble truth of the cessation of stress... This noble truth of the cessation of stress is to be realized... This noble truth of the cessation of stress has been realized... This is the noble truth of the path of practice leading to the cessation of stress... This noble truth of the path of practice leading to the cessation of stress is to be developed... This noble truth of the path of practice leading to the cessation of stress has been developed.'"And, monks, as long as this knowledge & vision of mine � with its three rounds & twelve permutations concerning these four noble truths as they actually are � was not pure, I did not claim to have directly awakened to the unexcelled right self-awakening... But as soon as this knowledge & vision of mine � with its three rounds & twelve permutations concerning these four noble truths as they actually are � was truly pure, only then did I claim to have directly awakened to the unexcelled right self-awakening... The knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"was

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� 5.Sariputta: "There are these three forms of stressfulness, my friend: the stressfulness of pain, the stressfulness of fabrication, the stressfulness of change. These are the three forms of stressfulness."Sariputta:

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� 6.Sariputta: "Now what, friends, is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.Sariputta:"Now what is birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of sense media of the various beings in this or that group of beings, that is called birth.birth?"And what is aging? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.aging?"And what is death? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.death?"And what is sorrow? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.sorrow?"And what is lamentation? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.lamentation?"And what is pain? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.pain?"And what is distress? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.distress?"And what is despair? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.despair?"And what is the stress of not getting what one wants? In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what one wants. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, the wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, and may aging... illness... death... sorrow, lamentation, pain, distress, & despair not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what one wants."And what are the five clinging-aggregates that, in short, are stressful? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful."This is called the noble truth of stress."

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� 7.At Savatthi. There the Blessed One said, "Monks, I will teach you the five aggregates & the five clinging-aggregates. Listen & pay close attention. I will speak.""As you say, lord," the monks responded.The Blessed One said, "Now what, monks, are the five aggregates?"Whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the form aggregate."Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the feeling aggregate."Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the perception aggregate."Whatever (mental) fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: those are called the fabrication aggregate."Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the consciousness aggregate."These are called the five aggregates."And what are the five clinging-aggregates?"Whatever form � past, future, or present; internal or external; blatant or subtle; common or sublime; far or near � is clingable, offers sustenance, and is accompanied with mental fermentation: that is called form as clinging-aggregate."Whatever feeling � past, future, or present; internal or external; blatant or subtle; common or sublime; far or near � is clingable, offers sustenance, and is accompanied with mental fermentation: that is called feeling as a clinging-aggregate."Whatever perception � past, future, or present; internal or external; blatant or subtle; common or sublime; far or near � is clingable, offers sustenance, and is accompanied with mental fermentation: that is called perception as a clinging-aggregate."Whatever (mental) fabrications � past, future, or present; internal or external; blatant or subtle; common or sublime; far or near � are clingable, offer sustenance, and are accompanied with mental fermentation: those are called fabrication as a clinging-aggregate."Whatever consciousness � past, future, or present; internal or external; blatant or subtle; common or sublime; far or near � is clingable, offers sustenance, and is accompanied with mental fermentation: that is called consciousness as a clinging-aggregate."These are called the five clinging-aggregates."

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� 8.The Buddha: "These are the five clinging-aggregates: form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate... These five clinging-aggregates are rooted in desire..."The Buddha:A certain monk: "Is it the case that clinging and the five clinging-aggregates are the same thing, or are they separate?"A certain monk:The Buddha: "Clinging is neither the same thing as the five clinging-aggregates, nor are they separate. Whatever desire & passion there is with regard to the five clinging-aggregates, that is the clinging there..."The Buddha:The monk: "What is the cause, what is the condition, for the discernibility of the form aggregate... feeling aggregate... perception aggregate... fabrications aggregate... consciousness aggregate?"The monk:The Buddha: "The four great existents [the properties of earth, water, fire, & wind] are the cause & condition for the discernibility of the form aggregate. Contact is the cause & condition for the discernibility of the feeling... perception... fabrications aggregate. Name & form are the cause & condition for the discernibility of the consciousness aggregate."The Buddha:

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� 9."And why do you call it 'form' (rupa)? Because it is afflicted (ruppati), thus it is called 'form.' Afflicted with what? With cold & heat & hunger & thirst, with the touch of flies, mosquitoes, wind, sun, & reptiles. Because it is afflicted, it is called form.(rupa)?(ruppati),"And why do you call it 'feeling'? Because it feels, thus it is called 'feeling.' What does it feel? It feels pleasure, it feels pain, it feels neither-pleasure-nor-pain. Because it feels, it is called feeling."And why do you call it 'perception'? Because it perceives, thus it is called 'perception.' What does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. Because it perceives, it is called perception."And why do you call them 'fabrications'? Because they fabricate fabricated things, thus they are called 'fabrications.' What do they fabricate as a fabricated thing? From form-ness, they fabricate form as a fabricated thing. From feeling-ness, they fabricate feeling as a fabricated thing. From perception-hood...From fabrication-hood...From consciousness-hood, they fabricate consciousness as a fabricated thing. Because they fabricate fabricated things, they are called fabrications."And why do you call it 'consciousness'? Because it cognizes, thus it is called consciousness. What does it cognize? It cognizes what is sour, bitter, pungent, sweet, alkaline, non-alkaline, salty, & unsalty. Because it cognizes, it is called consciousness."

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� 10.MahaKotthita: "Feeling, perception, & consciousness: are these qualities conjoined or disjoined? And is it possible, having divided them, to describe their separateness?"MahaKotthita:Sariputta: "Feeling, perception, & consciousness are conjoined, not disjoined, and it is impossible, having divided them, to describe their separateness. For what one feels, that one perceives; and what one perceives, that one cognizes..."

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� 11. Form.� 11.Sariputta: "And what, friends, is form as a clinging-aggregate? The four great existents and the form derived from them. And what are the four great existents? They are the earth-property, the water property, the fire property, & the wind property.Sariputta:"And what is the earth property? The earth property may be either internal or external. What is the internal earth property? Whatever internal, belonging to oneself, is solid, solidified, & sustained: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internally, belonging to oneself, is solid, solidified, & sustained: This is called the internal earth property. Now both the internal earth property and the external earth property are simply earth property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the earth property and makes the earth property fade from the mind..."And what is the water property? The water property may be either internal or external. What is the internal water property? Whatever internal, belonging to oneself, is liquid, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, oil-of-the-joints, urine, or whatever else internally, belonging to oneself, is liquid, watery, & sustained: This is called the internal water property. Now both the internal water property and the external water property are simply water property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the water property and makes the water property fade from the mind..."And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Whatever internal, belonging to oneself, is fire, fiery, & sustained: that by which one is warmed, ages, & wastes away; and that by which what is eaten, drunk, consumed, & tasted gets completely digested, or whatever else internally, belonging to oneself, is fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property and the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the fire property fade from the mind..."And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Whatever internal, belonging to oneself, is wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-&-out breathing, or whatever else internally, belonging to oneself, is wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property and the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the wind property and makes the wind property fade from the mind..."

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� 12. Feeling.� 12.Sister Dhammadinna: "There are three kinds of feeling: pleasant feeling, painful feeling, & neither-pleasant-nor-painful feeling... Whatever is experienced physically or mentally as pleasant & gratifying is pleasant feeling. Whatever is experienced physically or mentally as painful & hurting is painful feeling. Whatever is experienced physically or mentally as neither gratifying nor hurting is neither-pleasant-nor-painful feeling... Pleasant feeling is pleasant in remaining and painful in changing. Painful feeling is painful in remaining and pleasant in changing. Neither-pleasant-nor-painful feeling is pleasant when conjoined with knowledge and painful when devoid of knowledge."Sister Dhammadinna:

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� 13. Fabrications.� 13."And what are fabrications? There are these six classes of intention: intention aimed at sights, sounds, aromas, tastes, tactile sensations, & ideas. These are called fabrications."

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� 15.Sister Dhammadinna: "In-&-out breathing is bodily, bound up with the body, therefore is it called a bodily fabrication. Having directed one's thought and evaluated [the matter], one breaks into speech. Therefore directed thought & evaluation are called verbal fabrications. Perception & feeling are mental, bound up with the mind. Therefore perception & feeling are called mental fabrications."Sister Dhammadinna:bodily fabrication.verbal fabrications.mental fabrications."

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� 16. Consciousness.� 16."Consciousness is classified simply by the condition in dependence on which it arises."When consciousness arises in dependence on eye & forms, it is classified simply as eye-consciousness."When consciousness arises in dependence on ear & sounds, it is classified simply as ear-consciousness."When consciousness arises in dependence on nose & smells, it is classified simply as nose-consciousness."When consciousness arises in dependence on tongue & tastes, it is classified simply as tongue-consciousness."When consciousness arises in dependence on body & tactile sensations, it is classified simply as body-consciousness."When consciousness arises in dependence on intellect & ideas, it is classified simply as intellect-consciousness.

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� 17."Now what is the noble truth of the origination of stress? The craving that makes for further becoming � accompanied by passion & delight, relishing now here & now there � i.e., craving for sensuality, craving for becoming, craving for non-becoming... And what is the noble truth of the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving."

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� 18."And what is the noble method that is rightly seen & rightly ferreted out by discernment? There is the case where a disciple of the noble ones notices: When this is, that is. From the arising of this comes the arising of that. When this isn't, that isn't. From the cessation of this comes the cessation of that. "With ignorance as a condition there are fabrications. With fabrications as a condition there is consciousness. With consciousness as a condition there is name & form. With name & form as a condition there are the six sense spheres. With the six sense spheres as a condition there is contact. With contact as a condition there is feeling. With feeling as a condition there is craving. With craving as a condition there is clinging/sustenance. With clinging/sustenance as a condition there is becoming. With becoming as a condition there is birth. With birth as a condition, then old age & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering."Now from the remainderless fading & cessation of that very ignorance there is the cessation of fabrications. From the cessation of fabrications there is the cessation of consciousness. From the cessation of consciousness there is the cessation of name & form. From the cessation of name & form there is the cessation of the six sense spheres. From the cessation of the six sense spheres there is the cessation of contact. From the cessation of contact there is the cessation of feeling. From the cessation of feeling there is the cessation of craving. From the cessation of craving there is the cessation of clinging/sustenance. From the cessation of clinging/sustenance there is the cessation of becoming. From the cessation of becoming there is the cessation of birth. From the cessation of birth, then old age & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."This is the noble method that is rightly seen & rightly ferreted out by discernment."

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� 19.Sariputta: "Now, the Blessed One has said, 'Whoever sees dependent co-arising sees the Dhamma; whoever sees the Dhamma sees dependent co-arising.'"Sariputta:

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� 20."First there is the knowledge of the steadfastness of the Dhamma (dependent co-arising), after which there is the knowledge of Unbinding."

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� 21."Now what is becoming? These three are becomings: sensual becoming, form becoming, & formless becoming. This is called becoming.becoming?"And what is clinging/sustenance? These four are clingings: sensuality clinging, view clinging, precept & practice clinging, and doctrine of self clinging. This is called clinging.clinging/sustenance?"And what is craving? These six are classes of craving: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas. This is called craving.craving?"And what is feeling? These six are classes of feeling: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling.feeling?"And what is contact? These six are classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. This is called contact.contact?"And what are the six sense spheres? These six are sense spheres: the eye-sphere, the ear-sphere, the nose-sphere, the tongue-sphere, the body-sphere, the intellect-sphere. These are called the six sense spheres.the six sense spheres?"And what is name & form? Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name & form.name & form?"And what is consciousness? These six are classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.consciousness?"And what are fabrications? These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.fabrications?"And what is ignorance? Not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress: This is called ignorance."ignorance?

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� 22."The ending of the fermentations is for one who knows & sees, I tell you, not for one who does not know & see. For one who knows what & sees what? 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.' The ending of the fermentations is for one who knows in this way & sees in this way."The knowledge of ending in the presence of ending has its prerequisite, I tell you. It is not without a prerequisite. And what is its prerequisite? Release... Release has its prerequisite, I tell you. It is not without a prerequisite. And what is its prerequisite? Dispassion... Disenchantment... Knowledge & vision of things as they actually are present... Concentration... Pleasure... Serenity... Rapture... Joy... Conviction... Stress & suffering... Birth... Becoming... Clinging... Craving... Feeling... Contact... The six sense media... Name & form... Consciousness... Fabrications... Fabrications have their prerequisite, I tell you. They are not without a prerequisite. And what is their prerequisite? Ignorance...

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� 23."One attached is unreleased; one unattached is released. Should consciousness, when standing (still), stand attached to (a physical) form, supported by form (as its object), established on form, watered with delight, it would exhibit growth, increase, & development. Should consciousness, when standing (still), stand attached to feeling... to perception... to fabrications... it would exhibit growth, increase, & development. Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase or a development of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible."If a monk abandons passion for the property of form... feeling... perception... fabrications... consciousness, then owing to the abandoning of passion, the support is cut off, and consciousness is unestablished. Consciousness, thus unestablished, undeveloped, not performing any function, is released. Owing to its release, it stays firm. Owing to its staying firm, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within himself. He discerns that, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

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� 24."There are these four nutriments for the establishing of beings or for the support of those in search of a place to be born. What four? Physical food, gross or refined; contact as the second, consciousness the third, and intellectual intention the fourth. These are the four nutriments for the establishing of beings or for the support of those in search of a place to be born."Where there is passion, delight, & craving for the nutriment of physical food, consciousness lands there and grows. Where consciousness lands and grows, name & form alight. Where name & form alight, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair."Just as � when there is dye, lac, yellow orpiment, indigo, or crimson � a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall or on a piece of cloth; in the same way, where there is passion, delight, & craving for the nutriment of physical food, consciousness lands there & grows... together, I tell you, with sorrow, affliction, & despair.(Similarly with the other three kinds of nutriment.)"Where there is no passion for physical nutriment, where there is no delight, no craving, consciousness does not land there or grow... Name & form do not alight... There is no growth of fabrications... There is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair."Just as if there were a roofed house or a roofed hall having windows on the north, the south, or the east. When the sun rises, and a ray has entered by way of the window, where does it land?""On the western wall, lord.""And if there is no western wall...?""On the ground, lord.""And if there is no ground...?""On the water, lord.""And if there is no water...?""It does not land, lord.""In the same way, where there is no passion for physical nutriment... consciousness does not land or grow... That, I tell you, has no sorrow, affliction, or despair."(Similarly with the other three kinds of nutriment.)

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� 25."Consciousness without feature, without end luminous all around: Here water, earth, fire, & wind have no footing. Here long & short coarse & fine fair & foul name & form, without remnant, are brought to an end. With the cessation of [the activity of] consciousness, each is here brought to an end."

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� 26."There is that dimension where there is neither earth, nor water, nor fire, nor wind; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon. And there, I say, there is neither coming, nor going, nor staying; neither passing away nor arising: unestablished, unevolving, without support (mental object). This, just this, is the end of stress."

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� 27."There is, monks, an unborn � unbecome � unmade � unfabricated. If there were not that unborn � unbecome � unmade � unfabricated, there would not be the case that emancipation from the born � become � made � fabricated would be discerned. But precisely because there is an unborn � unbecome � unmade � unfabricated, emancipation from the born � become � made � fabricated is discerned."

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� 28."One who is dependent has wavering. One who is independent has no wavering. There being no wavering, there is calm. There being calm, there is no desire. There being no desire, there is no coming or going. There being no coming or going, there is no passing away or arising. There being no passing away or arising, there is neither a here nor a there nor a between-the-two. This, just this, is the end of stress."

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� 29."There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure in connection with sensuality: base, domestic, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata � producing vision, producing knowledge � leads to calm, to direct knowledge, to self-awakening, to Unbinding."And what is the middle way realized by the Tathagata that � producing vision, producing knowledge � leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that � producing vision, producing knowledge � leads to calm, to direct knowledge, to self-awakening, to Unbinding."

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� 30. Analysis of the Path.� 30."Monks, what is the noble eightfold path? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."And what is right view? Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the cessation of stress, knowledge with regard to the way of practice leading to the cessation of stress: This is called right view."And what is right resolve? Resolve aimed at freedom from sensuality, at freedom from ill will, at harmlessness: This is called right resolve."And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech."And what is right action? Abstaining from taking life, from stealing, & from unchastity. This is called right action."And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood."And what is right effort? There is the case where a monk generates desire, endeavors, activates persistence, upholds, & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen...(and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This is called right effort."And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself � ardent, alert, & mindful � putting away greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves � ardent, alert, & mindful � putting aside greed & distress with reference to the world. This is called right mindfulness."And what is right concentration? There is the case where a monk � quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities � enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation � internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain � as with the earlier disappearance of elation & distress � he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration."

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� 31."Suppose a man in need of oil, looking for oil, wandering in search of oil, would pile gravel in a tub and press it, sprinkling it again & again with water. If he were to pile gravel in a tub and press it, sprinkling it again & again with water even when having made a wish [for results] ... having made no wish ... both having made a wish and having made no wish ... neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results."In the same way, any brahmans or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, & wrong concentration: If they follow the holy life even when having made a wish [for results] ... having made no wish... both having made a wish and having made no wish ... neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results..."Suppose a man in need of oil, looking for oil, wandering in search of oil, would pile sesame seeds in a tub and press them, sprinkling them again & again with water. If he were to pile sesame seeds in a tub and press them, sprinkling them again & again with water, even when having made a wish [for results] ... having made no wish ... both having made a wish and having made no wish ... neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results."In the same way, any brahmans or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration: If they follow the holy life even when having made a wish [for results] ... having made no wish... both having made a wish and having made no wish ... neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results."

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� 32."Monks, ignorance is the leader in the attainment of unskillful qualities, followed by lack of conscience & lack of concern. In a unknowledgeable person, immersed in ignorance, wrong view arises. In one of wrong view, wrong resolve arises. In one of wrong resolve, wrong speech... In one of wrong speech, wrong action... In one of wrong action, wrong livelihood... In one of wrong livelihood, wrong effort... In one of wrong effort, wrong mindfulness... In one of wrong mindfulness, wrong concentration arises."Clear knowing is the leader in the attainment of skillful qualities, followed by conscience & concern. In a knowledgeable person, immersed in clear knowing, right view arises. In one of right view, right resolve arises. In one of right resolve, right speech... In one of right speech, right action... In one of right action, right livelihood... In one of right livelihood, right effort... In one of right effort, right mindfulness... In one of right mindfulness, right concentration arises."

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� 33.Ven. Ananda went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, Ven. Ananda said to the Blessed One, "This is half of the holy life, lord: having admirable people as friends, companions, & colleagues.""Don't say that, Ananda. Don't say that. Having admirable people as friends, companions, & colleagues is actually the whole of the holy life. When a monk has admirable people as friends, companions, & colleagues, he can be expected to develop & pursue the noble eightfold path."And how does a monk who has admirable people as friends, companions, & colleagues, develop & pursue the noble eightfold path? There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops right resolve ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. This is how a monk who has admirable people as friends, companions, & colleagues, develops & pursues the noble eightfold path."And through this line of reasoning one may know how having admirable people as friends, companions, & colleagues is actually the whole of the holy life: It is in dependence on me as an admirable friend that beings subject to birth have gained release from birth, that beings subject to aging have gained release from aging, that beings subject to death have gained release from death, that beings subject to sorrow, lamentation, pain, distress, & despair have gained release from sorrow, lamentation, pain, distress, & despair. It is through this line of reasoning that one may know how having admirable people as friends, companions, & colleagues is actually the whole of the holy life."

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� 34. More on Right View.� 34."And how is right view the forerunner? One discerns wrong view as wrong view. One discerns right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no brahmans or contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is wrong view."And what is right view? Right view, I tell you, is of two sorts: There is right view with fermentations, siding with merit, resulting in the paraphernalia (of becoming); and there is noble right view, free from fermentations, transcendent, a factor of the path."And what is the right view that has fermentations, sides with merit, & results in paraphernalia? 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are brahmans & contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is the right view that has fermentations, sides with merit, & results in paraphernalia."And what is the right view that is free from fermentations, transcendent, a factor of the path? The discernment, the faculty of discernment, the strength of discernment, analysis of qualities as a factor for Awakening, the path factor of right view in one developing the noble path whose mind is noble, whose mind is free from fermentations, who is fully possessed of the noble path. This is the right view that is free from fermentations, transcendent, a factor of the path."One tries to abandon wrong view & to enter into right view: This is one's right effort. One is mindful to abandon wrong view & to enter & remain in right view: This is one's right mindfulness. Thus these three qualities � right view, right effort, & right mindfulness � run & circle around right view."

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� 35. More on Right Action & Right Speech.� 35."Having thus gone forth, following the training & way of life of the monks, abandoning the taking of life, he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, kind, compassionate for the welfare of all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

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� 36. More on Right Action & Right Speech for Lay People.� 36."Abandoning sensual misconduct, he abstains from sensual misconduct. He does not get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man."Abandoning false speech, he abstains from false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty (i.e., a royal court proceeding), if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I don't know.' If he does know, he says, 'I know.' If he hasn't seen, he says, 'I haven't seen.' If he has seen, he says, 'I have seen.' Thus he doesn't consciously tell a lie for his own sake, for the sake of another, or for the sake of any reward."

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� 37. Right Mindfulness.� 37."This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding � in other words, the four frames of reference. What four?"There is the case where a monk remains focused on the body in & of itself � ardent, alert, & mindful � putting aside greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves � ardent, alert, & mindful � putting aside greed & distress with reference to the world."Body"And how is does the monk remain focused on the body in & of itself? There is the case of a monk who, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore [lit: to the front of the chest]. Always mindful, he breathes in; mindful he breathes out."Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.' Just as a skilled turner or his apprentice, when making a long turn, discerns, 'I am making a long turn,' or when making a short turn discerns, 'I am making a short turn'; in the same way the monk, when breathing in long, discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long' ... He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'Just as"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in & of itself."Furthermore, when walking, the monk discerns, 'I am walking.' When standing, he discerns, 'I am standing.' When sitting, he discerns, 'I am sitting.' When lying down, he discerns, 'I am lying down.' Or however his body is disposed, that is how he discerns it."In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in & of itself."Furthermore, when going forward & returning, he makes himself fully alert; when looking toward & looking away... when bending & extending his limbs... when carrying his outer cloak, his upper robe & his bowl... when eating, drinking, chewing, & savoring... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert."In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in & of itself."Furthermore... just as if a sack with openings at both ends were full of various kinds of grain � wheat, rice, mung beans, kidney beans, sesame seeds, husked rice � and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, monks, a monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'"In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in & of itself."Furthermore... just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body � however it stands, however it is disposed � in terms of properties: 'In this body there is the earth property, the liquid property, the heat property & the wind property.'"In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in & of itself."Furthermore, as if he were to see a corpse cast away in a charnel ground � one day, two days, three days dead � bloated, livid, & festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'..."Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions � here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a breast bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in & of itself."Feelings"And how does a monk remain focused on feelings in & of themselves? There is the case where a monk, when feeling a painful feeling, discerns, 'I am feeling a painful feeling.' When feeling a pleasant feeling, he discerns, 'I am feeling a pleasant feeling.' When feeling a neither-painful-nor-pleasant feeling, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling.'"When feeling a painful feeling of the flesh, he discerns, 'I am feeling a painful feeling of the flesh.' When feeling a painful feeling not of the flesh, he discerns, 'I am feeling a painful feeling not of the flesh.' When feeling a pleasant feeling of the flesh, he discerns, 'I am feeling a pleasant feeling of the flesh.' When feeling a pleasant feeling not of the flesh, he discerns, 'I am feeling a pleasant feeling not of the flesh.' When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling of the flesh.' When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling not of the flesh.'"In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge & remembrance. And he remains unsustained by (not clinging to) anything in the world. This is how a monk remains focused on feelings in & of themselves."Mind"And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion."When the mind is restricted, he discerns that the mind is restricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed, he discerns that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not concentrated. When

the mind is released, he discerns that the mind is released. When the mind is not released, he discerns that the mind is not released."In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge & remembrance. And he remains unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the mind in & of itself."Mental Qualities"And how does a monk remain focused on mental qualities in & of themselves? There is the case where a monk remains focused on mental qualities in & of themselves with reference to the five hindrances."And how does a monk remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns that 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no future arising of sensual desire that has been abandoned. [The same formula is repeated for the remaining hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and doubt.]"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains unsustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances..."Furthermore, the monk remains focused on mental qualities in & of themselves with reference to the seven factors for Awakening. And how does a monk remain focused on mental qualities in & of themselves with reference to the seven factors for Awakening? There is the case where, there being mindfulness as a factor for Awakening present within, a monk discerns that 'Mindfulness as a factor for Awakening is present within me.' Or, there being no mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is not present within me.' He discerns how there is the arising of unarisen mindfulness as a factor for Awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for Awakening once it has arisen. [The same formula is repeated for the remaining factors for Awakening: analysis of qualities, persistence, rapture, serenity, concentration, & equanimity.]"In this way he remains focused internally on mental qualities in & of themselves, or externally... unsustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors for Awakening..."Now, in anyone who would develop these four frames of reference in this way for seven years, one of two fruits can be expected: either gnosis right here & now, or � if there be any remnant of clinging/sustenance � non-return."Let alone seven years. In anyone who would develop these four frames of reference in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected: either gnosis right here & now, or � if there be any remnant of clinging/sustenance � non-return."Let alone half a month. In anyone who would develop these four frames of reference in this way for seven days, one of two fruits can be expected: either gnosis right here & now, or � if there be any remnant of clinging/sustenance � non-return."'This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding � in other words, the four frames of reference.' Thus was it said, and in reference to this was it said."

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� 38. Breath Meditation.� 38."And how is mindfulness of in-&-out breathing developed & pursued so as to bring the four frames of reference to their culmination?"On whatever occasion a monk (1) breathing in long discerns that he is breathing in long; or breathing out long, discerns that he is breathing out long; (2) or breathing in short, discerns that he is breathing in short; or breathing out short, discerns that he is breathing out short; (3) trains himself to breathe in... &... out sensitive to the entire body; (4) trains himself to breathe in... &... out calming bodily fabrications: On that occasion, monks, the monk remains focused on the body in & of itself � ardent, alert, & mindful � putting aside greed & distress with reference to the world. I tell you, monks, that this � the in-&-out breath � is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in & of itself � ardent, alert, & mindful � putting aside greed & distress with reference to the world.body"On whatever occasion a monk (5) trains himself to breathe in... &... out sensitive to rapture; (6) trains himself to breathe in... &... out sensitive to pleasure; (7) trains himself to breathe in... &... out sensitive to mental fabrications; (8) trains himself to breathe in... &... out calming mental fabrications: On that occasion the monk remains focused on feelings in & of themselves � ardent, alert, & mindful � putting aside greed & distress with reference to the world. I tell you, monks, that this � careful attention to in-&-out breaths � is classed as a feeling among feelings, which is why the monk on that occasion remains focused on feelings in & of themselves � ardent, alert, & mindful � putting aside greed & distress with reference to the world.feelings"On whatever occasion a monk (9) trains himself to breathe in... &... out sensitive to the mind; (10) trains himself to breathe in... &... out satisfying the mind; (11) trains himself to breathe in... &... out steadying the mind; (12) trains himself to breathe in... &... out releasing the mind: On that occasion the monk remains focused on the mind in & of itself � ardent, alert, & mindful � putting aside greed & distress with reference to the world. I don't say that there is mindfulness of in-&-out breathing in one of confused mindfulness and no presence of mind, which is why the monk on that occasion remains focused on the mind in & of itself � ardent, alert, & mindful � putting aside greed & distress with reference to the world.mind"On whatever occasion a monk (13) trains himself to breathe in... &... out focusing on inconstancy; (14) trains himself to breathe in... &... out focusing on dispassion; (15) trains himself to breathe in... &... out focusing on cessation; (16) trains himself to breathe in... &... out focusing on relinquishment: On that occasion the monk remains focused on mental qualities in & of themselves � ardent, alert, & mindful � putting aside greed & distress with reference to the world. He who sees clearly with discernment the abandoning of greed & distress is one who oversees with equanimity, which is why the monk on that occasion remains focused on mental qualities in & of themselves � ardent, alert, & mindful � putting aside greed & distress with reference to the world.mental qualities"This is how mindfulness of in-&-out breathing is developed & pursued so as to bring the four frames of reference to their culmination."

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� 39. Mindfulness & Concentration.� 39."Having abandoned the five hindrances � imperfections of awareness that weaken discernment � the monk remains focused on the body in & of itself � ardent, alert, & mindful � putting aside greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves � ardent, alert, & mindful � putting aside greed & distress with reference to the world. Just as if an elephant trainer were to plant a large post in the ground and were to bind a forest elephant to it by the neck in order to overcome its forest habits, overcome its forest memories & resolves, overcome its distraction, fatigue, & fever over leaving the forest, to make it delight in the town and to inculcate in it habits congenial to human beings. In the same way, these four frames of reference are bindings for the awareness of the disciple of the noble ones, for the sake of overcoming his household habits, overcoming his household memories & resolves, overcoming his distraction, fatigue, & fever over leaving the household life, for the attainment of the right method and the realization of Unbinding."Then the Tathagata trains him further: "Come, monk, remain focused on the body in & of itself, but do not think any thoughts connected with the body. Remain focused on feelings in & of themselves, but do not think any thoughts connected with feelings. Remain focused on the mind in & of itself, but do not think any thoughts connected with mind. Remain focused on mental qualities in & of themselves, but do not think any thoughts connected with mental qualities." With the stilling of directed thoughts & evaluations, he enters the second jhana..."

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� 40. Right Concentration.� 40.Visakha: "Now what is concentration, what qualities are its themes, what qualities are its requisites, and what is its development?"Visakha:Sister Dhammadinna: "Singleness of mind is concentration; the four frames of reference are its themes; the four right exertions are its requisites; and any cultivation, development, & pursuit of these qualities is its development."Sister Dhammadinna:

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� 41."These are the four developments of concentration. What four? There is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now. There is the development of concentration that... leads to the attainment of knowledge & vision. There is the development of concentration that... leads to mindfulness & alertness. There is the development of concentration that, when developed & pursued, leads to the ending of the effluents."And what is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now? There is the case where a monk � quite withdrawn from sensuality, withdrawn from unskillful qualities � enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation � internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain � as with the earlier disappearance of elation & distress � he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is the development of concentration that... leads to a pleasant abiding in the here & now."And what is the development of concentration that... leads to the attainment of knowledge & vision? There is the case where a monk has the perception of light, the perception of daytime (at any hour of the day) well-fixed & well in hand. Day (for him) is the same as night, night is the same as day. By means of an awareness open & unhampered, he develops a brightened mind. This is the development of concentration that... leads to the attainment of knowledge & vision."And what is the development of concentration that... leads to mindfulness & alertness? There is the case where a monk is conscious of feelings as they arise, as they persist, as they go totally to their end. He is conscious of perceptions as they arise, as they persist, as they go totally to their end. He is conscious of thoughts as they arise, as they persist, as they go totally to their end. This is the development of concentration that... leads to mindfulness & alertness."And what is the development of concentration that... leads to the ending of the effluents? There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its passing away. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its passing away.' This is the development of concentration that... leads to the ending of the effluents."These are the four developments of concentration."

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� 42."Now what, monks, is the five-factored noble right concentration? There is the case where a monk � quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities � enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born from withdrawal. There is nothing of his entire body unpervaded by rapture & pleasure born from withdrawal."Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder � saturated, moisture-laden, permeated within & without � would nevertheless not drip; even so, monks, the monk permeates... this very body with the rapture & pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture & pleasure born from withdrawal. This is the first development of the five-factored noble right concentration."Furthermore, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, one-pointedness of awareness free from directed thought & evaluation � internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of composure. There is nothing of his entire body unpervaded by rapture & pleasure born of composure."Just like a lake with spring-water welling up from within, having no inflow from east, west, north or south, and with the skies periodically supplying abundant showers, so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so monks, the monk permeates... this very body with the rapture & pleasure born of composure. There is nothing of his entire body unpervaded by rapture & pleasure born of composure. This is the second development of the five-factored noble right concentration."And furthermore, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rapture."Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses which, born & growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, monks, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. This is the third development of the five-factored noble right concentration."And furthermore, with the abandoning of pleasure & stress � as with the earlier disappearance of elation & distress � he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness, so that there is nothing of his entire body unpervaded by pure, bright awareness."Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, monks, the monk sits, permeating his body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. This is the fourth development of the five-factored noble right concentration."And furthermore, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-penetrated by means of discernment."Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-penetrated by means of discernment. This is the fifth development of the five-factored noble right concentration."When a monk has developed & pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening."Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?""Yes, lord.""In the same way, when a monk has developed & pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening."Suppose there were a rectangular water tank � set on level round, bounded by dykes � brimful of water so that a crow could drink from it. If a strong man were to loosen the dykes anywhere at all, would water spill out?""Yes, lord...""Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a skilled driver, a trainer of tamable horses, might mount and � taking the reins with his left hand and the whip with his right � drive out & back, to whatever place and by whichever road he liked; in the same way, when a monk has developed & pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening."

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� 43.� 43. There's no jhana for one with no discernment, no discernment for one with no jhana. But one with both jhana & discernment is on the verge of Unbinding. � Dhp 372

0.44

� 44. Concentration & Discernment.� 44."Suppose that an archer or archer's apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, & to pierce great masses. In the same way, there is the case where a monk... enters & remains in the first jhana: rapture & pleasure born of withdrawal, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the quality of deathlessness: 'This is peace, this is exquisite � the resolution of all fabrications, the relinquishment of all mental acquisitions, the passing away of craving, dispassion, cessation, Unbinding.'"Having attained this point, he reaches the ending of the mental fermentations. Or, if not, then � through passion & delight for this very quality [the discernment inclining to deathlessness] and from the total wasting away of the first five of the Fetters [self-identity views, grasping at precepts & practices, uncertainty, sensual passion, and resistance] � he is due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world." (Similarly with the remaining levels of jhana.)

0.45

� 45. Discernment & Release.� 45."With his mind thus concentrated, purified, & bright, the monk directs it to the knowledge of the ending of the mental fermentations. Just as if there were a pool of water in a mountain glen � clear, limpid, & unsullied � where a man with good eyesight standing on the bank could see shells, gravel, & pebbles, and also shoals of fish swimming about & resting, and it would occur to him, 'This pool of water is clear, limpid, & unsullied. Here are these shells, gravel, & pebbles, and also these shoals of fish swimming about & resting.' In the same way, the monk discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentations of sensuality, becoming, & ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' This, too, is a reward of the contemplative life, visible here & now, more excellent than the previous ones and more sublime. And as for another visible fruit of the contemplative life, higher & more sublime than this, there is none."

0.46

� 46.� 46. Washing my feet, I noticed the water. And in watching it flow from high to low, my heart was composed like a fine thoroughbred steed. Then taking a lamp, I entered the hut, checked the bedding, sat down on the bed. And taking a pin, I pulled out the wick: Like the flame's unbinding was the liberation of awareness. � Thig 5.10

1.1

The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name. (Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things. Always without desire we must be found, If its deep mystery we would sound; But if desire always within us be, Its outer fringe is all that we shall see. Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

1.2

All in the world know the beauty of the beautiful, and in doing this they have (the idea of) what ugliness is; they all know the skill of the skilful, and in doing this they have (the idea of) what the want of skill is. So it is that existence and non-existence give birth the one to (the idea of) the other; that difficulty and ease produce the one (the idea of) the other; that length and shortness fashion out the one the figure of the other; that (the ideas of) height and lowness arise from the contrast of the one with the other; that the musical notes and tones become harmonious through the relation of one with another; and that being before and behind give the idea of one following another. Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech. All things spring up, and there is not one which declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation (of a reward for the results). The work is accomplished, and there is no resting in it (as an achievement). The work is done, but how no one can see; 'Tis this that makes the power not cease to be.

1.3

Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to procure is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds from disorder. Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones. He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). When there is this abstinence from action, good order is universal.

1.4

The Tao is (like) the emptiness of a vessel; and in our employment of it we must be on our guard against all fulness. How deep and unfathomable it is, as if it were the Honoured Ancestor of all things! We should blunt our sharp points, and unravel the complications of things; we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. How pure and still the Tao is, as if it would ever so continue! I do not know whose son it is. It might appear to have been before God.

1.5

Heaven and earth do not act from (the impulse of) any wish to be benevolent; they deal with all things as the dogs of grass are dealt with. The sages do not act from (any wish to be) benevolent; they deal with the people as the dogs of grass are dealt with. May not the space between heaven and earth be compared to a bellows? 'Tis emptied, yet it loses not its power; 'Tis moved again, and sends forth air the more. Much speech to swift exhaustion lead we see; Your inner being guard, and keep it free.

1.6

The valley spirit dies not, aye the same; The female mystery thus do we name. Its gate, from which at first they issued forth, Is called the root from which grew heaven and earth. Long and unbroken does its power remain, Used gently, and without the touch of pain.

1.7

Heaven is long-enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. This is how they are able to continue and endure. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realised?

1.8

The highest excellence is like (that of) water. The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the contrary), the low place which all men dislike. Hence (its way) is near to (that of) the Tao. The excellence of a residence is in (the suitability of) the place; that of the mind is in abysmal stillness; that of associations is in their being with the virtuous; that of government is in its securing good order; that of (the conduct of) affairs is in its ability; and that of (the initiation of) any movement is in its timeliness. And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

1.9

It is better to leave a vessel unfilled, than to attempt to carry it when it is full. If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness. When gold and jade fill the hall, their possessor cannot keep them safe. When wealth and honours lead to arrogancy, this brings its evil on itself. When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.

1.10

When the intelligent and animal souls are held together in one embrace, they can be kept from separating. When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw. In loving the people and ruling the state, cannot he proceed without any (purpose of) action? In the opening and shutting of his gates of heaven, cannot he do so as a female bird? While his intelligence reaches in every direction, cannot he (appear to) be without knowledge? (The Tao) produces (all things) and nourishes them; it produces them and does not claim them as its own; it does all, and yet does not boast of it; it presides over all, and yet does not control them. This is what is called 'The mysterious Quality' (of the Tao).

1.11

The thirty spokes unite in the one nave; but it is on the empty space (for the axle), that the use of the wheel depends. Clay is fashioned into vessels; but it is on their empty hollowness, that their use depends. The door and windows are cut out (from the walls) to form an apartment; but it is on the empty space (within), that its use depends. Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

1.12

Colour's five hues from th' eyes their sight will take; Music's five notes the ears as deaf can make; The flavours five deprive the mouth of taste; The chariot course, and the wild hunting waste Make mad the mind; and objects rare and strange, Sought for, men's conduct will to evil change. Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. He puts from him the latter, and prefers to seek the former.

1.13

Favour and disgrace would seem equally to be feared; honour and great calamity, to be regarded as personal conditions (of the same kind). What is meant by speaking thus of favour and disgrace? Disgrace is being in a low position (after the enjoyment of favour). The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity):--this is what is meant by saying that favour and disgrace would seem equally to be feared. And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions? What makes me liable to great calamity is my having the body (which I call myself); if I had not the body, what great calamity could come to me? Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it, and he who would administer it with the love which he bears to his own person may be entrusted with it.

1.14

We look at it, and we do not see it, and we name it 'the Equable.' We listen to it, and we do not hear it, and we name it 'the Inaudible.' We try to grasp it, and do not get hold of it, and we name it 'the Subtle.' With these three qualities, it cannot be made the subject of description; and hence we blend them together and obtain The One. Its upper part is not bright, and its lower part is not obscure. Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing. This is called the Form of the Formless, and the Semblance of the Invisible; this is called the Fleeting and Indeterminable. We meet it and do not see its Front; we follow it, and do not see its Back. When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

1.15

The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge. As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be. Shrinking looked they like those who wade through a stream in winter; irresolute like those who are afraid of all around them; grave like a guest (in awe of his host); evanescent like ice that is melting away; unpretentious like wood that has not been fashioned into anything; vacant like a valley, and dull like muddy water. Who can (make) the muddy water (clear)? Let it be still, and it will gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise. They who preserve this method of the Tao do not wish to be full (of themselves). It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

1.16

The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour. All things alike go through their processes of activity, and (then) we see them return (to their original state). When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end. The report of that fulfilment is the regular, unchanging rule. To know that unchanging rule is to be intelligent; not to know it leads to wild movements and evil issues. The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). From this community of feeling comes a kingliness of character; and he who is king-like goes on to be heaven-like. In that likeness to heaven he possesses the Tao. Possessed of the Tao, he endures long; and to the end of his bodily life, is exempt from all danger of decay.

1.17

In the highest antiquity, (the people) did not know that there were (their rulers). In the next age they loved them and praised them. In the next they feared them; in the next they despised them. Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people). How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

1.18

When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy. When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; when the states and clans fell into disorder, loyal ministers appeared.

1.19

If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers. Those three methods (of government) Thought olden ways in elegance did fail And made these names their want of worth to veil; But simple views, and courses plain and true Would selfish ends and many lusts eschew.

1.20

When we renounce learning we have no troubles. The (ready) 'yes,' and (flattering) 'yea;'-- Small is the difference they display. But mark their issues, good and ill;-- What space the gulf between shall fill? What all men fear is indeed to be feared; but how wide and without end is the range of questions (asking to be discussed)! The multitude of men look satisfied and pleased; as if enjoying a full banquet, as if mounted on a tower in spring. I alone seem listless and still, my desires having as yet given no indication of their presence. I am like an infant which has not yet smiled. I look dejected and forlorn, as if I had no home to go to. The multitude of men all have enough and to spare. I alone seem to have lost everything. My mind is that of a stupid man; I am in a state of chaos. Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on the sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. (Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

1.21

The grandest forms of active force From Tao come, their only source. Who can of Tao the nature tell? Our sight it flies, our touch as well. Eluding sight, eluding touch, The forms of things all in it crouch; Eluding touch, eluding sight, There are their semblances, all right. Profound it is, dark and obscure; Things' essences all there endure. Those essences the truth enfold Of what, when seen, shall then be told. Now it is so; 'twas so of old. Its name--what passes not away; So, in their beautiful array, Things form and never know decay. How know I that it is so with all the beauties of existing things? By this (nature of the Tao).

1.22

The partial becomes complete; the crooked, straight; the empty, full; the worn out, new. He whose (desires) are few gets them; he whose (desires) are many goes astray. Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world. He is free from self- display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him. That saying of the ancients that 'the partial becomes complete' was not vainly spoken:--all real completion is comprehended under it.

1.23

Abstaining from speech marks him who is obeying the spontaneity of his nature. A violent wind does not last for a whole morning; a sudden rain does not last for the whole day. To whom is it that these (two) things are owing? To Heaven and Earth. If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man! Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that; while even those who are failing in both these things agree with him where they fail. Hence, those with whom he agrees as to the Tao have the happiness of attaining to it; those with whom he agrees as to its manifestation have the happiness of attaining to it; and those with whom he agrees in their failure have also the happiness of attaining (to the Tao). (But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

1.24

He who stands on his tiptoes does not stand firm; he who stretches his legs does not walk (easily). (So), he who displays himself does not shine; he who asserts his own views is not distinguished; he who vaunts himself does not find his merit acknowledged; he who is self- conceited has no superiority allowed to him. Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike. Hence those who pursue (the course) of the Tao do not adopt and allow them.

1.25

There was something undefined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! It may be regarded as the Mother of all things. I do not know its name, and I give it the designation of the Tao (the Way or Course). Making an effort (further) to give it a name I call it The Great. Great, it passes on (in constant flow). Passing on, it becomes remote. Having become remote, it returns. Therefore the Tao is great; Heaven is great; Earth is great; and the (sage) king is also great. In the universe there are four that are great, and the (sage) king is one of them. Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tao. The law of the Tao is its being what it is.

1.26

Gravity is the root of lightness; stillness, the ruler of movement. Therefore a wise prince, marching the whole day, does not go far from his baggage waggons. Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them. How should the lord of a myriad chariots carry himself lightly before the kingdom? If he do act lightly, he has lost his root (of gravity); if he proceed to active movement, he will lose his throne.

1.27

The skilful traveller leaves no traces of his wheels or footsteps; the skilful speaker says nothing that can be found fault with or blamed; the skilful reckoner uses no tallies; the skilful closer needs no bolts or bars, while to open what he has shut will be impossible; the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible. In the same way the sage is always skilful at saving men, and so he does not cast away any man; he is always skilful at saving things, and so he does not cast away anything. This is called 'Hiding the light of his procedure.' Therefore the man of skill is a master (to be looked up to) by him who has not the skill; and he who has not the skill is the helper of (the reputation of) him who has the skill. If the one did not honour his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them. This is called 'The utmost degree of mystery.'

1.28

Who knows his manhood's strength, Yet still his female feebleness maintains; As to one channel flow the many drains, All come to him, yea, all beneath the sky. Thus he the constant excellence retains; The simple child again, free from all stains. Who knows how white attracts, Yet always keeps himself within black's shade, The pattern of humility displayed, Displayed in view of all beneath the sky; He in the unchanging excellence arrayed, Endless return to man's first state has made. Who knows how glory shines, Yet loves disgrace, nor e'er for it is pale; Behold his presence in a spacious vale, To which men come from all beneath the sky. The unchanging excellence completes its tale; The simple infant man in him we hail. The unwrought material, when divided and distributed, forms vessels. The sage, when employed, becomes the Head of all the Officers (of government); and in his greatest regulations he employs no violent measures.

1.29

If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed. The kingdom is a spirit-like thing, and cannot be got by active doing. He who would so win it destroys it; he who would hold it in his grasp loses it. The course and nature of things is such that What was in front is now behind; What warmed anon we freezing find. Strength is of weakness oft the spoil; The store in ruins mocks our toil. Hence the sage puts away excessive effort, extravagance, and easy indulgence.

1.30

He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. Such a course is sure to meet with its proper return. Wherever a host is stationed, briars and thorns spring up. In the sequence of great armies there are sure to be bad years. A skilful (commander) strikes a decisive blow, and stops. He does not dare (by continuing his operations) to assert and complete his mastery. He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. He strikes it as a matter of necessity; he strikes it, but not from a wish for mastery. When things have attained their strong maturity they become old. This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

1.31

Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. Therefore they who have the Tao do not like to employ them. The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand. Those sharp weapons are instruments of evil omen, and not the instruments of the superior man;--he uses them only on the compulsion of necessity. Calm and repose are what he prizes; victory (by force of arms) is to him undesirable. To consider this desirable would be to delight in the slaughter of men; and he who delights in the slaughter of men cannot get his will in the kingdom. On occasions of festivity to be on the left hand is the prized position; on occasions of mourning, the right hand. The second in command of the army has his place on the left; the general commanding in chief has his on the right;--his place, that is, is assigned to him as in the rites of mourning. He who has killed multitudes of men should weep for them with the bitterest grief; and the victor in battle has his place (rightly) according to those rites.

1.32

The Tao, considered as unchanging, has no name. Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him. Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord. As soon as it proceeds to action, it has a name. When it once has that name, (men) can know to rest in it. When they know to rest in it, they can be free from all risk of failure and error. The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

1.33

He who knows other men is discerning; he who knows himself is intelligent. He who overcomes others is strong; he who overcomes himself is mighty. He who is satisfied with his lot is rich; he who goes on acting with energy has a (firm) will. He who does not fail in the requirements of his position, continues long; he who dies and yet does not perish, has longevity.

1.34

All-pervading is the Great Tao! It may be found on the left hand and on the right. All things depend on it for their production, which it gives to them, not one refusing obedience to it. When its work is accomplished, it does not claim the name of having done it. It clothes all things as with a garment, and makes no assumption of being their lord;--it may be named in the smallest things. All things return (to their root and disappear), and do not know that it is it which presides over their doing so;--it may be named in the greatest things. Hence the sage is able (in the same way) to accomplish his great achievements. It is through his not making himself great that he can accomplish them.

1.35

To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease. Music and dainties will make the passing guest stop (for a time). But though the Tao as it comes from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

1.36

When one is about to take an inspiration, he is sure to make a (previous) expiration; when he is going to weaken another, he will first strengthen him; when he is going to overthrow another, he will first have raised him up; when he is going to despoil another, he will first have made gifts to him:--this is called 'Hiding the light (of his procedure).' The soft overcomes the hard; and the weak the strong. Fishes should not be taken from the deep; instruments for the profit of a state should not be shown to the people.

1.37

The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do. If princes and kings were able to maintain it, all things would of themselves be transformed by them. If this transformation became to me an object of desire, I would express the desire by the nameless simplicity. Simplicity without a name Is free from all external aim. With no desire, at rest and still, All things go right as of their will.

1.38

(Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure). (Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure). (Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. (Those who) possessed them in a lower degree were (always) doing, and had need to be so doing. (Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so. (Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing. (Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them. Thus it was that when the Tao was lost, its attributes appeared; when its attributes were lost, benevolence appeared; when benevolence was lost, righteousness appeared; and when righteousness was lost, the proprieties appeared. Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder; swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity. Thus it is that the Great man abides by what is solid, and eschews what is flimsy; dwells with the fruit and not with the flower. It is thus that he puts away the one and makes choice of the other.

1.39

The things which from of old have got the One (the Tao) are-- Heaven which by it is bright and pure; Earth rendered thereby firm and sure; Spirits with powers by it supplied; Valleys kept full throughout their void All creatures which through it do live Princes and kings who from it get The model which to all they give. All these are the results of the One (Tao). If heaven were not thus pure, it soon would rend; If earth were not thus sure, 'twould break and bend; Without these powers, the spirits soon would fail; If not so filled, the drought would parch each vale; Without that life, creatures would pass away; Princes and kings, without that moral sway, However grand and high, would all decay. Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises). Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.' Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity? So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage. They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

1.40

The movement of the Tao By contraries proceeds; And weakness marks the course Of Tao's mighty deeds. All things under heaven sprang from It as existing (and named); that existence sprang from It as non-existent (and not named).

1.41

Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice. Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. Scholars of the lowest class, when they have heard about it, laugh greatly at it. If it were not (thus) laughed at, it would not be fit to be the Tao. Therefore the sentence-makers have thus expressed themselves:-- 'The Tao, when brightest seen, seems light to lack; Who progress in it makes, seems drawing back; Its even way is like a rugged track. Its highest virtue from the vale doth rise; Its greatest beauty seems to offend the eyes; And he has most whose lot the least supplies. Its firmest virtue seems but poor and low; Its solid truth seems change to undergo; Its largest square doth yet no corner show A vessel great, it is the slowest made; Loud is its sound, but never word it said; A semblance great, the shadow of a shade.' The Tao is hidden, and has no name; but it is the Tao which is skilful at imparting (to all things what they need) and making them complete.

1.42

The Tao produced One; One produced Two; Two produced Three; Three produced All things. All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy. What men dislike is to be orphans, to have little virtue, to be as carriages without naves; and yet these are the designations which kings and princes use for themselves. So it is that some things are increased by being diminished, and others are diminished by being increased. What other men (thus) teach, I also teach. The violent and strong do not die their natural death. I will make this the basis of my teaching.

1.43

The softest thing in the world dashes against and overcomes the hardest; that which has no (substantial) existence enters where there is no crevice. I know hereby what advantage belongs to doing nothing (with a purpose). There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

1.44

Or fame or life, Which do you hold more dear? Or life or wealth, To which would you adhere? Keep life and lose those other things; Keep them and lose your life:--which brings Sorrow and pain more near? Thus we may see, Who cleaves to fame Rejects what is more great; Who loves large stores Gives up the richer state. Who is content Needs fear no shame. Who knows to stop Incurs no blame. From danger free Long live shall he.

1.45

Who thinks his great achievements poor Shall find his vigour long endure. Of greatest fulness, deemed a void, Exhaustion ne'er shall stem the tide. Do thou what's straight still crooked deem; Thy greatest art still stupid seem, And eloquence a stammering scream. Constant action overcomes cold; being still overcomes heat. Purity and stillness give the correct law to all under heaven.

1.46

When the Tao prevails in the world, they send back their swift horses to (draw) the dung-carts. When the Tao is disregarded in the world, the war-horses breed in the border lands. There is no guilt greater than to sanction ambition; no calamity greater than to be discontented with one's lot; no fault greater than the wish to be getting. Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

1.47

Without going outside his door, one understands (all that takes place) under the sky; without looking out from his window, one sees the Tao of Heaven. The farther that one goes out (from himself), the less he knows. Therefore the sages got their knowledge without travelling; gave their (right) names to things without seeing them; and accomplished their ends without any purpose of doing so.

1.48

He who devotes himself to learning (seeks) from day to day to increase (his knowledge); he who devotes himself to the Tao (seeks) from day to day to diminish (his doing). He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose). Having arrived at this point of non-action, there is nothing which he does not do. He who gets as his own all under heaven does so by giving himself no trouble (with that end). If one take trouble (with that end), he is not equal to getting as his own all under heaven.

1.49

The sage has no invariable mind of his own; he makes the mind of the people his mind. To those who are good (to me), I am good; and to those who are not good (to me), I am also good;--and thus (all) get to be good. To those who are sincere (with me), I am sincere; and to those who are not sincere (with me), I am also sincere;--and thus (all) get to be sincere. The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. The people all keep their eyes and ears directed to him, and he deals with them all as his children.

1.50

Men come forth and live; they enter (again) and die. Of every ten three are ministers of life (to themselves); and three are ministers of death. There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. And for what reason? Because of their excessive endeavours to perpetuate life. But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. And for what reason? Because there is in him no place of death.

1.51

All things are produced by the Tao, and nourished by its outflowing operation. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore all things without exception honour the Tao, and exalt its outflowing operation. This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute. Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them. It produces them and makes no claim to the possession of them; it carries them through their processes and does not vaunt its ability in doing so; it brings them to maturity and exercises no control over them;--this is called its mysterious operation.

1.52

(The Tao) which originated all under the sky is to be considered as the mother of them all. When the mother is found, we know what her children should be. When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril. Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion. Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him. The perception of what is small is (the secret of clear- sightedness; the guarding of what is soft and tender is (the secret of) strength. Who uses well his light, Reverting to its (source so) bright, Will from his body ward all blight, And hides the unchanging from men's sight.

1.53

If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display. The great Tao (or way) is very level and easy; but people love the by-ways. Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty. They shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth;--such (princes) may be called robbers and boasters. This is contrary to the Tao surely!

1.54

What (Tao's) skilful planter plants Can never be uptorn; What his skilful arms enfold, From him can ne'er be borne. Sons shall bring in lengthening line, Sacrifices to his shrine. Tao when nursed within one's self, His vigour will make true; And where the family it rules What riches will accrue! The neighbourhood where it prevails In thriving will abound; And when 'tis seen throughout the state, Good fortune will be found. Employ it the kingdom o'er, And men thrive all around. In this way the effect will be seen in the person, by the observation of different cases; in the family; in the neighbourhood; in the state; and in the kingdom. How do I know that this effect is sure to hold thus all under the sky? By this (method of observation).

1.55

He who has in himself abundantly the attributes (of the Tao) is like an infant. Poisonous insects will not sting him; fierce beasts will not seize him; birds of prey will not strike him. (The infant's) bones are weak and its sinews soft, but yet its grasp is firm. It knows not yet the union of male and female, and yet its virile member may be excited;--showing the perfection of its physical essence. All day long it will cry without its throat becoming hoarse;--showing the harmony (in its constitution). To him by whom this harmony is known, (The secret of) the unchanging (Tao) is shown, And in the knowledge wisdom finds its throne. All life-increasing arts to evil turn; Where the mind makes the vital breath to burn, (False) is the strength, (and o'er it we should mourn.) When things have become strong, they (then) become old, which may be said to be contrary to the Tao. Whatever is contrary to the Tao soon ends.

1.56

He who knows (the Tao) does not (care to) speak (about it); he who is (ever ready to) speak about it does not know it. He (who knows it) will keep his mouth shut and close the portals (of his nostrils). He will blunt his sharp points and unravel the complications of things; he will attemper his brightness, and bring himself into agreement with the obscurity (of others). This is called 'the Mysterious Agreement.' (Such an one) cannot be treated familiarly or distantly; he is beyond all consideration of profit or injury; of nobility or meanness:--he is the noblest man under heaven.

1.57

A state may be ruled by (measures of) correction; weapons of war may be used with crafty dexterity; (but) the kingdom is made one's own (only) by freedom from action and purpose. How do I know that it is so? By these facts:--In the kingdom the multiplication of prohibitive enactments increases the poverty of the people; the more implements to add to their profit that the people have, the greater disorder is there in the state and clan; the more acts of crafty dexterity that men possess, the more do strange contrivances appear; the more display there is of legislation, the more thieves and robbers there are. Therefore a sage has said, 'I will do nothing (of purpose), and the people will be transformed of themselves; I will be fond of keeping still, and the people will of themselves become correct. I will take no trouble about it, and the people will of themselves become rich; I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

1.58

The government that seems the most unwise, Oft goodness to the people best supplies; That which is meddling, touching everything, Will work but ill, and disappointment bring. Misery!--happiness is to be found by its side! Happiness!--misery lurks beneath it! Who knows what either will come to in the end? Shall we then dispense with correction? The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil. The delusion of the people (on this point) has indeed subsisted for a long time. Therefore the sage is (like) a square which cuts no one (with its angles); (like) a corner which injures no one (with its sharpness). He is straightforward, but allows himself no license; he is bright, but does not dazzle.

1.59

For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation. It is only by this moderation that there is effected an early return (to man's normal state). That early return is what I call the repeated accumulation of the attributes (of the Tao). With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). Of this subjugation we know not what shall be the limit; and when one knows not what the limit shall be, he may be the ruler of a state. He who possesses the mother of the state may continue long. His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm:--this is the way to secure that its enduring life shall long be seen.

1.60

Governing a great state is like cooking small fish. Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy. It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. It is not that it could not hurt men, but neither does the ruling sage hurt them. When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

1.61

What makes a great state is its being (like) a low-lying, down- flowing (stream);--it becomes the centre to which tend (all the small states) under heaven. (To illustrate from) the case of all females:--the female always overcomes the male by her stillness. Stillness may be considered (a sort of) abasement. Thus it is that a great state, by condescending to small states, gains them for itself; and that small states, by abasing themselves to a great state, win it over to them. In the one case the abasement leads to gaining adherents, in the other case to procuring favour. The great state only wishes to unite men together and nourish them; a small state only wishes to be received by, and to serve, the other. Each gets what it desires, but the great state must learn to abase itself.

1.62

Tao has of all things the most honoured place. No treasures give good men so rich a grace; Bad men it guards, and doth their ill efface. (Its) admirable words can purchase honour; (its) admirable deeds can raise their performer above others. Even men who are not good are not abandoned by it. Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees. Why was it that the ancients prized this Tao so much? Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it? This is the reason why all under heaven consider it the most valuable thing.

1.63

(It is the way of the Tao) to act without (thinking of) acting; to conduct affairs without (feeling the) trouble of them; to taste without discerning any flavour; to consider what is small as great, and a few as many; and to recompense injury with kindness. (The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things. He who lightly promises is sure to keep but little faith; he who is continually thinking things easy is sure to find them difficult. Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.

1.64

That which is at rest is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed. Action should be taken before a thing has made its appearance; order should be secured before disorder has begun. The tree which fills the arms grew from the tiniest sprout; the tower of nine storeys rose from a (small) heap of earth; the journey of a thousand li commenced with a single step. He who acts (with an ulterior purpose) does harm; he who takes hold of a thing (in the same way) loses his hold. The sage does not act (so), and therefore does no harm; he does not lay hold (so), and therefore does not lose his bold. (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success. If they were careful at the end, as (they should be) at the beginning, they would not so ruin them. Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

1.65

The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant. The difficulty in governing the people arises from their having much knowledge. He who (tries to) govern a state by his wisdom is a scourge to it; while he who does not (try to) do so is a blessing. He who knows these two things finds in them also his model and rule. Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor). Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

1.66

That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they;--it is thus that they are the kings of them all. So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them. In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them. Therefore all in the world delight to exalt him and do not weary of him. Because he does not strive, no one finds it possible to strive with him.

1.67

All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching). Now it is just its greatness that makes it seem to be inferior. If it were like any other (system), for long would its smallness have been known! But I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence of others. With that gentleness I can be bold; with that economy I can be liberal; shrinking from taking precedence of others, I can become a vessel of the highest honour. Now-a-days they give up gentleness and are all for being bold; economy, and are all for being liberal; the hindmost place, and seek only to be foremost;--(of all which the end is) death. Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his (very) gentleness protecting him.

1.68

He who in (Tao's) wars has skill Assumes no martial port; He who fights with most good will To rage makes no resort. He who vanquishes yet still Keeps from his foes apart; He whose hests men most fulfil Yet humbly plies his art. Thus we say, 'He ne'er contends, And therein is his might.' Thus we say, 'Men's wills he bends, That they with him unite.' Thus we say, 'Like Heaven's his ends, No sage of old more bright.'

1.69

A master of the art of war has said, 'I do not dare to be the host (to commence the war); I prefer to be the guest (to act on the defensive). I do not dare to advance an inch; I prefer to retire a foot.' This is called marshalling the ranks where there are no ranks; baring the arms (to fight) where there are no arms to bare; grasping the weapon where there is no weapon to grasp; advancing against the enemy where there is no enemy. There is no calamity greater than lightly engaging in war. To do that is near losing (the gentleness) which is so precious. Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

1.70

My words are very easy to know, and very easy to practise; but there is no one in the world who is able to know and able to practise them. There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). It is because they do not know these, that men do not know me. They who know me are few, and I am on that account (the more) to be prized. It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

1.71

To know and yet (think) we do not know is the highest (attainment); not to know (and yet think) we do know is a disease. It is simply by being pained at (the thought of) having this disease that we are preserved from it. The sage has not the disease. He knows the pain that would be inseparable from it, and therefore he does not have it.

1.72

When the people do not fear what they ought to fear, that which is their great dread will come on them. Let them not thoughtlessly indulge themselves in their ordinary life; let them not act as if weary of what that life depends on. It is by avoiding such indulgence that such weariness does not arise. Therefore the sage knows (these things) of himself, but does not parade (his knowledge); loves, but does not (appear to set a) value on, himself. And thus he puts the latter alternative away and makes choice of the former.

1.73

He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; he whose boldness appears in his not daring (to do so) lives on. Of these two cases the one appears to be advantageous, and the other to be injurious. But When Heaven's anger smites a man, Who the cause shall truly scan? On this account the sage feels a difficulty (as to what to do in the former case). It is the way of Heaven not to strive, and yet it skilfully overcomes; not to speak, and yet it is skilful in (obtaining a reply; does not call, and yet men come to it of themselves. Its demonstrations are quiet, and yet its plans are skilful and effective. The meshes of the net of Heaven are large; far apart, but letting nothing escape.

1.74

The people do not fear death; to what purpose is it to (try to) frighten them with death? If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong? There is always One who presides over the infliction death. He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter. Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

1.75

The people suffer from famine because of the multitude of taxes consumed by their superiors. It is through this that they suffer famine. The people are difficult to govern because of the (excessive) agency of their superiors (in governing them). It is through this that they are difficult to govern. The people make light of dying because of the greatness of their labours in seeking for the means of living. It is this which makes them think light of dying. Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

1.76

Man at his birth is supple and weak; at his death, firm and strong. (So it is with) all things. Trees and plants, in their early growth, are soft and brittle; at their death, dry and withered. Thus it is that firmness and strength are the concomitants of death; softness and weakness, the concomitants of life. Hence he who (relies on) the strength of his forces does not conquer; and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.) Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

1.77

May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow? The (part of the bow) which was high is brought low, and what was low is raised up. (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency. It is the Way of Heaven to diminish superabundance, and to supplement deficiency. It is not so with the way of man. He takes away from those who have not enough to add to his own superabundance. Who can take his own superabundance and therewith serve all under heaven? Only he who is in possession of the Tao! Therefore the (ruling) sage acts without claiming the results as his; he achieves his merit and does not rest (arrogantly) in it:--he does not wish to display his superiority.

1.78

There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it;--for there is nothing (so effectual) for which it can be changed. Every one in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice. Therefore a sage has said, 'He who accepts his state's reproach, Is hailed therefore its altars' lord; To him who bears men's direful woes They all the name of King accord.' Words that are strictly true seem to be paradoxical.

1.79

When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong). And how can this be beneficial (to the other)? Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party. (So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself. In the Way of Heaven, there is no partiality of love; it is always on the side of the good man.

1.80

In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it). Though they had boats and carriages, they should have no occasion to ride in them; though they had buff coats and sharp weapons, they should have no occasion to don or use them. I would make the people return to the use of knotted cords (instead of the written characters). They should think their (coarse) food sweet; their (plain) clothes beautiful; their (poor) dwellings places of rest; and their common (simple) ways sources of enjoyment. There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

1.81

Sincere words are not fine; fine words are not sincere. Those who are skilled (in the Tao) do not dispute (about it); the disputatious are not skilled in it. Those who know (the Tao) are not extensively learned; the extensively learned do not know it. The sage does not accumulate (for himself). The more that he expends for others, the more does he possess of his own; the more that he gives to others, the more does he have himself. With all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage he does not strive.

2.1

All this, whatsoever exists in the universe, should be covered by the Lord. Having renounced (the unreal), enjoy (the Real). Do not covet the wealth of any man. We cover all things with the Lord by perceiving the Divine Presence everywhere. When the consciousness is firmly fixed in God, the conception of diversity naturally drops away; because the One Cosmic Existence shines through all things. As we gain the light of wisdom, we cease to cling to the unrealities of this world and we find all our joy in the realm of Reality. The word "enjoy" is also interpreted by the great commentator Sankaracharya as "protect," because knowledge of our true Self is the greatest protector and sustainer. If we do not have this knowledge, we cannot be happy; because nothing on this external plane of phenomena is permanent or dependable. He who is rich in the knowledge of the Self does not covet external power or possession.

2.2

If one should desire to live in this world a hundred years, one should live performing Karma (righteous deeds). Thus thou mayest live; there is no other way. By doing this, Karma (the fruits of thy actions) will not defile thee. If a man still clings to long life and earthly possessions, and is therefore unable to follow the path of Self-knowledge (Gnana-Nishta) as prescribed in the first Mantram (text), then he may follow the path of right action (Karma-Nishta). Karma here means actions performed without selfish motive, for the sake of the Lord alone. When a man performs actions clinging blindly to his lower desires, then his actions bind him to the plane of ignorance or the plane of birth and death; but when the same actions are performed with surrender to God, they purify and liberate him.

2.3

After leaving their bodies, they who have killed the Self go to the worlds of the Asuras, covered with blinding ignorance. The idea of rising to bright regions as a reward for well-doers, and of falling into realms of darkness as a punishment for evil-doers is common to all great religions. But Vedanta claims that this condition of heaven and hell is only temporary; because our actions, being finite, can produce only a finite result. What does it mean "to kill the Self?" How can the immortal Soul ever be destroyed? It cannot be destroyed, it can only be obscured. Those who hold themselves under the sway of ignorance, who serve the flesh and neglect the Atman or the real Self, are not able to perceive the effulgent and indestructible nature of their Soul; hence they fall into the realm where the Soul light does not shine. Here the Upanishad shows that the only hell is absence of knowledge. As long as man is overpowered by the darkness of ignorance, he is the slave of Nature and must accept whatever comes as the fruit of his thoughts and deeds. When he strays into the path of unreality, the Sages declare that he destroys himself; because he who clings to the perishable body and regards it as his true Self must experience death many times.

2.4

That One, though motionless, is swifter than the mind. The senses can never overtake It, for It ever goes before. Though immovable, It travels faster than those who run. By It the all-pervading air sustains all living beings. This verse explains the character of the Atman or Self. A finite object can be taken from one place and put in another, but it can only occupy one space at a time. The Atman, however, is present everywhere; hence, though one may run with the greatest swiftness to overtake It, already It is there before him. Even the all-pervading air must be supported by this Self, since It is infinite; and as nothing can live without breathing air, all living things must draw their life from the Cosmic Self.

2.5

It moves and It moves not. It is far and also It is near. It is within and also It is without all this. It is near to those who have the power to understand It, for It dwells in the heart of every one; but It seems far to those whose mind is covered by the clouds of sensuality and self-delusion. It is within, because It is the innermost Soul of all creatures; and It is without as the essence of the whole external universe, infilling it like the all-pervading ether.

2.6

He who sees all beings in the Self and the Self in all beings, he never turns away from It (the Self).

2.7

He who perceives all beings as the Self for him how can there be delusion or grief, when he sees this oneness (everywhere)? He who perceives the Self everywhere never shrinks from anything, because through his higher consciousness he feels united with all life. When a man sees God in all beings and all beings in God, and also God dwelling in his own Soul, how can he hate any living thing? Grief and delusion rest upon a belief in diversity, which leads to competition and all forms of selfishness. With the realization of oneness, the sense of diversity vanishes and the cause of misery is removed.

2.8

He (the Self) is all-encircling, resplendent, bodiless, spotless, without sinews, pure, untouched by sin, all-seeing, all-knowing, transcendent, self-existent; He has disposed all things duly for eternal years. This text defines the real nature of the Self. When our mind is cleansed from the dross of matter, then alone can we behold the vast, radiant, subtle, ever-pure and spotless Self, the true basis of our existence.

2.9

They enter into blind darkness who worship Avidya (ignorance and delusion); they fall, as it were, into greater darkness who worship Vidya (knowledge).

2.10

By Vidya one end is attained; by Avidya, another. Thus we have heard from the wise men who taught this.

2.11

He who knows at the same time both Vidya and Avidya, crosses over death by Avidya and attains immortality through Vidya. Those who follow or "worship" the path of selfishness and pleasure (Avidya), without knowing anything higher, necessarily fall into darkness; but those who worship or cherish Vidya (knowledge) for mere intellectual pride and satisfaction, fall into greater darkness, because the opportunity which they misuse is greater. In the subsequent verses Vidya and Avidya are used in something the same sense as "faith" and "works" in the Christian Bible; neither alone can lead to the ultimate goal, but when taken together they carry one to the Highest. Work done with unselfish motive purifies the mind and enables man to perceive his undying nature. From this he gains inevitably a knowledge of God, because the Soul and God are one and inseparable; and when he knows himself to be one with the Supreme and Indestructible Whole, he realizes his immortality.

2.12

They fall into blind darkness who worship the Unmanifested and they fall into greater darkness who worship the manifested.

2.13

By the worship of the Unmanifested one end is attained; by the worship of the manifested, another. Thus we have heard from the wise men who taught us this.

2.14

He who knows at the same time both the Unmanifested (the cause of manifestation) and the destructible or manifested, he crosses over death through knowledge of the destructible and attains immortality through knowledge of the First Cause (Unmanifested). This particular Upanishad deals chiefly with the Invisible Cause and the visible manifestation, and the whole trend of its teaching is to show that they are one and the same, one being the outcome of the other hence no perfect knowledge is possible without simultaneous comprehension of both. The wise men declare that he who worships in a one-sided way, whether the visible or the invisible, does not reach the highest goal. Only he who has a co-ordinated understanding of both the visible and the invisible, of matter and spirit, of activity and that which is behind activity, conquers Nature and thus overcomes death. By work, by making the mind steady and by following the prescribed rules given in the Scriptures, a man gains wisdom. By the light of that wisdom he is able to perceive the Invisible Cause in all visible forms. Therefore the wise man sees Him in every manifested form. They who have a true conception of God are never separated from Him. They exist in Him and He in them.

2.15

The face of Truth is hidden by a golden disk. O Pushan (Effulgent Being)! Uncover (Thy face) that I, the worshipper of Truth, may behold Thee.

2.16

O Pushan! O Sun, sole traveller of the heavens, controller of all, son of Prajapati, withdraw Thy rays and gather up Thy burning effulgence. Now through Thy Grace I behold Thy blessed and glorious form. The Purusha (Effulgent Being) who dwells within Thee, I am He. Here the sun, who is the giver of all light, is used as the symbol of the Infinite, giver of all wisdom. The seeker after Truth prays to the Effulgent One to control His dazzling rays, that his eyes, no longer blinded by them, may behold the Truth. Having perceived It, he proclaims: "Now I see that that Effulgent Being and I are one and the same, and my delusion is destroyed." By the light of Truth he is able to discriminate between the real and the unreal, and the knowledge thus gained convinces him that he is one with the Supreme; that there is no difference between himself and the Supreme Truth; or as Christ said, "I and my Father are one."

2.17

May my life-breath go to the all-pervading and immortal Prana, and let this body be burned to ashes. Om! O mind, remember thy deeds! O mind, remember, remember thy deeds! Remember! Seek not fleeting results as the reward of thy actions, O mind! Strive only for the Imperishable. This Mantram or text is often chanted at the hour of death to remind one of the perishable nature of the body and the eternal nature of the Soul. When the clear vision of the distinction between the mortal body and the immortal Soul dawns in the heart, then all craving for physical pleasure or material possession drops away; and one can say, let the body be burned to ashes that the Soul may attain its freedom; for death is nothing more than the casting-off of a worn-out garment.

2.18

Vahasrava, being desirous of heavenly rewards (at the Viswajit sacrifice), made a gift of all that he possessed. He had a son by the name of Nachiketas.

2.19

When the offerings were being distributed, faith (Shraddha) entered (the heart of) Nachiketas, who, though young, yet resected:

2.20

These cows have drunk water, eaten grass and given milk for the last time, and their senses have lost all vigour. He who gives these undoubtedly goes to joyless realms. In India the idea of sacrifice has always been to give freely for the joy of giving, without asking anything in return; and the whole purpose and merit of the sacrifice is lost, if the giver entertains the least thought of name, fame or individual benefit. The special Viswajit sacrifice which Vajasrava was making required of him to give away all that he possessed. When, however, the gifts were brought forward to be offered, his son Nachiketas, although probably a lad about twelve years of age, observed how worthless were the animals which his father was offering. His heart at once became filled with Shraddha. There is no one English word which can convey the meaning of this Sanskrit term. It is more than mere faith. It also implies self-reliance, an independent sense of right and wrong, and the courage of one's own conviction. As a boy of tender age, Nachiketas had no right to question his father's action; yet, impelled by the sudden awakening of his higher nature, he could not but reflect: "By merely giving these useless cows, my father cannot gain any merit. If he has vowed to give all his possessions, then he must also give me. Otherwise his sacrifice will not be complete and fruitful." Therefore, anxious for his father's welfare, he approached him gently and reverently.

2.21

He said to his father: Dear father, to whom wilt thou give me? He said it a second time, then a third time. The father replied: I shall give thee unto Death. Nachiketas, being a dutiful son and eager to atone for his father's inadequate sacrifice, tried to remind him thus indirectly that he had not fulfilled his promise to give away all his possessions, since he had not yet offered his own son, who would be a worthier gift than useless cattle. His father, conscious that he was not making a true sacrifice, tried to ignore the boy's questions; but irritated by his persistence, he at last impatiently made answer: "I give thee to Yama, the Lord of Death." The fact that anger could so quickly rise in his heart proved that he had not the proper attitude of a sacrificer, who must always be tranquil, uplifted and free from egoism.

2.22

Nachiketas thought: Among many (of my father's pupils) I stand first; among many (others) I stand in the middle (but never last). What will be accomplished for my father by my going this day to Yama? It was not conceit which led Nachiketas to consider his own standing and importance. He was weighing his value as a son and pupil in order to be able to judge whether or not he had merit enough to prove a worthy gift. Although he realized that his father's harsh reply was only the expression of a momentary outburst of anger; yet he believed that greater harm might befall his father, if his word was not kept. Therefore he sought to strengthen his father's resolution by reminding him of the transitory condition of life. He said:

2.23

Look back to those who lived before and look to those who live now. Like grain the mortal decays and like grain again springs up (is reborn). All things perish, Truth alone remains. Why then fear to sacrifice me also; Thus Nachiketas convinced his father that he should remain true to his word and send him to Yama, the Ruler of Death. Then Nachiketas went to the abode of Death, but Yama was absent and the boy waited without food or drink for three days. On Yama's return one of his household said to him:

2.24

Like fire a Brahmana guest enters into houses. That fire is quenched by an offering. (Therefore) O Vaivaswata, bring water.

2.25

The foolish man in whose house a Brahmana guest remains without food, all his hopes and expectations, all the merit gained by his association with the holy, by his good words and deeds, all his sons and cattle, are destroyed. According to the ancient Vedic ideal a guest is the representative of God and should be received with due reverence and honor. Especially is this the case with a Brahmana or a Sannyasin whose life is wholly consecrated to God. Any one who fails to give proper care to a holy guest brings misfortune on himself and his household. When Yama returned, therefore, one of the members of his household anxiously informed him of Nachiketas' presence and begged him to bring water to wash his feet, this being always the first service to an arriving guest.

2.26

Yama said: O Brahmana! Revered guest! My salutations to thee. As thou hast remained three nights in my house without food, therefore choose three boons, O Brahmana.

2.27

Nachiketas said: May Gautama, my father, be free from anxious thought (about me). May he lose all anger (towards me) and be pacified in heart. May he know and welcome me when I am sent back by thee. This, O Death, is the first of the three boons I choose.

2.28

Yama replied: Through my will Auddalaki Aruni (thy father) will know thee, and be again towards thee as before. He will sleep in peace at night. He will be free from wrath when he sees thee released from the mouth of death.

2.29

Nachiketas said: In the realm of heaven there is no fear, thou (Death) art not there; nor is there fear of old age. Having crossed beyond both hunger and thirst and being above grief, (they) rejoice in heaven.

2.30

Thou knowest, O Death, the fire-sacrifice that leads to heaven. Tell this to me, who am full of Shraddha (faith and yearning). They who live in the realm of heaven enjoy freedom from death. This I beg as my second boon.

2.31

Yama replied: I know well that fire which leads to the realm of heaven. I shall tell it to thee. Listen to me. Know, O Nachiketas, that this is the means of attaining endless worlds and their support. It is hidden in the heart of all beings.

2.32

Yama then told him that fire-sacrifice, the beginning of all the worlds; what bricks, how many and how laid for the altar. Nachiketas repeated all as it was told to him. Then Death, being pleased with him, again said:

2.33

The great-soured Yama, being well pleased, said to him (Nachiketas): I give thee now another boon. This fire (sacrifice) shall be named after thee. Take also this garland of many colours.

2.34

He who performs this Nachiketa fire-sacrifice three times, being united with the three (mother, father and teacher), and who fulfills the three-fold duty (study of the Vedas, sacrifice and alms-giving) crosses over birth and death. Knowing this worshipful shining fire, born of Brahman, and realizing Him, he attains eternal peace.

2.35

He who knows the three-fold Nachiketa fire and performs the Nachiketa fire-sacrifice with three-fold knowledge, having cast off the fetters of death and being beyond grief, he rejoices in the realm of heaven.

2.36

O Nachiketas, this is thy fire that leads to heaven, which thou hast chosen as thy second boon. People will call this fire after thy name. Ask the third boon, Nachiketas. Fire is regarded as "the foundation of all the worlds," because it is the revealer of creation. If there were no fire or light, no manifested form would be visible. We read in the Semitic Scriptures, "In the beginning the Lord said, 'Let there be light."' Therefore, that which stands in the external universe as one of the purest symbols of the Divine, also dwells in subtle form in the heart of every living being as the vital energy, the life-force or cause of existence. Yama now tells Nachiketas how, by performing sacrifice with the three-fold knowledge, he may transcend grief and death and reach heaven. The three-fold knowledge referred to is regarding the preparation of the altar and fire. Nachiketas being eager to learn, listened with wholehearted attention and was able to repeat all that was told him. This so pleased Yama that he granted him the extra boon of naming the fire-sacrifice after him and gave him a garland set with precious stones. Verses XVI-XVIII are regarded by many as an interpolation, which would account for certain obscurities and repetitions in them.

2.37

Nachiketas said: There is this doubt regarding what becomes of a man after death. Some say he exists, others that he does not exist. This knowledge I desire, being instructed by thee. Of the boons this is the third boon.

2.38

Yama replied: Even the Devas (Bright Ones) of old doubted regarding this. It is not easy to know; subtle indeed is this subject. O Nachiketas, choose another boon. Do not press me. Ask not this boon of me.

2.39

Nachiketas said: O Death, thou sayest that even the Devas had doubts about this, and that it is not easy to know. Another teacher like unto thee is not to be found. Therefore no other boon can be equal to this one.

2.40

Yama said: Ask for sons and grandsons who shall live a hundred years, many cattle, elephants, gold and horses. Ask for lands of vast extent and live thyself as many autumns as thou desirest.

2.41

If thou thinkest of any other boon equal to this, ask for wealth and long life; be ruler over the wide earth. O Nachiketas, I shall make thee enjoyer of all desires.

2.42

Whatsoever objects of desire are difficult to obtain in the realm of mortals, ask them all as thou desirest; these lovely maidens with their chariots and musical instruments, such as are not obtainable by mortals--be served by these whom I give to thee. O Nachiketas, do not ask regarding death. The third boon asked by Nachiketas concerning the great Hereafter was one which could be granted only to those who were freed from all mortal desires and limitations, therefore Yama first tested Nachiketas to see whether he was ready to receive such knowledge. "Do not press me regarding this secret," he said. "Even wise men cannot understand it and thou art a mere lad. Take, rather, long life, wealth, whatever will give thee happiness on the mortal plane." But the boy proved his strength and worthiness by remaining firm in his resolution to know the great secret of life and death.

2.43

Nachiketas said: O Death, these are fleeting; they weaken the vigour of all the senses in man. Even the longest life is short. Keep thou thy chariots, dance and music.

2.44

Man cannot be satisfied by wealth. Shall we possess wealth when we see thee (Death)? Shall we continue to live as long as thou rulest? Therefore that boon alone is to be chosen by me.

2.45

What man dwelling on the decaying mortal plane, having approached the undecaying immortal one, and having reflected upon the nature of enjoyment through beauty and sense pleasure, would delight in long life?

2.46

Yama said: The good is one thing and the pleasant another. These two, having different ends, bind a man. It is well with him who chooses the good. He who chooses the pleasant misses the true end.

2.47

The good and the pleasant approach man; the wise examines both and discriminates between them; the wise prefers the good to the pleasant, but the foolish man chooses the pleasant through love of bodily pleasure.

2.48

O Nachiketas after wise reflection thou hast renounced the pleasant and all pleasing forms. Thou hast not accepted this garland of great value for which many mortals perish.

2.49

Wide apart are these two,--ignorance and what is known as wisdom, leading in opposite directions. I believe Nachiketas to be one who longs for wisdom, since many tempting objects have not turned thee aside. With this second part, the Ruler of Death begins his instructions regarding the great Hereafter. There are two paths,--one leading Godward, the other leading to worldly pleasure. He who follows one inevitably goes away from the other; because, like light and darkness they conflict. One leads to the imperishable spiritual realm; the other to the perishable physical realm. Both confront a man at every step of life. The discerning man distinguishing between the two, chooses the Real and Eternal, and he alone attains the highest, while the ignorant man, preferring that which brings him immediate and tangible results, misses the true purpose of his existence. Although Yama put before Nachiketas many temptations to test his sincerity and earnestness, he judging them at their real value, refused them all, saying "I have come from the mortal realm, shall I ask for what is mortal? I desire only that which is eternal." Then Death said to him: "I now see that thou art a sincere desirer of Truth. I offered thee vast wealth, long life and every form of pleasure which tempts and deludes men; but thou hast proved thy worthiness by rejecting them all."

2.50

Fools dwelling in ignorance, yet imagining themselves wise and learned, go round and round in crooked ways, like the blind led by the blind.

2.51

The Hereafter never rises before the thoughtless child (the ignorant), deluded by the glamour of wealth. "This world alone is, there is none other": thinking thus, he falls under my sway again and again. There are many in the world, who, puffed up with intellectual conceit, believe that they are capable of guiding others. But although they may possess a certain amount of worldly wisdom, they are devoid of deeper understanding; therefore all that they say merely increases doubt and confusion in the minds of those who hear them. Hence they are likened to blind men leading the blind. The Hereafter does not shine before those who are lacking in the power of discrimination and are easily carried away therefore by the charm of fleeting objects. As children are tempted by toys, so they are tempted by pleasure, power, name and fame. To them these seem the only realities. Being thus attached to perishable things, they come many times under the dominion of death. There is one part of us which must die; there is another part which never dies. When a man can identify himself with his undying nature, which is one with God, then he overcomes death.

2.52

He about whom many are not even able to hear, whom many cannot comprehend even after hearing: wonderful is the teacher, wonderful is he who can receive when taught by an able teacher. Throughout the Vedic Scriptures it is declared that no one can impart spiritual knowledge unless he has realization. What is meant by realization? It means knowledge based on direct perception. In India often the best teachers have no learning, but their character is so shining that every one learns merely by coming in contact with them. In one of the Scriptures we read: Under a banyan tree sat a youthful teacher and beside him an aged disciple. The mind of the disciple was full of doubts and questions, but although the teacher continued silent, gradually every doubt vanished from the disciple's mind. This signifies that the conveying of spiritual teaching does not depend upon words only. It is the life, the illumination, which counts. Such God-enlightened men, however, cannot easily be found; but even with such a teacher, the knowledge of the Self cannot be gained unless the heart of the disciple is open and ready for the Truth. Hence Yama says both teacher and taught must be wonderful.

2.53

When taught by a man of inferior understanding, this Atman cannot be truly known, even though frequently thought upon. There is no way (to know It) unless it is taught by another (an illumined teacher), for it is subtler than the subtle and beyond argument.

2.54

O Dearest, this Atman cannot be attained by argument; It is truly known only when taught by another (a wise teacher). O Nachiketas, thou hast attained It. Thou art fixed in Truth. May we ever, find a questioner like thee. Knowledge of the Atman or Self cannot be attained when it is taught by those who themselves lack in real understanding of It; and who therefore, having no definite conviction of their own, differ among themselves as to its nature and existence. Only he who has been able to perceive the Self directly, through the unfoldment of his higher nature, can proclaim what It actually is; and his words alone carry weight and bring illumination. It is too subtle to be reached by argument. This secret regarding the Hereafter cannot be known through reasoning or mere intellectual gymnastics. It is to be attained only in a state of consciousness which transcends the boundary line of reason.

2.55

I know that (earthly) treasure is transitory, for the eternal can never be attained by things which are non-eternal. Hence the Nachiketa fire (sacrifice) has been performed by me with perishable things and yet I have attained the eternal.

2.56

O Nachiketas, thou hast seen the fulfillment of all desires, the basis of the universe, the endless fruit of sacrificial rites, the other shore where there is no fear, that which is praiseworthy, the great and wide support; yet, being wise, thou hast rejected all with firm resolve. The teacher, saying that the imperishable cannot be attained by the perishable, shows that no amount of observance of rituals and ceremonies can earn the imperishable and eternal. Although the Nachiketa fire-sacrifice may bring results which seem eternal to mortals because of their long duration, yet they too must come to an end; therefore this sacrifice cannot lead to the final goal. Yama praises Nachiketas because, when all heavenly and earthly pleasures, as well as knowledge of all realms and their enjoyments were offered him, yet he cast them aside and remained firm in his desire for Truth alone.

2.57

The wise, who by means of the highest meditation on the Self knows the Ancient One, difficult to perceive, seated in the innermost recess, hidden in the cave of the heart, dwelling in the depth of inner being, (he who knows that One) as God, is liberated from the fetters of joy and sorrow.

2.58

A mortal, having heard and fully grasped this, and having realized through discrimination the subtle Self, rejoices, because he has obtained that which is the source of all joy. I think the abode (of Truth) is open to Nachiketas. The Scriptures give three stages in all spiritual attainment. The aspirant must first hear about the Truth from an enlightened teacher; next he must reflect upon what he has heard; then by constant practice of discrimination and meditation he realizes it; and with realization comes the fulfilment of every desire, because it unites him with the source of all. Having beheld this, a man learns that all sense pleasures are but fragmentary reflections of that one supreme joy, which can be found in the true Self alone. Yama assures Nachiketas that there is no doubt of his realizing the Truth, because he has shown the highest discrimination as well as fixity of purpose.

2.59

Nachiketas said: That which thou seest, which is neither virtue nor vice, neither cause nor effect, neither past nor future (but beyond these), tell me That.

2.60

Yama replied: That goal which all the Vedas glorify, which all austerities proclaim, desiring which (people) practice Brahmacharya (a life of continence and service), that goal I tell thee briefly--it is Aum. What name can man give to God? How can the Infinite be bound by any finite word? All that language can express must be finite, since it is itself finite. Yet it is very difficult for mortals to think or speak of anything without calling it by a definite name. Knowing this, the Sages gave to the Supreme the name A-U-M which stands as the root of all language. The first letter "A" is the mother-sound, being the natural sound uttered by every creature when the throat is opened, and no sound can be made without opening the throat. The last letter "M," spoken by closing the lips, terminates all articulation. As one carries the sound from the throat to the lips, it passes through the sound "U." These three sounds therefore cover the whole field of possible articulate sound. Their combination is called the Akshara or the imperishable word, the Sound-Brahman or the Word God, because it is the most universal name which can be given to the Supreme. Hence it must be the word which was "in the beginning" and corresponds to the Logos of Christian theology. It is because of the all-embracing significance of this name that it is used so universally in the Vedic Scriptures to designate the Absolute.

2.61

This Word is indeed Brahman. This Word is indeed the Supreme. He who knows this Word obtains whatever he desires.

2.62

This is the best Support, This is the highest Support; he who knows this Support is glorified in the world of Brahman. This sacred Word is the highest symbol of the Absolute. He who through meditating on It grasps Its full significance, realizes the glory of God and at once has all his desires satisfied, because God is the fulfilment of all desires.

2.63

This Self is never born, nor does It die. It did not spring from anything, nor did anything spring from It. This Ancient One is unborn, eternal, everlasting. It is not slain even though the body is slain.

2.64

If the slayer thinks that he slays, or if the slain thinks that he is slain, both of these know not. For It neither slays nor is It slain.

2.65

The Self is subtler than the subtle, greater than the great; It dwells in the heart of each living being. He who is free from desire and free from grief, with mind and senses tranquil, beholds the glory of the Atman. Although this Atman dwells in the heart of every living being, yet It is not perceived by ordinary mortals because of Its subtlety. It cannot be perceived by the senses; a finer spiritual sight is required. The heart must be pure and freed from every unworthy selfish desire; the thought must be indrawn from all external objects; mind and body must be under control; when the whole being thus becomes calm and serene, then it is possible to perceive that effulgent Atman. It is subtler than the subtle, because It is the invisible essence of every thing; and It is greater than the great because It is the boundless, sustaining power of the whole universe; that upon which all existence rests.

2.66

Though sitting, It travels far; though lying, It goes everywhere. Who else save me is fit to know that God, who is (both) joyful and joyless? The Self is all-pervading, hence It is that which sits still and that which travels, that which is active and that which is inactive. It is both stationary and moving, and It is the basis of all forms of existence; therefore whatever exists in the universe, whether joy or joylessness, pleasure or pain, must spring from It. Who is better able to know God than I myself, since He resides in my heart and is the very essence of my being? Such should be the attitude of one who is seeking.

2.67

The wise who know the Self, bodiless, seated within perishable bodies, great and all- pervading, grieve not. Then a wise man through the practice of discrimination has seen clearly the distinction between body and Soul, he knows that his true Self is not the body, though It dwells in the body. Thus realizing the indestructible, all-pervading nature of his real Self, he surmounts all fear of death or loss, and is not moved even by the greatest sorrow.

2.68

This Self cannot be attained by study of the Scriptures, nor by intellectual perception, nor by frequent hearing (of It); He whom the Self chooses, by him alone is It attained. To him the Self reveals Its true nature. We may imagine that by much study we can find out God; but merely hearing about a thing and gaining an intellectual comprehension of it does not mean attaining true knowledge of it. Knowledge only comes through direct perception, and direct perception of God is possible for those alone who are pure in heart and spiritually awakened. Although He is alike to all beings and His mercy is on all, yet the impure and worldy-minded do not get the blessing, because they do not know how to open their hearts to it. He who longs for God, him the Lord chooses; because to him alone can He reveal His true nature.

2.69

He who has not turned away from evil conduct, whose senses are uncontrolled, who is not tranquil, whose mind is not at rest, he can never attain this Atman even by knowledge. Yama having first described what the Atman is, now tells us how to attain It. A man must try to subdue his lower nature and gain control over the body and senses. He must conquer the impure selfish desires which now disturb the serenity of his mind, that it may grow calm and peaceful. In other words, he must live the life and develop all spiritual qualities in order to perceive the Atman.

2.70

There are two who enjoy the fruits of their good deeds in the world, having entered into the cave of the heart, seated (there) on the highest summit. The knowers of Brahman call them shadow and light. So also (they are called) by householders who perform five fire- sacrifices or three Nachiketa fire-sacrifices. Here the two signify the Higher Self and the lower self, dwelling in the innermost cave of the heart. The Seers of Truth, as well as householders who follow the path of rituals and outer forms with the hope of enjoying the fruits of their good deeds, both proclaim that the Higher Self is like a light and the lower self like a shadow. When the Truth shines clearly in the heart of the knower, then he surmounts the apparent duality of his nature and becomes convinced that there is but One, and that all outer manifestations are nothing but reflections or projections of that One.

2.71

May we be able to learn that Nachiketa fire-sacrifice, which is a bridge for those who perform sacrifice. May we also know the One, who is the highest imperishable Brahman for those who desire to cross over to the other shore which is beyond fear. The significance of this text is May we acquire the knowledge of Brahman, the Supreme, in both manifested and unmanifested form. He is manifested as the Lord of sacrifice for those who follow the path of ritual. He is the unmanifested, eternal, universal Supreme Being for those who follow the path of wisdom. The "other shore," being the realm of immortality, is said to be beyond fear; because disease, death, and all that which mortals fear, cease to exist there. It is believed by many that these two opening verses were a later interpolation.

2.72

Know the Atman (Self) as the lord of the chariot, and the body as the chariot. Know also the intellect to be the driver and mind the reins.

2.73

The senses are called the horses; the sense objects are the roads; when the Atman is united with body, senses and mind, then the wise call Him the enjoyer. In the third chapter Yama defines what part of our being dies and what part is deathless, what is mortal and what is immortal. But the Atman, the Higher Self, is so entirely beyond human conception that it is impossible to give a direct definition of It. Only through similies can some idea of It be conveyed. That is the reason why all the great Teachers of the world have so often taught in the form of parables. So here the Ruler of Death represents the Self as the lord of this chariot of the body. The intellect or discriminative faculty is the driver, who controls these wild horses of the senses by holding firmly the reins of the mind. The roads over which these horses travel are made up of all the external objects which attract or repel the senses:--the sense of smelling follows the path of sweet odours, the sense of seeing the way of beautiful sights. Thus each sense, unless restrained by the discriminative faculty, seeks to go out towards its special objects. When the Self is joined with body, mind and senses, It is called the intelligent enjoyer; because It is the one who wills, feels, perceives and does everything.

2.74

He who is without discrimination and whose mind is always uncontrolled, his senses are unmanageable, like the vicious horses of a driver.

2.75

But he who is full of discrimination and whose mind is always controlled, his senses are manageable, like the good horses of a driver. The man whose intellect is not discriminative and who fails to distinguish right from wrong, the real from the unreal, is carried away by his sense passions and desires, just as a driver is carried away by vicious horses over which he has lost control. But he who clearly distinguishes what is good from what is merely pleasant, and controls all his out-going forces from running after apparent momentary pleasures, his senses obey and serve him as good horses obey their driver.

2.76

He who does not possess discrimination, whose mind is uncontrolled and always impure, he does not reach that goal, but falls again into Samsara (realm of birth and death).

2.77

But he who possesses right discrimination, whose mind is under control and always pure, he reaches that goal, from which he is not born again.

2.78

The man who has a discriminative intellect for the driver, and a controlled mind for the reins, reaches the end of the journey, the highest place of Vishnu (the All-pervading and Unchangeable One). A driver must possess first a thorough knowledge of the road; next he must understand how to handle the reins and control his horses. Then will he drive safely to his destination. Similarly in this journey of life, our mind and senses must be wholly under the control of our higher discriminative faculty; for only when all our forces work in unison can we hope to reach the goal--the abode of Absolute Truth.

2.79

Beyond the senses are the objects, beyond the objects is the mind, beyond the mind is the intellect, beyond the intellect is the great Atman.

2.80

Beyond the great Atman is the Unmanifested; beyond the Unmanifested is the Purusha (the Cosmic Soul); beyond the Purusha there is nothing. That is the end, that is the final goal. In these two verses the Teacher shows the process of discrimination, by which one attains knowledge of the subtle Self. Beginning with the sense-organs, he leads up to the less and less gross, until he reaches that which is subtlest of all, the true Self of man. The senses are dependent on sense-objects, because without these the senses would have no utility. Superior to sense-objects is the mind, because unless these objects affect the mind, they cannot influence the senses. Over the mind the determinative faculty exercises power; this determinative faculty is governed by the individual Self; beyond this Self is the undifferentiated creative energy known as Avyaktam; and above this is the Purusha or Supreme Self. Than this there is nothing higher. That is the goal, the Highest Abode of Peace and Bliss.

2.81

This Atman (Self), hidden in all beings, does not shine forth; but It is seen by subtle seers through keen and subtle understanding. If It dwells in all living beings, why do we not see It? Because the ordinary man's vision is too dull and distracted. It is visible to those alone whose intellect has been purified by constant thought on the Supreme, and whose sight therefore has become refined and sharpened. This keenness of vision comes only when all our forces have been made one-pointed through steadfast practice of concentration and meditation.

2.82

A wise man should control speech by mind, mind by intellect, intellect by the great Atman, and that by the Peaceful One (the Paramatman or Supreme Self). Here Yama gives the practical method to be followed if one wishes to realize the Supreme. The word "speech" stands for all the senses. First, therefore, a man must control his outgoing senses by the mind. Then the mind must be brought under the control of the discriminative faculty; that is, it must be withdrawn from all sense-objects and cease to waste its energies on nonessential things. The discriminative faculty in turn must be controlled by the higher individual intelligence and this must be governed wholly by the Supreme Intelligence.

2.83

Arise! Awake! Having reached the Great Ones (illumined Teachers), gain understanding. The path is as sharp as a razor, impassable and difficult to travel, so the wise declare. This is the eternal call of the wise: Awake from the slumber of ignorance! Arise and seek out those who know the Truth, because only those who have direct vision of Truth are capable of teaching It. Invoke their blessing with a humble spirit and seek to be instructed by them. The path is very difficult to tread. No thoughtless or lethargic person can safely travel on it. One must be strong, wakeful and persevering.

2.84

Knowing That which is soundless, touchless, formless, undecaying; also tasteless, odorless, and eternal; beginningless, endless and immutable; beyond the Unmanifested: (knowing That) man escapes from the mouth of death. The Ruler of Death defines here the innermost essence of our being. Because of its extreme subtlety, it cannot be heard or felt or smelled or tasted like any ordinary object. It never dies. It has no beginning or end. It is unchangeable. Realizing this Supreme Reality, man escapes from death and attains everlasting life. Thus the Teacher has gradually led Nachiketas to a point where he can reveal to him the secret of death. The boy had thought that there was a place where he could stay and become immortal. But Yama shows him that immortality is a state of consciousness and is not gained so long as man clings to name and form, or to perishable objects. What dies? Form. Therefore the formful man dies; but not that which dwells within. Although inconceivably subtle, the Sages have always made an effort through similies and analogies to give some idea of this inner Self or the God within. They have described It as beyond mind and speech; too subtle for ordinary perception, but not beyond the range of purified vision.

2.85

The intelligent man, who has heard and repeated the ancient story of Nachiketas, told by the Ruler of Death, is glorified in the world of Brahman.

2.86

The Self-existent created the senses out-going; for this reason man sees the external, but not the inner Atman (Self). Some wise man, however, desiring immortality, with eyes turned away (from the external) sees the Atman within. In the last chapter the Ruler of Death instructed Nachiketas regarding the nature and glory of the Self. Now he shows the reason why the Self is not seen by the majority. It is because man's mind is constantly drawn outward through the channels of his senses, and this prevents his seeing the inner Self (Pratyagatman); but now and then a seeker, wiser than others, goes within and attains the vision of the undying Self.

2.87

Children (the ignorant) pursue external pleasures; (thus) they fall into the wide- spread snare of death. But the wise, knowing the nature of immortality, do not seek the permanent among fleeting things. Those who are devoid of discrimination and fail to distinguish between real and unreal, the fleeting and the permanent, set their hearts on the changeable things of this world; hence they entangle themselves in the net of insatiable desire, which leads inevitably to disappointment and suffering. To such, death must seem a reality because they identify themselves with that which is born and which dies. But the wise, who see deeper into the nature of things, are no longer deluded by the charm of the phenomenal world and do not seek for permanent happiness among its passing enjoyments.

2.88

That by which one knows form, taste, smell, sound, touch and sense enjoyments, by That also one knows whatever remains (to be known). This verily is That (which thou hast asked to know).

2.89

That by which a mortal perceives, both in dream and in waking, by knowing that great all-pervading Atman the wise man grieves no more. In these verses the teacher tries to make plain that all knowledge, as well as all sense perception, in every state of consciousness--sleeping, dreaming or waking--is possible only because the Self exists. There can be no knowledge or perception independent of the Self. Wise men, aware of this, identify themselves with their Higher Self and thus transcend the realm of grief.

2.90

He who knows this Atman, the honey-eater (perceiver and enjoyer of objects), ever near, as the lord of the past and future, fears no more. This verily is That.

2.91

He who sees Him seated in the five elements, born of Tapas (fire of Brahman), born before water; who, having entered the cave of the heart, abides therein --this verily is That. This verse indicates that He, the Great Self, is the cause of all created objects. According to the Vedas, His first manifestation was Brahma, the Personal God or Creator, born of the fire of wisdom. He existed before the evolution of the five elements-- earth, water, fire, air and ether; hence He was "born before water." He is the Self dwelling in the hearts of all creatures.

2.92

He who knows Aditi, who rises with Prana (the Life Principle), existent in all the Devas; who, having entered into the heart, abides there; and who was born from the elements--this verily is That. This verse is somewhat obscure and seems like an interpolated amplification of the preceding verse.

2.93

The all-seeing fire which exists hidden in the two sticks, as the foetus is well-guarded in the womb by the mother, (that fire) is to be worshipped day after day by wakeful seekers (after wisdom), as well as by sacrificers. This verily is That. Fire is called all-seeing because its light makes everything visible. In Vedic sacrifices the altar fire was always kindled by rubbing together two sticks of a special kind of wood called Arani. Because fire was regarded as one of the most perfect symbols of Divine wisdom, it was to be worshipped by all seekers after Truth, whether they followed the path of meditation or the path of rituals.

2.94

From whence the sun rises, and whither it goes at setting, upon That all the Devas depend. No one goes beyond That. This verily is That.

2.95

What is here (in the visible world), that is there (in the invisible); he who sees difference (between visible and invisible) goes from death to death.

2.96

By mind alone this is to be realized. There is no difference whatever (between visible and invisible). He who sees difference here (between these) goes from death to death. In the sight of true wisdom, there is no difference between the creator and the created. Even physical science has come to recognize that cause and effect are but two aspects of one manifestation of energy. He who fails to see this, being engrossed in the visible only, goes from death to death; because he clings to external forms which are perishable. Only the essence which dwells within is unchangeable and imperishable. This knowledge of the oneness of visible and invisible, however, cannot be acquired through sense-perception. It can only be attained by the purified mind.

2.97

The Purusha (Self), of the size of a thumb, resides in the middle of the body as the lord of the past and the future, (he who knows Him) fears no more. This verily is That. The seat of the Purusha is said to be the heart, hence It "resides in the middle of the body." Although It is limitless and all-pervading, yet in relation to Its abiding-place It is represented as limited in extension, "the size of a thumb." This refers really to the heart, which in shape may be likened to a thumb. Its light is everywhere, yet we see it focused in a lamp and believe it to be there only; similarly, although the life-current flows everywhere in the body, the heart is regarded as peculiarly its seat.

2.98

That Purusha, of the size of a thumb, is like a light without smoke, lord of the past and the future. He is the same today and tomorrow. This verily is That. In this verse the teacher defines the effulgent nature of the Soul, whose light is pure like a flame without smoke. He also answers the question put by Nachiketas as to what happens after death, by declaring that no real change takes place, because the Soul is ever the same.

2.99

As rain water, (falling) on the mountain top, runs down over the rocks on all sides; similarly, he who sees difference (between visible forms) runs after them in various directions.

2.100

The city of the Unborn, whose knowledge is unchanging, has eleven gates. Thinking on Him, man grieves no more; and being freed (from ignorance), he attains liberation. This verily is That. This human body is called a city with eleven gates, where the eternal unborn Spirit dwells. These gates are the two eyes, two ears, two nostrils, the mouth, the navel, the two lower apertures, and the imperceptible opening at the top of the head. The Self or Atman holds the position of ruler in this city; and being above the modifications of birth, death and all human imperfections, It is not affected by the changes of the physical organism. As the intelligent man through constant thought and meditation realizes the splendour of this Supreme Spirit, he becomes free from that part of his nature which grieves and suffers, and thus he attains liberation.

2.101

He is the sun dwelling in the bright heaven; He is the air dwelling in space; He is the fire burning on the altar; He is the guest dwelling in the house. He dwells in man. He dwells in those greater than man. He dwells in sacrifice. He dwells in the ether. He is (all that is) born in water, (all that) is born in earth, (all that) is born in sacrifice, (all that) is born on mountains. He is the True and the Great.

2.102

He it is who sends the (in-coming) Prana (life-breath) upward and throws the (out-going) breath downward. Him all the senses worship, the adorable Atman, seated in the centre (the heart).

2.103

When this Atman, which is seated in the body, goes out (from the body), what remains then? This verily is That.

2.104

No mortal lives by the in-coming breath (Prana) or by the out-going breath (Apana), but he lives by another on which these two depend.

2.105

O Gautama (Nachiketas), I shall declare unto thee the secret of the eternal Brahman and what happens to the Self after death.

2.106

Some Jivas (individual Souls) enter wombs to be embodied; others go into immovable forms, according to their deeds and knowledge. This text shows the application of the law of cause and effect to all forms of life. The thoughts and actions of the present life determine the future birth and environment.

2.107

The Being who remains awake while all sleep, who grants all desires, That is pure, That is Brahman, That alone is said to be immortal. On That all the worlds rest. None goes beyond That. This verily is That.

2.108

As fire, though one, having entered the world, becomes various according to what it burns, so does the Atman (Self) within all living beings, though one, become various according to what it enters. It also exists outside.

2.109

As air, though one, having entered the world, becomes various according to what it enters, so does the Atman within all living beings, though one, become various according to what it enters. It also exists outside. By using these similies of fire and air, the teacher tries to show Nachiketas the subtle quality of the great Self, who, although one and formless like air and fire, yet assumes different shapes according to the form in which It dwells. But, being all-pervading and unlimited, It cannot be confined to these forms; therefore it is said that It also exists outside all forms.

2.110

As the sun, the eye of the whole world, is not defiled by external impurities seen by the eyes, thus the one inner Self of all living beings is not defiled by the misery of the world, being outside it. The sun is called the eye of the world because it reveals all objects. As the sun may shine on the most impure object, yet remain uncontaminated by it, so the Divine Self within is not touched by the impurity or suffering of the physical form in which it dwells, the Self being beyond all bodily limitations.

2.111

There is one ruler, the Self of all living beings, who makes the one form manifold; the wise who perceive Him seated within their Self, to them belongs eternal bliss, not to others.

2.112

Eternal among the changing, consciousness of the conscious, who, though one, fulfils the desires of many: the wise who perceive Him seated within their Self, to them belongs eternal peace, not to others.

2.113

They (the wise) perceive that indescribable highest bliss, saying, This is That. How am I to know It? Does It shine (by Its own light) or does It shine (by reflected light)?

2.114

This ancient Aswattha tree has its root above and branches below. That is pure, That is Brahman, That alone is called the Immortal. All the worlds rest in That. None goes beyond That. This verily is That. This verse indicates the origin of the tree of creation (the Samsara-Vriksha), which is rooted above in Brahman, the Supreme, and sends its branches downward into the phenomenal world. Heat and cold, pleasure and pain, birth and death, and all the shifting conditions of the mortal realm--these are the branches; but the origin of the tree, the Brahman, is eternally pure, unchanging, free and deathless. From the highest angelic form to the minutest atom, all created things have their origin in Him. He is the foundation of the universe. There is nothing beyond Him.

2.115

Whatever there is in the universe is evolved from Prana and vibrates in Prana. That is a mighty terror, like an upraised thunderbolt. They who know That become immortal.

2.116

From fear of Him the fire burns, from fear of Him the sun shines. From fear of Him Indra and Vayu and Death, the fifth, speed forth. Just as the body cannot live or act without the Soul, similarly nothing in the created world can exist independent of Brahman, who is the basis of all existence. His position is like that of a king whom all must obey; hence it is said that the gods of sun, moon, wind, rain, do His bidding. He is likened to an upraised thunderbolt, because of the impartial and inevitable nature of His law, which all powers, great or small, must obey absolutely.

2.117

If a man is not able to know Him before the dissolution of the body, then he becomes embodied again in the created worlds. As soon as a man acquires knowledge of the Supreme, he is liberated; but if he fails to attain such knowledge before his Soul is separated from the body, then he must take other bodies and return again and again to this realm of birth and death, until through varied experience he realizes the nature of the Supreme and his relation to Him.

2.118

As in a mirror, so is He seen within oneself; as in a dream, so (is He seen) in the world of the fathers (departed spirits); as in water, so (is He seen) in the world of Gandharvas (the angelic realm). As light and shadow, so (is He seen) in the world of Brahma (the Creator). When by means of a purified understanding one beholds God within, the image is distinct as in a polished mirror; but one cannot have clear vision of the Supreme by attaining to the various realms known as heavens, where one reaps the fruit of his good deeds. It is only by developing one's highest consciousness here in this life that perfect God-vision can be attained.

2.119

Knowing that the senses are distinct (from the Atman) and their rising and setting separate (from the Atman), a wise man grieves no more. A wise man never confounds the Atman, which is birthless and deathless, with that which has beginning and end. Therefore, when he sees his senses and his physical organism waxing and waning, he knows that his real Self within can never be affected by these outer changes, so he remains unmoved.

2.120

Higher than the senses is the mind, higher than the mind is the intellect, higher than the intellect is the great Atman, higher than the Atman is the Unmanifested.

2.121

Beyond the Unmanifested is the all-pervading and imperceptible Being (Purusha). By knowing Him, the mortal is liberated and attains immortality. This division of the individual into senses, mind, intellect, self-consciousness, undifferentiated creative energy and the Absolute Self is explained in the commentary of verse XI, Part Third.

2.122

His form is not to be seen. No one can see Him with the eye. He is perceived by the heart, by the intellect and by the mind. They who know this become immortal. The Supreme, being formless, cannot be discerned by the senses, hence all knowledge of Him must be acquired by the subtler faculties of heart, intellect and mind, which are developed only through the purifying practice of meditation.

2.123

When the five organs of perception become still, together with the mind, and the intellect ceases to be active: that is called the highest state. The teacher now shows Nachiketas the process by which the transcendental vision can be attained. he out-going senses,--seeing, hearing, smelling, touching, tasting; the restless mind and the intellect: all must be indrawn and quieted. The state of equilibrium thus attained is called the highest state, because all the forces of one's being become united and focused; and this inevitably leads to supersensuous vision.

2.124

This firm holding back of the senses is what is known as Yoga. Then one should become watchful, for Yoga comes and goes. Yoga literally means to join or to unite the lower self with the Higher Self, the object with the subject, the worshipper with God. In order to gain this union, however, one must first disunite oneself from all that scatters the physical, mental and intellectual forces; so the outgoing perceptions must be detached from the external world and indrawn. When this is accomplished through constant practice of concentration and meditation, the union takes place of its own accord. But it may be lost again, unless one is watchful.

2.125

He cannot be attained by speech, by mind, or by the eye. How can That be realized except by him who says "He is"?

2.126

He should be realized as "He is" and also as the reality of both (visible and invisible). He who knows Him as "He is," to him alone His real nature is revealed. This supersensuous vision cannot be gained through man's ordinary faculties. By mind, eye, or speech the manifested attributes of the Divine can be apprehended; but only one who has acquired the supersensuous sight can directly perceive God's existence and declare definitely that "He is," that He alone exists in both the visible and the invisible world.

2.127

When all desires dwelling in the heart cease, then the mortal becomes immortal and attains Brahman here.

2.128

When all the ties of the heart are cut asunder here, then the mortal becomes immortal. Such is the teaching.

2.129

There are a hundred and one nerves of the heart. One of them penetrates the centre of the head. Going upward through it, one attains immortality. The other (hundred nerve-courses) lead, in departing, to different worlds. The nervous system of the body provides the channels through which the mind travels; the direction in which it moves is determined by its desires and tendencies. When the mind becomes pure and desireless, it takes the upward course and at the time of departing passes out through the imperceptible opening at the crown of the head; but as long as it remains full of desires, its course is downward towards the realms where those desires can be satisfied.

2.130

The Purusha, the inner Self, of the size of a thumb, is ever seated in the heart of all living beings. With perseverance man should draw Him out from his body as one draws the inner stalk from a blade of grass. One should know Him as pure and deathless, as pure and deathless. As has been explained in Part Fourth, verse XII, the inner Self, although unlimited, is described as "the size of a thumb" because of its abiding-place in the heart, often likened to a lotus-bud which is similar to a thumb in size and shape. Through the process of steadfast discrimination, one should learn to differentiate the Soul from the body, just as one separates the pith from a reed.

2.131

By whom commanded and directed does the mind go towards its objects? Commanded by whom does the life-force, the first (cause), move? At whose will do men utter speech? What power directs the eye and the ear? Thus the disciple approached the Master and inquired concerning the cause of life and human activity. Having a sincere longing for Truth he desired to know who really sees and hears, who actuates the apparent physical man. He perceived all about him the phenomenal world, the existence of which he could prove by his senses; but he sought to know the invisible causal world, of which he was now only vaguely conscious. Is mind all-pervading and all-powerful, or is it impelled by some other force, he asked. Who sends forth the vital energy, without which nothing can exist? The teacher replies:

2.132

It is the ear of the ear, the mind of the mind, the speech of the speech, the life of the life, the eye of the eye. The wise, freed (from the senses and from mortal desires), after leaving this world, become immortal. An ordinary man hears, sees, thinks, but he is satisfied to know only as much as can be known through the senses; he does not analyze and try to find that which stands behind the ear or eye or mind. He is completely identified with his external nature. His conception does not go beyond the little circle of his bodily life, which concerns the outer man only. He has no consciousness of that which enables his senses and organs to perform their tasks. There is a vast difference between the manifested form and That which is manifested through the form. When we know That, we shall not die with the body. One who clings to the senses and to things that are ephemeral, must die many deaths, but that man who knows the eye of the eye, the ear of the ear, having severed himself from his physical nature, becomes immortal. Immortality is attained when man transcends his apparent nature and finds that subtle, eternal and inexhaustible essence which is within him.

2.133

There the eye does not go, nor speech, nor mind. We do not know That; we do not understand how It can be taught. It is distinct from the known and also It is beyond the unknown. Thus we have heard from the ancient (teachers) who told us about It. These physical eyes are unable to perceive that subtle essence. Nor can it be expressed by finite language or known by finite intelligence, because it is infinite. Our conception of knowing finite things is to know their name and form; but knowledge of God must be distinct from such knowledge. This is why some declare God to be unknown and unknowable; because He is far more than eye or mind or speech can perceive, comprehend or express. The Upanishad does not say that He cannot be known. He is unknowable to man's finite nature. How can a finite mortal apprehend the Infinite Whole? But He can be known by man's God-like nature.

2.134

That which speech does not illumine, but which illumines speech: know that alone to be the Brahman (the Supreme Being), not this which people worship here.

2.135

That which cannot be thought by mind, but by which, they say, mind is able to think: know that alone to be the Brahman, not this which people worship here.

2.136

That which is not seen by the eye, but by which the eye is able to see: know that alone to be the Brahman, not this which people worship here.

2.137

That which cannot be heard by the ear, but by which the ear is able to hear: know that alone to be Brahman, not this which people worship here.

2.138

If thou thinkest "I know It well," then it is certain that thou knowest but little of the Brahman (Absolute Truth), or in what form He (resideth) in the Devas (minor aspects of Deity). Therefore I think that what thou thinkest to be known is still to be sought after. Having given the definition of the real Self or Brahman, by which mortals are able to see, hear, feel and think, the teacher was afraid that the disciple, after merely hearing about It, might conclude that he knew It. So he said to him: "You have heard about It, but that is not enough. You must experience It. Mere intellectual recognition will not give you true knowledge of It. Neither can It be taught to you. The teacher can only show the way. You must find It for yourself." Knowledge means union between subject and object. To gain this union one must practice, theory cannot help us. The previous chapter has shown that the knowledge of Brahman is beyond sense-perception: "There the eye does not go, nor speech, nor mind." "That is distinct from known and also It is beyond the unknown." Therefore it was necessary for the teacher to remind the disciple that knowledge based on sense-perception or intellectual apprehension should not be confounded with supersensuous knowledge. Although the disciple had listened to the teacher with unquestioning mind and was intellectually convinced of the truth of his words, it was now necessary for him to prove by his own experience what he had heard. Guided by the teacher, he sought within himself through meditation the meaning of Brahman; and having gained a new vision, he approached the teacher once more.

2.139

The disciple said: I do not think I know It well, nor do I think that I do not know It. He among us who knows It truly, knows (what is meant by) "I know" and also what is meant by "I know It not." This appears to be contradictory, but it is not. In the previous chapter we learned that Brahman is "distinct from the known" and "beyond the unknown." The disciple, realizing this, says: "So far as mortal conception is concerned, I do not think I know, because I understand that It is beyond mind and speech; yet from the higher point of view, I cannot say that I do not know; for the very fact that I exist, that I can seek It, shows that I know; for It is the source of my being. I do not know, however, in the sense of knowing the whole Infinite Ocean of existence." The word knowledge is used ordinarily to signify acquaintance with phenomena only, but man must transcend this relative knowledge before he can have a clear conception of God. One who wishes to attain Soul-consciousness must rise above matter. The observation of material science being confined to the sense plane, it ignores what is beyond. Therefore it must always be limited and subject to change. It discovered atoms, then it went further and discovered electrons, and when it had found the one, it had to drop the other; so this kind of knowledge can never lead to the ultimate knowledge of the Infinite, because it is exclusive and not inclusive. Spiritual science is not merely a question of mind and brain, it depends on the awakening of our latent higher consciousness.

2.140

He who thinks he knows It not, knows It. He who thinks he knows It, knows It not. The true knowers think they can never know It (because of Its infinitude), while the ignorant think they know It. By this text the teacher confirms the idea that Brahman is unthinkable, because unconditioned. Therefore he says: He who considers It beyond thought, beyond sense-perception, beyond mind and speech, he alone has a true understanding of Brahman. They who judge a living being from his external form and sense faculties, know him not; because the real Self of man is not manifested in his seeing, hearing, speaking. His real Self is that within by which he hears and speaks and sees. In the same way he knows not Brahman who thinks he knows It by name and form. The arrogant and foolish man thinks he knows everything; but the true knower is humble. He says: "How can I know Thee, who art Infinite and beyond mind and speech?" In the last portion of the text, the teacher draws an impressive contrast between the attitude of the wise man who knows, but thinks he does not know; and that of the ignorant who does not know, but thinks he knows.

2.141

It (Brahman) is known, when It is known in every state of consciousness. (Through such knowledge) one attains immortality. By attaining this Self, man gains strength; and by Self-knowledge immortality is attained. We have learned from the previous text that the Brahman is unknown to those whose knowledge is limited to sense experience; but He is not unknown to those whose purified intelligence perceives Him as the basis of all states of consciousness and the essence of all things. By this higher knowledge a man attains immortality, because he knows that although his body may decay and die, the subtle essence of his being remains untouched. Such an one also acquires unlimited strength, because he identifies himself with the ultimate Source. The strength which comes from one's own muscle and brain or from one's individual power must be limited and mortal and therefore cannot lift one beyond death; but through the strength which Atma-gnana or Self-knowledge gives, immortality is reached. Whenever knowledge is based on direct perception of this undying essence, one transcends all fear of death and becomes immortal.

2.142

The Brahman once won a victory for the Devas. Through that victory of the Brahman, the Devas became elated. They thought, "This victory is ours. This glory is ours." Brahman here does not mean a personal Deity. There is a Brahma, the first person of the Hindu Trinity; but Brahman is the Absolute, the One without a second, the essence of all. There are different names and forms which represent certain personal aspects of Divinity, such as Brahma the Creator, Vishnu the Preserver and Siva the Transformer; but no one of these can fully represent the Whole. Brahman is the vast ocean of being, on which rise numberless ripples and waves of manifestation. From the smallest atomic form to a Deva or an angel, all spring from that limitless ocean of Brahman, the inexhaustible Source of life. No manifested form of life can be independent of its source, just as no wave, however mighty, can be independent of the ocean. Nothing moves without that Power. He is the only Doer. But the Devas thought: "This victory is ours, this glory is ours."

2.143

The Brahman perceived this and appeared before them. They did not know what mysterious form it was.

2.144

They said to Fire: "O Jataveda (All-knowing)! Find out what mysterious spirit this is." He said: "Yes."

2.145

He ran towards it and He (Brahman) said to him: "Who art thou?" "I am Agni, I am Jataveda," he (the Fire-god) replied.

2.146

Brahman asked: "What power resides in thee?" Agni replied: "I can burn up all whatsoever exists on earth."

2.147

Brahman placed a straw before him and said: "Burn this." He (Agni) rushed towards it with all speed, but was not able to burn it. So he returned from there and said (to the Devas): "I was not able to find out what this great mystery is."

2.148

Then they said to Vayu (the Air-god): "Vayu! Find out what this mystery is." He said: "Yes."

2.149

He ran towards it and He (Brahman) said to him: "Who art thou?" "I am Vayu, I am Matarisva (traveller of Heaven)," he (Vayu) said.

2.150

Then the Brahman said: "What power is in thee?" Vayu replied: "I can blow away all whatsoever exists on earth."

2.151

Brahman placed a straw before him and said: "Blow this away." He (Vayu) rushed towards it with all speed, but was not able to blow it away. So he returned from there and said (to the Devas): "I was not able to find out what this great mystery is."

2.152

Then they said to Indra: "O Maghavan (Worshipful One)! Find out what this mystery is." He said: "Yes"; and ran towards it, but it disappeared before him.

2.153

She (Uma) said: "It is Brahman. It is through the victory of Brahman that ye are victorious." Then from her words, he (Indra) knew that it (that mysterious form) was Brahman. Uma replied to Indra, "It is to Brahman that you owe your victory. It is through His power that you live and act. He is the agent and you are all only instruments in His hands. Therefore your idea that 'This victory is ours, this glory is ours,' is based on ignorance." At once Indra saw their mistake. The Devas, being puffed up with vanity, had thought they themselves had achieved the victory, whereas it was Brahman; for not even a blade of grass can move without His command.

2.154

Therefore these Devas,--Agni, Vayu and Indra--excel other Devas, because they came nearer to Brahman. It was they who first knew this spirit as Brahman.

2.155

Therefore Indra excels all other Devas, because he came nearest to Brahman, and because he first (before all others) knew this spirit as Brahman. Agni, Vayu and Indra were superior to the other Devas because they gained a closer vision; and they were able to do this because they were purer; while Indra stands as the head of the Devas, because he realized the Truth directly, he reached Brahman. The significance of this is that whoever comes in direct touch with Brahman or the Supreme is glorified.

2.156

Thus the teaching of Brahman is here illustrated in regard to the Devas. He dashed like lightning, and appeared and disappeared just as the eye winks. The teaching as regards the Devas was that Brahman is the only Doer. He had appeared before them in a mysterious form; but the whole of the unfathomable Brahman could not be seen in any definite form; so at the moment of vanishing, He manifested more of His immeasurable glory and fleetness of action by a sudden dazzling flash of light.

2.157

Next (the teaching) is regarding Adhyatman (the embodied Soul). The mind seems to approach Him (Brahman). By this mind (the seeker) again and again remembers and thinks about Brahman. Only by the mind can the seeker after knowledge approach Brahman, whose nature in glory and speed has been described as like unto a flash of lightning. Mind alone can picture the indescribable Brahman; and mind alone, being swift in its nature, can follow Him. It is through the help of this mind that we can think and meditate on Brahman; and when by constant thought of Him the mind becomes purified, then like a polished mirror it can reflect His Divine Glory.

2.158

That Brahman is called Tadvanam (object of adoration). He is to be worshipped by the name Tadvanam. He who knows Brahman thus, is loved by all beings. Brahman is the object of adoration and the goal of all beings. For this reason he should be worshipped and meditated upon as Tadvanam. Whoever knows Him in this aspect becomes one with Him, and serves as a clear channel through which the blessings of Brahman flow out to others. The knower of God partakes of all His lovable qualities and is therefore loved by all true devotees.

2.159

The disciple asked: O Master, teach me the Upanishad. (The teacher replied:) The Upanishad has been taught thee. We have certainly taught thee the Upanishad about Brahman.

2.160

The Upanishad is based on tapas (practice of the control of body, mind and senses), dama (subjugation of the senses), karma (right performance of prescribed actions). The Vedas are its limbs. Truth is its support.

2.161

He who knows this (wisdom of the Upanishad), having been cleansed of all sin, becomes established in the blissful, eternal and highest abode of Brahman, in the highest abode of Brahman.

3.0

Union, here as always in the Scriptures of India, means union of the individual soul with the Oversoul; of the personal consciousness with the Divine Consciousness, whereby the mortal becomes immortal, and enters the Eternal. Therefore, salvation is, first, freedom from sin and the sorrow which comes from sin, and then a divine and eternal well-being, wherein the soul partakes of the being, the wisdom and glory of God.

3.1

versatile psychic nature. The goal is the full consciousness of the spiritual man, illumined by the Divine Light. Nothing except the obdurate resistance of the psychic nature keeps us back from the goal. The psychical powers are spiritual powers run wild, perverted, drawn from their proper channel. Therefore our first task is, to regain control of this perverted nature, to chasten, purify and restore the misplaced powers.

3.2

Egotism is but the perversion of spiritual being. Ambition is the inversion of spiritual power. Passion is the distortion of love. The mortal is the limitation of the immortal. When these false images give place to true, then the spiritual man stands forth luminous, as the sun, when the clouds disperse.

3.3

psychic nature. The power and life which are the heritage of the spiritual man have been caught and enmeshed in psychical activities. Instead of pure being in the Divine, there has been fretful, combative, egotism, its hand against every man. Instead of the light of pure vision, there have been restless senses nave been re and imaginings. Instead of spiritual joy, the undivided joy of pure being, there has been self-indulgence of body and mind. These are all real forces, but distorted from their true nature and goal. They must be extricated, like gems from the matrix, like the pith from the reed, steadily, without destructive violence. Spiritual powers are to be drawn forth from the psychic meshes.

3.4

to the five hindrances (Book II, 3). The psychic nature is built up through the image-making power, the power which lies behind and dwells in mind-pictures. These pictures do not remain quiescent in the mind; they are kinetic, restless, stimulating to new acts. Thus the mind-image of an indulgence suggests and invites to a new indulgence; the picture of past joy is framed in regrets or hopes. And there is the ceaseless play of the desire to know, to penetrate to the essence of things, to classify. This, too, busies itself ceaselessly with the mind-images. So that we may classify the activities of the psychic nature thus:

3.5

predication, sleep, memory. We have here a list of mental and emotional powers; of powers that picture and observe, and of powers that picture and feel. But the power to know and feel is spiritual and immortal. What is needed is, not to destroy it, but to raise it from the psychical to the spiritual realm.

3.6

reason, and trustworthy testimony. Each of these is a spiritual power, thinly veiled. Direct observation is the outermost form of the Soul's pure vision. Inductive reason rests on the great principles of continuity and correspondence; and these, on the supreme truth that all life is of the One. Trustworthy testimony, the sharing of one soul in the wisdom of another, rests on the ultimate oneness of all souls.

3.7

perception of the true nature of things. When the object is not truly perceived, when the observation is inaccurate and faulty, thought or reasoning based on that mistaken perception is of necessity false and unsound.

3.8

an object perceived. The purpose of this Sutra is, to distinguish between the mental process of predication, and observation, induction or testimony. Predication is the attribution of a quality or action to a subject, by adding to it a predicate. In the sentence, "the man is wise," "the man" is the subject; "is wise" is the predicate. This may be simply an interplay of thoughts, without the presence of the object thought of; or the things thought of may be imaginary or unreal; while observation, induction and testimony always go back to an object.

3.9

material things being absent. In waking life, we have two currents of perception; an outer current of physical things seen and heard and perceived; an inner current of mind-images and thoughts. The outer current ceases in sleep; the inner current continues, and watching the mind-images float before the field of consciousness, we "dream." Even when there are no dreams, there is still a certain consciousness in sleep, so that, on waking, one says, "I have slept well," or "I have slept badly."

3.10

modifying them. Here, as before, the mental power is explained in terms of mind-images, which are the material of which the psychic world is built, Therefore the sages teach that the world of our perception, which is indeed a world of mind-images, is but the wraith or shadow of the real and everlasting world. In this sense, memory is but the psychical inversion of the spiritual, ever-present vision. That which is ever before the spiritual eye of the Seer needs not to be remembered.

3.11

of the will, and through ceasing from self-indulgence. If these psychical powers and energies, even such evil things as passion and hate and fear, are but spiritual powers fallen and perverted, how are we to bring about their release and restoration? Two means are presented to us: the awakening of the spiritual will, and the purification of mind and thought.

3.12

being. We have thought of ourselves, perhaps, as creatures moving upon this earth, rather helpless, at the mercy of storm and hunger and our enemies. We are to think of ourselves as immortals, dwelling in the Light, encompassed and sustained by spiritual powers. The steady effort to hold this thought will awaken dormant and unrealized powers, which will unveil to us the nearness of the Eternal.

3.13

persistently, with earnestness. We must seek spiritual life in conformity with the laws of spiritual life, with earnestness, humility, gentle charity, which is an acknowledgment of the One Soul within us all. Only through obedience to that shared Life, through perpetual remembrance of our oneness with all Divine Being, our nothingness apart from Divine Being, can we enter our inheritance.

3.14

for sensuous pleasure here or hereafter. Rightly understood, the desire for sensation is the desire of being, the distortion of the soul's eternal life. The lust of sensual stimulus and excitation rests on the longing to feel one's life keenly, to gain the sense of being really alive. This sense of true life comes only with the coming of the soul, and the soul comes only in silence, after self-indulgence has been courageously and loyally stilled, through reverence before the coming soul.

3.15

psychical activity, through the establishment of the spiritual man. In order to gain a true understanding of this teaching, study must be supplemented by devoted practice, faith by works. The reading of the words will not avail. There must be a real effort to stand as the Soul, a real ceasing from self-indulgence. With this awakening of the spiritual will, and purification, will come at once the growth of the spiritual man and our awakening consciousness as the spiritual man; and this, attained in even a small degree, will help us notably in our contest. To him that hath, shall be given.

3.16

examining, then interior judicial action, then joy, then realization of individual being. In the practice of meditation, a beginning may be made by fixing the attention upon some external object, such as a sacred image or picture, or a part of a book of devotion. In the second stage, one passes from the outer object to an inner pondering upon its lessons. The third stage is the inspiration, the heightening of the spiritual will, which results from this pondering. The fourth stage is the realization of one's spiritual being, as enkindled by this meditation.

3.17

meditation rests only on the fruit of former meditations. In virtue of continued practice and effort, the need of an external object on which to rest the meditation is outgrown. An interior state of spiritual consciousness is reached, which is called "the cloud of things knowable" (Book IV, 29).

3.18

by those who have laid aside their bodies and been absorbed into subjective nature. Those who have died, entered the paradise between births, are in a condition resembling meditation without an external object. But in the fullness of time, the seeds of desire in them will spring up, and they will be born again into this world.

3.19

valour right mindfulness, one-pointedness, perception. It is well to keep in mind these steps on the path to illumination: faith, valour, right mindfulness, one-pointedness, perception. Not one can be dispensed with; all must be won. First faith; and then from faith, valour; from valour, right mindfulness; from right mindfulness, a one-pointed aspiration toward the soul; from this, perception; and finally, full vision as the soul.

3.20

The image used is the swift impetus of the torrent; the kingdom must be taken by force. Firm will comes only through effort; effort is inspired by faith. The great secret is this: it is not enough to have intuitions; we must act on them; we must live them.

3.21

Therefore there is a spiritual consciousness higher than this. For those of weak will, there is this counsel: to be faithful in obedience, to live the life, and thus to strengthen the will to more perfect obedience. The will is not ours, but God's, and we come into it only through obedience. As we enter into the spirit of God, we are permitted to share the power of God. Higher than the three stages of the way is the goal, the end of the way.

3.22

Master. If we think of our lives as tasks laid on us by the Master of Life, if we look on all duties as parts of that Master's work, entrusted to us, and forming our life-work; then, if we obey, promptly, loyally, sincerely, we shall enter by degrees into the Master's life and share the Master's power. Thus we shall be initiated into the spiritual will.

3.23

bondage to works, and the fruition and seed of works. The Soul of the Master, the Lord, is of the same nature as the soul in us; but we still bear the burden of many evils, we are in bondage through our former works, we are under the dominance of sorrow. The Soul of the Master is free from sin and servitude and sorrow.

3.24

The Soul of the Master is in essence one with the Oversoul, and therefore partaker of the Oversoul's all-wisdom and all-power. All spiritual attainment rests on this, and is possible because the soul and the Oversoul are One.

3.25

limited by Time. From the beginning, the Oversoul has been the Teacher of all souls, which, by their entrance into the Oversoul, by realizing their oneness with the Oversoul, have inherited the kingdom of the Light. For the Oversoul is before Time, and Time, father of all else, is one of His children.

3.26

OM: the symbol of the Three in One, the three worlds in the Soul; the three times, past, present, future, in Eternity; the three Divine Powers, Creation, Preservation, Transformation, in the one Being; the three essences, immortality, omniscience, joy, in the one Spirit. This is the Word, the Symbol, of the Master and Lord, the perfected Spiritual Man.

3.27

This has many meanings, in ascending degrees. There is, first, the potency of the word itself, as of all words. Then there is the manifold significance of the symbol, as suggested above. Lastly, there is the spiritual realization of the high essences thus symbolized. Thus we rise step by step to the Eternal.

3.28

removal of barriers. Here again faith must be supplemented by works, the life must be led as well as studied, before the full meaning can be understood. The awakening of spiritual consciousness can only be understood in measure as it is entered. It can only be entered where the conditions are present: purity of heart, and strong aspiration, and the resolute conquest of each sin. This, however, may easily be understood: that the recognition of the three worlds as resting in the Soul leads us to realize ourselves and all life as of the Soul; that, as we dwell, not in past, present or future, but in the Eternal, we become more at one with the Eternal; that, as we view all organization, preservation, mutation as the work of the Divine One, we shall come more into harmony with the One, and thus remove the barrier' in our path toward the Light. In the second part of the first book, the problem of the emergence of the spiritual man is further dealt with. We are led to the consideration of the barriers to his emergence, of the overcoming of the barriers, and of certain steps and stages in the ascent from the ordinary consciousness of practical life, to the finer, deeper, radiant consciousness of the spiritual man.

3.29

nature this way and that, are these: sickness, inertia, doubt, lightmindedness, laziness, intemperance, false notions, inability to reach a stage of meditation, or to hold it when reached. We must remember that we are considering the spiritual man as enwrapped and enmeshed by the psychic nature, the emotional and mental powers; and as unable to come to clear consciousness, unable to stand and see clearly, because of the psychic veils of the personality. Nine of these are enumerated, and they go pretty thoroughly into the brute toughness of the psychic nature. Sickness is included rather for its effect on the emotions and mind, since bodily infirmity, such as blindness or deafness, is no insuperable barrier to spiritual life, and may sometimes be a help, as cutting off distractions. It will be well for us to ponder over each of these nine activities, thinking of each as a psychic state, a barrier to the interior consciousness of the spiritual man.

3.30

sending forth of the life-breath also contribute to drive the psychic nature to and fro. The first two moods are easily understood. We can well see bow a sodden psychic condition, flagrantly opposed to the pure and positive joy of spiritual life, would be a barrier. The next, bodily restlessness, is in a special way the fault of our day and generation. When it is conquered, mental restlessness will be half conquered, too. The next two terms, concerning the life breath, offer some difficulty. The surface meaning is harsh and irregular breathing; the deeper meaning is a life of harsh and irregular impulses.

3.31

The will, which, in its pristine state, was full of vigour, has been steadily corrupted by self-indulgence, the seeking of moods and sensations for sensation's sake. Hence come all the morbid and sickly moods of the mind. The remedy is a return to the pristine state of the will, by vigorous, positive effort; or, as we are here told, by steady application to a principle. The principle to which we should thus steadily apply ourselves should be one arising from the reality of spiritual life; valorous work for the soul, in others as in ourselves.

3.32

delight in the holy, disregard of the unholy, the psychic nature moves to gracious peace. When we are wrapped up in ourselves, shrouded with the cloak of our egotism, absorbed in our pains and bitter thoughts, we are not willing to disturb or strain our own sickly mood by giving kindly sympathy to the happy, thus doubling their joy, or by showing compassion for the sad, thus halving their sorrow. We refuse to find delight in holy things, and let the mind brood in sad pessimism on unholy things. All these evil psychic moods must be conquered by strong effort of will. This rending of the veils will reveal to us something of the grace and peace which are of the interior consciousness of the spiritual man.

3.33

of the life-breath. Here again we may look for a double meaning: first, that even and quiet breathing which is a part of the victory over bodily restlessness; then the even and quiet tenor of life, without harsh or dissonant impulses, which brings stillness to the heart.

3.34

attained, will bind the mind to steadiness. We are still considering how to overcome the wavering and perturbation of the psychic nature, which make it quite unfit to transmit the inward consciousness and stillness. We are once more told to use the will, and to train it by steady and persistent work: by "sitting close" to our work, in the phrase of the original.

3.35

There is no such illusion as gloomy pessimism, and it has been truly said that a man's cheerfulness is the measure of his faith. Gloom, despondency, the pale cast of thought, are very amenable to the will. Sturdy and courageous effort will bring a clear and valorous mind. But it must always be remembered that this is not for solace to the personal man, but is rather an offering to the ideal of spiritual life, a contribution to the universal and universally shared treasure in heaven.

3.36

We must recognize that the fall of man is a reality, exemplified in our own persons. We have quite other sins than the animals, and far more deleterious; and they have all come through self-indulgence, with which our psychic natures are soaked through and through. As we climbed down hill for our pleasure, so must we climb up again for our purification and restoration to our former high estate. The process is painful, perhaps, yet indispensable.

3.37

sleep. For the Eastern sages, dreams are, it is true, made up of images of waking life, reflections of what the eyes have seen and the ears heard. But dreams are something more, for the images are in a sense real, objective on their own plane; and the knowledge that there is another world, even a dream-world, lightens the tyranny of material life. Much of poetry and art is such a solace from dreamland. But there is more in dream, for it may image what is above, as well as what is below; not only the children of men, but also the children by the shore of the immortal sea that brought us hither, may throw their images on this magic mirror: so, too, of the secrets of dreamless sleep with its pure vision, in even greater degree.

3.38

Here is a thought which our own day is beginning to grasp: that love is a form of knowledge; that we truly know any thing or any person, by becoming one therewith, in love. Thus love has a wisdom that the mind cannot claim, and by this hearty love, this becoming one with what is beyond our personal borders, we may take a long step toward freedom. Two directions for this may be suggested: the pure love of the artist for his work, and the earnest, compassionate search into the hearts of others.

3.39

Newton was asked how he made his discoveries. By intending my mind on them, he replied. This steady pressure, this becoming one with what we seek to understand, whether it be atom or soul, is the one means to know. When we become a thing, we really know it, not otherwise. Therefore live the life, to know the doctrine; do the will of the Father, if you would know the Father.

3.40

then the consciousness, like a pure crystal, takes the colour of what it rests on, whether that be the perceiver, perceiving, or the thing perceived. This is a fuller expression of the last Sutra, and is so lucid that comment can hardly add to it. Everything is either perceiver, perceiving, or the thing perceived; or, as we might say, consciousness, force, or matter. The sage tells us that the one key will unlock the secrets of all three, the secrets of consciousness, force and matter alike. The thought is, that the cordial sympathy of a gentle heart, intuitively understanding the hearts of others, is really a manifestation of the same power as that penetrating perception whereby one divines the secrets of planetary motions or atomic structure.

3.41

name, the object dwelt on and the idea, this is perception with exterior consideration. In the first stage of the consideration of an external object, the perceiving mind comes to it, preoccupied by the name and idea conventionally associated with that object. For example, in coming to the study of a book, we think of the author, his period, the school to which he belongs. The second stage, set forth in the next Sutra, goes directly to the spiritual meaning of the book, setting its traditional trappings aside and finding its application to our own experience and problems. The commentator takes a very simple illustration: a cow, where one considers, in the first stage, the name of the cow, the animal itself and the idea of a cow in the mind. In the second stage, one pushes these trappings aside and, entering into the inmost being of the cow, shares its consciousness, as do some of the artists who paint cows. They get at the very life of what they study and paint.

3.42

uncoloured by the mind, as a pure luminous idea, this is perception without exterior or consideration. We are still considering external, visible objects. Such perception as is here described is of the nature of that penetrating vision whereby Newton, intending his mind on things, made his discoveries, or that whereby a really great portrait painter pierces to the soul of him whom he paints, and makes that soul live on canvas. These stages of perception are described in this way, to lead the mind up to an understanding of the piercing soul-vision of the spiritual man, the immortal.

3.43

are said to be with, or without, judicial action of the mind. We now come to mental or psychical objects: to images in the mind. It is precisely by comparing, arranging and superposing these mind-images that we get our general notions or concepts. This process of analysis and synthesis, whereby we select certain qualities in a group of mind-images, and then range together those of like quality, is the judicial action of the mind spoken of. But when we exercise swift divination upon the mind images, as does a poet or a man of genius, then we use a power higher than the judicial, and one nearer to the keen vision of the spiritual man.

3.44

which has no distinguishing mark. As we ascend from outer material things which are permeated by separateness, and whose chief characteristic is to be separate, just as so many pebbles are separate from each other; as we ascend, first, to mind-images, which overlap and coalesce in both space and time, and then to ideas and principles, we finally come to purer essences, drawing ever nearer and nearer to unity. Or we may illustrate this principle thus. Our bodily, external selves are quite distinct and separate, in form, name, place, substance; our mental selves, of finer substance, meet and part, meet and part again, in perpetual concussion and interchange; our spiritual selves attain true consciousness through unity, where the partition wall between us and the Highest, between us and others, is broken down and we are all made perfect in the One. The highest riches are possessed by all pure souls, only when united. Thus we rise from separation to true individuality in unity.

3.45

consciousness, still containing the seed of separateness. In the four stages of perception above described, the spiritual vision is still working through the mental and psychical, the inner genius is still expressed through the outer, personal man. The spiritual man has yet to come completely to consciousness as himself, in his own realm, the psychical veils laid aside.

3.46

reached, there follows the gracious peace of the inner self. We have instanced certain types of this pure perception: the poet's divination, whereby he sees the spirit within the symbol, likeness in things unlike, and beauty in all things; the pure insight of the true philosopher, whose vision rests not on the appearances of life, but on its realities; or the saint's firm perception of spiritual life and being. All these are far advanced on the way; they have drawn near to the secret dwelling of peace.

3.47

The poet, the wise philosopher and the saint not only reach a wide and luminous consciousness, but they gain certain knowledge of substantial reality. When we know, we know that we know. For we have come to the stage where we know things by being them, and nothing can be more true than being. We rest on the rock, and know it to be rock, rooted in the very heart of the world.

3.48

sacred books, or by sound inference, since this perception is particular. The distinction is a luminous and inspiring one. The Scriptures teach general truths, concerning universal spiritual life and broad laws, and inference from their teaching is not less general. But the spiritual perception of the awakened Seer brings particular truth concerning his own particular life and needs, whether these be for himself or others. He receives defined, precise knowledge, exactly applying to what he has at heart.

3.49

supersedes all previous impressions. Each state or field of the mind, each field of knowledge, so to speak, which is reached by mental and emotional energies, is a psychical state, just as the mind picture of a stage with the actors on it, is a psychical state or field. When the pure vision, as of the poet, the philosopher, the saint, fills the whole field, all lesser views and visions are crowded out. This high consciousness displaces all lesser consciousness. Yet, in a certain sense, that which is viewed as part, even by the vision of a sage, has still an element of illusion, a thin psychical veil, however pure and luminous that veil may be. It is the last and highest psychic state.

3.50

aspiration, spiritual reading, and complete obedience to the Master. The word which I have rendered "fervent aspiration" means primarily "fire"; and, in the Eastern teaching, it means the fire which gives life and light, and at the same time the fire which purifies. We have, therefore, as our first practice, as the first of the means of spiritual growth, that fiery quality of the will which enkindles and illumines, and, at the same time, the steady practice of purification, the burning away of all known impurities. Spiritual reading is so universally accepted and understood, that it needs no comment. The very study of Patanjali's Sutras is an exercise in spiritual reading, and a very effective one. And so with all other books of the Soul. Obedience to the Master means, that we shall make the will of the Master our will, and shall confirm in all wave to the will of the Divine, setting aside the wills of self, which are but psychic distortions of the one Divine Will. The constant effort to obey in all the ways we know and understand, will reveal new ways and new tasks, the evidence of new growth of the Soul. Nothing will do more for the spiritual man in us than this, for there is no such regenerating power as the awakening spiritual will.

3.51

The aim of fervour, spiritual reading and obedience to the Master, is, to bring soulvision, and to wear away hindrances. Or, to use the phrase we have already adopted, the aim of these practices is, to help the spiritual man to open his eyes; to help him also to throw aside the veils and disguises, the enmeshing psychic nets which surround him, tying his hands, as it were, and bandaging his eyes. And this, as all teachers testify, is a long and arduous task, a steady up-hill fight, demanding fine courage and persistent toil. Fervour, the fire of the spiritual will, is, as we said, two-fold: it illumines, and so helps the spiritual man to see; and it also burns up the nets and meshes which ensnare the spiritual man. So with the other means, spiritual reading and obedience. Each, in its action, is two-fold, wearing away the psychical, and upbuilding the spiritual man.

3.52

lust hate, attachment. Let us try to translate this into terms of the psychical and spiritual man. The darkness of unwisdom is, primarily, the self-absorption of the psychical man, his complete preoccupation with his own hopes and fears, plans and purposes, sensations and desires; so that he fails to see, or refuses to see, that there is a spiritual man; and so doggedly resists all efforts of the spiritual man to cast off his psychic tyrant and set himself free. This is the real darkness; and all those who deny the immortality of the soul, or deny the soul's existence, and so lay out their lives wholly for the psychical, mortal man and his ambitions, are under this power of darkness. Born of this darkness, this psychic self-absorption, is the dogged conviction that the psychic, personal man has separate, exclusive interests, which he can follow for himself alone; and this conviction, when put into practice in our life, leads to contest with other personalities, and so to hate. This hate, again, makes against the spiritual man, since it hinders the revelation of the high harmony between the spiritual man and his other selves, a harmony to be revealed only through the practice of love, that perfect love which casts out fear. In like manner, lust is the psychic man's craving for the stimulus of sensation, the din of which smothers the voice of the spiritual man, as, in Shakespeare's phrase, the cackling geese would drown the song of the nightingale. And this craving for stimulus is the fruit of weakness, coming from the failure to find strength in the primal life of the spiritual man. Attachment is but another name for psychic self-absorption; for we are absorbed, not in outward things, but rather in their images within our minds; our inner eyes are fixed on them; our inner desires brood over them; and em we blind ourselves to the presence of the prisoner' the enmeshed and fettered spiritual man.

3.53

hindrances may be dormant, or worn thin, or suspended, or expanded. Here we have really two Sutras in one. The first has been explained already: in the darkness of unwisdom grow the parasites, hate, lust, attachment. They are all outgrowths of the self-absorption of the psychical self. Next, we are told that these barriers may be either dormant, or suspended, or expanded, or worn thin. Faults which are dormant will be brought out through the pressure of life, or through the pressure of strong aspiration. Thus expanded, they must be fought and conquered, or, as Patanjali quaintly says, they must be worn thin,-as a veil might, or the links of manacles.

3.54

impure, full of pain, not the Soul, to be eternal, pure, full of joy, the Soul. This we have really considered already. The psychic man is unenduring, impure, full of pain, not the Soul, not the real Self. The spiritual man is enduring, pure, full of joy, the real Self. The darkness of unwisdom is, therefore, the self-absorption of the psychical, personal man, to the exclusion of the spiritual man. It is the belief, carried into action, that the personal man is the real man, the man for whom we should toil, for whom we should build, for whom we should live. This is that psychical man of whom it is said: he that soweth to the flesh, shall of the flesh reap corruption.

3.55

of vision as forming one self. This is the fundamental idea of the Sankhya philosophy, of which the Yoga is avowedly the practical side. To translate this into our terms, we may say that the Seer is the spiritual man; the instrument of vision is the psychical man, through which the spiritual man gains experience of the outer world. But we turn the servant into the master. We attribute to the psychical man, the personal self, a reality which really belongs to the spiritual man alone; and so, thinking of the quality of the spiritual man as belonging to the psychical, we merge the spiritual man in the psychical; or, as the text says, we think of the two as forming one self.

3.56

This has been explained again and again. Sensation, as, for example, the sense of taste, is meant to be the guide to action; in this case, the choice of wholesome food, and the avoidance of poisonous and hurtful things. But if we rest in the sense of taste, as a pleasure in itself; rest, that is, in the psychical side of taste, we fall into gluttony, and live to eat, instead of eating to live. So with the other great organic power, the power of reproduction. This lust comes into being, through resting in the sensation, and looking for pleasure from that.

3.57

Pain comes, for the most part, from the strife of personalities, the jarring discords between psychic selves, each of which deems itself supreme. A dwelling on this pain breeds hate, which tears the warring selves yet further asunder, and puts new enmity between them, thus hindering the harmony of the Real, the reconciliation through the Soul.

3.58

forward by its own energy. The life here desired is the psychic life, the intensely vibrating life of the psychical self. This prevails even in those who have attained much wisdom, so long as it falls short of the wisdom of complete renunciation, complete obedience to each least behest of the spiritual man, and of the Master who guards and aids the spiritual man. The desire of sensation, the desire of psychic life, reproduces itself, carried on by its own energy and momentum; and hence comes the circle of death and rebirth, death and rebirth, instead of the liberation of the spiritual man.

3.59

removed by a countercurrent. The darkness of unwisdom is to be removed by the light of wisdom, pursued through fervour, spiritual reading of holy teachings and of life itself, and by obedience to the Master. Lust is to be removed by pure aspiration of spiritual life, which, bringing true strength and stability, takes away the void of weakness which we try to fill by the stimulus of sensations. Hate is to be overcome by love. The fear that arises through the sense of separate, warring selves is to be stilled by the realization of the One Self, the one soul in all. This realization is the perfect love that casts out fear. The hindrances are said to have become subtle when, by initial efforts, they have been located and recognized in the psychic nature.

3.60

Here is, in truth, the whole secret of Yoga, the science of the soul. The active turnings, the strident vibrations, of selfishness, lust and hate are to be stilled by meditation, by letting heart and mind dwell in spiritual life, by lifting up the heart to the strong, silent life above, which rests in the stillness of eternal love, and needs no harsh vibration to convince it of true being.

3.61

It will be felt in this life, or in a life not yet manifested. The burden of bondage to sorrow has its root in the darkness of unwisdom, in selfishness, in lust, in hate, in attachment to sensation. All these are, in the last analysis, absorption in the psychical self; and this means sorrow, because it means the sense of separateness, and this means jarring discord and inevitable death. But the psychical self will breed a new psychical self, in a new birth, and so new sorrows in a life not yet manifest.

3.62

life-span, of all that is tasted in life. Fully to comment on this, would be to write a treatise on Karma and its practical working in detail, whereby the place and time of the next birth, its content and duration, are determined; and to do this the present commentator is in no wise fitted. But this much is clearly understood: that, through a kind of spiritual gravitation, the incarnating self is drawn to a home and life-circle which will give it scope and discipline; and its need of discipline is clearly conditioned by its character, its standing, its accomplishment.

3.63

from holy or unholy works. Since holiness is obedience to divine law, to the law of divine harmony, and obedience to harmony strengthens that harmony in the soul, which is the one true joy, therefore joy comes of holiness: comes, indeed, in no other way. And as unholiness is disobedience, and therefore discord, therefore unholiness makes for pain; and this two-fold law is true, whether the cause take effect in this, or in a yet unmanifested birth.

3.64

because it ever waxes and wanes, is ever afflicted with restlessness, makes ever new dynamic impresses in the mind; and because all its activities war with each other. The whole life of the psychic self is misery, because it ever waxes and wanes; because birth brings inevitable death; because there is no expectation without its shadow, fear. The life of the psychic self is misery, because it is afflicted with restlessness; so that he who has much, finds not satisfaction, but rather the whetted hunger for more. The fire is not quenched by pouring oil on it; so desire is not quenched by the satisfaction of desire. Again, the life of the psychic self is misery, because it makes ever new dynamic impresses in the mind; because a desire satisfied is but the seed from which springs the desire to find like satisfaction again. The appetite comes in eating, as the proverb says, and grows by what it feeds on. And the psychic self, torn with conflicting desires, is ever the house divided against itself, which must surely fall.

3.65

In other words, we cannot cure the pains of life by laying on them any balm. We must cut the root, absorption in the psychical self. So it is said, there is no cure for the misery of longing, but to fix the heart upon the eternal.

3.66

Seer in things seen. Here again we have the fundamental idea of the Sankhya, which is the intellectual counterpart of the Yoga system. The cause of what is to be warded off, the root of misery, is the absorption of consciousness in the psychical man and the things which beguile the psychical man. The cure is liberation.

3.67

They form the basis of the elements and the sense-powers. They make for experience and for liberation. Here is a whole philosophy of life. Things seen, the total of the phenomena, possess as their property, manifestation, action, inertia: the qualities of force and matter in combination. These, in their grosser form, make the material world; in their finer, more subjective form, they make the psychical world, the world of sense-impressions and mind-images. And through this totality of the phenomenal, the soul gains experience, and is prepared for liberation. In other words, the whole outer world exists for the purposes of the soul, and finds in this its true reason for being.

3.68

undefined, that with distinctive mark, that without distinctive mark. Or, as we might say, there are two strata of the physical, and two strata of the psychical realms. In each, there is the side of form, and the side of force. The form side of the physical is here called the defined. The force side of the physical is the undefined, that which has no boundaries. So in the psychical; there is the form side; that with distinctive marks, such as the characteristic features of mind-images; and there is the force side, without distinctive marks, such as the forces of desire or fear, which may flow now to this mind-image, now to that.

3.69

vesture of the mind. The Seer, as always, is the spiritual man whose deepest consciousness is pure vision, the pure life of the eternal. But the spiritual man, as yet unseeing in his proper person, looks out on the world through the eyes of the psychical man, by whom he is enfolded and enmeshed. The task is, to set this prisoner free, to clear the dust of ages from this buried temple.

3.70

The things of outer life, not only material things, but the psychic man also, exist in very deed for the purposes of the Seer, the Soul, the spiritual man Disaster comes, when the psychical man sets up, so to speak, on his own account, trying to live for himself alone, and taking material things to solace his loneliness.

3.71

seen have not alto fallen away, since they still exist for others. When one of us conquers hate, hate does not thereby cease out of the world, since others still hate and suffer hatred. So with other delusions, which hold us in bondage to material things, and through which we look at all material things. When the coloured veil of illusion is gone, the world which we saw through it is also gone, for now we see life as it is, in the white radiance of eternity. But for others the coloured veil remains, and therefore the world thus coloured by it remains for them, and will remain till they, too, conquer delusion.

3.72

realizing of the nature of things seen, and also of the realizing of the nature of the Seer. Life is educative. All life's infinite variety is for discipline, for the development of the soul. So passing through many lives, the Soul learns the secrets of the world, the august laws that are written in the form of the snow-crystal or the majestic order of the stars. Yet all these laws are but reflections, but projections outward, of the laws of the soul; therefore in learning these, the soul learns to know itself. All life is but the mirror wherein the Soul learns to know its own face.

3.73

The darkness of unwisdom is the absorption of consciousness in the personal life, and in the things seen by the personal life. This is the fall, through which comes experience, the learning of the lessons of life. When they are learned, the day of redemption is at hand.

3.74

darkness of unwisdom to an end, is the great liberation; this is the Seer's attainment of his own pure being. When the spiritual man has, through the psychical, learned all life's lessons, the time has come for him to put off the veil and disguise of the psychical and to stand revealed a King, in the house of the Father. So shall he enter into his kingdom, and go no more out.

3.75

liberation. Here we come close to the pure Vedanta, with its discernment between the eternal and the temporal. St. Paul, following after Philo and Plato, lays down the same fundamental principle: the things seen are temporal, the things unseen are eternal. Patanjali means something more than an intellectual assent, though this too is vital. He has in view a constant discriminating in act as well as thought; of the two ways which present themselves for every deed or choice, always to choose the higher way, that which makes for the things eternal: honesty rather than roguery, courage and not cowardice, the things of another rather than one's own, sacrifice and not indulgence. This true discernment, carried out constantly, makes for liberation.

3.76

Patanjali's text does not tell us what the seven stages of this illumination are. The commentator thus describes them: First, the danger to be escaped is recognized; it need not be recognized a second time. Second, the causes of the danger to be escaped are worn away; they need not be worn away a second time. Third, the way of escape is clearly perceived, by the contemplation which checks psychic perturbation. Fourth, the means of escape, clear discernment, has been developed. This is the fourfold release belonging to insight. The final release from the psychic is three-fold: As fifth of the seven degrees, the dominance of its thinking is ended; as sixth, its potencies, like rocks from a precipice, fall of themselves; once dissolved, they do not grow again. Then, as seventh, freed from these potencies, the spiritual man stands forth in his own nature as purity and light. Happy is the spiritual man who beholds this seven-fold illumination in its ascending stages.

3.77

is worn away, there comes the illumination of thought up to full discernment. Here, we enter on the more detailed practical teaching of Patanjali, with its sound and luminous good sense. And when we come to detail the means of Yoga, we may well be astonished at their simplicity. There is little in them that is mysterious. They are very familiar. The essence of the matter lies in carrying them out.

3.78

right Poise, right Control of the life-force, Withdrawal, Attention, Meditation, Contemplation. These eight means are to be followed in their order, in the sense which will immediately be made clear. We can get a ready understanding of the first two by comparing them with the Commandments which must be obeyed by all good citizens, and the Rules which are laid on the members of religious orders. Until one has fulfilled the first, it is futile to concern oneself with the second. And so with all the means of Yoga. They must be taken in their order.

3.79

from stealing, from impurity, from covetousness. These five precepts are almost exactly the same as the Buddhist Commandments: not to kill, not to steal, not to be guilty of incontinence, not to drink intoxicants, to speak the truth. Almost identical is St. Paul's list: Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet. And in the same spirit is the answer made to the young map having great possessions, who asked, What shall I do to be saved? and received the reply: Keep the Commandments. This broad, general training, which forms and develops human character, must be accomplished to a very considerable degree, before there can be much hope of success in the further stages of spiritual life. First the psychical, and then the spiritual. First the man, then the angel. On this broad, humane and wise foundation does the system of Patanjali rest.

3.80

occasion, universal, are the great obligation. The Commandments form the broad general training of humanity. Each one of them rests on a universal, spiritual law. Each one of them expresses an attribute or aspect of the Self, the Eternal; when we violate one of the Commandments, we set ourselves against the law and being of the Eternal, thereby bringing ourselves to inevitable con fusion. So the first steps in spiritual life must be taken by bringing ourselves into voluntary obedience to these spiritual laws and thus making ourselves partakers of the spiritual powers, the being of the Eternal Like the law of gravity, the need of air to breathe, these great laws know no exceptions They are in force in all lands, throughout al times, for all mankind.

3.81

reading, and per feet obedience to the Master. Here we have a finer law, one which humanity as a whole is less ready for, less fit to obey. Yet we can see that these Rules are the same in essence as the Commandments, but on a higher, more spiritual plane. The Commandments may be obeyed in outer acts and abstinences; the Rules demand obedience of the heart and spirit, a far more awakened and more positive consciousness. The Rules are the spiritual counterpart of the Commandments, and they have finer degrees, for more advanced spiritual growth.

3.82

be thrown' on the opposite side. Let us take a simple case, that of a thief, a habitual criminal, who has drifted into stealing in childhood, before the moral consciousness has awakened. We may imprison such a thief, and deprive him of all possibility of further theft, or of using the divine gift of will. Or we may recognize his disadvantages, and help him gradually to build up possessions which express his will, and draw forth his self-respect. If we imagine that, after he has built well, and his possessions have become dear to him, he himself is robbed, then we can see how he would come vividly to realize the essence of theft and of honesty, and would cleave to honest dealings with firm conviction. In some such way does the great Law teach us. Our sorrows and losses teach us the pain of the sorrow and loss we inflict on others, and so we cease to inflict them. Now as to the more direct application. To conquer a sin, let heart and mind rest, not on the sin, but on the contrary virtue. Let the sin be forced out by positive growth in the true direction, not by direct opposition. Turn away from the sin and go forward courageously, constructively, creatively, in well-doing. In this way the whole nature will gradually be drawn up to the higher level, on which the sin does not even exist. The conquest of a sin is a matter of growth and evolution, rather than of opposition.

3.83

whether committed, or caused, or assented to, through greed, wrath, or infatuation; whether faint, or middling, or excessive; bearing endless, fruit of ignorance and pain. Therefore must the weight be cast on the other side. Here are the causes of sin: greed, wrath, infatuation, with their effects, ignorance and pain. The causes are to be cured by better wisdom, by a truer understanding of the Self, of Life. For greed cannot endure before the realization that the whole world belongs to the Self, which Self we are; nor can we hold wrath against one who is one with the Self, and therefore with ourselves; nor can infatuation, which is the seeking for the happiness of the All in some limited part of it, survive the knowledge that we are heirs of the All. Therefore let thought and imagination, mind and heart, throw their weight on the other side; the side, not of the world, but of the Self.

3.84

him who possesses it. We come now to the spiritual powers which result from keeping the Commandments; from the obedience to spiritual law which is the keeping of the Commandments. Where the heart is full of kindness which seeks no injury to another, either in act or thought or wish, this full love creates an atmosphere of harmony, whose benign power touches with healing all who come within its influence. Peace in the heart radiates peace to other hearts, even more surely than contention breeds contention.

3.85

him. The commentator thus explains: If he who has attained should say to a man, Become righteous! the man becomes righteous. If he should say, Gain heaven! the man gains heaven. His word is not in vain. Exactly the same doctrine was taught by the Master who said to his disciples: Receive ye the Holy Ghost: whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained.

3.86

themselves to him who possesses it. Here is a sentence which may warn us that, beside the outer and apparent meaning, there is in many of these sentences a second and finer significance. The obvious meaning is, that he who has wholly ceased from theft, in act, thought and wish, finds buried treasures in his path, treasures of jewels and gold and pearls. The deeper truth is, that he who in every least thing is wholly honest with the spirit of Life, finds Life supporting him in all things, and gains admittance to the treasure house of Life, the spiritual universe.

3.87

virility. The creative power, strong and full of vigour, is no longer dissipated, but turned to spiritual uses. It upholds and endows the spiritual man, conferring on him the creative will, the power to engender spiritual children instead of bodily progeny. An epoch of life, that of man the animal, has come to an end; a new epoch, that of the spiritual man, is opened. The old creative power is superseded and transcended; a new creative power, that of the spiritual man, takes its place, carrying with it the power to work creatively in others for righteousness and eternal life. One of the commentaries says that he who has attained is able to transfer to the minds of his disciples what he knows concerning divine union, and the means of gaining it. This is one of the powers of purity.

3.88

conquered it awakes to the how and why of life. So it is said that, before we can understand the laws of Karma, we must free ourselves from Karma. The conquest of covetousness brings this rich fruit, because the root of covetousness is the desire of the individual soul, the will toward manifested life. And where the desire of the individual soul is overcome by the superb, still life of the universal Soul welling up in the heart within, the great secret is discerned, the secret that the individual soul is not an isolated reality, but the ray, the manifest instrument of the Life, which turns it this way and that until the great work is accomplished, the age-long lesson learned. Thus is the how and why of life disclosed by ceasing from covetousness. The Commentator says that this includes a knowledge of one's former births.

3.89

from infatuation with the bodily life of others. As the spiritual light grows in the heart within, as the taste for pure Life grows stronger, the consciousness opens toward the great, secret places within, where all life is one, where all lives are one. Thereafter, this outer, manifested, fugitive life, whether of ourselves or of others, loses something of its charm and glamour, and we seek rather the deep infinitudes. Instead of the outer form and surroundings of our lives, we long for their inner and everlasting essence. We desire not so much outer converse and closeness to our friends, but rather that quiet communion with them in the inner chamber of the soul, where spirit speaks to spirit, and spirit answers; where alienation and separation never enter; where sickness and sorrow and death cannot come.

3.90

the victory over sensuality, and fitness to behold the Soul. Blessed are the pure in heart, for they shall see God, who is the supreme Soul; the ultimate Self of all beings. In the deepest sense, purity means fitness for this vision, and also a heart cleansed from all disquiet, from all wandering and unbridled thought, from the torment of sensuous imaginings; and when the spirit is thus cleansed and pure, it becomes at one in essence with its source, the great Spirit, the primal Life. One consciousness now thrills through both, for the psychic partition wall is broken down. Then shall the pure in heart see God, because they become God.

3.91

One of the wise has said: accept conditions, accept others, accept yourself. This is the true acceptance, for all these things are what they are through the will of the higher Self, except their deficiencies, which come through thwarting the will of the higher Self, and can be conquered only through compliance with that will. By the true acceptance, the disciple comes into oneness of spirit with the overruling Soul; and, since the own nature of the Soul is being, happiness, bliss, he comes thereby into happiness supreme.

3.92

the wearing away of impurities, and through fervent aspiration. This is true of the physical powers, and of those which dwell in the higher vestures. There must be, first, purity; as the blood must be pure, before one can attain to physical health. But absence of impurity is not in itself enough, else would many nerveless ascetics of the cloisters rank as high saints. There is needed, further, a positive fire of the will; a keen vital vigour for the physical powers, and something finer, purer, stronger, but of kindred essence, for the higher powers. The fire of genius is something more than a phrase, for there can be no genius without the celestial fire of the awakened spiritual will.

3.93

divine Power on which his heart is set. Spiritual reading meant, for ancient India, something more than it does with us. It meant, first, the recital of sacred texts, which, in their very sounds, had mystical potencies; and it meant a recital of texts which were divinely emanated, and held in themselves the living, potent essence of the divine. For us, spiritual reading means a communing with the recorded teachings of the Masters of wisdom, whereby we read ourselves into the Master's mind, just as through his music one can enter into the mind and soul of the master musician. It has been well said that all true art is contagion of feeling; so that through the true reading of true books we do indeed read ourselves into the spirit of the Masters, share in the atmosphere of their wisdom and power, and come at last into their very presence.

3.94

The sorrow and darkness of life come of the erring personal will which sets itself against the will of the Soul, the one great Life. The error of the personal will is inevitable, since each will must be free to choose, to try and fail, and so to find the path. And sorrow and darkness are inevitable, until the path be found, and the personal will made once more one with the greater Will, wherein it finds rest and power, without losing freedom. In His will is our peace. And with that peace comes light. Soul-vision is perfected through obedience.

3.95

section of the teaching which has manifestly a two-fold meaning. The first is physical, and concerns the bodily position of the student, and the regulation of breathing. These things have their direct influence upon soul-life, the life of the spiritual man, since it is always and everywhere true that our study demands a sound mind in a sound body. The present sentence declares that, for work and for meditation, the position of the body must be steady and without strain, in order that the finer currents of life may run their course. It applies further to the poise of the soul, that fine balance and stability which nothing can shake, where the consciousness rests on the firm foundation of spiritual being. This is indeed the house set upon a rock, which the winds and waves beat upon in vain.

3.96

setting the heart upon the everlasting. Here again, there is the two-fold meaning, for physical poise is to be gained by steady effort of the muscles, by gradual and wise training, linked with a right understanding of, and relation with, the universal force of gravity. Uprightness of body demands that both these conditions shall be fulfilled. In like manner the firm and upright poise of the spiritual man is to be gained by steady and continued effort, always guided by wisdom, and by setting the heart on the Eternal, filling the soul with the atmosphere of the spiritual world. Neither is effective without the other. Aspiration without effort brings weakness; effort without aspiration brings a false strength, not resting on enduring things. The two together make for the right poise which sets the spiritual man firmly and steadfastly on his feet.

3.97

infatuation or sorrow. In the simpler physical sense, which is also coveted by the wording of the original, this sentence means that wise effort establishes such bodily poise that the accidents of life cannot disturb it, as the captain remains steady, though disaster overtake his ship. But the deeper sense is far more important. The spiritual man, too, must learn to withstand all shocks, to remain steadfast through the perturbations of external things and the storms and whirlwinds of the psychical world. This is the power which is gained by wise, continuous effort, and by filling the spirit with the atmosphere of the Eternal.

3.98

life-currents, the control of the incoming and outgoing breath. It is well understood to-day that most of our maladies come from impure conditions of the blood. It is coming to be understood that right breathing, right oxygenation, will do very much to keep the blood clean and pure. Therefore a right knowledge of breathing is a part of the science of life. But the deeper meaning is, that the spiritual man, when he has gained poise through right effort and aspiration, can stand firm, and guide the currents of his life, both the incoming current of events, and the outgoing current of his acts. Exactly the same symbolism is used in the saying: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.... Those things which proceed out of the mouth come forth from the heart ... out of the heart proceed evil thoughts, murders, uncleanness, thefts, false witness, blasphemies. Therefore the first step in purification is to keep the Commandments.

3.99

regulated according to place, time, number; it is prolonged and subtle. The technical, physical side of this has its value. In the breath, there should be right inbreathing, followed by the period of pause, when the air comes into contact with the blood, and this again followed by right outbreathing, even, steady, silent. Further, the lungs should be evenly filled; many maladies may arise from the neglect and consequent weakening of some region of the lungs. And the number of breaths is so important, so closely related to health, that every nurse's chart records it. But the deeper meaning is concerned with the currents of life; with that which goeth into and cometh out of the heart.

3.100

The inner meaning seems to be that, in addition to the three degrees of control already described, control, that is, over the incoming current of life, over the outgoing current, and over the condition of pause or quiesence, there is a fourth degree of control, which holds in complete mastery both the outer passage of events and the inner currents of thoughts and emotions; a condition of perfect poise and stability in the midst of the flux of things outward and inward.

3.101

The veil is the psychic nature, the web of emotions, desires, argumentative trains of thought, which cover up and obscure the truth by absorbing the entire attention and keeping the consciousness in the psychic realm. When hopes and fears are reckoned at their true worth, in comparison with lasting possessions of the Soul; when the outer reflections of things have ceased to distract us from inner realities; when argumentative-thought no longer entangles us, but yields its place to flashing intuition, the certainty which springs from within; then is the veil worn away, the consciousness is drawn from the psychical to the spiritual, from the temporal to the Eternal. Then is the light unveiled.

3.102

It has been well said, that what we most need is the faculty of spiritual attention; and in the same direction of thought it has been eloquently declared that prayer does not consist in our catching God's attention, but rather in our allowing God to hold our attention. The vital matter is, that we need to disentangle our consciousness from the noisy and perturbed thraldom of the psychical, and to come to consciousness as the spiritual man. This we must do, first, by purification, through the Commandments and the Rules; and, second, through the faculty of spiritual attention, by steadily heeding endless fine intimations of the spiritual power within us, and by intending our consciousness thereto; thus by degrees transferring the centre of consciousness from the psychical to the spiritual. It is a question, first, of love, and then of attention.

3.103

entanglement in outer things, as the psychic nature has been withdrawn and stilled. To understand this, let us reverse the process, and think of the one consciousness, centred in the Soul, gradually expanding and taking on the form of the different perceptive powers; the one will, at the same time, differentiating itself into the varied powers of action. Now let us imagine this to be reversed, so that the spiritual force, which has gone into the differentiated powers, is once more gathered together into the inner power of intuition and spiritual will, taking on that unity which is the hall-mark of spiritual things, as diversity is the seal of material things. It is all a matter of love for the quality of spiritual consciousness, as against psychical consciousness, of love and attention. For where the heart is, there will the treasure be also; where the consciousness is, there will the vesture with its powers be developed.

3.104

attention (dharana). Emerson quotes Sir Isaac Newton as saying that he made his great discoveries by intending his mind on them. That is what is meant here. I read the page of a book while inking of something else. At the end of he page, I have no idea of what it is about, and read it again, still thinking of something else, with the same result. Then I wake up, so to speak, make an effort of attention, fix my thought on what I am reading, and easily take in its meaning. The act of will, the effort of attention, the intending of the mind on each word and line of the page, just as the eyes are focussed on each word and line, is the power here contemplated. It is the power to focus the consciousness on a given spot, and hold it there Attention is the first and indispensable step in all knowledge. Attention to spiritual things is the first step to spiritual knowledge.

3.105

is meditation (dhyana). This will apply equally to outer and inner things. I may for a moment fix my attention on some visible object, in a single penetrating glance, or I may hold the attention fixedly on it until it reveals far more of its nature than a single glance could perceive. The first is the focussing of the searchlight of consciousness upon the object. The other is the holding of the white beam of light steadily and persistently on the object, until it yields up the secret of its details. So for things within; one may fix the inner glance for a moment on spiritual things, or one may hold the consciousness steadily upon them, until what was in the dark slowly comes forth into the light, and yields up its immortal secret. But this is possible only for the spiritual man, after the Commandments and the Rules have been kept; for until this is done, the thronging storms of psychical thoughts dissipate and distract the attention, so that it will not remain fixed on spiritual things. The cares of this world, the deceitfulness of riches, choke the word of the spiritual message.

3.106

given to illuminating the essential meaning of the object contemplated, and is freed from the sense of separateness and personality, this is contemplation (samadhi). Let us review the steps so far taken. First, the beam of perceiving consciousness is focussed on a certain region or subject, through the effort of attention. Then this attending consciousness is held on its object. Third, there is the ardent will to know its meaning, to illumine it with comprehending thought. Fourth, all personal bias--all desire merely to indorse a previous opinion and so prove oneself right, and all desire for personal profit or gratification must be quite put away. There must be a purely disinterested love of truth for its own sake. Thus is the perceiving consciousness made void, as it were, of all personality or sense of separateness. The personal limitation stands aside and lets the All-consciousness come to bear upon the problem. The Oversoul bends its ray upon the object, and illumines it with pure light.

3.107

exercised at once, this is perfectly concentrated Meditation (sanyama). When the personal limitation of the perceiving consciousness stands aside, and allows the All-conscious to come to bear upon the problem, then arises that real knowledge which is called a flash of genius; that real knowledge which makes discoveries, and without which no discovery can be made, however painstaking the effort. For genius is the vision of the spiritual man, and that vision is a question of growth rather than present effort; though right effort, rightly continued, will in time infallibly lead to growth and vision. Through the power thus to set aside personal limitation, to push aside petty concerns and cares, and steady the whole nature and will in an ardent love of truth and desire to know it; through the power thus to make way for the All-consciousness, all great men make their discoveries. Newton, watching the apple fall to the earth, was able to look beyond, to see the subtle waves of force pulsating through apples and worlds and suns and galaxies, and thus to perceive universal gravitation. The Oversoul, looking through his eyes, recognized the universal force, one of its own children. Darwin, watching the forms and motions of plants and animals, let the same august consciousness come to bear on them, and saw infinite growth perfected through ceaseless struggle. He perceived the superb process of evolution, the Oversoul once more recognizing its own. Fraunhofer, noting the dark lines in the band of sunlight in his spectroscope, divined their identity with the bright lines in the spectra of incandescent iron, sodium and the rest, and so saw the oneness of substance in the worlds and suns, the unity of the materials of the universe. Once again the Oversoul, looking with his eyes, recognized its own. So it is with all true knowledge. But the mind must transcend its limitations, its idiosyncrasies; there must be purity, for to the pure in heart is the promise, that they shall see God.

3.108

the illumination of perception. The meaning of this is illustrated by what has been said before. When the spiritual man is able to throw aside the trammels of emotional and mental limitation, and to open his eyes, he sees clearly, he attains to illuminated perception. A poet once said that Occultism is the conscious cultivation of genius; and it is certain that the awakened spiritual man attains to the perceptions of genius. Genius is the vision, the power, of the spiritual man, whether its possessor recognizes this or not. All true knowledge is of the spiritual man. The greatest in all ages have recognized this and put their testimony on record. The great in wisdom who have not consciously recognized it, have ever been full of the spirit of reverence, of selfless devotion to truth, of humility, as was Darwin; and reverence and humility are the unconscious recognition of the nearness of the Spirit, that Divinity which broods over us, a Master o'er a slave.

3.109

It is to be attained step by step. It is a question, not of miracle, but of evolution, of growth. Newton had to master the multiplication table, then the four rules of arithmetic, then the rudiments of algebra, before he came to the binomial theorem. At each point, there was attention, concentration, insight; until these were attained, no progress to the next point was possible. So with Darwin. He had to learn the form and use of leaf and flower, of bone and muscle; the characteristics of genera and species; the distribution of plants and animals, before he had in mind that nexus of knowledge on which the light of his great idea was at last able to shine. So is it with all knowledge. So is it with spiritual knowledge. Take the matter this way: The first subject for the exercise of my spiritual insight is my day, with its circumstances, its hindrances, its opportunities, its duties. I do what I can to solve it, to fulfil its duties, to learn its lessons. I try to live my day with aspiration and faith. That is the first step. By doing this, I gather a harvest for the evening, I gain a deeper insight into life, in virtue of which I begin the next day with a certain advantage, a certain spiritual advance and attainment. So with all successive days. In faith and aspiration, we pass from day to day, in growing knowledge and power, with never more than one day to solve at a time, until all life becomes radiant and transparent.

3.110

more interior than the means of growth previously described. Very naturally so; because the means of growth previously described were concerned with the extrication of the spiritual man from psychic bondages and veils; while this threefold power is to be exercised by the spiritual man thus extricated and standing on his feet, viewing life with open eyes.

3.111

unconditioned, free from the seed of mental analyses. The reason is this: The threefold power we have been considering, the triad of Attention, Contemplation, Meditation is, so far as we have yet considered it, the focussing of the beam of perceiving consciousness upon some form of manifesting being, with a view of understanding it completely. There is a higher stage, where the beam of consciousness is turned back upon itself, and the individual consciousness enters into, and knows, the All consciousness. This is a being, a being in immortality, rather than a knowing; it is free from mental analysis or mental forms. It is not an activity of the higher mind, even the mind of the spiritual man. It is an activity of the soul. Had Newton risen to this higher stage, he would have known, not the laws of motion, but that high Being, from whose Life comes eternal motion. Had Darwin risen to this, he would have seen the Soul, whose graduated thought and being all evolution expresses. There are, therefore, these two perceptions: that of living things, and that of the Life; that of the Soul's works, and that of the Soul itself.

3.112

there is the overcoming of the mind-impress of excitation. Then comes the manifestation of the mind-impress of Control. Then the perceiving consciousness follows after the moment of Control. This is the development of Control. The meaning seems to be this: Some object enters the field of observation, and at first violently excites the mind, stirring up curiosity, fear, wonder; then the consciousness returns upon itself, as it were, and takes the perception firmly in hand, steadying itself, and viewing the matter calmly from above. This steadying effort of the will upon the perceiving consciousness is Control, and immediately upon it follows perception, understanding, insight. Take a trite example. Supposing one is walking in an Indian forest. A charging elephant suddenly appears. The man is excited by astonishment, and, perhaps, terror. But he exercises an effort of will, perceives the situation in its true bearings, and recognizes that a certain thing must be done; in this case, probably, that he must get out of the way as quickly as possible. Or a comet, unheralded, appears in the sky like a flaming sword. The beholder is at first astonished, perhaps terror-stricken; but he takes himself in hand, controls his thoughts, views the apparition calmly, and finally calculates its orbit and its relation to meteor showers. These are extreme illustrations; but with all knowledge the order of perception is the same: first, the excitation of the mind by the new object impressed on it; then the control of the mind from within; upon which follows the perception of the nature of the object. Where the eyes of the spiritual man are open, this will be a true and penetrating spiritual perception. In some such way do our living experiences come to us; first, with a shock of pain; then the Soul steadies itself and controls the pain; then the spirit perceives the lesson of the event, and its bearing upon the progressive revelation of life.

3.113

habituated to it, and there arises an equable flow of perceiving consciousness. Control of the mind by the Soul, like control of the muscles by the mind, comes by practice, and constant voluntary repetition. As an example of control of the muscles by the mind, take the ceaseless practice by which a musician gains mastery over his instrument, or a fencer gains skill with a rapier. Innumerable small efforts of attention will make a result which seems well-nigh miraculous; which, for the novice, is really miraculous. Then consider that far more wonderful instrument, the perceiving mind, played on by that fine musician, the Soul. Here again, innumerable small efforts of attention will accumulate into mastery, and a mastery worth winning. For a concrete example, take the gradual conquest of each day, the effort to live that day for the Soul. To him that is faithful unto death, the Master gives the crown of life.

3.114

object to another, and the power of one-pointedness, make the development of Contemplation. As an illustration of the mind's tendency to flit from one object to another, take a small boy, learning arithmetic. He begins: two ones are two; three ones are three-and then he thinks of three coins in his pocket, which will purchase so much candy, in the store down the street, next to the toy-shop, where are base-balls, marbles and so on,--and then he comes back with a jerk, to four ones are four. So with us also. We are seeking the meaning of our task, but the mind takes advantage of a moment of slackened attention, and flits off from one frivolous detail to another, till we suddenly come back to consciousness after traversing leagues of space. We must learn to conquer this, and to go back within ourselves into the beam of perceiving consciousness itself, which is a beam of the Oversoul. This is the true onepointedness, the bringing of our consciousness to a focus in the Soul. 12. When, following this, the controlled manifold tendency and the aroused one-pointedness are equally balanced parts of the perceiving consciousness, his the development of one-pointedness. This would seem to mean that the insight which is called one-pointedness has two sides, equally balanced. There is, first, the manifold aspect of any object, the sum of all its characteristics and properties. This is to be held firmly in the mind. Then there is the perception of the object as a unity, as a whole, the perception of its essence. First, the details must be clearly perceived; then the essence must be comprehended. When the two processes are equally balanced, the true onepointedness is attained. Everything has these two sides, the side of difference and the side of unity; there is the individual and there is the genus; the pole of matter and diversity, and the pole of oneness and spirit. To see the object truly, we must see both.

3.115

conditions of being and powers, according to their development, are made clear. By the power defined in the preceding sutra, the inherent character, distinctive marks and conditions of beings and powers are made clear. For through this power, as defined, we get a twofold view of each object, seeing at once all its individual characteristics and its essential character, species and genus; we see it in relation to itself, and in relation to the Eternal. Thus we see a rose as that particular flower, with its colour and scent, its peculiar fold of each petal; but we also see in it the species, the family to which it belongs, with its relation to all plants, to all life, to Life itself. So in any day, we see events and circumstances; we also see in it the lesson set for the soul by the Eternal.

3.116

those which are active, and those which are not yet definable. Every object has characteristics belonging to its past, its present and its future. In a fir tree, for example, there are the stumps or scars of dead branches, which once represented its foremost growth; there are the branches with their needles spread out to the air; there are the buds at the end of each branch and twig, which carry the still closely packed needles which are the promise of the future. In like manner, the chrysalis has, as its past, the caterpillar; as its future, the butterfly. The man has, in his past, the animal; in his future, the angel. Both are visible even now in his face. So with all things, for all things change and grow.

3.117

This but amplifies what has just been said. The first stage is the sapling, the caterpillar, the animal. The second stage is the growing tree, the chrysalis, the man. The third is the splendid pine, the butterfly, the angel. Difference of stage is the cause of difference of development. So it is among men, and among the races of men.

3.118

development comes a knowledge of past and future. We have taken our illustrations from natural science, because, since every true discovery in natural science is a divination of a law in nature, attained through a flash of genius, such discoveries really represent acts of spiritual perception, acts of perception by the spiritual man, even though they are generally not so recognized. So we may once more use the same illustration. Perfectly concentrated Meditation, perfect insight into the chrysalis, reveals the caterpillar that it has been, the butterfly that it is destined to be. He who knows the seed, knows the seed-pod or ear it has come from, and the plant that is to come from it. So in like manner he who really knows today, and the heart of to-day, knows its parent yesterday and its child tomorrow. Past, present and future are all in the Eternal. He who dwells in the Eternal knows all three.

3.119

confounded because they are all blurred together in the mind. By perfectly concentrated Meditation on the distinction between them, there comes an understanding of the sounds uttered by all beings. It must be remembered that we are speaking of perception by the spiritual man. Sound, like every force, is the expression of a power of the Eternal. Infinite shades of this power are expressed in the infinitely varied tones of sound. He who, having entry to the consciousness of the Eternal knows the essence of this power, can divine the meanings of all sounds, from the voice of the insect to the music of the spheres. In like manner, he who has attained to spiritual vision can perceive the mind-images in the thoughts of others, with the shade of feeling which goes with them, thus reading their thoughts as easily as he hears their words. Every one has the germ of this power, since difference of tone will give widely differing meanings to the same words, meanings which are intuitively perceived by everyone.

3.120

understanding of previous births. This is simple enough if we grasp the truth of rebirth. The fine harvest of past experiences is drawn into the spiritual nature, forming, indeed, the basis of its development. When the consciousness has been raised to a point above these fine subjective impressions, and can look down upon them from above, this will in itself be a remembering of past births.

3.121

the understanding of the thoughts of others. Here, for those who can profit by it, is the secret of thought-reading. Take the simplest case of intentional thought transference. It is the testimony of those who have done this, that the perceiving mind must be stilled, before the mind-image projected by the other mind can be seen. With it comes a sense of the feeling and temper of the other mind and so on, in higher degrees.

3.122

is not objective to the thought-reader's consciousness, he perceives the thought only, and not also that on which the thought rests. The meaning appears to be simple: One may be able to perceive the thoughts of some one at a distance; one cannot, by that means alone, also perceive the external surroundings of that person, which arouse these thoughts.

3.123

arresting the body's perceptibility, and by inhibiting the eye's power of sight, there comes the power to make the body invisible. There are many instances of the exercise of this power, by mesmerists, hypnotists and the like; and we may simply call it an instance of the power of suggestion. Shankara tells us that by this power the popular magicians of the East perform their wonders, working on the mind-images of others, while remaining invisible themselves. It is all a question of being able to see and control the mind-images.

3.124

or gradually operative. By perfectly concentrated Meditation on these comes a knowledge of the time of the end, as also through signs. A garment which is wet, says the commentator, may be hung up to dry, and so dry rapidly, or it may be rolled in a ball and dry slowly; so a fire may blaze or smoulder. Thus it is with Karma, the works that fill out the life-span. By an insight into the mental forms and forces which make up Karma, there comes a knowledge of the rapidity or slowness of their development, and of the time when the debt will be paid.

3.125

and kindness, is gained the power of interior union with others. Unity is the reality; separateness the illusion. The nearer we come to reality, the nearer we come to unity of heart. Sympathy, compassion, kindness are modes of this unity of heart, whereby we rejoice with those who rejoice, and weep with those who weep. These things are learned by desiring to learn them.

3.126

as that of the elephant may be gained. This is a pretty image. Elephants possess not only force, but poise and fineness of control. They can lift a straw, a child, a tree with perfectly judged control and effort. So the simile is a good one. By detachment, by withdrawing into the soul's reservoir of power, we can gain all these, force and fineness and poise; the ability to handle with equal mastery things small and great, concrete and abstract alike.

3.127

knowledge of things subtle, or concealed, or obscure. As was said at the outset, each consciousness is related to all consciousness; and, through it, has a potential consciousness of all things; whether subtle or concealed or obscure. An understanding of this great truth will come with practice. As one of the wise has said, we have no conception of the power of Meditation.

3.128

knowledge of the worlds. This has several meanings: First, by a knowledge of the constitution of the sun, astronomers can understand the kindred nature of the stars. And it is said that there is a finer astronomy, where the spiritual man is the astronomer. But the sun also means the Soul, and through knowledge of the Soul comes a knowledge of the realms of life.

3.129

knowledge of the lunar mansions. Here again are different meanings. The moon is, first, the companion planet, which, each day, passes backward through one mansion of the stars. By watching the moon, the boundaries of the mansion are learned, with their succession in the great time-dial of the sky. But the moon also symbolizes the analytic mind, with its divided realms; and these, too, may be understood through perfectly concentrated Meditation.

3.130

a knowledge of the motions of the stars. Addressing Duty, stern daughter of the Voice of God, Wordsworth finely said: Thou cost preserve the stars from wrong, And the most ancient heavens through thee are fresh and strong-- thus suggesting a profound relation between the moral powers and the powers that rule the worlds. So in this Sutra the fixed polestar is the eternal spirit about which all things move, as well as the star toward which points the axis of the earth. Deep mysteries attend both, and the veil of mystery is only to be raised by Meditation, by open-eyed vision of the awakened spiritual man.

3.131

lower trunk brings an understanding of the order of the bodily powers. We are coming to a vitally important part of the teaching of Yoga: namely, the spiritual man's attainment of full self-consciousness, the awakening of the spiritual man as a self-conscious individual, behind and above the natural man. In this awakening, and in the process of gestation which precedes it, there is a close relation with the powers of the natural man, which are, in a certain sense, the projection, outward and downward, of the powers of the spiritual man. This is notably true of that creative power of the spiritual man which, when embodied in the natural man, becomes the power of generation. Not only is this power the cause of the continuance of the bodily race of mankind, but further, in the individual, it is the key to the dominance of the personal life. Rising, as it were, through the life-channels of the body, it flushes the personality with physical force, and maintains and colours the illusion that the physical life is the dominant and all-important expression of life. In due time, when the spiritual man has begun to take form, the creative force will be drawn off, and become operative in building the body of the spiritual man, just as it has been operative in the building of physical bodies, through generation in the natural world. Perfectly concentrated Meditation on the nature of this force means, first, that rising of the consciousness into the spiritual world, already described, which gives the one sure foothold for Meditation; and then, from that spiritual point of vantage, not only an insight into the creative force, in its spiritual and physical aspects, but also a gradually attained control of this wonderful force, which will mean its direction to the body of the spiritual man, and its gradual withdrawal from the body of the natural man, until the over-pressure, so general and such a fruitful source of misery in our day, is abated, and purity takes the place of passion. This over pressure, which is the cause of so many evils and so much of human shame, is an abnormal, not a natural, condition. It is primarily due to spiritual blindness, to blindness regarding the spiritual man, and ignorance even of his existence; for by this blind ignorance are closed the channels through which, were they open, the creative force could flow into the body of the spiritual man, there building up an immortal vesture. There is no cure for blindness, with its consequent over-pressure and attendant misery and shame, but spiritual vision, spiritual aspiration, sacrifice, the new birth from above. There is no other way to lighten the burden, to lift the misery and shame from human life. Therefore, let us follow after sacrifice and aspiration, let us seek the light. In this way only shall we gain that insight into the order of the bodily powers, and that mastery of them, which this Sutra implies.

3.132

well of the throat, there comes the cessation of hunger and thirst. We are continuing the study of the bodily powers and centres of force in their relation to the powers and forces of the spiritual man. We have already considered the dominant power of physical life, the creative power which secures the continuance of physical life; and, further, the manner in which, through aspiration and sacrifice, it is gradually raised and set to the work of upbuilding the body of the spiritual man. We come now to the dominant psychic force, the power which manifests itself in speech, and in virtue of which the voice may carry so much of the personal magnetism, endowing the orator with a tongue of fire, magical in its power to arouse and rule the emotions of his hearers. This emotional power, this distinctively psychical force, is the cause of "hunger and thirst," the psychical hunger and thirst for sensations, which is the source of our two-sided life of emotionalism, with its hopes and fears, its expectations and memories, its desires and hates. The source of this psychical power, or, perhaps we should say, its centre of activity in the physical body is said to be in the cavity of the throat. Thus, in the Taittiriya Upanishad it is written: "There is this shining ether in the inner being. Therein is the spiritual man, formed through thought, immortal, golden. Inward, in the palate, the organ that hangs down like a nipple,-this is the womb of Indra. And there, where the dividing of the hair turns, extending upward to the crown of the head." Indra is the name given to the creative power of which we have spoken, and which, we are told, resides in "the organ which hangs down like a nipple, inward, in the palate."

3.133

channel called the "tortoise-formed," comes steadfastness. We are concerned now with the centre of nervous or psychical force below the cavity of the throat, in the chest, in which is felt the sensation of fear; the centre, the disturbance of which sets the heart beating miserably with dread, or which produces that sense of terror through which the heart is said to stand still. When the truth concerning fear is thoroughly mastered, through spiritual insight into the immortal, fearless life, then this force is perfectly controlled; there is no more fear, just as, through the control of the psychic power which works through the nerve-centre in the throat, there comes a cessation of "hunger and thirst." Thereafter, these forces, or their spiritual prototypes, are turned to the building of the spiritual man. Always, it must be remembered, the victory is first a spiritual one; only later does it bring control of the bodily powers.

3.134

comes the vision of the Masters who have attained. The tradition is, that there is a certain centre of force in the head, perhaps the "pineal gland," which some of our Western philosophers have supposed to be the dwelling of the soul, a centre which is, as it were, the door way between the natural and the spiritual man. It is the seat of that better and wiser consciousness behind the outward looking consciousness in the forward part of the head; that better and wiser consciousness of "the back of the mind," which views spiritual things, and seeks to impress the spiritual view on the outward looking consciousness in the forward part of the head. It is the spiritual man seeking to guide the natural man, seeking to bring the natural man to concern himself with the things of his immortality. This is suggested in the words of the Upanishad already quoted: "There, where the dividing of the hair turns, extending upward to the crown of the head"; all of which may sound very fantastical, until one comes to understand it. It is said that when this power is fully awakened, it brings a vision of the great Companions of the spiritual man, those who have already attained, crossing over to the further shore of the sea of death and rebirth. Perhaps it is to this divine sight that the Master alluded, who is reported to have said: "I counsel you to buy of me eye-salve, that you may see." It is of this same vision of the great Companions, the children of light, that a seer wrote: "Though inland far we be, Our souls have sight of that immortal sea Which brought us hither, Can in a moment travel thither, And see the Children sport upon the shore And hear the mighty waters rolling evermore."

3.135

This is really the supplement, the spiritual side, of the Sutra just translated. Step by step, as the better consciousness, the spiritual view, gains force in the back of the mind, so, in the same measure, the spiritual man is gaining the power to see: learning to open the spiritual eyes. When the eyes are fully opened, the spiritual man beholds the great Companions standing about him; he has begun to "know all things." This divining power of intuition is the power which lies above and behind the so-called rational mind; the rational mind formulates a question and lays it before the intuition, which gives a real answer, often immediately distorted by the rational mind, yet always embodying a kernel of truth. It is by this process, through which the rational mind brings questions to the intuition for solution, that the truths of science are reached, the flashes of discovery and genius. But this higher power need not work in subordination to the so-called rational mind, it may act directly, as full illumination, "the vision and the faculty divine."

3.136

being, comes the knowledge of consciousness. The heart here seems to mean, as it so often does in the Upanishads, the interior, spiritual nature, the consciousness of the spiritual man, which is related to the heart, and to the wisdom of the heart. By steadily seeking after, and finding, the consciousness of the spiritual man, by coming to consciousness as the spiritual man, a perfect knowledge of consciousness will be attained. For the consciousness of the spiritual man has this divine quality: while being and remaining a truly individual consciousness, it at the same time flows over, as it were, and blends with the Divine Consciousness above and about it, the consciousness of the great Companions; and by showing itself to be one with the Divine Consciousness, it reveals the nature of all consciousness, the secret that all consciousness is One and Divine.

3.137

perceive the distinction between the personal self and the spiritual man. All personal experience really exists for the sake of another: namely, the spiritual man. By perfectly concentrated Meditation on experience for the sake of the Self, comes a knowledge of the spiritual man. The divine ray of the Higher Self, which is eternal, impersonal and abstract, descends into life, and forms a personality, which, through the stress and storm of life, is hammered into a definite and concrete self-conscious individuality. The problem is, to blend these two powers, taking the eternal and spiritual being of the first, and blending with it, transferring into it, the self-conscious individuality of the second; and thus bringing to life a third being, the spiritual man, who is heir to the immortality of his father, the Higher Self, and yet has the self-conscious, concrete individuality of his other parent, the personal self. This is the true immaculate conception, the new birth from above, "conceived of the Holy Spirit." Of this new birth it is said: "that which is born of the Spirit is spirit: ye must be born again." Rightly understood, therefore, the whole life of the personal man is for another, not for himself. He exists only to render his very life and all his experience for the building up of the spiritual man. Only through failure to see this, does he seek enjoyment for himself, seek to secure the feasts of life for himself; not understanding that he must live for the other, live sacrificially, offering both feasts and his very being on the altar; giving himself as a contribution for the building of the spiritual man. When he does understand this, and lives for the Higher Self, setting his heart and thought on the Higher Self, then his sacrifice bears divine fruit, the spiritual man is built up, consciousness awakes in him, and he comes fully into being as a divine and immortal individuality.

3.138

the touch, the vision, the taste and the power of smell of the spiritual man. When, in virtue of the perpetual sacrifice of the personal man, daily and hourly giving his life for his divine brother the spiritual man, and through the radiance ever pouring down from the Higher Self, eternal in the Heavens, the spiritual man comes to birth,-there awake in him those powers whose physical counterparts we know in the personal man. The spiritual man begins to see, to hear, to touch, to taste. And, besides the senses of the spiritual man, there awakes his mind, that divine counterpart of the mind of the physical man, the power of direct and immediate knowledge, the power of spiritual intuition, of divination. This power, as we have seen, owes its virtue to the unity, the continuity, of consciousness, whereby whatever is known to any consciousness, is knowable by any other consciousness. Thus the consciousness of the spiritual man, who lives above our narrow barriers of separateness, is in intimate touch with the consciousness of the great Companions, and can draw on that vast reservoir for all real needs. Thus arises within the spiritual man that certain knowledge which is called intuition, divination, illumination.

3.139

vision. In manifestation they are called magical powers. The divine man is destined to supersede the spiritual man, as the spiritual man supersedes the natural man. Then the disciple becomes a Master. The opened powers of tile spiritual man, spiritual vision, hearing, and touch, stand, therefore, in contradistinction to the higher divine power above them, and must in no wise be regarded as the end of the way, for the path has no end, but rises ever to higher and higher glories; the soul's growth and splendour have no limit. So that, if the spiritual powers we have been considering are regarded as in any sense final, they are a hindrance, a barrier to the far higher powers of the divine man. But viewed from below, from the standpoint of normal physical experience, they are powers truly magical; as the powers natural to a four-dimensional being will appear magical to a three-dimensional being.

3.140

the method of sassing, the consciousness is transferred to the other body. In due time, after the spiritual man has been formed and grown stable through the forces and virtues already enumerated, and after the senses of the spiritual man have awaked, there comes the transfer of the dominant consciousness, the sense of individuality, from the physical to the spiritual man. Thereafter the physical man is felt to be a secondary, a subordinate, an instrument through whom the spiritual man works; and the spiritual man is felt to be the real individuality. This is, in a sense, the attainment to full salvation and immortal life; yet it is not the final goal or resting place, but only the beginning of the greater way. The means for this transfer are described as the weakening of the causes of bondage, and an understanding of the method of passing from the one consciousness to the other. The first may also be described as detach meet, and comes from the conquest of the delusion that the personal self is the real man. When that delusion abates and is held in check, the finer consciousness of the spiritual man begins to shine in the background of the mind. The transfer of the sense of individuality to this finer consciousness, and thus to the spiritual man, then becomes a matter of recollection, of attention; primarily, a matter of taking a deeper interest in the life and doings of the spiritual man, than in the pleasures or occupations of the personality. Therefore it is said: "Lay not up for yourselves treasures upon earth, where moth and rust cloth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust cloth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

3.141

dangers of water, morass, and thorny places, and the power of ascension is gained. Here is one of the sentences, so characteristic of this author, and, indeed, of the Eastern spirit, in which there is an obvious exterior meaning, and, within this, a clear interior meaning, not quite so obvious, but far more vital. The surface meaning is, that by mastery of a certain power, called here the upward-life, and akin to levitation, there comes the ability to walk on water, or to pass over thorny places without wounding the feet. But there is a deeper meaning. When we speak of the disciple's path as a path of thorns, we use a symbol; and the same symbol is used here. The upward-life means something more than the power, often manifested in abnormal psychical experiences, of levitating the physical body, or near-by physical objects. It means the strong power of aspiration, of upward will, which first builds, and then awakes the spiritual man, and finally transfers the conscious individuality to him; for it is he who passes safely over the waters of death and rebirth, and is not pierced by the thorns in the path. Therefore it is said that he who would tread the path of power must look for a home in the air, and afterwards in the ether. Of the upward-life, this is written in the Katha Upanishad: "A hundred and one are the heart's channels; of these one passes to the crown. Going up this, he comes to the immortal." This is the power of ascension spoken of in the Sutra.

3.142

In the Upanishads, it is said that this binding-life unites the upward-life to the downward-life, and these lives have their analogies in the "vital breaths" in the body. The thought in the text seems to be, that, when the personality is brought thoroughly under control of the spiritual man, through the life-currents which bind them together, the personality is endowed with a new force, a strong personal magnetism, one might call it, such as is often an appanage of genius. But the text seems to mean more than this and to have in view the "vesture of the colour of the sun" attributed by the Upanishads to the spiritual man; that vesture which a disciple has thus described: "The Lord shall change our vile body, that it may be fashioned like unto his glorious body"; perhaps "body of radiance" would better translate the Greek. In both these passages, the teaching seems to be, that the body of the full-grown spiritual man is radiant or luminous,-for those at least, who have anointed their eyes wit! eye-salve, so that they see.

3.143

hearing and the ether, comes the power of spiritual hearing. Physical sound, we are told, is carried by the air, or by water, iron, or some medium on the same plane of substance. But then is a finer hearing, whose medium of transmission would seem to be the ether; perhaps no that ether which carries light, heat and magnetic waves, but, it may be, the far finer ether through which the power of gravity works. For, while light or heat or magnetic waves, travelling from the sun to the earth, take eight minutes for the journey, it is mathematically certain that the pull of gravitation does not take as much as eight seconds, or even the eighth of a second. The pull of gravitation travels, it would seem "as quick as thought"; so it may well be that, in thought transference or telepathy, the thoughts travel by the same way, carried by the same "thought-swift" medium. The transfer of a word by telepathy is the simplest and earliest form of the "divine hearing" of the spiritual man; as that power grows, and as, through perfectly concentrated Meditation, the spiritual man comes into more complete mastery of it, he grows able to hear and clearly distinguish the speech of the great Companions, who counsel and comfort him on his way. They may speak to him either in wordless thoughts, or in perfectly definite words and sentences.

3.144

body with the ether, and by thinking of it as light as thistle-down, will come the power to traverse the ether. It has been said that he who would tread the path of power must look for a home in the air, and afterwards in the ether. This would seem to mean, besides the constant injunction to detachment, that he must be prepared to inhabit first a psychic, and then an etheric body; the former being the body of dreams; the latter, the body of the spiritual man, when he wakes up on the other side of dreamland. The gradual accustoming of the consciousness to its new etheric vesture, its gradual acclimatization, so to speak, in the etheric body of the spiritual man, is what our text seems to contemplate.

3.145

far-reaching and not confined to the body, which is outside the body and not conditioned by it, then the veil which conceals the light is worn away. Perhaps the best comment on this is afforded by the words of Paul: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable [or, unspoken] words, which it is not lawful for a man to utter." The condition is, briefly, that of the awakened spiritual man, who sees and hears beyond the veil.

3.146

Meditation on their five forms: the gross, the elemental, the subtle, the inherent, the purposive. These five forms are analogous to those recognized by modern physics: solid, liquid, gaseous, radiant and ionic. When the piercing vision of the awakened spiritual man is directed to the forms of matter, from within, as it were, from behind the scenes, then perfect mastery over the "beggarly elements" is attained. This is, perhaps, equivalent to the injunction: "Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this."

3.147

powers, which are the endowment of the body, together with its unassailable force. The body in question is, of course, the etheric body of the spiritual man. He is said to possess eight powers: the atomic, the power of assimilating himself with the nature of the atom, which will, perhaps, involve the power to disintegrate material forms; the power of levitation; the power of limitless extension; the power of boundless reach, so that, as the commentator says, "he can touch the moon with the tip of his finger"; the power to accomplish his will; the power of gravitation, the correlative of levitation; the power of command; the power of creative will. These are the endowments of the spiritual man. Further, the spiritual body is unassailable. Fire burns it not, water wets it not, the sword cleaves it not, dry winds parch it not. And, it is said, the spiritual man can impart something of this quality and temper to his bodily vesture.

3.148

the endowments of that body. The spiritual man is shapely, beautiful strong, firm as the diamond. Therefore it is written: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; and I will give him the morning star."

3.149

perfectly concentrated Meditation on their fivefold forms; namely, their power to grasp their distinctive nature, the element of self-consciousness in them, their inherence, and their purposiveness. Take, for example, sight. This possesses, first, the power to grasp, apprehend, perceive; second, it has its distinctive form of perception; that is, visual perception; third, it always carries with its operations self-consciousness, the thought: "I perceive"; fourth sight has the power of extension through the whole field of vision, even to the utmost star; fifth, it is used for the purposes of the Seer. So with the other senses. Perfectly concentrated Meditation on each sense, a viewing it from behind and within, as is possible for the spiritual man, brings a mastery of the scope and true character of each sense, and of the world on which they report collectively.

3.150

instruments, and the mastery over matter. We are further enumerating the endowments of the spiritual man. Among these is the power to traverse space with the swiftness of thought, so that whatever place the spiritual man thinks of, to that he goes, in that place he already is. Thought has now become his means of locomotion. He is, therefore, independent of instruments, and can bring his force to bear directly, wherever he wills. 49. When the spiritual man is perfectly disentangled from the psychic body, he attains to mastery over all things and to a knowledge of all. The spiritual man is enmeshed in the web of the emotions; desire, fear, ambition, passion; and impeded by the mental forms of separateness and materialism. When these meshes are sundered, these obstacles completely overcome, then the spiritual man stands forth in his own wide world, strong, mighty, wise. He uses divine powers, with a divine scope and energy, working together with divine Companions. To such a one it is said: "Thou art now a disciple, able to stand, able to hear, able to see, able to speak, thou hast conquered desire and attained to self-knowledge, thou hast seen thy soul in its bloom and recognized it, and heard the voice of the silence."

3.151

bondage to sorrow are destroyed, pure spiritual being is attained. The seeking of indulgence for the personal self, whether through passion or ambition, sows the seed of future sorrow. For this self indulgence of the personality is a double sin against the real; a sin against the cleanness of life, and a sin against the universal being, which permits no exclusive particular good, since, in the real, all spiritual possessions are held in common. This twofold sin brings its reacting punishment, its confining bondage to sorrow. But ceasing from self-indulgence brings purity, liberation, spiritual life.

3.152

the invitations of the different realms of life, lest attachment to things evil arise once more. The commentator tells us that disciples, seekers for union, are of four degrees: first, those who are entering the path; second, those who are in the realm of allurements; third, those who have won the victory over matter and the senses; fourth, those who stand firm in pure spiritual life. To the second, especially, the caution in the text is addressed. More modern teachers would express the same truth by a warning against the delusions and fascinations of the psychic realm, which open around the disciple, as he breaks through into the unseen worlds. These are the dangers of the anteroom. Safety lies in passing on swiftly into the inner chamber. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

3.153

and their succession comes that wisdom which is born of discernment. The Upanishads say of the liberated that "he has passed beyond the triad of time"; he no longer sees life as projected into past, present and future, since these are forms of the mind; but beholds all things spread out in the quiet light of the Eternal. This would seem to be the same thought, and to point to that clear-eyed spiritual perception which is above time; that wisdom born of the unveiling of Time's delusion. Then shall the disciple live neither in the present nor the future, but in the Eternal.

3.154

not distinguished by difference of kind, character or position. Here, as also in the preceding Sutra, we are close to the doctrine that distinctions of order, time and space are creations of the mind; the threefold prism through which the real object appears to us distorted and refracted. When the prism is withdrawn, the object returns to its primal unity, no longer distinguishable by the mind, yet clearly knowable by that high power of spiritual discernment, of illumination, which is above the mind.

3.155

all things, and all conditions of things, it discerns without succession: simultaneously. That wisdom, that intuitive, divining power is starlike, says the commentator, because it shines with its own light, because it rises on high, and illumines all things. Nought is hid from it, whether things past, things present, or things to come; for it is beyond the threefold form of time, so that all things are spread before it together, in the single light of the divine. This power has been beautifully described by Columba: "Some there are, though very few, to whom Divine grace has granted this: that they can clearly and most distinctly see, at one and the same moment, as though under one ray of the sun, even the entire circuit of the whole world with its surroundings of ocean and sky, the inmost part of their mind being marvellously enlarged."

3.156

by the use of drugs, or by incantations, or by fervour, or by Meditation. Spiritual powers have been enumerated and described in the preceding sections. They are the normal powers of the spiritual man, the antetype, the divine edition, of the powers of the natural man. Through these powers, the spiritual man stands, sees, hears, speaks, in the spiritual world, as the physical man stands, sees, hears, speaks in the natural world. There is a counterfeit presentment of the spiritual man, in the world of dreams, a shadow lord of shadows, who has his own dreamy powers of vision, of hearing, of movement; he has left the natural without reaching the spiritual. He has set forth from the shore, but has not gained the further verge of the river. He is borne along by the stream, with no foothold on either shore. Leaving the actual, he has fallen short of the real, caught in the limbo of vanities and delusions. The cause of this aberrant phantasm is always the worship of a false, vain self, the lord of dreams, within one's own breast. This is the psychic man, lord of delusive and bewildering psychic powers. Spiritual powers, like intellectual or artistic gifts, may be inborn: the fruit, that is, of seeds planted and reared with toil in a former birth. So also the powers of the psychic man may be inborn, a delusive harvest from seeds of delusion. Psychical powers may be gained by drugs, as poverty, shame, debasement may be gained by the self-same drugs. In their action, they are baneful, cutting the man off from consciousness of the restraining power of his divine nature, so that his forces break forth exuberant, like the laughter of drunkards, and he sees and hears things delusive. While sinking, he believes that he has risen; growing weaker, he thinks himself full of strength; beholding illusions, he takes them to be true. Such are the powers gained by drugs; they are wholly psychic, since the real powers, the spiritual, can never be so gained. Incantations are affirmations of half-truths concerning spirit and matter, what is and what is not, which work upon the mind and slowly build up a wraith of powers and a delusive well-being. These, too, are of the psychic realm of dreams. Lastly, there are the true powers of the spiritual man, built up and realized in Meditation, through reverent obedience to spiritual law, to the pure conditions of being, in the divine realm.

3.157

the flow of the natural creative forces. Here, if we can perceive it, is the whole secret of spiritual birth, growth and life Spiritual being, like all being, is but an expression of the Self, of the inherent power and being of Atma. Inherent in the Self are consciousness and will, which have, as their lordly heritage, the wide sweep of the universe throughout eternity, for the Self is one with the Eternal. And the consciousness of the Self may make itself manifest as seeing, hearing, tasting, feeling, or whatsoever perceptive powers there may be, just as the white sunlight may divide into many-coloured rays. So may the will of the Self manifest itself in the uttering of words, or in handling, or in moving, and whatever powers of action there are throughout the seven worlds. Where the Self is, there will its powers be. It is but a question of the vesture through which these powers shall shine forth. And wherever the consciousness and desire of the ever-creative Self are fixed, there will a vesture be built up; where the heart is, there will the treasure be also. Since through ages the desire of the Self has been toward the natural world, wherein the Self sought to mirror himself that he might know himself, therefore a vesture of natural elements came into being, through which blossomed forth the Self's powers of perceiving and of will: the power to see, to hear, to speak, to walk, to handle; and when the Self, thus come to self-consciousness, and, with it, to a knowledge of his imprisonment, shall set his desire on the divine and real world, and raise his consciousness thereto, the spiritual vesture shall be built up for him there, with its expression of his inherent powers. Nor will migration thither be difficult for the Self, since the divine is no strange or foreign land for him, but the house of his home, where he dwells from everlasting.

3.158

nature-powers; but, like the husbandman in his field, it takes obstacles away. The husbandman tills his field, breaking up the clods of earth into fine mould, penetrable to air and rain; he sows his seed, carefully covering it, for fear of birds and the wind; he waters the seed-laden earth, turning the little rills from the irrigation tank now this way and that, removing obstacles from the channels, until the even How of water vitalizes the whole field. And so the plants germinate and grow, first the blade, then the ear, then the full corn in the ear. But it is not the husbandman who makes them grow. It is, first, the miraculous plasmic power in the grain of seed, which brings forth after its kind; then the alchemy of sunlight which, in presence of the green colouring matter of the leaves, gathers hydrogen from the water and carbon from the gases in the air, and mingles them in the hydro-carbons of plant growth; and, finally, the wholly occult vital powers of the plant itself, stored up through ages, and flowing down from the primal sources of life. The husbandman but removes the obstacles. He plants and waters, but God gives the increase. So with the finer husbandman of diviner fields. He tills and sows, but the growth of the spiritual man comes through the surge and flow of divine, creative forces and powers. Here, again, God gives the increase. The divine Self puts forth, for the manifestation of its powers, a new and finer vesture, the body of the spiritual man.

3.159

Boston of the feeling of selfhood. The Self, says a great Teacher, in turn attaches itself to three vestures: first, to the physical body, then to the finer body, and thirdly to the causal body. Finally it stands forth radiant, luminous, joyous, as the Self. When the Self attributes itself to the physical body, there arise the states of bodily consciousness, built up about the physical self. When the Self, breaking through this first illusion, begins to see and feel itself in the finer body, to find selfhood there, then the states of consciousness of the finer body come into being; or, to speak exactly, the finer body and its states of consciousness arise and grow together. But the Self must not dwell permanently there. It must learn to find itself in the causal body, to build up the wide and luminous fields of consciousness that belong to that. Nor must it dwell forever there, for there remains the fourth state, the divine, with its own splendour and everlastingness. It is all a question of the states of consciousness; all a question of raising the sense of selfhood, until it dwells forever in the Eternal.

3.160

one, is the elective cause of many states of consciousness. Here is the splendid teaching of oneness that lies at the heart of the Eastern wisdom. Consciousness is ultimately One, everywhere and forever. The Eternal, the Father, is the One Self of All Beings. And so, in each individual who is but a facet of that Self, Consciousness is One. Whether it breaks through as the dull fire of physical life, or the murky flame of the psychic and passional, or the radiance of the spiritual man, or the full glory of the Divine, it is ever the Light, naught but the Light. The one Consciousness is the effective cause of all states of consciousness, on every plane.

3.161

Contemplation is free from the seed of future sorrow. Where the consciousness breaks forth in the physical body, and the full play of bodily life begins, its progression carries with it inevitable limitations. Birth involves death. Meetings have their partings. Hunger alternates with satiety. Age follows on the heels of youth. So do the states of consciousness run along the circle of birth and death. With the psychic, the alternation between prize and penalty is swifter. Hope has its shadow of fear, or it is no hope. Exclusive love is tortured by jealousy. Pleasure passes through deadness into pain. Pain's surcease brings pleasure back again. So here, too, the states of consciousness run their circle. In all psychic states there is egotism, which, indeed, is the very essence of the psychic; and where there is egotism there is ever the seed of future sorrow. Desire carries bondage in its womb. But where the pure spiritual consciousness begins, free from self and stain, the ancient law of retaliation ceases; the penalty of sorrow lapses and is no more imposed. The soul now passes, no longer from sorrow to sorrow, but from glory to glory. Its growth and splendour have no limit. The good passes to better, best.

3.162

nor for dark pain The works of others make for pleasure or pain, or a mingling of these. The man of desire wins from his works the reward of pleasure, or incurs the penalty of pain; or, as so often happens in life, his guerdon, like the passionate mood of the lover, is part pleasure and part pain. Works done with self-seeking bear within them the seeds of future sorrow; conversely, according to the proverb, present pain is future gain. But, for him who has gone beyond desire, whose desire is set on the Eternal, neither pain to be avoided nor pleasure to be gained inspires his work. He fears no hell and desires no heaven. His one desire is, to know the will of the Father and finish His work. He comes directly in line with the divine Will, and works cleanly and immediately, without longing or fear. His heart dwells in the Eternal; all his desires are set on the Eternal.

3.163

dynamic mind images which are conformable to the ripening out of each of these works. We are now to consider the general mechanism of Karma, in order that we may pass on to the consideration of him who is free from Karma. Karma, indeed, is the concern of the personal man, of his bondage or freedom. It is the succession of the forces which built up the personal man, reproducing themselves in one personality after another. Now let us take an imaginary case, to see how these forces may work out. Let us think of a man, with murderous intent in his heart, striking with a dagger at his enemy. He makes a red wound in his victim's breast; at the same instant he paints, in his own mind, a picture of that wound: a picture dynamic with all the fierce will-power he has put into his murderous blow. In other words he has made a deep wound in his own psychic body; and, when he comes to be born again, that body will become his outermost vesture, upon which, with its wound still there, bodily tissue will be built up. So the man will be born maimed, or with the predisposition to some mortal injury; he is unguarded at that point, and any trifling accidental blow will pierce the broken Joints of his psychic armour. Thus do the dynamic mind-images manifest themselves, coming to the surface, so that works done in the past may ripen and come to fruition.

3.164

together by the correspondence between memory and dynamic impression. Just as, in the ripening out of mind-images into bodily conditions, the effect is brought about by the ray of creative force sent down by the Self, somewhat as the light of the magic lantern projects the details of a picture on the screen, revealing the hidden, and making secret things palpable and visible, so does this divine ray exercise a selective power on the dynamic mind-images, bringing together into one day of life the seeds gathered from many days. The memory constantly exemplifies this power; a passage of poetry will call up in the mind like passages of many poets, read at different times. So a prayer may call up many prayers. In like manner, the same over-ruling selective power, which is a ray of the Higher Self, gathers together from different births and times and places those mind-images which are conformable, and may be grouped in the frame of a single life or a single event. Through this grouping, visible bodily conditions or outward circumstances are brought about, and by these the soul is taught and trained. Just as the dynamic mind-images of desire ripen out in bodily conditions and circumstances, so the far more dynamic powers of aspiration, wherein the soul reaches toward the Eternal, have their fruition in a finer world, building the vesture of the spiritual man.

3.165

Desire is everlasting. The whole series of dynamic mind-images, which make up the entire history of the personal man, is a part of the mechanism which the Self employs, to mirror itself in a reflection, to embody its powers in an outward form, to the end of self-expression, selfrealization, self-knowledge. Therefore the initial impulse behind these dynamic mind-images comes from the Self and is the descending ray of the Self; so that it cannot be said that there is any first member of the series of images, from which the rest arose. The impulse is beginningless, since it comes from the Self, which is from everlasting. Desire is not to cease; it is to turn to the Eternal, and so become aspiration.

3.166

desire, by the wish for personal reward, by the substratum of mental habit, by the support of outer things desired; therefore, when these cease, the self reproduction of dynamic mind-images ceases. We are still concerned with the personal life in its bodily vesture, and with the process whereby the forces which have upheld it are gradually transferred to the life of the spiritual man, and build up for him his finer vesture in a finer world. How is the current to be changed? How is the flow of self-reproductive mind-images, which have built the conditions of life after life in this world of bondage, to be checked, that the time of imprisonment may come to an end, the day of liberation dawn? The answer is given in the Sutra just translated. The driving-force is withdrawn and directed to the upbuilding of the spiritual body. When the building impulses and forces are withdrawn, the tendency to manifest a new psychical body, a new body of bondage, ceases with them.

3.167

come, according to their natures, depends on the difference of phase of their properties. Here we come to a high and difficult matter, which has always been held to be of great moment in the Eastern wisdom: the thought that the division of time into past, present and future is, in great measure, an illusion; that past, present, future all dwell together in the eternal Now. The discernment of this truth has been held to be so necessarily a part of wisdom, that one of the names of the Enlightened is: "he who has passed beyond the three times: past, present, future." So the Western Master said: "Before Abraham was, I am"; and again, "I am with you always, unto the end of the world"; using the eternal present for past and future alike. With the same purpose, the Master speaks of himself as "the alpha and the omega, the beginning and the end, the first and the last." And a Master of our own days writes: "I feel even irritated at having to use these three clumsy words--past, present, and future. Miserable concepts of the objective phases of the subjective whole, they are about as ill adapted for the purpose, as an axe for fine carving." In the eternal Now, both past and future are consummated. Bjorklund, the Swedish philosopher, has well stated the same truth: "Neither past nor future can exist to God; He lives undividedly, without limitations, and needs not, as man, to plot out his existence in a series of moments. Eternity then is not identical with unending time; it is a different form of existence, related to time as the perfect to the imperfect ... Man as an entity for himself must have the natural limitations for the part. Conceived by God, man is eternal in the divine sense, but conceived, by himself, man's eternal life is clothed in the limitations we call time. The eternal is a constant present without beginning or end, without past or future."

3.168

the Three Potencies. The Three Potencies are the three manifested modifications of the one primal material, which stands opposite to perceiving consciousness. These Three Potencies are called Substance, Force, Darkness; or viewed rather for their moral colouring, Goodness, Passion, Inertness. Every material manifestation is a projection of substance into the empty space of darkness. Every mental state is either good, or passional, or inert. So, whether subjective or objective, latent or manifest, all things that present themselves to the perceiving consciousness are compounded of these three. This is a fundamental doctrine of the Sankhya system.

3.169

transformations ore in the same phase. We should be inclined to express the same law by saying, for example, that a sound is audible, when it consists of vibrations within the compass of the auditory nerve; that an object is visible, when either directly or by reflection, it sends forth luminiferous vibrations within the compass of the retina and the optic nerve. Vibrations below or above that compass make no impression at all, and the object remains invisible; as, for example, a kettle of boiling water in a dark room, though the kettle is sending forth heat vibrations closely akin to light. So, when the vibrations of the object and those of the perceptive power are in the same phase, the external manifestation of the object takes place. There seems to be a further suggestion that the appearance of an object in the "present," or its remaining hid in the "past," or "future," is likewise a question of phase, and, just as the range of vibrations perceived might be increased by the development of finer senses, so the perception of things past, and things to come, may be easy from a higher point of view.

3.170

distinct, as is manifest from the fact that the same object may produce different impressions in different minds. Having shown that our bodily condition and circumstances depend on Karma, while Karma depends on perception and will, the sage recognizes the fact that from this may be drawn the false deduction that material things are in no wise different from states of mind. The same thought has occurred, and still occurs, to all philosophers; and, by various reasonings, they all come to the same wise conclusion; that the material world is not made by the mood of any human mind, but is rather the manifestation of the totality of invisible Being, whether we call this Mahat, with the ancients, or Ether, with the moderns.

3.171

they remain objective to others, if that mind ceased to think of them? This is but a further development of the thought of the preceding Sutra, carrying on the thought that, while the universe is spiritual, yet its material expression is ordered, consistent, ruled by law, not subject to the whims or affirmations of a single mind. Unwelcome material things may be escaped by spiritual growth, by rising to a realm above them, and not by denying their existence on their own plane. So that our system is neither materialistic, nor idealistic in the extreme sense, but rather intuitional and spiritual, holding that matter is the manifestation of spirit as a whole, a reflection or externalization of spirit, and, like spirit, everywhere obedient to law. The path of liberation is not through denial of matter but through denial of the wills of self, through obedience, and that aspiration which builds the vesture of the spiritual man.

3.172

or is not, tinged with the colour of the object. The simplest manifestation of this is the matter of attention. Our minds apprehend what they wish to apprehend; all else passes unnoticed, or, on the other hand, we perceive what we resent, as, for example, the noise of a passing train; while others, used to the sound, do not notice it at all. But the deeper meaning is, that out of the vast totality of objects ever present in the universe, the mind perceives only those which conform to the hue of its Karma. The rest remain unseen, even though close at hand. This spiritual law has been well expressed by Emerson: "Through solidest eternal things the man finds his road as if they did not subsist, and does not once suspect their being. As soon as he needs a new object, suddenly he beholds it, and no longer attempts to pass through it, but takes another way. When he has exhausted for the time the nourishment to be drawn from any one person or thing, that object is withdrawn from his observation, and though still in his immediate neighbourhood, he does not suspect its presence. Nothing is dead. Men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise. Jesus is not dead, he is very well alive: nor John, nor Paul, nor Mahomet, nor Aristotle; at times we believe we have seen them all, and could easily tell the names under which they go."

3.173

perception, since the Spiritual Man, who is the lord of them, remains unchanging. Here is teaching of the utmost import, both for understanding and for practice. To the psychic nature belong all the ebb and flow of emotion, all hoping and fearing, desire and hate: the things that make the multitude of men and women deem themselves happy or miserable. To it also belong the measuring and comparing, the doubt and questioning, which, for the same multitude, make up mental life. So that there results the emotion-soaked personality, with its dark and narrow view of life: the shivering, terror driven personality that is life itself for all but all of mankind. Yet the personality is not the true man, not the living soul at all, but only a spectacle which the true man observes. Let us under stand this, therefore, and draw ourselves up inwardly to the height of the Spiritual Man, who, standing in the quiet light of the Eternal, looks down serene upon this turmoil of the outer life. One first masters the personality, the "mind," by thus looking down on it from above, from within; by steadily watching its ebb and flow, as objective, outward, and therefore not the real Self. This standing back is the first step, detachment. The second, to maintain the vantage-ground thus gained, is recollection.

3.174

This is a further step toward overthrowing the tyranny of the "mind": the psychic nature of emotion and mental measuring. This psychic self, the personality, claims to be absolute, asserting that life is for it and through it; it seeks to impose on the whole being of man its narrow, materialistic, faithless view of life and the universe; it would clip the wings of the soaring Soul. But the Soul dethrones the tyrant, by perceiving and steadily affirming that the psychic self is no true self at all, not self-luminous, but only an object of observation, watched by the serene eyes of the Spiritual Man.

3.175

external to it. The truth is that the "mind" knows neither external things nor itself. Its measuring and analyzing, its hoping and fearing, hating and desiring, never give it a true measure of life, nor any sense of real values. Ceaselessly active, it never really attains to knowledge; or, if we admit its knowledge, it ever falls short of wisdom, which comes only through intuition, the vision of the Spiritual Man. Life cannot be known by the "mind," its secrets cannot be learned through the "mind." The proof is, the ceaseless strife and contradiction of opinion among those who trust in the mind. Much less can the "mind" know itself, the more so, because it is pervaded by the illusion that it truly knows, truly is. True knowledge of the "mind" comes, first, when the Spiritual Man, arising, stands detached, regarding the "mind" from above, with quiet eyes, and seeing it for the tangled web of psychic forces that it truly is. But the truth is divined long before it is clearly seen, and then begins the long battle of the "mind," against the Real, the "mind" fighting doggedly, craftily, for its supremacy.

3.176

then there would be an endless series of perceiving Minds, and a confusion of memories. One of the expedients by which the "mind" seeks to deny and thwart the Soul, when it feels that it is beginning to be circumvented and seen through, is to assert that this seeing is the work of a part of itself, one part observing the other, and thus leaving no need nor place for the Spiritual Man. To this strategy the argument is opposed by our philosopher, that this would be no true solution, but only a postponement of the solution. For we should have to find yet another part of the mind to view the first observing part, and then another to observe this, and so on, endlessly. The true solution is, that the Spiritual Man looks down upon the psychic nature, and observes it; when he views the psychic pictures gallery, this is "memory," which would be a hopeless, inextricable confusion, if we thought of one part of the "mind," with its memories, viewing another part, with memories of its own. The solution of the mystery lies not in the "mind" but beyond it, in the luminous life of the risen Lord, the Spiritual Man.

3.177

intelligence, by reflecting it, then the Self becomes conscious of its own spiritual intelligence. We are considering a stage of spiritual life at which the psychical nature has been cleansed and purified. Formerly, it reflected in its plastic substance the images of the earthy; purified now, it reflects the image of the heavenly, giving the spiritual intelligence a visible form. The Self, beholding that visible form, in which its spiritual intelligence has, as it were, taken palpable shape, thereby reaches self-recognition, self-comprehension. The Self sees itself in this mirror, and thus becomes not only conscious, but self-conscious. This is, from one point of view, the purpose of the whole evolutionary process.

3.178

seen, leads to the perception of all objects. In the unregenerate man, the psychic nature is saturated with images of material things, of things seen, or heard, or tasted, or felt; and this web of dynamic images forms the ordinary material and driving power of life. The sensation of sweet things tasted clamours to be renewed, and drives the man into effort to obtain its renewal; so he adds image to image, each dynamic and importunate, piling up sin's intolerable burden. Then comes regeneration, and the washing away of sin, through the fiery, creative power of the Soul, which burns out the stains of the psychic vesture, purifying it as gold is refined in the furnace. The suffering of regeneration springs from this indispensable purifying. Then the psychic vesture begins to take on the colour of the Soul, no longer stained, but suffused with golden light; and the man red generate gleams with the radiance of eternity. Thus the Spiritual Man puts on fair raiment; for of this cleansing it is said: Though your sins be as scarlet, they shall be white as snow; though they be as crimson, they shall be as wool.

3.179

innumerable material things, exists now for the Spiritual Man, building for him. The "mind," once the tyrant, is now the slave, recognized as outward, separate, not Self, a well-trained instrument of the Spiritual Man. For it is not ordained for the Spiritual Man that, finding his high realm, he shall enter altogether there, and pass out of the vision of mankind. It is true that he dwells in heaven, but he also dwells on earth. He has angels and archangels, the hosts of the just made perfect, for his familiar friends, but he has at the same time found a new kinship with the prone children of men, who stumble and sin in the dark. Finding sinlessness, he finds also that the world's sin and shame are his, not to share, but to atone; finding kinship with angels, he likewise finds his part in the toil of angels, the toil for the redemption of the world. For this work, he, who now stands in the heavenly realm, needs his instrument on earth; and this instrument he finds, ready to his hand, and fitted and perfected by the very struggles he has waged against it, in the personality, the "mind," of the personal man. This once tyrant is now his servant and perfect ambassador, bearing witness, before men, of heavenly things and even in this present world doing the will and working the works of the Father.

3.180

there comes perfect fruition of the longing after the real being of the Self. How many times in the long struggle have the Soul's aspirations seemed but a hopeless, impossible dream, a madman's counsel of perfection. Yet every finest, most impossible aspiration shall be realized, and ten times more than realized, once the long, arduous fight against the "mind," and the mind's worldview is won. And then it will be seen that unfaith and despair were but weapons of the "mind," to daunt the Soul, and put off the day when the neck of the "mind" shall be put under the foot of the Soul. Have you aspired, well-nigh hopeless, after immortality? You shall be paid by entering the immortality of God. Have you aspired, in misery and pain, after consoling, healing love? You shall be made a dispenser of the divine love of God Himself to weary souls. Have you sought ardently, in your day of feebleness, after power? You shall wield power immortal, infinite, with God working the works of God. Have you, in lonely darkness, longed for companionship and consolation? You shall have angels and archangels for your friends, and all the immortal hosts of the Dawn. These are the fruits of victory. Therefore overcome. These are the prizes of regeneration. Therefore die to self, that you may rise again to God.

3.181

toward Eternal Life. This is part of the secret of the Soul, that salvation means, not merely that a soul shall be cleansed and raised to heaven, but that the whole realm of the natural powers shall be redeemed, building up, even in this present world, the kingly figure of the Spiritual Man. The traditions of the ages are full of his footsteps; majestic, uncomprehended shadows, myths, demi-gods, fill the memories of all the nobler peoples. But the time cometh, when he shall be known, no longer demi-god, nor myth, nor shadow, but the ever-present Redeemer, working amid men for the life and cleansing of all souls.

3.182

impressions of the dynamic mind-images. The battle is long and arduous. Let there be no mistake as to that. Go not forth to this battle without counting the cost. Ages have gone to the strengthening of the foe. Ages of conflict must be spent, ere the foe, wholly conquered, becomes the servant, the Soul's minister to mankind. And from these long past ages, in hours when the contest flags, will come new foes, mind-born children springing up to fight for mind, reinforcements coming from forgotten years, forgotten lives. For once this conflict is begun, it can be ended only by sweeping victory, and unconditional, unreserved surrender of the vanquished.

3.183

be overcome. These new enemies and fears are to be overcome by ceaselessly renewing the fight, by a steadfast, dogged persistence, whether in victory or defeat, which shall put the stubbornness of the rocks to shame. For the Soul is older than all things, and invincible; it is of the very nature of the Soul to be unconquerable. Therefore fight on, undaunted; knowing that the spiritual will, once awakened, shall, through the effort of the contest, come to its full strength; that ground gained can be held permanently; that great as is the dead-weight of the adversary, it is yet measurable, while the Warrior who fights for you, for whom you fight, is, in might, immeasurable, invincible, everlasting.

3.184

essence of all that can be known, gathered together like a cloud. This is the true spiritual consciousness. It has been said that, at the beginning of the way, we must kill out ambition, the great curse, the giant weed which grows as strongly in the heart of the devoted disciple as in the man of desire. The remedy is sacrifice of self, obedience, humility; that purity of heart which gives the vision of God. Thereafter, he who has attained is wrapt about with the essence of all that can be known, as with a cloud; he has that perfect illumination which is the true spiritual consciousness. Through obedience to the will of God, he comes into oneness of being with God; he is initiated into God's view of the universe, seeing all life as God sees it.

3.185

Such a one, it is said, is free from the bond of Karma, from the burden of toil, from that debt to works which comes from works done in self-love and desire. Free from self-will, he is free from sorrow, too, for sorrow comes from the fight of self-will against the divine will, through the correcting stress of the divine will, which seeks to counteract the evil wrought by disobedience. When the conflict with the divine will ceases, then sorrow ceases, and he who has grown into obedience, thereby enters into joy.

3.186

becomes infinite; little remains for him to know. The first veil is the delusion that thy soul is in some permanent way separate from the great Soul, the divine Eternal. When that veil is rent, thou shalt discern thy oneness with everlasting Life. The second veil is the delusion of enduring separateness from thy other selves, whereas in truth the soul that is in them is one with the soul that is in thee. The world's sin and shame are thy sin and shame: its joy also. These veils rent, thou shalt enter into knowledge of divine things and human things. Little will remain unknown to thee.

3.187

of the three nature potencies, since their purpose is attained. It is a part of the beauty and wisdom of the great Indian teachings, the Vedanta and the Yoga alike, to hold that all life exists for the purposes of Soul, for the making of the spiritual man. They teach that all nature is an orderly process of evolution, leading up to this, designed for this end, existing only for this: to bring forth and perfect the Spiritual Man. He is the crown of evolution: at his coming, the goal of all development is attained.

3.188

series is completed, time gives place to duration. There are two kinds of eternity, says the commentary: the eternity of immortal life, which belongs to the Spirit, and the eternity of change, which inheres in Nature, in all that is not Spirit. While we are content to live in and for Nature, in the Circle of Necessity, Sansara, we doom ourselves to perpetual change. That which is born must die, and that which dies must be reborn. It is change evermore, a ceaseless series of transformations. But the Spiritual Man enters a new order; for him, there is no longer eternal change, but eternal Being. He has entered into the joy of his Lord. This spiritual birth, which makes him heir of the Everlasting, sets a term to change; it is the culmination, the crowning transformation, of the whole realm of change.

3.189

potencies of Nature, which have emptied themselves of their value for the Spiritual man; or it is the return of the power of pure Consciousness to its essential form. Here we have a splendid generalization, in which our wise philosopher finally reconciles the naturalists and the idealists, expressing the crown and end of his teaching, first in the terms of the naturalist, and then in the terms of the idealist. The birth and growth of the Spiritual Man, and his entry into his immortal heritage, may be regarded, says our philosopher, either as the culmination of the whole process of natural evolution and involution, where "that which flowed from out the boundless deep, turns again home"; or it may be looked at, as the Vedantins look at it, as the restoration of pure spiritual Consciousness to its pristine and essential form. There is no discrepancy or conflict between these two views, which are but two accounts of the same thing. Therefore those who study the wise philosopher, be they naturalist or idealist, have no excuse to linger over dialectic subtleties or disputes. These things are lifted from their path, lest they should be tempted to delay over them, and they are left facing the path itself, stretching upward and onward from their feet to the everlasting hills, radiant with infinite Light.

4.1

the wicked: and to hearken to the voice of wisdom. 1:1. The parables of Solomon, the son of David, king of Israel, 1:2. To know wisdom, and instruction: 1:3. To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity: 1:4. To give subtilty to little ones, to the young man knowledge and understanding. 1:5. A wise man shall hear, and shall be wiser: and he that understandeth shall possess governments. 1:6. He shall understand a parable and the interpretation, the words of the wise, and their mysterious sayings. 1:7. The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction. 1:8. My son, hear the instruction of thy father, and forsake not the law of thy mother: 1:9. That grace may be added to thy head, and a chain of gold to thy neck. 1:10. My son, if sinners shall entice thee, consent not to them. 1:11. If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause: 1:12. Let us swallow him up alive like hell, and whole as one that goeth down into the pit. 1:13. We shall find all precious substance, we shall fill our houses with spoils. 1:14. Cast in thy lot with us, let us all have one purse. 1:15. My son, walk not thou with them, restrain thy foot from their paths. 1:16. For their feet run to evil, and make haste to shed blood. 1:17. But a net is spread in vain before the eyes of them that have wings. 1:18. And they themselves lie in wait for their own blood, and practise deceits against their own souls. 1:19. So the ways of every covetous man destroy the souls of the possessors. 1:20. Wisdom preacheth abroad, she uttereth her voice in the streets: 1:21. At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying: 1:22. O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge? 1:23. Turn ye at my reproof: behold I will utter my spirit to you, and will shew you my words. 1:24. Because I called, and you refused: I stretched out my hand, and there was none that regarded. 1:25. You have despised all my counsel, and have neglected my reprehensions. 1:26. I also will laugh in your destruction, and will mock when that shall come to you which you feared. 1:27. When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you: 1:28. Then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me: 1:29. Because they have hated instruction, and received not the fear of the Lord, 1:30. Nor consented to my counsel, but despised all my reproof. 1:31. Therefore they shall eat the fruit of their own way, and shall be filled with their own devices. 1:32. The turning away of little ones shall kill them, and the prosperity of fools shall destroy them. 1:33. But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

4.2

2:1. My son, if thou wilt receive my words, and wilt hide my commandments with thee, 2:2. That thy ear may hearken to wisdom: incline thy heart to know prudence. 2:3. For if thou shalt call for wisdom, and incline thy heart to prudence: 2:4. If thou shalt seek her as money, and shalt dig for her as for a treasure: 2:5. Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God: 2:6. Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge. 2:7. He wilt keep the salvation of the righteous, and protect them that walk in simplicity, 2:8. Keeping the paths of justice, and guarding the ways of saints. 2:9. Then shalt thou understand justice, and judgment, and equity, and every good path. 2:10. If wisdom shall enter into thy heart, and knowledge please thy soul: 2:11. Counsel shall keep thee, and prudence shall preserve thee, 2:12. That thou mayst be delivered from the evil way, and from the man that speaketh perverse things: 2:13. Who leave the right way, and walk by dark ways: 2:14. Who are glad when they have done evil, and rejoice in the most wicked things: 2:15. Whose ways are perverse, and their steps infamous. 2:16. That thou mayst be delivered from the strange woman, and from the stranger, who softeneth her words; 2:17. And forsaketh the guide of her youth, 2:18. And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell. 2:19. None that go in unto her, shall return again, neither shall they take hold of the paths of life. 2:20. That thou mayst walk in a good way: and mayst keep the paths of the just. 2:21. For they that are upright, shall dwell in the earth; and the simple shall continue in it. 2:22. But the wicked shall be destroyed from the earth: and they that do unjustly, shall be taken away from it.

4.3

3:1. My son, forget not my law, and let thy heart keep my commandments. 3:2. For they shall add to thee length of days, and years of life, and peace. 3:3. Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart. 3:4. And thou shalt find grace, and good understanding before God and men. 3:5. Have confidence in the Lord with all thy heart, and lean not upon thy own prudence. 3:6. In all thy ways think on him, and he will direct thy steps. 3:7. Be not wise in thy own conceit: fear God, and depart from evil: 3:8. For it shall be health to thy navel, and moistening to thy bones. 3:9. Honour the Lord with thy substance, and give him of the first of all thy fruits; 3:10. And thy barns shall be filled with abundance, and thy presses shall run over with wine. 3:11. My son, reject not the correction of the Lord: and do not faint when thou art chastised by him: 3:12. For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself. 3:13. Blessed is the man that findeth wisdom, and is rich in prudence: 3:14. The purchasing thereof is better than the merchandise of silver, and her fruit than the chief and purest gold: 3:15. She is more precious than all riches: and all the things that are desired, are not to be compared to her. 3:16. Length of days is in her right hand, and in her left hand riches and glory. 3:17. Her ways are beautiful ways, and all her paths are peaceable. 3:18. She is a tree of life to them that lay hold on her: and he that shall retain her is blessed. 3:19. The Lord by wisdom hath founded the earth, hath established the heavens by prudence. 3:20. By his wisdom the depths have broken out, and the clouds grow thick with dew. 3:21. My son, let not these things depart from thy eyes: keep the law and counsel: 3:22. And there shall be life to thy soul, and grace to thy mouth. 3:23. Then shalt thou walk confidently in thy way, and thy foot shall not stumble: 3:24. If thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet. 3:25. Be not afraid of sudden fear, nor of the power of the wicked falling upon thee. 3:26. For the Lord will be at thy side, and will keep thy foot that thou be not taken. 3:27. Do not withhold him from doing good, who is able: if thou art able, do good thyself also. 3:28. Say not to thy friend: Go, and come again: and to morrow I will give to thee: when thou canst give at present. 3:29. Practise not evil against thy friend, when he hath confidence in thee. 3:30. Strive not against a man without cause, when he hath done thee no evil. 3:31. Envy not the unjust man, and do not follow his ways. 3:32. For every mocker is an abomination to the Lord, and his communication is with the simple. 3:33. Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed. 3:34. He shall scorn the scorners, and to the meek he will give grace. 3:35. The wise shall possess glory: the promotion of fools is disgrace.

4.4

4:1. Hear, ye children, the instruction of a father, and attend, that you may know prudence. 4:2. I will give you a good gift, forsake not my law. 4:3. For I also was my father's son, tender, and as an only son in the sight of my mother: 4:4. And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live. 4:5. Get wisdom, get prudence: forget not, neither decline from the words of my mouth. 4:6. Forsake her not, and she shall keep thee: love her, and she shall preserve thee. 4:7. The beginning of wisdom, get wisdom, and with all thy possession purchase prudence. 4:8. Take hold on her, and she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her. 4:9. She shall give to thy head increase of graces, and protect thee with a noble crown. 4:10. Hear, O my son, and receive my words, that years of life may be multiplied to thee. 4:11. I will shew thee the way of wisdom, I will lead thee by the paths of equity: 4:12. Which when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumblingblock. 4:13. Take hold on instruction, leave it not: keep it, because it is thy life. 4:14. Be not delighted in the paths of the wicked, neither let the way of evil men please thee. 4:15. Flee from it, pass not by it: go aside, and forsake it. 4:16. For they sleep not, except they have done evil: and their sleep is taken away unless they have made some to fall. 4:17. They eat the bread of wickedness, and drink the wine of iniquity. 4:18. But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect day. 4:19. The way of the wicked is darksome: they know not where they fall. 4:20. My son, hearken to my words, and incline thy ear to my sayings. 4:21. Let them not depart from thy eyes, keep them in the midst of thy heart: 4:22. For they are life to those that find them, and health to all flesh. 4:23. With all watchfulness keep thy heart, because life issueth out from it. 4:24. Remove from thee a froward mouth, and let detracting lips be far from thee. 4:25. Let thy eyes look straight on, and let thy eyelids go before thy steps. 4:26. Make straight the path for thy feet, and all thy ways shall be established. 4:27. Decline not to the right hand, nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

4.5

5:1. My son, attend to my wisdom, and incline thy ear to my prudence, 5:2. That thou mayst keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman. 5:3. For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil. 5:4. But her end is bitter as wormwood, and sharp as a two-edged sword. 5:5. Her feet go down into death, and her steps go in as far as hell. 5:6. They walk not by the path of life, her steps are wandering, and unaccountable. 5:7. Now, therefore, my son, hear me, and depart not from the words of my mouth. 5:8. Remove thy way far from her, and come not nigh the doors of her house. 5:9. Give not thy honour to strangers, and thy years to the cruel. 5:10. Lest strangers be filled with thy strength, and thy labours be in another man's house, 5:11. And thou mourn at the last, when thou shalt have spent thy flesh and thy body, and say; 5:12. Why have I hated instruction, and my heart consented not to reproof, 5:13. And have not heard the voice of them that taught me, and have not inclined my ear to masters? 5:14. I have almost been in all evil, in the midst of the church and of the congregation. 5:15. Drink water out of thy own cistern, and the streams of thy own well: 5:16. Let thy fountains be conveyed abroad, and in the streets divide thy waters. 5:17. Keep them to thyself alone, neither let strangers be partakers with thee. 5:18. Let thy vein be blessed, and rejoice with the wife of thy youth: 5:19. Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times: be thou delighted continually with her love. 5:20. Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another? 5:21. The Lord beholdeth the ways of man, and considereth all his steps. 5:22. His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins. 5:23. He shall die, because he hath not received instruction, and in the multitude of his folly he shall be deceived.

4.6

6:1. My son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger, 6:2. Thou art ensnared with the words of thy mouth, and caught with thy own words. 6:3. Do, therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend: 6:4. Give not sleep to thy eyes, neither let thy eyelids slumber. 6:5. Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler. 6:6. Go to the ant, O sluggard, and consider her ways, and learn wisdom: 6:7. Which, although she hath no guide, nor master, nor captain, 6:8. Provideth her meat for herself in the summer, and gathereth her food in the harvest. 6:9. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? 6:10. Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep: 6:11. And want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee. 6:12. A man that is an apostate, an unprofitable man, walketh with a perverse mouth, 6:13. He winketh with the eyes, presseth with the foot, speaketh with the finger. 6:14. With a wicked heart he deviseth evil, and at all times he soweth discord. 6:15. To such a one his destruction shall presently come, and he shall suddenly be destroyed, and shall no longer have any remedy. 6:16. Six things there are, which the Lord hateth, and the seventh his soul detesteth: 6:17. Haughty eyes, a lying tongue, hands that shed innocent blood, 6:18. A heart that deviseth wicked plots, feet that are swift to run into mischief, 6:19. A deceitful witness that uttereth lies, and him that soweth discord among brethren. 6:20. My son, keep the commandments of thy father, and forsake not the law of thy mother. 6:21. Bind them in thy heart continually, and put them about thy neck. 6:22. When thou walkest, let them go with thee: when thou sleepest, let them keep thee, and when thou awakest, talk with them. 6:23. Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life: 6:24. That they may keep thee from the evil woman, and from the flattering tongue of the stranger. 6:25. Let not thy heart covet her beauty, be not caught with her winks: 6:26. For the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man. 6:27. Can a man hide fire in his bosom, and his garments not burn? 6:28. Or can he walk upon hot coals, and his feet not be burnt? 6:29. So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her. 6:30. The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul: The fault is not so great, etc... The sin of theft is not so great, as to be compared with adultery: especially when a person pressed with hunger (which is the case here spoken of) steals to satisfy nature. Moreover the damage done by theft may much more easily be repaired, than the wrong done by adultery. But this does not hinder, but that theft also is a mortal sin, forbidden by one of the ten commandments. 6:31. And if he be taken, he shall restore sevenfold, and shall give up all the substance of his house. 6:32. But he that is an adulterer, for the folly of his heart shall destroy his own soul: 6:33. He gathereth to himself shame and dishonour, and his reproach shall not be blotted out: 6:34. Because the jealousy and rage of the husband will not spare in the day of revenge, 6:35. Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

4.7

temptation. 7:1. My son, keep my words, and lay up my precepts with thee. Son, 7:2. Keep my commandments, and thou shalt live: and my law as the apple of thy eye: 7:3. Bind it upon thy fingers, write it upon the tables of thy heart. 7:4. Say to wisdom: Thou art my sister: and call prudence thy friend, 7:5. That she may keep thee from the woman that is not thine, and from the stranger who sweeteneth her words. 7:6. For I looked out of the window of my house through the lattice, 7:7. And I see little ones, I behold a foolish young man, 7:8. Who passeth through the street by the corner, and goeth nigh the way of her house, 7:9. In the dark when it grows late, in the darkness and obscurity of the night. 7:10. And behold a woman meeteth him in harlot's attire, prepared to deceive souls: talkative and wandering, 7:11. Not bearing to be quiet, not able to abide still at home, 7:12. Now abroad, now in the streets, now lying in wait near the corners. 7:13. And catching the young man, she kisseth him, and with an impudent face, flattereth, saying: 7:14. I vowed victims for prosperity, this day I have paid my vows. 7:15. Therefore I am come out to meet thee, desirous to see thee, and I have found thee. 7:16. I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt. 7:17. I have perfumed my bed with myrrh, aloes, and cinnamon. 7:18. Come, let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear. 7:19. For my husband is not at home, he is gone a very long journey. 7:20. He took with him a bag of money: he will return home the day of the full moon. 7:21. She entangled him with many words, and drew him away with the flattery of her lips. 7:22. Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds, 7:23. Till the arrow pierce his liver: as if a bird should make haste to the snare, and knoweth not that his life is in danger. 7:24. Now, therefore, my son, hear me, and attend to the words of my mouth. 7:25. Let not thy mind be drawn away in her ways: neither be thou deceived with her paths. 7:26. For she hath cast down many wounded, and the strongest have been slain by her. 7:27. Her house is the way to hell, reaching even to the inner chambers of death.

4.8

8:1. Doth not wisdom cry aloud, and prudence put forth her voice? 8:2. Standing in the top of the highest places by the way, in the midst of the paths, 8:3. Beside the gates of the city, in the very doors she speaketh, saying: 8:4. O ye men, to you I call, and my voice is to the sons of men. 8:5. O little ones understand subtlety, and ye unwise, take notice. 8:6. Hear, for I will speak of great things: and my lips shall be opened to preach right things. 8:7. My mouth shall meditate truth, and my lips shall hate wickedness. 8:8. All my words are just, there is nothing wicked, nor perverse in them. 8:9. They are right to them that understand, and just to them that find knowledge. 8:10. Receive my instruction, and not money: choose knowledge rather than gold. 8:11. For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it. 8:12. I, wisdom, dwell in counsel, and am present in learned thoughts. 8:13. The fear of the Lord hateth evil; I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue. 8:14. Counsel and equity is mine, prudence is mine, strength is mine. 8:15. By me kings reign, and lawgivers decree just things. 8:16. By me princes rule, and the mighty decree justice. 8:17. I love them that love me: and they that in the morning early watch for me, shall find me. 8:18. With me are riches and glory, glorious riches and justice. 8:19. For my fruit is better than gold and the precious stone, and my blossoms than choice silver. 8:20. I walk in the way of justice, in the midst of the paths of judgment, 8:21. That I may enrich them that love me, and may fill their treasures. 8:22. The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. 8:23. I was set up from eternity, and of old, before the earth was made. 8:24. The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out. 8:25. The mountains, with their huge bulk, had not as yet been established: before the hills, I was brought forth: 8:26. He had not yet made the earth, nor the rivers, nor the poles of the world. 8:27. When he prepared the heavens, I was present: when with a certain law, and compass, he enclosed the depths: 8:28. When he established the sky above, and poised the fountains of waters: 8:29. When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth; 8:30. I was with him forming all things: and was delighted every day, playing before him at all times; 8:31. Playing in the world: and my delights were to be with the children of men. 8:32. Now, therefore, ye children, hear me: blessed are they that keep my ways. 8:33. Hear instruction, and be wise, and refuse it not. 8:34. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. 8:35. He that shall find me, shall find life, and shall have salvation from the Lord. 8:36. But he that shall sin against me shall hurt his own soul. All that hate me love death.

4.9

9:1. Wisdom hath built herself a house, she hath hewn her out seven pillars. 9:2. She hath slain her victims, mingled her wine, and set forth her table. 9:3. She hath sent her maids to invite to the tower, and to the walls of the city: 9:4. Whosoever is a little one, let him come to me. And to the unwise she said: 9:5. Come, eat my bread, and drink the wine which I have mingled for you. 9:6. Forsake childishness, and live, and walk by the ways of prudence. 9:7. He that teacheth a scorner, doth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot. 9:8. Rebuke not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee. 9:9. Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it. 9:10. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence. 9:11. For by me shall thy days be multiplied, and years of life shall be added to thee. 9:12. If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil. 9:13. A foolish woman and clamorous, and full of allurements, and knowing nothing at all, 9:14. Sat at the door of her house, upon a seat, in a high place of the city, 9:15. To call them that pass by the way, and go on their journey: 9:16. He that is a little one, let him turn to me. And to the fool she said: 9:17. Stolen waters are sweeter, and hidden bread is more pleasant. 9:18. And he did not know that giants are there, and that her guests are in the depths of hell.

4.10

axioms, relating to wisdom and folly, virtue and vice. 10:1. A wise son maketh the father glad: but a foolish son is the sorrow of his mother. 10:2. Treasures of wickedness shall profit nothing: but justice shall deliver from death. 10:3. The Lord will not afflict the soul of the just with famine, and he will disappoint the deceitful practices of the wicked. 10:4. The slothful hand hath wrought poverty: but the hand of the industrious getteth riches. He that trusteth to lies feedeth the winds: and the same runneth after birds, that fly away. 10:5. He that gathereth in the harvest, is a wise son: but he that snorteth in the summer, is the son of confusion. 10:6. The blessing of the Lord is upon the head of the just: but iniquity covereth the mouth of the wicked. 10:7. The memory of the just is with praises: and the name of the wicked shall rot. 10:8. The wise of heart receiveth precepts: a fool is beaten with lips. 10:9. He that walketh sincerely, walketh confidently: but he that perverteth his ways, shall be manifest. 10:10. He that winketh with the eye, shall cause sorrow: and the foolish in lips shall be beaten. 10:11. The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity. 10:12. Hatred stirreth up strifes: and charity covereth all sins. 10:13. In the lips of the wise is wisdom found: and a rod on the back of him that wanteth sense. 10:14. Wise men lay up knowledge: but the mouth of the fool is next to confusion. 10:15. The substance of a rich man is the city of his strength: the fear of the poor is their poverty. 10:16. The work of the just is unto life: but the fruit of the wicked unto sin. 10:17. The way of life, to him that observeth correction: but he that forsaketh reproofs, goeth astray. 10:18. Lying lips hide hatred: he that uttereth reproach, is foolish. 10:19. In the multitude of words there shall not want sin: but he that refraineth his lips, is most wise. 10:20. The tongue of the just is as choice silver: but the heart of the wicked is nothing worth. 10:21. The lips of the just teach many: but they that are ignorant, shall die in the want of understanding. 10:22. The blessing of the Lord maketh men rich: neither shall affliction be joined to them. 10:23. A fool worketh mischief as it were for sport: but wisdom is prudence to a man. 10:24. That which the wicked feareth, shall come upon him: to the just their desire shall be given. 10:25. As a tempest that passeth, so the wicked shall be no more: but the just is as an everlasting foundation. 10:26. As vinegar to the teeth, and smoke to the eyes, so is the sluggard to them that sent him. 10:27. The fear of the Lord shall prolong days: and the years of the wicked shall be shortened. 10:28. The expectation of the just is joy: but the hope of the wicked shall perish. 10:29. The strength of the upright is the way of the Lord: and fear to them that work evil. 10:30. The just shall never be moved: but the wicked shall not dwell on the earth. 10:31. The mouth of the just shall bring forth wisdom: the tongue of the perverse shall perish. 10:32. The lips of the just consider what is acceptable: and the mouth of the wicked uttereth perverse things.

4.11

weight is his will. 11:2. Where pride is, there also shall be reproach: but where humility is, there also is wisdom. 11:3. The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them. 11:4. Riches shall not profit in the day of revenge: but justice shall deliver from death. 11:5. The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness. 11:6. The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares. 11:7. When the wicked man is dead, there shall be no hope any more: and the expectation of the solicitous shall perish. 11:8. The just is delivered out of distress: and the wicked shall be given up for him. 11:9. The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge. 11:10. When it goeth well with the just, the city shall rejoice: and when the wicked perish, there shall be praise. 11:11. By the blessing of the just the city shall be exalted: and by the mouth of the wicked it shall be overthrown. 11:12. He that despiseth his friend, is mean of heart: but the wise man will hold his peace. 11:13. He that walketh deceitfully, revealeth secrets: but he that is faithful, concealeth the thing committed to him by his friend. 11:14. Where there is no governor, the people shall fall: but there is safety where there is much counsel. 11:15. He shall be afflicted with evil, that is surety for a stranger: but he that is aware of snares, shall be secure. 11:16. A gracious woman shall find glory: and the strong shall have riches. 11:17. A merciful man doth good to his own soul: but he that is cruel casteth off even his own kindred. 11:18. The wicked maketh an unsteady work: but to him that soweth justice, there is a faithful reward. 11:19. Clemency prepareth life: and the pursuing of evil things, death. 11:20. A perverse heart is abominable to the Lord: and his will is in them that walk sincerely. 11:21. Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved. 11:22. A golden ring in a swine's snout, a woman fair and foolish. 11:23. The desire of the just is all good, the expectation of the wicked is indignation. 11:24. Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want. 11:25. The soul that blesseth, shall be made fat: and he that inebriateth, shall be inebriated also himself. 11:26. He that hideth up corn, shall be cursed among the people: but a blessing upon the head of them that sell. 11:27. Well doth he rise early who seeketh good things; but he that seeketh after evil things, shall be oppressed by them. 11:28. He that trusteth in his riches shall fall: but the just shall spring up as a green leaf. 11:29. He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise. 11:30. The fruit of the just man is a tree of life: and he that gaineth souls is wise. 11:31. If the just man receive in the earth, how much more the wicked and the sinner.

4.12

reproof, is foolish. 12:2. He that is good, shall draw grace from the Lord: but he that trusteth in his own devices, doth wickedly. 12:3. Man shall not be strengthened by wickedness: and the root of the just shall not be moved. 12:4. A diligent woman is a crown to her husband: and she that doth things worthy of confusion, is as rottenness in his bones. 12:5. The thoughts of the just are judgments: and the counsels of the wicked are deceitful. 12:6. The words of the wicked lie in wait for blood: the mouth of the just shall deliver them. 12:7. Turn the wicked, and they shall not be: but the house of the just shall stand firm. 12:8. A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt. 12:9. Better is the poor man that provideth for himself, than he that is glorious and wanteth bread. 12:10. The just regardeth the lives of his beasts: but the bowels of the wicked are cruel. 12:11. He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish. 12:12. He that is delighted in passing his time over wine, leaveth a reproach in his strong holds. 12:12. The desire of the wicked is the fortification of evil men: but the root of the just shall prosper. 12:13. For the sins of the lips ruin draweth nigh to the evil man: but the just shall escape out of distress. 12:14. By the fruit of his own mouth shall a man be filled with good things, and according to the works of his hands it shall be repaid him. 12:15. The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels. 12:16. A fool immediately sheweth his anger: but he that dissembleth injuries is wise. 12:17. He that speaketh that which he knoweth, sheweth forth justice: but he that lieth, is a deceitful witness. 12:18. There is that promiseth, and is pricked as it were with a sword of conscience: but the tongue of the wise is health. 12:19. The lip of truth shall be steadfast for ever: but he that is a hasty witness, frameth a lying tongue. 12:20. Deceit is in the heart of them that think evil things: but joy followeth them that take counsels of peace. 12:21. Whatsoever shall befall the just man, shall not make him sad: but the wicked shall be filled with mischief. 12:22. Lying lips are an abomination to the Lord: but they that deal faithfully, please him. 12:23. A cautious man concealeth knowledge: and the heart of fools publisheth folly. 12:24. The hand of the valiant shall bear rule: but that which is slothful shall be under tribute. 12:25. Grief in the heart of a man shall bring him low, but with a good word he shall be made glad. 12:26. He that neglecteth a loss for the sake of a friend, is just: but the way of the wicked shall deceive them. 12:27. The deceitful man shall not find gain: but the substance of a just man shall be precious gold. 12:28. In the path of justice is life: but the bye-way leadeth to death.

4.13

scorner, heareth not when he is reproved. 13:2. Of the fruit of his own month shall a man be filled with good things: but the soul of transgressors is wicked. 13:3. He that keepeth his mouth keepeth his soul: but he that hath no guard on his speech shall meet with evils. 13:4. The sluggard willeth, and willeth not: but the soul of them that work, shall be made fat. 13:5. The just shall hate a lying word: but the wicked confoundeth, and shall be confounded. 13:6. Justice keepeth the way of the innocent: but wickedness overthroweth the sinner. 13:7. One is as it were rich, when he hath nothing and another is as it were poor, when he hath great riches. 13:8. The ransom of a man's life are his riches: but he that is poor, beareth not reprehension. 13:9. The light of the just giveth joy: but the lamp of the wicked shall be put out. 13:10. Among the proud there are always contentions: but they that do all things with counsel, are ruled by wisdom. 13:11. Substance got in haste shall be diminished: but that which by little and little is gathered with the hand, shall increase. 13:12. Hope that is deferred afflicteth the soul: desire when it cometh, is a tree of life. 13:13. Whosoever speaketh ill of any thing, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in peace. Deceitful souls go astray in sins: the just are merciful, and shew mercy. 13:14. The law of the wise is a fountain of life, that he may decline from the ruin of death. 13:15. Good instruction shall give grace: in the way of scorners is a deep pit. 13:16. The prudent man doth all things with counsel: but he that is a fool, layeth open his folly. 13:17. The messenger of the wicked shall fall into mischief: but a faithful ambassador is health. 13:18. Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof shall be glorified. 13:19. The desire that is accomplished, delighteth the soul: fools hate them that flee from evil things. 13:20. He that walketh with the wise, shall be wise: a friend of fools shall become like to them. 13:21. Evil pursueth sinners: and to the just good shall be repaid. 13:22. The good man leaveth heirs, sons, and grandsons: and the substance of the sinner is kept for the just. 13:23. Much food is in the tillage of fathers: but for others it is gathered without judgment. 13:24. He that spareth the rod, hateth his son: but he that loveth him, correcteth him betimes. 13:25. The just eateth and filleth his soul: but the belly of the wicked is never to be filled.

4.14

with her hands that also which is built. 14:2. He that walketh in the right way, and feareth God, is despised by him that goeth by an infamous way. 14:3. In the mouth of a fool is the rod of pride: but the lips of the wise preserve them. 14:4. Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest. 14:5. A faithful witness will not lie: but a deceitful witness uttereth a lie. 14:6. A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy. 14:7. Go against a foolish man, and he knoweth not the lips of prudence. 14:8. The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth. 14:9. A fool will laugh at sin, but among the just grace shall abide. 14:10. The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle. 14:11. The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish. 14:12. There is a way which seemeth just to a man: but the ends thereof lead to death. 14:13. Laughter shall be mingled with sorrow, and mourning taketh hold of the ends of joy. 14:14. A fool shall be filled with his own ways, and the good man shall be above him. 14:15. The innocent believeth every word: the discreet man considereth his steps. No good shall come to the deceitfnl son: but the wise servant shall prosper in his dealings, and his way shall be made straight. 14:16. A wise man feareth, and declineth from evil: the fool leapeth over, and is confident. 14:17. The impatient man shall work folly: and the crafty man is hateful. 14:18. The childish shall possess folly, and the prudent shall look for knowledge. 14:19. The evil shall fall down before the good: and the wicked before the gates of the just. 14:20. The poor man shall be hateful even to his own neighbour: but the friends of the rich are many. 14:21. He that despiseth his neighbour, sinneth: but he that sheweth mercy to the poor, shall be blessed. He that believeth in the Lord, loveth mercy. 14:22. They err that work evil: but mercy and truth prepare good things. 14:23. In much work there shall be abundance: but where there are many words, there is oftentimes want. 14:24. The crown of the wise, is their riches: the folly of fools, imprudence. 14:25. A faithful witness delivereth souls: and the double dealer uttereth lies. 14:26. In the fear of the Lord is confidence of strength, and there shall be hope for his children. 14:27. The fear of the Lord is a fountain of life, to decline from the ruin of death. 14:28. In the multitude of people is the dignity of the king: and in the small number of the people the dishonour of the prince. 14:29. He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly. 14:30. Soundness of heart is the life of the flesh: but envy is the rottenness of the bones. 14:31. He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoureth him. 14:32. The wicked man shall be driven out in his wickedness: but the just hath hope in his death. 14:33. In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant. 14:34. Justice exalteth a nation: but sin maketh nations miserable. 14:35. A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

4.15

15:2. The tongue of the wise adorneth knowledge: but the mouth of fools bubbleth out folly. 15:3. The eyes of the Lord in every place behold the good and the evil. 15:4. A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit. 15:5. A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent. In abundant justice there is the greatest strength: but the devices of the wicked shall be rooted out. 15:6. The house of the just is very much strength: and in the fruits of the wicked is trouble. 15:7. The lips of the wise shall disperse knowledge: the heart of fools shall be unlike. 15:8. The victims of the wicked are abominable to the Lord: the vows of the just are acceptable. 15:9. The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by him. 15:10. Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die. 15:11. Hell and destruction are before the Lord: how much more the hearts of the children of men? 15:12. A corrupt man loveth not one that reproveth him: nor will he go to the wise. 15:13. A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down. 15:14. The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness. 15:15. All the days of the poor are evil: a secure mind is like a continual feast. 15:16. Better is a little with the fear of the Lord, than great treasures without content. 15:17. It is better to be invited to herbs with love, than to a fatted calf with hatred. 15:18. A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up. 15:19. The way of the slothful is as a hedge of thorns: the way of the just is without offence. 15:20. A wise son maketh a father joyful: but the foolish man despiseth his mother. 15:21. Folly is joy to the fool: and the wise man maketh straight his steps. 15:22. Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established. 15:23. A man rejoiceth in the sentence of his mouth: and a word in due time is best. 15:24. The path of life is above for the wise, that he may decline from the lowest hell. 15:25. The Lord will destroy the house of the proud: and will strengthen the borders of the widow. 15:26. Evil thoughts are an abomination to the Lord: and pure words most beautiful shall be confirmed by him. 15:27. He that is greedy of gain troubleth his own house: but he that hateth bribes shall live. By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil. 15:28. The mind of the just studieth obedience: the mouth of the wicked overfloweth with evils. 15:29. The Lord is far from the wicked: and he will hear the prayers of the just. 15:30. The light of the eyes rejoiceth the soul: a good name maketh the bones fat. 15:31. The ear that heareth the reproofs of life, shall abide in the midst of the wise. 15:32. He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof, possesseth understanding. 15:33. The fear of the Lord is the lesson of wisdom: and humility goeth before glory.

4.16

govern the tongue. It is the part of man, etc... That is, a man should prepare in his heart and soul what he is to say: but after all, it must be the Lord that must govern his tongue, to speak to the purpose. Not that we can think any thing of good without God's grace; but that after we have (with God's grace) thought and prepared within our souls what we would speak, if God does not govern our tongue, we shall not succeed in what we speak. 16:2. All the ways of a man are open to his eyes: the Lord is the weigher of spirits. 16:3. Lay open thy works to the Lord: and thy thoughts shall be directed. 16:4. The Lord hath made all things for himself: the wicked also for the evil day. 16:5. Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent. The beginning of a good way is to do justice: and this is more acceptable with God, than to offer sacrifices. 16:6. By mercy and truth iniquity is redeemed; and by the fear of the Lord men depart from evil. 16:7. When the ways of man shall please the Lord, he will convert even his enemies to peace. 16:8. Better is a little with justice, than great revenues with iniquity. 16:9. The heart of man disposeth his way: but the Lord must direct his steps. 16:10. Divination is in the lips of the king, his mouth shall not err in judgment. 16:11. Weight and balance are judgments of the Lord: and his work all the weights of the bag. 16:12. They that act wickedly are abominable to the king: for the throne is established by justice. 16:13. Just lips are the delight of kings: he that speaketh right things shall be loved. 16:14. The wrath of a king is as messengers of death: and the wise man will pacify it. 16:15. In the cheerfulness of the king's countenance is life: and his clemency is like the latter rain. 16:16. Get wisdom, because it is better than gold: and purchase prudence, for it is more precious than silver. 16:17. The path of the just departeth from evils: he that keepeth his soul keepeth his way. 16:18. Pride goeth before destruction: and the spirit is lifted up before a fall. 16:19. It is better to be humbled with the meek, than to divide spoils with the proud. 16:20. The learned in word shall find good things: and he that trusteth in the Lord is blessed. 16:21. The wise in heart shall be called prudent: and he that is sweet in words, shall attain to greater things. 16:22. Knowledge is a fountain of life to him that possesseth it: the instruction of fools is foolishness. 16:23. The heart of the wise shall instruct his mouth: and shall add grace to his lips. 16:24. Well ordered words are as a honeycomb: sweet to the soul, and health to the bones. 16:25. There is a way that seemeth to a man right: and the ends thereof lead to death. 16:26. The soul of him that laboureth, laboureth for himself, because his mouth hath obliged him to it. 16:27. The wicked man diggeth evil, and in his lips is a burning fire. 16:28. A perverse man stirreth up quarrels: and one full of words separateth princes. 16:29. An unjust man allureth his friend: and leadeth him into a way that is not good. 16:30. He that with fixed eyes deviseth wicked things, biting his lips, bringeth evil to pass. 16:31. Old age is a crown of dignity, when it is found in the ways of justice. 16:32. The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities. 16:33. Lots are cast into the lap, but they are disposed of by the Lord.

4.17

strife. 17:2. A wise servant shall rule over foolish sons, and shall divide the inheritance among the brethren. 17:3. As silver is tried by fire, and gold in the furnace: so the Lord trieth the hearts. 17:4. The evil man obeyeth an unjust tongue: and the deceitful hearkeneth to lying lips. 17:5. He that despiseth the poor, reproacheth his maker: and he that rejoiceth at another man's ruin, shall not be unpunished. 17:6. Children's children are the crown of old men: and the glory of children are their fathers. 17:7. Eloquent words do not become a fool, nor lying lips a prince. 17:8. The expectation of him that expecteth is a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely. 17:9. He that concealeth a transgression, seeketh friendships: he that repeateth it again, separateth friends. 17:10. A reproof availeth more with a wise man, than a hundred stripes with a fool. 17:11. An evil man always seeketh quarrels: but a cruel angel shall be sent against him. 17:12. It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly. 17:13. He that rendereth evil for good, evil shall not depart from his house. 17:14. The beginning of quarrels is as when one letteth out water: and before he suffereth reproach, he forsaketh judgment. 17:15. He that justifieth the wicked, and he that condemneth the just, both are abominable before God. 17:16. What doth it avail a fool to have riches, seeing he cannot buy wisdom? He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into evils. 17:17. He that is a friend loveth at all times: and a brother is proved in distress. 17:18. A foolish man will clap hands, when he is surety for his friend. 17:19. He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin. 17:20. He that is of a perverse heart, shall not find good: and he that perverteth his tongue, shall fall into evil. 17:21. A fool is born to his own disgrace: and even his father shall not rejoice in a fool. 17:22. A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones. 17:23. The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment. 17:24. Wisdom shineth in the face of the wise: the eyes of fools are in the ends of the earth. 17:25. A foolish son is the anger of the father: and the sorrow of the mother that bore him. 17:26. It is no good thing to do hurt to the just: nor to strike the prince, who judgeth right. 17:27. He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit. 17:28. Even a fool, if he will hold his peace, shall be counted wise: and if he close his lips, a man of understanding.

4.18

shall ever be subject to reproach. 18:2. A fool receiveth not the words of prudence: unless thou say those things which are in his heart. 18:3. The wicked man, when he is come into the depths of sins, contemneth: but ignominy and reproach follow him. 18:4. Words from the mouth of a man are as deep water: and the fountain of wisdom is an overflowing stream. 18:5. It is not good to accept the person of the wicked, to decline from the truth of judgment. 18:6. The lips of a fool intermeddle with strife: and his mouth provoketh quarrels. 18:7. The mouth of a fool is his destruction: and his lips are the ruin of his soul. 18:8. The words of the double tongued are as if they were harmless: and they reach even to the inner parts of the bowels. Fear casteth down the slothful: and the souls of the effeminate shall be hungry. 18:9. He that is loose and slack in his work, is the brother of him that wasteth his own works. 18:10. The name of the Lord is a strong tower: the just runneth to it, and shall be exalted. 18:11. The substance of the rich man is the city of his strength, and as a strong wall compassing him about. 18:12. Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled. 18:13. He that answereth before he heareth, sheweth himself to be a fool, and worthy of confusion. 18:14. The spirit of a man upholdeth his infirmity: but a spirit that is easily angered, who can bear? 18:15. A wise heart shall acquire knowledge: and the ear of the wise seeketh instruction. 18:16. A man's gift enlargeth his way, and maketh him room before princes. 18:17. The just is first accuser of himself: his friend cometh, and shall search him. 18:18. The lot suppresseth contentions, and determineth even between the mighty. 18:19. A brother that is helped by his brother, is like a strong city: and judgments are like the bars of cities. 18:20. Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him. 18:21. Death and life are in the power of the tongue: they that love it, shall eat the fruits thereof. 18:22. He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked. 18:23. The poor will speak with supplications, and the rich will speak roughly. 18:24. A man amiable in society, shall be more friendly than a brother.

4.19

rich man that is perverse in his lips and unwise. 19:2. Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble. 19:3. The folly of a man supplanteth his steps: and he fretteth in his mind against God. 19:4. Riches make many friends: but from the poor man, even they whom he had, depart. 19:5. A false witness shall not be unpunished: and he that speaketh lies, shall not escape. 19:6. Many honour the person of him that is mighty, and are friends of him that giveth gifts. 19:7. The brethren of the poor man hate him: moreover also his friends have departed far from him. He that followeth after words only, shall have nothing. 19:8. But he that possesseth a mind, loveth his own soul, and he that keepeth prudence, shall find good things. 19:9. A false witness shall not be unpunished: and he that speaketh lies, shall perish. 19:10. Delicacies are not seemly for a fool: nor for a servant to have rule over princes. 19:11. The learning of a man is known by patience: and his glory is to pass over wrongs. 19:12. As the roaring of a lion, so also is the anger of a king: and his cheerfulness as the dew upon the grass. 19:13. A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through. 19:14. House and riches are given by parents: but a prudent wife is properly from the Lord. 19:15. Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger. 19:16. He that keepeth the commandment, keepeth his own soul: but he that neglecteth his own way, shall die. 19:17. He that hath mercy on the poor, lendeth to the Lord: and he will repay him. 19:18. Chastise thy son, despair not: but to the killing of him set not thy soul. 19:19. He that is impatient, shall suffer damage: and when he shall take away, he shall add another thing. 19:20. Hear counsel, and receive instruction, that thou mayst be wise in thy latter end. 19:21. There are many thoughts in the heart of a man: but the will of the Lord shall stand firm. 19:22. A needy man is merciful: and better is the poor than the lying man. 19:23. The fear of the Lord is unto life: and he shall abide in the fulness without being visited with evil. 19:24. The slothful hideth his hand under his armpit, and will not so much as bring it to his mouth. 19:25. The wicked man being scourged, the fool shall be wiser: but if thou rebuke a wise man, he will understand discipline. 19:26. He that afflicteth his father, and chaseth away his mother, is infamous and unhappy. 19:27. Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge. 19:28. An unjust witness scorneth judgment: and the mouth of the wicked devoureth iniquity. 19:29. Judgments are prepared for scorners: and striking hammers for the bodies of fools.

4.20

delighted therewith, shall not be wise. 20:2. As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul. 20:3. It is an honour for a man to separate himself from quarrels: but all fools are meddling with reproaches. 20:4. Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him. 20:5. Counsel in the heart of a man is like deep water: but a wise man will draw it out. 20:6. Many men are called merciful: but who shall find a faithful man? 20:7. The just that walketh in his simplicity, shall leave behind him blessed children. 20:8. The king, that sitteth on the throne of judgment, scattereth away all evil with his look. 20:9. Who can say: My heart is clean, I am pure from sin? 20:10. Diverse weights and diverse measures, both are abominable before God. 20:11. By his inclinations a child is known, if his works be clean and right. 20:12. The hearing ear, and the seeing eye, the Lord hath made them both. 20:13. Love not sleep, lest poverty oppress thee: open thy eyes, and be filled with bread. 20:14. It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast. 20:15. There is gold and a multitude of jewels: but the lips of knowledge are a precious vessel. 20:16. Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers. 20:17. The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel. 20:18. Designs are strengthened by counsels: and wars are to be managed by governments. 20:19. Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips. 20:20. He that curseth his father, and mother, his lamp shall be put out in the midst of darkness. 20:21. The inheritance gotten hastily in the beginning, in the end shall be without a blessing. 20:22. Say not: I will return evil: wait for the Lord, and he will deliver thee. 20:23. Diverse weights are an abomination before the Lord: a deceitful balance is not good. 20:24. The steps of men are guided by the Lord: but who is the man that can understand his own way? 20:25. It is ruin to a man to devour holy ones, and after vows to retract. 20:26. A wise king scattereth the wicked, and bringeth over them the wheel. 20:27. The spirit of a man is the lamp of the Lord, which searcheth all the hidden things of the bowels. 20:28. Mercy and truth preserve the king, and his throne is strengthened by clemency. 20:29. The joy of young men is their strength: and the dignity of old men, their grey hairs. 20:30. The blueness of a wound shall wipe away evils: and stripes in the more inward parts of the belly.

4.21

hand of the Lord: whithersoever he will, he shall turn it. 21:2. Every way of a man seemeth right to himself: but the Lord weigheth the hearts. 21:3. To do mercy and judgment, pleaseth the Lord more than victims. 21:4. Haughtiness of the eyes is the enlarging of the heart: the lamp of the wicked is sin. 21:5. The thoughts of the industrious always bring forth abundance: but every sluggard is always in want. 21:6. He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death. 21:7. The robberies of the wicked shall be their downfall, because they would not do judgment. 21:8. The perverse way of a man is strange: but as for him that is pure, his work is right. 21:9. It is better to sit in a corner of the housetop, than with a brawling woman, and in a common house. 21:10. The soul of the wicked desireth evil, he will not have pity on his neighbour. 21:11. When a pestilent man is punished, the little one will be wiser: and if he follow the wise, he will receive knowledge. 21:12. The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil. 21:13. He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard. 21:14. A secret present quencheth anger: and a gift in the bosom, the greatest wrath. 21:15. It is joy to the just to do judgment: and dread to them that work iniquity. 21:16. A man that shall wander out of the way of doctrine, shall abide in the company of the giants. 21:17. He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich. 21:18. The wicked is delivered up for the just: and the unjust for the righteous. 21:19. It is better to dwell in a wilderness, than with a quarrelsome and passionate woman. 21:20. There is a treasure to be desired, and oil in the dwelling of the just: and the foolish man shall spend it. 21:21. He that followeth justice and mercy, shall find life, justice, and glory. 21:22. The wise man hath scaled the city of the strong, and hath cast down the strength of the confidence thereof. 21:23. He that keepeth his mouth and his tongue, keepeth his soul from distress. 21:24. The proud and the arrogant is called ignorant, who in anger worketh pride. 21:25. Desires kill the slothful: for his hands have refused to work at all. 21:26. He longeth and desireth all the day: but he that is just, will give, and will not cease. 21:27. The sacrifices of the wicked are abominable, because they are offered of wickedness. 21:28. A lying witness shall perish: an obedient man shall speak of victory. 21:29. The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way. 21:30. There is no wisdom, there is no prudence, there is no counsel against the Lord. 21:31. The horse is prepared for the day of battle: but the Lord giveth safety.

4.22

silver and gold. 22:2. The rich and poor have met one another: the Lord is the maker of them both. 22:3. The prudent man saw the evil, and hid himself: the simple passed on, and suffered loss. 22:4. The fruit of humility is the fear of the Lord, riches and glory and life. 22:5. Arms and swords are in the way of the perverse: but he that keepeth his own soul, departeth far from them. 22:6. It is a proverb: A young man according to his way, even when he is old, he will not depart from it. 22:7. The rich ruleth over the poor: and the borrower is servant to him that lendeth. 22:8. He that soweth iniquity, shall reap evils, and with the rod of his anger he shall be consumed. 22:9. He that is inclined to mercy, shall be blessed: for of his bread he hath given to the poor. He that maketh presents, shall purchase victory and honour: but he carrieth away the souls of the receivers. 22:10. Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease. 22:11. He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend. 22:12. The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown. 22:13. The slothful man saith: There is a lion without, I shall be slain in the midst of the streets. 22:14. The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it. 22:15. Folly is bound up in the heart of a child, and the rod of correction shall drive it away. 22:16. He that oppresseth the poor, to increase his own riches, shall himself give to one that is richer, and shall be in need. 22:17. Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine: 22:18. Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips: 22:19. That thy trust may be in the Lord, wherefore I have also shewn it to thee this day. 22:20. Behold I have described it to thee three manner of ways, in thoughts and knowledge: 22:21. That I might shew thee the certainty, and the words of truth, to answer out of these to them that sent thee. 22:22. Do no violence to the poor, because he is poor: and do not oppress the needy in the gate: 22:23. Because the Lord will judge his cause: and will afflict them that have afflicted his soul. 22:24. Be not a friend to an angry man, and do not walk with a furious man: 22:25. Lest perhaps thou learn his ways, and take scandal to thy soul. 22:26. Be not with them that fasten down their hands, and that offer themselves sureties for debts: 22:27. For if thou have not wherewith to restore, what cause is there that he should take the covering from thy bed? 22:28. Pass not beyond the ancient bounds which thy fathers have set. 22:29. Hast thou seen a man swift in his work? he shall stand before kings, and shall not be before those that are obscure.

4.23

is set before thy face: 23:2. And put a knife to thy throat, if it be so that thou have thy soul in thy own power. 23:3. Be not desirous of his meats, in which is the bread of deceit. 23:4. Labour not to be rich: but set bounds to thy prudence. 23:5. Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven. 23:6. Eat not with an envious man, and desire not his meats: 23:7. Because, like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee. 23:8. The meats which thou hadst eaten, thou shalt vomit up: and shalt lose thy beantiful words. 23:9. Speak not in the ears of fools: because they will despise the instruction of thy speech. 23:10. Touch not the bounds of little ones: and enter not into the field of the fatherless: 23:11. For their near kinsman is strong: and he will judge their cause against thee. 23:12. Let thy heart apply itself to instruction and thy ears to words of knowledge. 23:13. Withhold not correction from a child: for if thou strike him with the rod, he shall not die. 23:14. Thou shalt beat him with the rod, and deliver his soul from hell. 23:15. My son, if thy mind be wise, my heart shall rejoice with thee: 23:16. And my reins shall rejoice, when thy lips shall speak what is right. 23:17. Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long: 23:18. Because thou shalt have hope in the latter end, and thy expectation shall not be taken away. 23:19. Hear thou, my son, and be wise: and guide thy mind in the way. 23:20. Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat: 23:21. Because they that give themselves to drinking, and that club together, shall be consumed: and drowsiness shall be clothed with rags. 23:22. Hearken to thy father, that begot thee: and despise not thy mother when she is old. 23:23. Buy truth, and do not sell wisdom, and instruction, and understanding. 23:24. The father of the just rejoiceth greatly: he that hath begotten a wise son, shall have joy in him. 23:25. Let thy father and thy mother be joyful, and let her rejoice that bore thee. 23:26. My son, give me thy heart: and let thy eyes keep my ways. 23:27. For a harlot is a deep ditch: and a strange woman is a narrow pit. 23:28. She lieth in wait in the way as a robber, and him whom she shall see unwary, she will kill. 23:29. Who hath woe? whose father hath woe? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes? 23:30. Surely they that pass their time in wine, and study to drink off their cups. 23:31. Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly, 23:32. But in the end, it will bite like a snake, and will spread abroad poison like a basilisk. 23:33. Thy eyes shall behold strange women, and thy heart shall utter perverse things. 23:34. And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep when the stern is lost. 23:35. And thou shalt say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not: when shall I awake and find wine again?

4.24

24:2. Because their mind studieth robberies, and their lips speak deceits. 24:3. By wisdom the house shall be built, and by prudence it shall be strengthened. 24:4. By instruction the storerooms shall be filled with all precious and most beautiful wealth. 24:5. A wise man is strong: and a knowing man, stout and valiant. 24:6. Because war is managed by due ordering: and there shall be safety where there are many counsels. 24:7. Wisdom is too high for a fool; in the gate he shall not open his mouth. 24:8. He that deviseth to do evils, shall be called a fool. 24:9. The thought of a fool is sin: and the detractor is the abomination of men. 24:10. If thou lose hope, being weary in the day of distress, thy strength shall be diminished. 24:11. Deliver them that are led to death: and those that are drawn to death, forbear not to deliver. 24:12. If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works. 24:13. Eat honey, my son, because it is good, and the honeycomb most sweet to thy throat. 24:14. So also is the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish. 24:15. Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest. 24:16. For a just man shall fall seven times, and shall rise again: but the wicked shall fall down into evil. 24:17. When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice: 24:18. Lest the Lord see, and it displease him, and he turn away his wrath from him. 24:19. Contend not with the wicked, nor seek to be like the ungodly. 24:20. For evil men have no hope of things to come, and the lamp of the wicked shall be put out. 24:21. My son, fear the Lord, and the king: and have nothing to do with detractors. 24:22. For their destruction shall rise suddenly: and who knoweth the ruin of both? 24:23. These things also to the wise: It is not good to have respect to persons in judgment. 24:24. They that say to the wicked man: Thou art just: shall be cursed by the people, and the tribes shall abhor them. 24:25. They that rebuke him shall be praised: and a blessing shall come upon them. 24:26. He shall kiss the lips, who answereth right words. 24:27. Prepare thy work without, and diligently till thy ground: that afterward thou mayst build thy house. 24:28. Be not witness without cause against thy neighbour: and deceive not any man with thy lips. 24:29. Say not: I will do to him as he hath done to me: I will render to every one according to his work. 24:30. I passed by the field of the slothful man, and by the vineyard of the foolish man: 24:31. And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down. 24:32. Which when I had seen, I laid it up in my heart, and by the example I received instruction. 24:33. Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest. 24:34. And poverty shall come to thee as a runner, and beggary as an armed man.

4.25

king of Juda, copied out. 25:2. It is the glory of God to conceal the word, and the glory of kings to search out the speech. 25:3. The heaven above and the earth beneath, and the heart of kings is unsearchable. 25:4. Take away the rust from silver, and there shall come forth a most pure vessel: 25:5. Take away wickedness from the face of the king, and his throne shall be established with justice. 25:6. Appear not glorious before the king, and stand not in the place of great men. 25:7. For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince. 25:8. The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayst not be able to make amends, when thou hast dishonoured thy friend. 25:9. Treat thy cause with thy friend, and discover not the secret to a stranger: 25:10. Lest he insult over thee, when he hath heard it, and cease not to upbraid thee. Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach. 25:11. To speak a word in due time, is like apples of gold on beds of silver. 25:12. As an earring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear. 25:13. As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, for he refresheth his soul. 25:14. As clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfil his promises. 25:15. By patience a prince shall be appeased, and a soft tongue shall break hardness. 25:16. Thou hast found honey, eat what is sufficient for thee, lest being glutted therewith thou vomit it up. 25:17. Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee. 25:18. A man that beareth false witness against his neighbour, is like a dart and a sword and a sharp arrow. 25:19. To trust in an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot, 25:20. And one that looseth his garment in cold weather. As vinegar upon nitre, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart. 25:21. If thy enemy be hungry, give him to eat: if he thirst, give him water to drink: 25:22. For thou shalt heap hot coals upon his head, and the Lord will reward thee. 25:23. The north wind driveth away rain, as doth a sad countenance a backbiting tongue. 25:24. It is better to sit in a corner of the housetop: than with a brawling woman, and in a common house. 25:25. As cold water to a thirsty soul, so are good tidings from a far country. 25:26. A just man falling down before the wicked, is as a fountain troubled with the foot and a corrupted spring. 25:27. As it is not good for a man to eat much honey, so he that is a searcher of majesty shall be overwhelmed by glory. Majesty... Viz., of God. For to search into that incomprehensible Majesty, and to pretend to sound the depths of the wisdom of God, is exposing our weak understanding to be blinded with an excess of light and glory, which it cannot comprehend. 25:28. As a city that lieth open and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

4.26

a fool. 26:2. As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man. As a bird, etc... The meaning is, that a curse uttered without cause shall do no harm to the person that is cursed, but will return upon him that curseth, as whithersoever a bird flies, it returns to its own nest. 26:3. A whip for a horse, and a snaffle for an ass, and a rod for the back of fools. 26:4. Answer not a fool according to his folly, lest thou be made like him. Answer not a fool, etc... Viz., so as to imitate him but only so as to reprove his folly. 26:5. Answer a fool according to his folly, lest he imagine himself to be wise. 26:6. He that sendeth words by a foolish messenger, is lame of feet and drinketh iniquity. 26:7. As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools. 26:8. As he that casteth a stone into the heap of Mercury: so is he that giveth honour to a fool. 26:9. As if a thorn should grow in the hand of a drunkard: so is a parable in the mouth of fools. 26:10. Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger. 26:11. As a dog that returneth to his vomit, so is the fool that repeateth his folly. 26:12. Hast thou seen a man wise in his own conceit? there shall be more hope of a fool than of him. 26:13. The slothful man saith: There is a lion in the way, and a lioness in the roads. 26:14. As the door turneth upon its hinges, so doth the slothful upon his bed. 26:15. The slothful hideth his hand under his armpit, and it grieveth him to turn it to his mouth. 26:16. The sluggard is wiser in his own conceit, than seven men that speak sentences. 26:17. As he that taketh a dog by the ears, so is he that passeth by in anger, and meddleth with another man's quarrel. 26:18. As he is guilty that shooteth arrows, and lances unto death. 26:19. So is the man that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest. 26:20. When the wood faileth, the fire shall go out: and when the talebearer is taken away, contentions shall cease. 26:21. As coals are to burning coals, and wood to fire, so an angry man stirreth up strife. 26:22. The words of a talebearer are as it were simple, but they reach to the innermost parts of the belly. 26:23. Swelling lips joined with a corrupt heart, are like an earthern vessel adorned with silver dross. 26:24. An enemy is known by his lips, when in his heart he entertaineth deceit. 26:25. When he shall speak low, trust him not: because there are seven mischiefs in his heart. 26:26. He that covereth hatred deceitfully, his malice shall be laid open in the public assembly. 26:27. He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him. 26:28. A deceitful tongue loveth not truth: and a slippery mouth worketh ruin.

4.27

may bring forth. 27:2. Let another praise thee, and not thy own mouth: a stranger, and not thy own lips. 27:3. A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both. 27:4. Anger hath no mercy: nor fury, when it breaketh forth: and who can bear the violence of one provoked? 27:5. Open rebuke is better than hidden love. 27:6. Better are the wounds of a friend, than the deceitful kisses of an enemy. 27:7. A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take even bitter for sweet. 27:8. As a bird that wandereth from her nest, so is a man that leaveth his place. 27:9. Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul. 27:10. Thy own friend, and thy father's friend, forsake not: and go not into thy brother's house in the day of thy affliction. Better is a neighbour that is near than a brother afar off. 27:11. Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth. 27:12. The prudent man seeing evil hideth himself: little ones passing on have suffered losses. 27:13. Take away his garment that hath been surety for a stranger: and take from him a pledge for strangers. 27:14. He that blesseth his neighbour with a loud voice, rising in the night, shall be like to him that curseth. 27:15. Roofs dropping through in a cold day, and a contentious woman are alike. 27:16. He that retaineth her, is as he that would hold the wind, and shall call the oil of his right hand. 27:17. Iron sharpeneth iron, so a man sharpeneth the countenance of his friend. 27:18. He that keepeth the fig tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be glorified. 27:19. As the faces of them that look therein, shine in the water, so the hearts of men are laid open to the wise. 27:20. Hell and destruction are never filled: so the eyes of men are never satisfied. 27:21. As silver is tried in the fining-pot, and gold in the furnace: so a man is tried by the mouth of him that praiseth. The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge. 27:22. Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him. 27:23. Be diligent to know the countenance of thy cattle, and consider thy own flocks: 27:24. For thou shalt not always have power: but a crown shall be given to generation and generation. 27:25. The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains. 27:26. Lambs are for thy clothing: and kids for the price of the field. 27:27. Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.

4.28

a lion, shall be without dread. 28:2. For the sins of the land many are the princes thereof: and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged. 28:3. A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine. 28:4. They that forsake the law, praise the wicked man: they that keep it, are incensed against him. 28:5. Evil men think not on judgment: but they that seek after the Lord, take notice of all things. 28:6. Better is the poor man walking in his simplicity, than the rich in crooked ways. 28:7. He that keepeth the law, is a wise son: but he that feedeth gluttons, shameth his father. 28:8. He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor. 28:9. He that turneth away his ears from hearing the law, his prayer shall be an abomination. 28:10. He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods. 28:11. The rich man seemeth to himself wise: but the poor man that is prudent shall search him out. 28:12. In the joy of the just there is great glory: when the wicked reign, men are ruined. 28:13. He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy. 28:14. Blessed is the man that is always fearful: but he that is hardened in mind shall fall into evil. 28:15. As a roaring lion, and a hungry bear, so is a wicked prince over the poor people. 28:16. A prince void of prudence shall oppress many by calumny: but he that hateth covetousness, shall prolong his days. 28:17. A man that doth violence to the blood of a person, if he flee even to the pit, no man will stay him. 28:18. He that walketh uprightly, shall be saved: he that is perverse in his ways, shall fall at once. 28:19. He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty. 28:20. A faithful man shall be much praised: but he that maketh haste to be rich, shall not be innocent. 28:21. He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread forsaketh the truth. 28:22. A man that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him. 28:23. He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth him. 28:24. He that stealeth any thing from his father, or from his mother: and saith, This is no sin, is the partner of a murderer. 28:26. He that boasteth and puffeth up himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed. 28:26. He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved. 28:27. He that giveth to the poor shall not want: he that despiseth his intreaty, shall suffer indigence. 28:28. When the wicked rise up, men shall hide themselves: when they perish, the just shall be multiplied.

4.29

shall suddenly be destroyed: and health shall not follow him. 29:2. When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn. 29:3. A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance. 29:4. A just king setteth up the land: a covetous man shall destroy it. 29:5. A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet. 29:6. A snare shall entangle the wicked man when he sinneth: and the just shall praise and rejoice. 29:7. The just taketh notice of the cause of the poor: the wicked is void of knowledge. 29:8. Corrupt men bring a city to ruin: but wise men turn away wrath. 29:9. If a wise man contend with a fool, whether he be angry, or laugh, he shall find no rest. 29:10. Bloodthirsty men hate the upright: but just men seek his soul. 29:11. A fool uttereth all his mind: a wise man deferreth, and keepeth it till afterwards. 29:12. A prince that gladly heareth lying words, hath all his servants wicked. 29:13. The poor man and the creditor have met one another: the Lord is the enlightener of them both. 29:14. The king that judgeth the poor in truth, his throne shall be established for ever. 29:15. The rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame. 29:16. When the wicked are multiplied, crimes shall be multiplied: but the just shall see their downfall. 29:17. Instruct thy son and he shall refresh thee, and shall give delight to thy soul. 29:18. When prophecy shall fail, the people shall be scattered abroad: but he that keepeth the law, is blessed. 29:19. A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer. 29:20. Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment. 29:21. He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn. 29:22. A passionate man provoketh quarrels: and he that is easily stirred up to wrath, shall be more prone to sin. 29:23. Humiliation followeth the proud: and glory shall uphold the humble of spirit. 29:24. He that is partaker with a thief, hateth his own soul: he heareth one putting him to his oath, and discovereth not. 29:25. He that feareth man shall quickly fall: he that trusteth in the Lord, shall be set on high. 29:26. Many seek the face of the prince: but the judgment of every one cometh forth from the Lord. 29:27. The just abhor a wicked man: and the wicked loathe them that are in the right way. The son that keepeth the word, shall be free from destruction.

4.30

certain virtues and vices. 30:1. The words of Gatherer the son of Vomiter. The vision which the man spoke, with whom God is, and who being strengthened by God, abiding with him, said: Gatherer, etc... Or, as it is in the Latin, Congregans the son of Vomens. The Latin interpreter has given us in this place the signification of the Hebrew names, instead of the names themselves, which are in the Hebrew, Agur the son of Jakeh. But whether this Agur be the same person as Solomon, as many think, or a different person, whose doctrine was adopted by Solomon, and inserted among his parables or proverbs, is uncertain. 30:2. I am the most foolish of men, and the wisdom of men is not with me. 30:3. I have not learned wisdom, and have not known the science of saints. 30:4. Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest? 30:5. Every word of God is fire tried: he is a buckler to them that hope in him. Is fire tried... That is, most pure, like gold purified by fire. 30:6. Add not any thing to his words, lest thou be reproved and found a liar: 30:7. Two things I have asked of thee, deny them not to me before I die. 30:8. Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessaries of life: 30:9. Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God. 30:10. Accuse not a servant to his master, lest he curse thee, and thou fall. 30:11. There is a generation that curseth their father, and doth not bless their mother. 30:12. A generation that are pure in their own eyes, and yet are not washed from their filthiness. 30:13. A generation, whose eyes are lofty, and their eyelids lifted up on high. 30:14. A generation that for teeth hath swords, and grindeth with their jaw teeth, to devour the needy from off the earth, and the poor from among men. 30:15. The horseleech hath two daughters that say: Bring, bring. There are three things that never are satisfied, and the fourth never saith: It is enough. The horseleech... Concupiscence, which hath two daughters that are never satisfied, viz., lust and avarice. 30:16. Hell and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough. 30:17. The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it. 30:18. Three things are hard to me, and the fourth I am utterly ignorant of. 30:19. The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth. 30:20. Such also is the way of an adulterous woman, who eateth and wipeth her mouth, and saith: I have done no evil. 30:21. By three things the earth is disturbed, and the fourth it cannot bear. 30:22. By a slave when he reigneth: by a fool when he is filled with meat: 30:23. By an odious woman when she is married: and by a bondwoman when she is heir to her mistress. 30:24. There are four very little things of the earth, and they are wiser than the wise. 30:25. The ants, a feeble people, which provide themselves food in the harvest: 30:26. The rabbit, a weak people, which maketh its bed in the rock: 30:27. The locust hath no king, yet they all go out by their bands: 30:28. The stellio supporteth itself on hands, and dwelleth in kings' houses. The stellio... A kind of house lizard marked with spots like stars, from whence it has its name. 30:19. There are three things, which go well, and the fourth that walketh happily: 30:30. A lion, the strongest of beasts, who hath no fear of any thing he meeteth: 30:31. A cock girded about the loins: and a ram: and a king, whom none can resist. 30:32. There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth. 30:33. And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath, bringeth forth strife.

4.31

praise of a wise woman. 31:1. The words of king Lamuel. The vision wherewith his mother instructed him. Lamuel... This name signifies God with him, and is supposed to have been one of the names of Solomon. 31:2. What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows? 31:3. Give not thy substance to women, and thy riches to destroy kings. 31:4. Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth: 31:5. And lest they drink and forget judgments, and pervert the cause of the children of the poor. 31:6. Give strong drink to them that are sad; and wine to them that are grieved in mind: 31:7. Let them drink, and forget their want, and remember their sorrow no more. 31:8. Open thy mouth for the dumb, and for the causes of all the children that pass. 31:9. Open thy mouth, decree that which is just, and do justice to the needy and poor. 31:10. Who shall find a valiant woman? far, and from the uttermost coasts is the price of her. 31:11. The heart of her husband trusteth in her, and he shall have no need of spoils. 31:12. She will render him good, and not evil all the days of her life. 31:13. She hath sought wool and flax, and hath wrought by the counsel of her hands. 31:14. She is like the merchant's ship, she bringeth her bread from afar. 31:15. And she hath risen in the night, and given a prey to her household, and victuals to her maidens. 31:16. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. 31:17. She hath girded her loins with strength, and hath strengthened her arm. 31:18. She hath tasted, and seen that her traffic is good: her lamp shall not be put out in the night. 31:19. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. 31:20. She hath opened her hand to the needy, and stretched out her hands to the poor. 31:21. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. 31:22. She hath made for herself clothing of tapestry: fine linen, and purple, is her covering. 31:23. Her husband is honourable in the gates, when he sitteth among the senators of the land. 31:24. She made fine linen, and sold it, and delivered a girdle to the Chanaanite. The Chanaanite... The merchant, for Chanaanite, in Hebrew, signifies a merchant. 31:25. Strength and beauty are her clothing, and she shall laugh in the latter day. 31:26. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. 31:27. She hath looked well on the paths of her house, and hath not eaten her bread idle. 31:28. Her children rose up, and called her blessed: her husband, and he praised her. 31:29. Many daughters have gathered together riches: thou hast surpassed them all. 31:30. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. 31:31. Give her of the fruit of her hands: and let her works praise her in the gates.

5.1

1:1. The words of Ecclesiastes, the son of David, king of Jerusalem. 1:2. Vanity of vanities, said Ecclesiastes: vanity of vanities, and all is vanity. 1:3. What hath a man more of all his labour, that he taketh under the sun? 1:4. One generation passeth away, and another generation cometh: but the earth standeth for ever. 1:5. The sun riseth, and goeth down, and returneth to his place: and there rising again, 1:6. Maketh his round by the south, and turneth again to the north: the spirit goeth forward surveying all places round about, and returneth to his circuits. 1:7. All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again. 1:8. All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing. 1:9. What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done. 1:10. Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us. 1:11. There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end. 1:12. I Ecclesiastes was king over Israel in Jerusalem, 1:13. And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein. 1:14. I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit. 1:15. The perverse are hard to be corrected, and the number of fools is infinite. 1:16. I have spoken in my heart, saying: Behold I am become great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned. 1:17. And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was labour, and vexation of spirit, 1:18. Because in much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

5.2

2:1. I said in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity. 2:2. Laughter I counted error: and to mirth I said: Why art thou vainly deceived? 2:3. I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life. 2:4. I made me great works, I built me houses, and planted vineyards, 2:5. I made gardens, and orchards, and set them with trees of all kinds, 2:6. And I made me ponds of water, to water therewith the wood of the young trees, 2:7. I got me menservants, and maidservants, and had a great family: and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem: 2:8. I heaped together for myself silver and gold, and the wealth of kings, and provinces: I made me singing men, and singing women, and the delights of the sons of men, cups and vessels to serve to pour out wine: 2:9. And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me. 2:10. And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared: and esteemed this my portion, to make use of my own labour. 2:11. And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun. 2:12. I passed further to behold wisdom, and errors and folly, (What is man, said I that he can follow the King his maker?) 2:13. And I saw that wisdom excelled folly, as much as light differeth from darkness. 2:14. The eyes of a wise man are in his head: the fool walketh in darkness: and I learned that they were to die both alike. 2:15. And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity. 2:16. For there shall be no remembrance of the wise no more than of the fool forever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned. 2:17. And therefore I was weary of my life, when I saw that all things under the sun are evil, and all vanity and vexation of spirit. 2:18. Again I hated all my application wherewith I had earnestly laboured under the sun, being like to have an heir after me, 2:19. Whom I know not whether he will be a wise man or a fool, and he shall have rule over all my labours with which I have laboured and been solicitous: and is there anything so vain? 2:20. Wherefore I left off and my heart renounced labouring anymore under the sun. 2:21. For when a man laboureth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil. 2:22. For what profit shall a man have of all his labour, and vexation of spirit, with which he hath been tormented under the sun? 2:23. All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity? 2:24. Is it not better to eat and drink, and to shew his soul good things of his labours? and this is from the hand of God. 2:25. Who shall so feast and abound with delights as I? 2:26. God hath given to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind.

5.3

God's providence, and cast away fruitless cares. 3:1. All things have their season, and in their times all things pass under heaven. 3:2. A time to be born and a time to die. A time to plant, and a time to pluck up that which is planted. 3:3. A time to kill, and a time to heal. A time to destroy, and a time to build. 3:4. A time to weep, and a time to laugh. A time to mourn, and a time to dance. 3:5. A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces. 3:6. A time to get, and a time to lose. A time to keep, and a time to cast away. 3:7. A time to rend, and a time to sew. A time to keep silence, and a time to speak. 3:8. A time of love, and a time of hatred. A time of war, and a time of peace. 3:9. What hath man more of his labour? 3:10. I have seen the trouble, which God hath given the sons of men to be exercised in it. 3:11. He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end. 3:12. And I have known that there was no better thing than to rejoice, and to do well in this life. 3:13. For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God. 3:14. I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away from those things which God hath made that he may be feared. 3:15. That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past. 3:16. I saw under the sun in the place of judgment wickedness, and in the place of justice iniquity. 3:17. And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing. 3:18. I said in my heart concerning the sons of men, that God would prove them, and shew them to be like beasts. 3:19. Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity. Man hath nothing more, etc... Viz., as to the life of the body. 3:20. And all things go to one place: of earth they were made, and into earth they return together. 3:21. Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward? Who knoweth, etc... Viz., experimentally: since no one in this life can see a spirit. But as to the spirit of the beasts, which is merely animal, and become extinct by the death of the beast, who can tell the manner it acts so as to give life and motion, and by death to descend downward, that is, to be no more? 3:22. And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

5.4

4:1. I turned myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter; and they were not able to resist their violence, being destitute of help from any. 4:2. And I praised the dead rather than the living: 4:3. And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun. 4:4. Again I considered all the labours of men, and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity, and fruitless care. 4:5. The fool foldeth his hands together, and eateth his own flesh, saying: 4:6. Better is a handful with rest, than both hands full with labour, and vexation of mind. 4:7. Considering I found also another vanity under the sun: 4:8. There is but one, and he hath not a second, no child, no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation. 4:9. It is better therefore that two should be together, than one: for they have the advantage of their society: 4:10. If one fall he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up. 4:11. And if two lie together, they shall warm one another: how shall one alone be warmed? 4:12. And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken. 4:13. Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter. 4:14. Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty. 4:15. I saw all men living, that walk under the sun with the second young man, who shall rise up in his place. 4:16. The number of the people, of all that were before him is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit. 4:17. Keep thy foot, when thou goest into the house of God, and draw nigh to hear. For much better is obedience, than the victims of fools, who know not what evil they do.

5.5

moderate use of them is the gift of God. 5:1. Speak not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few. 5:2. Dreams follow many cares: and in many words shall be found folly. 5:3. If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it. 5:4. And it is much better not to vow, than after a vow not to perform the things promised. 5:5. Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands. 5:6. Where there are many dreams, there are many vanities, and words without number: but do thou fear God. 5:7. If thou shalt see the oppressions of the poor, and violent judgments, and justice perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others still higher than these: 5:8. Moreover there is the king that reigneth over all the land subject to him. 5:9. A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity. 5:10. Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes? 5:11. Sleep is sweet to a labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep. 5:12. There is also another grievous evil, which I have seen under the sun: riches kept to the hurt of the owner. 5:13. For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want. 5:14. As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour. 5:15. A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind? 5:16. All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow. 5:17. This therefore hath seemed good to me, that a man should eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which God hath given him: and this is his portion. 5:18. And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of God. 5:19. For he shall not much remember the days of his life, because God entertaineth his heart with delight.

5.6

6:1. There is also another evil, which I have seen under the sun, and that frequent among men: 6:2. A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity and a great misery. 6:3. If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial: of this man I pronounce, that the untimely born is better than he. 6:4. For he came in vain, and goeth to darkness, and his name shall be wholly forgotten. 6:5. He hath not seen the sun, nor known the distance of good and evil: 6:6. Although he lived two thousand years, and hath not enjoyed good things: do not all make haste to one place? 6:7. All the labour of man is for his mouth, but his soul shall not be filled. 6:8. What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life? 6:9. Better it is to see what thou mayst desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit. 6:10. He that shall be, his name is already called: and it is known, that he is a man, and cannot contend in judgment with him that is stronger than himself. 6:11. There are many words that have much vanity in disputing.

5.7

seeking wisdom. 7:1. What needeth a man to seek things that are above him, whereas he knoweth not what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun? 7:2. A good name is better than precious ointments: and the day of death than the day of one's birth. 7:3. It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come. 7:4. Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected. Anger... That is, correction, or just wrath and zeal against evil. 7:5. The heart of the wise is where there is mourning, and the heart of fools where there is mirth. 7:6. It is better to be rebuked by a wise man, than to be deceived by the flattery of fools. 7:7. For as the crackling of thorns burning under a pot, so is the laughter of a fool: now this also is vanity. 7:8. Oppression troubleth the wise, and shall destroy the strength of his heart. 7:9. Better is the end of a speech than the beginning. Better is the patient man than the presumptuous. 7:10. Be not quickly angry: for anger resteth in the bosom of a fool. 7:11. Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish. 7:12. Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun. 7:13. For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them. 7:14. Consider the works of God, that no man can correct whom he hath despised. 7:15. In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find against him any just complaint. 7:16. These things also I saw in the days of my vanity: A just man perisheth in his justice, and a wicked man liveth a long time in his wickedness. 7:17. Be not over just: and be not more wise than is necessary, lest thou become stupid. Over just... Viz., By an excessive rigour in censuring the ways of God in bearing with the wicked. 7:18. Be not overmuch wicked: and be not foolish, lest thou die before thy time. Be not overmuch wicked... That is, lest by the greatness of your sin you leave no room for mercy. 7:19. It is good that thou shouldst hold up the just, yea and from him withdraw not thy hand: for he that feareth God, neglecteth nothing. 7:20. Wisdom hath strengthened the wise more than ten princes of the city. 7:21. For there is no just man upon earth, that doth good, and sinneth not. 7:22. But do not apply thy heart to all words that are spoken: lest perhaps thou hear thy servant reviling thee. 7:23. For thy conscience knoweth that thou also hast often spoken evil of others. 7:24. I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me, 7:25. Much more than it was: it is a great depth, who shall find it out? 7:26. I have surveyed all things with my mind, to know, and consider, and seek out wisdom and reason: and to know the wickedness of the fool, and the error of the imprudent: 7:27. And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner, shall be caught by her. 7:28. Lo this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account, 7:29. Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found. 7:30. Only this I have found, that God made man right, and he hath entangled himself with an infinity of questions. Who is as the wise man? and who hath known the resolution of the word? Of the word... That is, of this obscure and difficult matter. Ecclesiastes Chapter 8

5.8

8:1. The wisdom of a man shineth in his countenance, and the most mighty will change his face. 8:2. I observe the mouth of the king, and the commandments of the oath of God. 8:3. Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him: 8:4. And his word is full of power: neither can any man say to him: Why dost thou so? 8:5. He that keepeth the commandment, shall find no evil. The heart of a wiser man understandeth time and answer. 8:6. There is a time and opportunity for every business, and great affliction for man: 8:7. Because he is ignorant of things past, and things to come he cannot know by any messenger. 8:8. It is not in man's power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked. 8:9. All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another to his own hurt. 8:10. I saw the wicked buried: who also when they were yet living were in the holy place, and were praised in the city as men of just works: but this also is vanity. 8:11. For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear. 8:12. But though a sinner do evil a hundred times, and by patience be borne withal, I know from thence that it shall be well with them that fear God, who dread his face. 8:13. But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the Lord. 8:14. There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure as though they had the deeds of the just: but this also I judge most vain. 8:15. Therefore I commended mirth, because there was no good for a man under the sun, but to eat, and drink, and be merry, and that he should take nothing else with him of his labour in the days of his life, which God hath given him under the sun. No good for a man, etc... Some commentators think the wise man here speaks in the person of the libertine: representing the objections of these men against divine providence, and the inferences they draw from thence, which he takes care afterwards to refute. But it may also be said, that his meaning is to commend the moderate use of the goods of this world, preferably to the cares and solicitudes of worldlings, their attachment to vanity and curiosity, and presumptuously diving into the unsearchable ways of divine providence. 8:16. And I applied my heart to know wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes. 8:17. And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say, that he knoweth it, he shall not be able to find it.

5.9

work or merit. 9:1. All these things have I considered in my heart, that I might carefully understand them: there are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred: 9:2. But all things are kept uncertain for the time to come, because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner: as the perjured, so he also that sweareth truth. 9:3. This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell. 9:4. There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion. 9:5. For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten. Know nothing more... Viz., as to the transactions of this world, in which they have now no part, unless it be revealed to them; neither have they any knowledge or power now of doing any thing to secure their eternal state, (if they have not taken care of it in their lifetime:) nor can they now procure themselves any good, as the living always may do, by the grace of God. 9:6. Their love also, and their hatred, and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun. 9:7. Go then, and eat thy bread with joy, and drink thy wine with gladness: because thy works please God. 9:8. At all times let thy garments be white, and let not oil depart from thy head. 9:9. Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labour wherewith thou labourest under the sun. 9:10. Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening. 9:11. I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favour to the skilful: but time and chance in all. 9:12. Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them. 9:13. This wisdom also I have seen under the sun, and it seemed to me to be very great: 9:14. A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect. 9:15. Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man. 9:16. And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard? 9:17. The words of the wise are heard in silence, more than the cry of a prince among fools. 9:18. Better is wisdom, than weapons of war: and he that shall offend in one, shall lose many good things.

5.10

10:1. Dying flies spoil the sweetness of the ointment. Wisdom and glory is more precious than a small and shortlived folly. 10:2. The heart of a wise man is in his right hand, and the heart of a fool is in his left hand. 10:3. Yea, and the fool when he walketh in the way, whereas he himself is a fool, esteemeth all men fools. 10:4. If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease. 10:5. There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince: 10:6. A fool set in high dignity, and the rich sitting beneath. 10:7. I have seen servants upon horses: and princes walking on the ground as servants. 10:8. He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him. 10:9. He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them. 10:10. If the iron be blunt, and be not as before, but be made blunt, with much labour it shall be sharpened: and after industry shall follow wisdom. 10:11. If a serpent bite in silence, he is nothing better that backbiteth secretly. 10:12. The words of the mouth of a wise man are grace: but the lips of a fool shall throw him down headlong. 10:13. The beginning of his words is folly, and the end of his talk is a mischievous error. 10:14. A fool multiplieth words. A man cannot tell what hath been before him: and what shall be after him, who can tell him? 10:15. The labour of fools shall afflict them that know not how to go to the city. 10:16. Woe to thee, O land, when thy king is a child, and when the princes eat in the morning. 10:17. Blessed is the land, whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness. 10:18. By slothfulness a building shall be brought down, and through the weakness of hands, the house shall drop through. 10:19. For laughter they make bread, and wine that the living may feast: and all things obey money. 10:20. Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

5.11

and to the remembrance of death and judgment. 11:1. Cast thy bread upon the running waters: for after a long time thou shalt find it again. 11:2. Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth. 11:3. If the clouds be full, they will pour out rain upon the earth. If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be. If the tree fall, etc... The state of the soul is unchangeable when once she comes to heaven or hell: and a soul that departs this life in the state of grace, shall never fall from grace: as on the other side, a soul that dies out of the state of grace, shall never come to it. But this does not exclude a place of temporal punishments for such souls as die in the state of grace: yet not so as to be entirely pure: and therefore they shall be saved, indeed, yet so as by fire. 1 Cor. 3.13, 14, 15. 11:4. He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap. 11:5. As thou knowest not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the maker of all. 11:6. In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better. 11:7. The light is sweet, and it is delightful for the eyes to see the sun. 11:8. If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity. 11:9. Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment. 11:10. Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

5.12

thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment. 11:10. Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain. Ecclesiastes Chapter 12 The Creator is to be remembered in the days of our youth: all worldly things are vain: we should fear God and keep his commandments. 12:1. Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not: 12:2. Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain: Before the sun, etc... That is, before old age: the effects of which upon all the senses and faculties are described in the following verses, under a variety of figures. 12:3. When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened: 12:4. And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf. 12:5. And they shall fear high things, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be made fat, and the caper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street. 12:6. Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern, 12:7. And the dust return into its earth, from whence it was, and the spirit return to God, who gave it. 12:8. Vanity of vanities, said Ecclesiastes, and all things are vanity. 12:9. And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables. 12:10. He sought profitable words, and wrote words most right, and full of truth. 12:11. The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd. 12:12. More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh. 12:13. Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man: All man... The whole business and duty of man. 12:14. And all things that are done, God will bring into judgment for every error, whether it be good or evil.

6.1

1:1. All wisdom is from the Lord God, and hath been always with him, and is before all time. 1:2. Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss? 1:3. Who hath searched out the wisdom of God that goeth before all things? 1:4. Wisdom hath been created before all things, and the understanding of prudence from everlasting. 1:5. The word of God on high is the fountain of wisdom, and her ways are everlasting commandments. 1:6. To whom hath the root of wisdom been revealed, and who hath known her wise counsels? 1:7. To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps? 1:8. There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion. 1:9. He created her in the Holy Ghost, and saw her, and numbered her, and measured her. 1:10. And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that love him. 1:11. The fear of the Lord is honour, and glory, and gladness, and a crown of joy. 1:12. The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days. 1:13. With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed. 1:14. The love of God is honourable wisdom. 1:15. And they to whom she shall shew herself love her by the sight, and by the knowledge of her great works. 1:16. The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful. 1:17. The fear of the Lord is the religiousness of knowledge. 1:18. Religiousness shall keep and justify the heart, it shall give joy and gladness. 1:19. It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed. 1:20. To fear God is the fulness of wisdom, and fulness is from the fruits thereof. 1:21. She shall fill all her house with her increase, and the storehouses with her treasures. 1:22. The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation: 1:23. And it hath seen, and numbered her: but both are the gifts of God. 1:24. Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold her. 1:25. The root of wisdom is to fear the Lord: and the branches thereof are long-lived. 1:26. In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination. 1:27. The fear of the Lord driveth out sin: 1:28. For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin. 1:29. A patient man shall bear for a time, and afterwards joy shall be restored to him. 1:30. A good understanding will hide his words for a time, and the lips of many shall declare his wisdom. 1:31. In the treasures of wisdom is the signification of discipline: 1:32. But the worship of God is an abomination to a sinner. 1:33. Son, if thou desire wisdom, keep justice, and God will give her to thee. 1:34. For the fear of the Lord is wisdom and discipline: and that which is agreeable to him, 1:35. Is faith, and meekness: and he will fill up his treasures. 1:36. Be not incredulous to the fear of the Lord: and come not to him with a double heart. 1:37. Be not a hypocrite in the sight of men, and let not thy lips be a stumblingblock to thee. 1:38. Watch over them, lest thou fall, and bring dishonour upon thy soul, 1:39. And God discover thy secrets, and cast thee down in the midst of the congregation. 1:40. Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

6.2

patience and confidence in God. 2:1. Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation. 2:2. Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds. 2:3. Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end. 2:4. Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience. 2:5. For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. 2:6. Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein. 2:7. Ye that fear the Lord, wait for his mercy: and go not aside from him lest ye fall. 2:8. Ye that fear the Lord, believe him: and your reward shall not be made void. 2:9. Ye that fear the Lord hope in him, and mercy shall come to you for your delight. 2:10. Ye that fear the Lord, love him, and your hearts shall be enlightened. 2:11. My children behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded. 2:12. For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him? 2:13. For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth. 2:14. Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways. 2:15. Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him. 2:16. Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways. 2:17. And what will they do, when the Lord shall begin to examine? 2:18. They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way. 2:19. They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law. 2:20. They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls, 2:21. They that fear the Lord, keep his commandments, and will have patience even until his visitation, 2:22. Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men. 2:23. For according to his greatness, so also is his mercy with him.

6.3

curiosity. 3:1. The sons of wisdom are the church of the just: and their generation, obedience and love. 3:2. Children, hear the judgment of your father, and so do that you may be saved. 3:3. For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed it upon the children. 3:4. He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days. 3:5. And he that honoureth his mother is as one that layeth up a treasure. 3:6. He that honoureth his father shall have joy in his own children, and in the day of his prayer he shall be heard. 3:7. He that honoureth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother. 3:8. He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world. 3:9. Honour thy father, in work and word, and all patience, 3:10. That a blessing may come upon thee from him, and his blessing may remain in the latter end. 3:11. The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation. 3:12. Glory not in the dishonour of thy father: for his shame is no glory to thee. 3:13. For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son. 3:14. Son, support the old age of thy father, and grieve him not in his life; 3:15. And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten. 3:16. For good shall be repaid to thee for the sin of thy mother. 3:17. And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather. 3:18. Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother. 3:19. My son, do thy works in meekness, and thou shalt be beloved above the glory of men. 3:20. The greater thou art, the more humble thyself in all things, and thou shalt find grace before God: 3:21. For great is the power of God alone, and he is honoured by the humble. 3:22. Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious. 3:23. For it is not necessary for thee to see with thy eyes those things that are hid. 3:24. In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive. 3:25. For many things are shewn to thee above the understanding of men. 3:26. And the suspicion of them hath deceived many, and hath detained their minds in vanity. 3:27. A hard heart shall fear evil at the last: and he that loveth danger shall perish in it. 3:28. A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein. 3:29. A wicked heart shall be laden with sorrows, and the sinner will add sin to sin. 3:30. The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived. 3:31. The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire. 3:32. A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success. 3:33. Water quencheth a flaming fire, and alms resisteth sins: 3:34. And God provideth for him that sheweth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

6.4

4:1. Son, defraud not the poor of alms, and turn not away thy eyes from the poor. 4:2. Despise not the hungry soul: and provoke not the poor in his want. 4:3. Afflict not the heart of the needy, and defer not to gibe to him that is in distress. 4:4. Reject not the petition of the afflicted: and turn not away thy face from the needy. 4:5. Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee to curse thee behind thy back. 4:6. For the prayer of him that curseth thee in the bitterness of his soul, shall be heard, for he that made him will hear him. 4:7. Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man. 4:8. Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness. 4:9. Deliver him that suffereth wrong out of the hand of the proud: and be not fainthearted in thy soul. 4:10. In judging be merciful to the fatherless as a father, and as a husband to their mother. 4:11. And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother. 4:12. Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before them in the way of justice. 4:13. And he that loveth her, loveth life: and they that watch for her, shall embrace her sweetness. 4:14. They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing. 4:15. They that serve her, shall be servants to the holy one: and God loveth them that love her. 4:16. He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure. 4:17. If he trust to her, he shall inherit her, and his generation shall be in assurance. 4:18. For she walketh with him in temptation, and at the first she chooseth him. In temptation, etc... The meaning is, that before wisdom will choose any for her favourite, she will try them by leading them through contradictions, afflictions, and temptations, the usual noviceship of the children of God. 4:19. She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul. 4:20. Then she will strengthen him, and make a straight way to him, and give him joy, 4:21. And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice. 4:22. But if he go astray, she will forsake him, and deliver him into the hands of his enemy. 4:23. Son, observe the time, and fly from evil. 4:24. For thy soul be not ashamed to say the truth. 4:25. For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace. 4:26. Accept no person against thy own person, nor against thy soul a lie. 4:27. Reverence not thy neighbour in his fall: 4:28. And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty. 4:29. For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice. 4:30. In nowise speak against the truth, but be ashamed of the lie of thy ignorance. 4:31. Be not ashamed to confess thy sins, but submit not thyself to every man for sin. 4:32. Resist not against the face of the mighty, and do not strive against the stream of the river. 4:33. Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee. 4:34. Be not hasty in thy tongue: and slack and remiss in thy works. 4:35. Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee. 4:36. Let not thy hand be stretched out to receive, and shut when thou shouldst give.

6.5

to go on in sin: we must be steadfast in virtue and truth. 5:1. Set not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness. 5:2. Follow not in thy strength the desires of thy heart: 5:3. And say not: How mighty am I? and who shall bring me under for my deeds? for God will surely take revenge. 5:4. Say not: I have sinned, and what harm hath befallen me? for the most High is a patient rewarder. 5:5. Be not without fear about sin forgiven, and add not sin upon sin: 5:6. And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins. 5:7. For mercy and wrath quickly come from him, and his wrath looketh upon sinners. 5:8. Delay not to be converted to the Lord, and defer it not from day to day. 5:9. For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee. 5:10. Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge. 5:11. Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue. 5:12. Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee. 5:13. Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom. 5:14. If thou have understanding, answer thy neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded. 5:15. Honour and glory is in the word of the wise, but the tongue of the fool is his ruin. 5:16. Be not called a whisperer, and be not taken in thy tongue, and confounded. 5:17. For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach. 5:18. Justify alike the small and the great.

6.6

6:1. Instead of a friend become not an enemy to thy neighbour: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued. 6:2. Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly, 6:3. And it eat up thy leaves, and destroy thy fruit, and thou be left as a dry tree in the wilderness. 6:4. For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his enemies, and shall lead him into the lot of the wicked. 6:5. A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth. 6:6. Be in peace with many, but let one of a thousand be thy counsellor. 6:7. If thou wouldst get a friend, try him before thou takest him, and do not credit him easily. 6:8. For there is a friend for his own occasion, and he will not abide in the day of thy trouble. 6:9. And there is a friend that turneth to enmity; and there is a friend that will disclose hatred and strife and reproaches. 6:10. And there is a friend a companion at the table, and he will not abide in the day of distress. 6:11. A friend if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household. 6:12. If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good. 6:13. Separate thyself from thy enemies, and take heed of thy friends. 6:14. A faithful friend is a strong defence: and he that hath found him, hath found a treasure. 6:15. Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity. 6:16. A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him. 6:17. He that feareth God, shall likewise have good friendship: because according to him shall his friend be. 6:18. My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom. 6:19. Come to her as one that plougheth, and soweth, and wait for her good fruits: 6:20. For in working about her thou shalt labour a little, and shalt quickly eat of her fruits. 6:21. How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her. 6:22. She shall be to them as a mighty stone of trial, and they will cast her from them before it be long. 6:23. For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God. 6:24. Give ear, my son, and take wise counsel, and cast not away my advice. 6:25. Put thy feet into her fetters, and thy neck into her chains: 6:26. Bow down thy shoulder, and bear her, and be not grieved with her bands. 6:27. Come to her with all thy mind, and keep her ways with all thy power. 6:28. Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go: 6:29. For in the latter end thou shalt find rest in her, and she shall be turned to thy joy. 6:30. Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory: 6:31. For in her is the beauty of life, and her bands are a healthful binding. 6:32. Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy. 6:33. My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise. 6:34. If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise. 6:35. Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee. 6:36. And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors. 6:37. Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee.

6.7

7:1. Do no evils, and no evils shall lay hold of thee. 7:2. Depart from the unjust, and evils shall depart from thee. 7:3. My son, sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold. 7:4. Seek not of the Lord a preeminence, nor of the king the seat of honour. 7:5. Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king. 7:6. Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumblingblock for thy integrity. 7:7. Offend not against the multitude of a city, neither cast thyself in upon the people, 7:8. Nor bind sin to sin: for even in one thou shalt not be unpunished. 7:9. Be not fainthearted in thy mind: 7:10. Neglect not to pray, and to give alms. 7:11. Say not: God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings. 7:12. Laugh no man to scorn in the bitterness of his soul: for there is one that humbleth and exalteth, God who seeth all. 7:13. Devise not a lie against thy brother: neither do the like against thy friend. 7:14. Be not willing to make any manner of lie: for the custom thereof is not good. 7:15. Be not full of words in a multitude of ancients, and repeat not the word in thy prayer. Repeat not, etc... Make not much babbling by repetition of words: but aim more at fervour of heart. 7:16. Hate not laborious works, nor husbandry ordained by the most High. 7:17. Number not thyself among the multitude of the disorderly. 7:18. Remember wrath, for it will not tarry long. 7:19. Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms. 7:20. Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold. 7:21. Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold. 7:22. Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life. 7:23. Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy. 7:24. Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. 7:25. Hast thou children? instruct them, and bow down their neck from their childhood. 7:26. Hast thou daughters? have a care of their body, and shew not thy countenance gay towards them. 7:27. Marry thy daughter well, and thou shalt do a great work, and give her to a wise man. 7:28. If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart, 7:29. Honour thy father, and forget not the groanings of thy mother: 7:30. Remember that thou hadst not been born but through them: and make a return to them as they have done for thee. 7:31. With all thy soul fear the Lord, and reverence his priests. 7:32. With all thy strength love him that made thee: and forsake not his ministers. 7:33. Honour God with all thy soul and give honour to the priests, and purify thyself with thy arms. Thy arms... That is, with all thy power: or else by arms (brachiis) are here signified the right shoulders of the victims, which by the law fell to the priests. See ver. 35. 7:34. Give them their portion, as it is commanded thee, of the firstfruits and of purifications: and for thy negligences purify thyself with a few. 7:35. Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things: 7:36. And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected. 7:37. A gift hath grace in the sight of all the living, and restrain not grace from the dead. And restrain not grace from the dead... That is, withhold not from them the benefit of alms, prayers, and sacrifices. Such was the doctrine and practice of the church of God even in the time of the Old Testament. And the same has always been continued from the days of the apostles in the church of the New Testament. 7:38. Be not wanting in comforting them that weep, and walk with them that mourn. 7:39. Be not slow to visit the sick: for by these things thou shalt be confirmed in love. 7:40. In all thy works remember thy last end, and thou shalt never sin. Ecclesiasticus Chapter 8

6.8

8:2. Contend not with a rich man, lest he bring an action against thee. 8:3. For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them. 8:4. Strive not with a man that is full of tongue, and heap not wood upon his fire. 8:5. Communicate not with an ignorant man, lest he speak ill of thy family. 8:6. Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof. 8:7. Despise not a man in his old age; for we also shall become old. 8:8. Rejoice not at the death of thy enemy; knowing that we all die, and are not willing that others should rejoice at our death. 8:9. Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs. 8:10. For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame. 8:11. Let not the discourse of the ancients escape thee, for they have learned of their fathers: 8:12. For of them thou shalt learn understanding, and to give an answer in time of need. 8:13. Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins. 8:14. Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words. 8:15. Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost. 8:16. Be not surety above thy power: and if thou be surety, think as if thou wert to pay it. 8:17. Judge not against a judge: for he judgeth according to that which is just. 8:18. Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly. 8:19. Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee. 8:20. Advise not with fools, for they cannot love but such things as please them. 8:21. Before a stranger do no matter of counsel: for thou knowest not what he will bring forth. 8:22. Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

6.9

9:1. Be not jealous over the wife of thy bosom, lest she shew in thy regard the malice of a wicked lesson. 9:2. Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded. 9:3. Look not upon a woman that hath a mind for many: lest thou fall into her snares. 9:4. Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms. 9:5. Gaze not upon a maiden, lest her beauty be a stumblingblock to thee. 9:6. Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance. 9:7. Look not round about thee in the ways of the city, nor wander up and down in the streets thereof. 9:8. Turn away thy face from a woman dressed up, and gaze not about upon another's beauty. 9:9. For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire. 9:10. Every woman that is a harlot, shall be trodden upon as dung in the way. 9:11. Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire. 9:12. Sit not at all with another man's wife, nor repose upon the bed with her: 9:13. And strive not with her over wine, lest thy heart decline towards her and by thy blood thou fall into destruction. 9:14. Forsake not an old friend, for the new will not be like to him. 9:15. A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure. 9:16. Envy not the glory and riches of a sinner: for thou knowest not what his ruin shall be. 9:17. Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please. 9:18. Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death. 9:19. And if thou come to him, commit no fault, lest he take away thy life. 9:20. Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved. 9:21. According to thy power beware of thy neighbour, and treat with the wise and prudent. 9:22. Let just men be thy guests, and let thy glory be in the fear of God. 9:23. And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest. 9:24. Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but the word of the ancients for the sense. 9:25. A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful.

6.10

10:1. A wise judge shall judge his people, and the government of a prudent man shall be steady. Judge his people... In the Greek it is, instruct his people. 10:2. As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein. 10:3. An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers. 10:4. The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it. 10:5. The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour. The scribe... That is, the man that is wise and learned in the law. 10:6. Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury. 10:7. Pride is hateful before God and men: and all iniquity of nations is execrable. 10:8. A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits. 10:9. But nothing is more wicked than the covetous man. Why is earth, and ashes proud? 10:10. There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels. 10:11. All power is of short life. A long sickness is troublesome to the physician. 10:12. The physician cutteth off a short sickness: so also a king is to day, and to morrow he shall die. 10:13. For when a man shall die, he shall inherit serpents, and beasts, and worms. 10:14. The beginning of the pride of man, is to fall off from God: 10:15. Because his heart is departed from him that made him: for pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end. 10:16. Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them. 10:17. God hath overturned the thrones of proud princes, and hath set up the meek in their stead. 10:18. God hath made the roots of proud nations to wither, and hath planted the humble of these nations. 10:19. The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation. 10:20. He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth. 10:21. God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind. 10:22. Pride was not made for men: nor wrath for the race of women. 10:23. That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord. 10:24. In the midst of brethren their chief is honourable: so shall they that fear the Lord, be in his eyes. 10:25. The fear of God is the glory of the rich, and of the honourable, and of the poor. 10:26. Despise not a just man that is poor, and do not magnify a sinful man that is rich. 10:27. The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God. 10:28. They that are free shall serve a servant that is wise: and a man that is prudent and well instructed will not murmur when he is reproved; and he that is ignorant, shall not be honoured. 10:29. Extol not thyself in doing thy work, and linger not in the time of distress; 10:30. Better is he that laboureth, and aboundeth in all things, than he that boasteth himself and wanteth bread. 10:31. My son, keep thy soul in meekness, and give it honour according to its desert. 10:32. Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul? 10:33. The poor man is glorified by his discipline and fear, and there is a man that is honoured for his wealth. 10:34. But he that is glorified in poverty, how much more in wealth? and he that is glorified in wealth, let him fear poverty.

6.11

11:1. The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men. 11:2. Praise not a man for his beauty, neither despise a man for his look. 11:3. The bee is small among flying things but her fruit hath the chiefest sweetness. 11:4. Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden. 11:5. Many tyrants have sat on the throne, and he whom no man would think on, hath worn the crown. 11:6. Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others. 11:7. Before thou inquire, blame no man: and when thou hast inquired, reprove justly. 11:8. Before thou hear, answer not a word: and interrupt not others in the midst of their discourse. 11:9. Strive not in a matter which doth not concern thee, and sit not in judgment with sinners. 11:10. My son, meddle not with many matters: and if thou be rich, thou shalt not be free from sin: for if thou pursue after thou shalt not overtake; and if thou run before thou shalt not escape. 11:11. There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want. 11:12. Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty: 11:13. Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God. 11:14. Good things and evil, life and death, poverty and riches, are from God. 11:15. Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him. 11:16. Error and darkness are created with sinners: and they that glory in evil things, grow old in evil. 11:17. The gift of God abideth with the just, and his advancement shall have success for ever. 11:18. There is one that is enriched by living sparingly, and this is the portion of his reward. 11:19. In that he saith: I have found me rest, and now I will eat of my goods alone: 11:20. And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die. 11:21. Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments. 11:22. Abide not in the works of sinners. But trust in God, and stay in thy place, 11:23. For it is easy in the eyes of God on a sudden to make the poor man rich. 11:24. The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit. 11:25. Say not: What need I, and what good shall I have by this? 11:26. Say not: I am sufficient for myself: and what shall I be made worse by this? 11:27. In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things: 11:28. For it is easy before God in the day of death to reward every one according to his ways. 11:29. The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works. 11:30. Praise not any man before death, for a man is known by his children. 11:31. Bring not every man into thy house: for many are the snares of the deceitful. 11:32. For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour. 11:33. For he lieth in wait and turneth good into evil, and on the elect he will lay a blot. 11:34. Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood. 11:35. Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever. 11:36. Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

6.12

12:1. If thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds. 12:2. Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord. 12:3. For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent. 12:4. Give to the merciful and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance. 12:5. Give to the good, and receive not a sinner. 12:6. Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee. 12:7. For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly. 12:8. A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity. 12:9. In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity. 12:10. Never trust thy enemy for as a brass pot his wickedness rusteth: 12:11. Though he humble himself and go crouching, yet take good heed and beware of him. 12:12. Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat and at the last thou acknowledge my words, and be pricked with my sayings. 12:13. Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins. 12:14. For an hour he will abide with thee: but if thou begin to decline, he will not endure it. 12:15. An enemy speaketh sweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit. 12:16. An enemy weepeth with his eyes: but if he find an opportunity he will not be satisfied with blood: 12:17. And if evils come upon thee, thou shalt find him there first. 12:18. An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet. 12:19. He will shake his head, and clap his hands, and whisper much, and change his countenance.

6.13

13:1. He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride. 13:2. He shall take a burden upon him that hath fellowship with one more honourable than himself. And have no fellowship with one that is richer than thyself. 13:3. What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken. 13:4. The rich man hath done wrong, and yet he will fume: but the poor is wronged and must hold his peace. 13:5. If thou give, he will make use of thee: and if thou have nothing, he will forsake thee. 13:6. If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee. 13:7. If he have need of thee he will deceive thee, and smiling upon thee will put thee in hope; he will speak thee fair, and will say: What wantest thou? 13:8. And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee. 13:9. Humble thyself to God, and wait for his hands. 13:10. Beware that thou be not deceived into folly, and be humbled. 13:11. Be not lowly in thy wisdom, lest being humbled thou be deceived into folly. 13:12. If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more. 13:13. Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten. 13:14. Affect not to speak with him as an equal, and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets. 13:15. His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison. 13:16. Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin. 13:17. When thou hearest those things, see as it were in sleep, and thou shalt awake. 13:18. Love God all thy life, and call upon him for thy salvation. 13:19. Every beast loveth its like: so also every man him that is nearest to himself. 13:20. All flesh shall consort with the like to itself, and every man shall associate himself to his like. 13:21. If the wolf shall at any time have fellowship with the lamb, so the sinner with the just. 13:22. What fellowship hath a holy man with a dog, or what part hath the rich with the poor? 13:23. The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich. 13:24. And as humility is an abomination to the proud: so also the rich man abhorreth the poor. 13:25. When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance. 13:26. When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him. 13:27. The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place. 13:28. The rich man spoke, and all held their peace, and what he said they extol even to the clouds. 13:29. The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him. 13:30. Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly. 13:31. The heart of a man changeth his countenance, either for good, or for evil. 13:32. The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

6.14

wisdom. 14:1. Blessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin. 14:2. Happy is he that hath had no sadness of his mind, and who is not fallen from his hope. 14:3. Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold? 14:4. He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting. 14:5. He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods. 14:6. There is none worse than he that envieth himself, and this is the reward of his wickedness: 14:7. And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness. 14:8. The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul. 14:9. The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up. 14:10. An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table. 14:11. My son, if thou have any thing, do good to thyself, and offer to God worthy offerings. 14:12. Remember that death is not slow, and that the covenant of hell hath been shewn to thee: for the covenant of this world shall surely die. Covenant of hell... The decree by which all are to go down to the regions of death. 14:13. Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor. 14:14. Defraud not thyself of the good day, and let not the part of a good gift overpass thee. 14:15. Shalt thou not leave to others to divide by lot thy sorrows and labours? 14:16. Give and take, and justify thy soul. 14:17. Before thy death work justice: for in hell there is no finding food. 14:18. All flesh shall fade as grass, and as the leaf that springeth out on a green tree. 14:19. Some grow, and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born. 14:20. Every work that is corruptible shall fail in the end: and the worker thereof shall go with it. 14:21. And every excellent work shall be justified: and the worker thereof shall be honoured therein. 14:22. Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all seeing eye of God. 14:23. He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways. 14:24. He who looketh in at her windows, and hearkeneth at her door. 14:25. He that lodgeth near her house, and fastening a pin in her walls shall set up his tent high unto her, where good things shall rest in his lodging for ever. 14:26. He shall set his children under her shelter, and shall lodge under her branches: 14:27. He shall be protected under her covering from the heat, and shall rest in her glory.

6.15

15:1. He that feareth God, will do good: and he that possesseth justice, shall lay hold on her, 15:2. And she will meet him as an honourable mother, and will receive him as a wife married of a virgin. 15:3. With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved. 15:4. And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours. 15:5. And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. 15:6. She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name. 15:7. But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit. 15:8. Lying men shall be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God. 15:9. Praise is not seemly in the mouth of a sinner: 15:10. For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it. 15:11. Say not: It is through God, that she is not with me: for do not thou the things that he hateth. 15:12. Say not: He hath caused me to err: for he hath no need of wicked men. 15:13. The Lord hateth all abomination of error, and they that fear him shall not love it. 15:14. God made man from the beginning, and left him in the hand of his own counsel. 15:15. He added his commandments and precepts. 15:16. If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee. 15:17. He hath set water and fire before thee: stretch forth thy hand to which thou wilt. 15:18. Before man is life and death, good and evil, that which he shall choose shall be given him: 15:19. For the wisdom of God is great, and he is strong in power, seeing all men without ceasing. 15:20. The eyes of the Lord are towards them that fear him, and he knoweth al the work of man. 15:21. He hath commanded no man to do wickedly, and he hath given no man license to sin; 15:22. For he desireth not a multitude of faithless and unprofitable children.

6.16

mercy of God. His ways are unsearchable. 16:1. Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them. 16:2. Trust not to their life, and respect not their labours. 16:3. For better is one that feareth God, than a thousand ungodly children. 16:4. And it is better to die without children, than to leave ungodly children. 16:5. By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate. 16:6. Many such things hath my eyes seen, and greater things than these my ear hath heard. 16:7. In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out. 16:8. The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength: 16:9. And he spared not the place where Lot sojourned, but abhorred them for the pride of their word. 16:10. He had not pity on them, destroying the whole nation that extolled themselves in their sins. 16:11. So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiffnecked, it is a wonder if he had escaped unpunished: Six hundred thousand footmen, etc... Viz., the children of Israel, whom he sentenced to die in the wilderness. Num. 14. 16:12. For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation: 16:13. According as his mercy is, so his correction judgeth a man according to his works. 16:14. The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off. 16:15. All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment. 16:16. Say not: I shall be hidden from God, and who shall remember me from on high? 16:17. In such a multitude I shall not be known: for what is my soul in such an immense creation? 16:18. Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight, 16:19. The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling. 16:20. And in all these things the heart is senseless: and every heart is understood by him. 16:21. And his ways who shall understand, and the storm, which no eye of man shall see? 16:22. For many of his works are hidden, but the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end. 16:23. He that wanteth understanding thinketh vain things, and the foolish, and erring man, thinketh foolish things. 16:24. Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart. 16:25. And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I shew forth in truth his knowledge. 16:26. The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations. 16:27. He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works. 16:28. Nor shall any of them straiten his neighbour at any time. 16:29. Be not thou incredulous to his word. 16:30. After this God looked upon the earth, and filled it with his goods. 16:31. The soul of every living thing hath shewn forth before the face thereof, and into it they return again. Shewn forth... Viz., the glory and power of God upon the earth.

6.17

17:1. God created man of the earth, and made him after his own image. 17:2. And he turned him into it again, and clothed him with strength according to himself. 17:3. He gave him the number of his days and time, and gave him power over all things that are upon the earth. 17:4. He put the fear of him upon all flesh, and he had dominion over beasts and fowls. 17:5. He created of him a helpmate like to himself, he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding. 17:6. He created in them the science of the spirit, he fired their heart with wisdom, and shewed them both good and evil. 17:7. He set his eye upon their hearts to shew them the greatness of his works: 17:8. That they might praise the name which he hath sanctified: and glory in his wondrous act that they might declare the glorious things of his works. 17:9. Moreover he gave them instructions, and the law of life for an inheritance. 17:10. He made an everlasting covenant with them, and he shewed them his justice and judgments. 17:11. And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity. Their eye saw, etc... Viz., when he gave the law on mount Sinai. 17:12. And he gave to every one of them commandment concerning his neighbour. 17:13. Their ways are always before him, they are not hidden from his eyes. 17:14. Over every nation he set a ruler. 17:15. And Israel was made the manifest portion of God. 17:16. And all their works are as the sun in the sight of God: and his eyes are continually upon their ways. 17:17. Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God. 17:18. The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye: 17:19. And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn them down into the bowels of the earth. 17:20. But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth. 17:21. Turn to the Lord, and forsake thy sins: 17:22. Make thy prayer before the face of the Lord, and offend less. Offend less... Minue offendicula. That is, remove sins and the occasions of sins. 17:23. Return to the Lord, and turn away from thy injustice, and greatly hate abomination. 17:24. And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God. 17:25. Go to the side of the holy age, with them that live and give praise to God. Go to the side, etc... Fly from the side of Satan and sin, and join with the holy ones, that follow God and godliness. 17:26. Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing. 17:27. Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies. 17:28. How great is the mercy of the Lord, and his forgiveness to them that turn to him! 17:29. For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil. 17:30. What is brighter than the sun; yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reproved. 17:31. He beholdeth the power of the height of heaven: and all men are earth and ashes.

6.18

18:1. He that liveth for ever created all things together. God only shall be justified, and he remaineth an invincible king for ever. 18:2. Who is able to declare his works? 18:3. For who shall search out his glorious acts? 18:4. And who shall show forth the power of his majesty? or who shall be able to declare his mercy? 18:5. Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God. 18:6. When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss. Then shall he begin... God is so great and incomprehensible, that when man has done all that he can to find out his greatness and boundless perfections, he is still to begin: for what he has found out, is but a mere nothing in comparison with his infinity. 18:7. What is man, and what is his grace? and what is his good, or what is his evil? 18:8. The number of the days of men at the most are a hundred years, as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity. 18:9. Therefore God is patient in them, and poureth forth his mercy upon them. 18:10. He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil. 18:11. Therefore hath he filled up his mercy in their favour, and hath shewn them the way of justice. 18:12. The compassion of man is toward his neighbour: but the mercy of God is upon all flesh. 18:13. He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock. 18:14. He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments. 18:15. My son, in thy good deeds, make no complaint, and when thou givest any thing, add not grief by an evil word. 18:16. Shall not the dew assuage the heat? so also the good word is better than the gift. 18:17. Lo, is not a word better than a gift? but both are with a justified man. 18:18. A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes. 18:19. Before judgment prepare thee justice, and learn before thou speak. 18:20. Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God. 18:21. Humble thyself before thou art sick, and in the time of sickness shew thy conversation. 18:22. Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth for ever. 18:23. Before prayer prepare thy soul: and be not as a man that tempteth God. 18:24. Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face. 18:25. Remember poverty in the time of abundance, and the necessities of poverty in the day of riches. 18:26. From the morning until the evening the time shall be changed, and all these are swift in the eyes of God. 18:27. A wise man will fear in every thing, and in the days of sins will beware of sloth. 18:28. Every man of understanding knoweth wisdom, and will give praise to him that findeth her. 18:29. They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments. 18:30. Go not after thy lusts, but turn away from thy own will. 18:31. If thou give to thy soul her desires, she will make thee a joy to thy enemies. 18:32. Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual. 18:33. Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.

6.19

19:1. A workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little. 19:2. Wine and women make wise men fall off, and shall rebuke the prudent: 19:3. And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number. 19:4. He that is hasty to give credit, is light of heart, and shall be lessened: and he that sinneth against his own soul, shall be despised. 19:5. He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life: and he that hateth babbling, extinguisheth evil. 19:6. He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned. 19:7. Rehearse not again a wicked and harsh word, and thou shalt not fare the worse. 19:8. Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not. 19:9. For he will hearken to thee, and will watch thee, and as it were defending thy sin he will hate thee, and so will he be with thee always. 19:10. Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee. 19:11. At the hearing of a word the fool is in travail, as a woman groaning in the bringing forth a child. 19:12. As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool. 19:13. Reprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more. 19:14. Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again. 19:15. Admonish thy friend: for there is often a fault committed. 19:16. And believe not every word. There is one, that slippeth with the tongue, but not from his heart. 19:17. For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him. 19:18. And give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom. 19:19. But the learning of wickedness is not wisdom: and the device of sinners is not prudence. 19:20. There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom. 19:21. Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that aboundeth in understanding, and transgresseth the law of the most High. 19:22. There is an exquisite subtilty, and the same is unjust. 19:23. And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit: 19:24. And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown: 19:25. And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it. 19:26. A man is known by his look, and a wise man, when thou meetest him, is known by his countenance. 19:27. The attire of the body, and the laughter of the teeth, and the gait of the man, shew what he is. 19:28. There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.

6.20

20:1. How much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer. 20:2. The lust of an eunuch shall deflour a young maiden: 20:3. So is he that by violence executeth of the unwise. 20:4. How good is it, when thou art reproved, to shew repentance! for so thou shalt escape wilful sin. 20:5. There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech. 20:6. There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time. 20:7. A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time. 20:8. He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly shall be hated. 20:9. There is success in evil things to a man without discipline, and there is a finding that turneth to loss. 20:10. There is a gift that is not profitable: and there is a gift, the recompense of which is double. 20:11. There is an abasement because of glory: and there is one that shall lift up his head from a low estate. 20:12. There is that buyeth much for a small price, and restoreth the same sevenfold. 20:13. A man wise in words shall make himself beloved: but the graces of fools shall be poured out. 20:14. The gift of the fool shall do thee no good: for his eyes are sevenfold. 20:15. He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire. 20:16. To day a man lendeth, and to morrow he asketh it again: such a man as this is hateful. 20:17. A fool shall have no friend, and there shall be no thanks for his good deeds. 20:18. For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn! 20:19. For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had. 20:20. The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily. 20:21. A man without grace is as a vain fable, it shall be continually in the mouth of the unwise. 20:22. A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season. 20:23. There is that is hindered from sinning through want, and in his rest he shall be pricked. 20:24. There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself. 20:25. There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing. 20:26. A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline. 20:27. A thief is better than a man that is always lying: but both of them shall inherit destruction. 20:28. The manners of lying men are without honour: and their confusion is with them without ceasing. 20:29. A wise man shall advance himself with his words, and a prudent man shall please the great ones. 20:30. He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity. 20:31. Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct. 20:32. O Wisdom that is hid, and treasure that is not seen: what profit is there in them both? 20:33. Better is he that hideth his folly, than the man that hideth his wisdom.

6.21

21:1. My son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee. 21:2. Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee. 21:3. The teeth thereof are the teeth of a lion, killing the souls of men. 21:4. All iniquity is like a two-edged sword, there is no remedy for the wound thereof. 21:5. Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out. 21:6. The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily. 21:7. He that hateth to be reproved walketh in the trace of a sinner: and he that feareth God will turn to his own heart. 21:8. He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him. 21:9. He that buildeth his house at other men's charges, is as he that gathereth himself stones to build in the winter. 21:10. The congregation of sinners is like tow heaped together, and the end of them is a flame of fire. 21:11. The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains. 21:12. He that keepeth justice shall get the understanding thereof. 21:13. The perfection of the fear of God is wisdom and understanding. 21:14. He that is not wise in good, will not be taught. 21:15. But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness. 21:16. The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life. 21:17. The heart of a fool is like a broken vessel, and no wisdom at all shall it hold. 21:18. A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back. 21:19. The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found. 21:20. The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts. 21:21. As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense. 21:22. Doctrine to a fool is as fetters on the feet, and like manacles on the right hand. 21:23. A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself. 21:24. Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm. 21:25. The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty. 21:26. A fool will peep through the window into the house: but he that is well taught will stand without. 21:27. It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace. 21:28. The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance. 21:29. The heart of fools is in their mouth: and the mouth of wise men is in their heart. 21:30. While the ungodly curseth the devil, he curseth his own soul. While the ungodly, etc... He condemneth and curseth himself: inasmuch as by sin he takes part with the devil, and is, as it were, his member and subject. 21:31. The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

6.22

22:1. The sluggard is pelted with a dirty stone, and all men will speak of his disgrace. 22:2. The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands. 22:3. A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss. 22:4. A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father. 22:5. She that is bold shameth both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both. 22:6. A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time. 22:7. He that teacheth a fool, is like one that glueth a potsherd together. 22:8. He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep. 22:9. He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this? 22:10. Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth. For the fool... In the language of the Holy Ghost, he is styled a fool, that turns away from God to follow vanity and sin. And what is said by the wise man against fools is meant of such fools as these. 22:11. Weep but a little for the dead, for he is at rest. 22:12. For the wicked life of a wicked fool is worse than death. 22:13. The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life. 22:14. Talk not much with a fool and go not with him that hath no sense. 22:15. Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin. 22:16. Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly. 22:17. What is heavier than lead? and what other name hath he but fool? 22:18. Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked. 22:19. A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel. 22:20. The thought of him that is wise at all times, shall not be depraved by fear. 22:21. As pales set in high places, and plasterings made without cost, will not stand against the face of the wind: 22:22. So also a fearful heart in the imagination of a fool shall not resist against the violence of fear. 22:23. As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God. 22:24. He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment. 22:25. He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship. 22:26. Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend, 22:27. If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away. 22:28. Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice. 22:29. In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance. 22:30. As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood. 22:31. I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it. 22:32. But every one that shall hear it, will beware of him. 22:33. Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

6.23

A prayer for grace to flee sin: cautions against profane swearing and other vices. 23:1. O Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them. By them... Viz., the tongue and the lips, mentioned in the last verse of the foregoing chapter. 23:2. Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear: That they spare me not in their ignorances, etc... That is, that the scourges and discipline of wisdom may restrain the ignorances, that is, the slips and offences which are usually committed by the tongue and the lips. 23:3. Lest my ignorances increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me? 23:4. O Lord, father, and God of my life, leave me not to their devices. 23:5. Give me not haughtiness of my eyes, and turn away from me all coveting. 23:6. Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind. 23:7. Hear, O ye children, the discipline of the mouth, and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked works. 23:8. A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby. 23:9. Let not thy mouth be accustomed to swearing: for in it there are many falls. 23:10. And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them. 23:11. For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin. 23:12. A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house. 23:13. And if he make it void, his sin shall be upon him, and if he dissemble it, he offendeth double: 23:14. And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment. 23:15. There is also another speech opposite to death, let it not be found in the inheritance of Jacob. 23:16. For from the merciful all these things shall be taken away, and they shall not wallow in sins. 23:17. Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin. 23:18. Remember thy father and thy mother, for thou sittest in the midst of great men: 23:19. Lest God forget thee in their sight, and thou, by thy daily custom be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity. 23:20. The man that is accustomed to opprobrious words, will never be corrected all the days of his life. 23:21. Two sorts of men multiply sins, and the third bringeth wrath and destruction. 23:22. A hot soul is a burning fire, it will never be quenched, till it devour some thing. 23:23. And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire. 23:24. To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end. 23:25. Every man that passeth beyond his own bed, despising his own soul, and saying: Who seeth me? 23:26. Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the most High will not remember my sins. 23:27. And he understandeth not that his eye seeth all things, for such a man's fear driveth him from the fear of God, and the eyes of men fearing him: 23:28. And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts. 23:29. For all things were known to the Lord God, before they were created: so also after they were perfected he beholdeth all things. 23:30. This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken. 23:31. And he shall be in disgrace with all men, because he understood not the fear of the Lord. 23:32. So every woman also that leaveth her husband, and bringeth in an heir by another: 23:33. For first she hath been unfaithful to the law of the most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man. 23:34. This woman shall be brought into the assembly, and inquisition shall be made of her children. 23:35. Her children shall not take root, and her branches shall bring forth no fruit. 23:36. She shall leave her memory to be cursed, and her infamy shall not be blotted out. 23:37. And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord. 23:38. It is great glory to follow the Lord: for length of days shall be received from him.

6.24

fruits. 24:1. Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people, 24:2. And shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power, 24:3. And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly. 24:4. And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying: 24:5. I came out of the mouth of the most High, the firstborn before all creatures: 24:6. I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth: 24:7. I dwelt in the highest places, and my throne is in a pillar of a cloud. 24:8. I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea, 24:9. And have stood in all the earth: and in every people, 24:10. And in every nation I have had the chief rule: 24:11. And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord. 24:12. Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle, 24:13. And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. 24:14. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. 24:15. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. 24:16. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. 24:17. I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion. 24:18. I was exalted like a palm tree in Cades, and as a rose plant in Jericho: 24:19. As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted. 24:20. I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odour like the best myrrh: 24:21. And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm. 24:22. I have stretched out my branches as the turpentine tree, and my branches are of honour and grace. 24:23. As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches. 24:24. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. 24:25. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. 24:26. Come over to me, all ye that desire me, and be filled with my fruits. 24:27. For my spirit is sweet above honey, and my inheritance above honey and the honeycomb. 24:28. My memory is unto everlasting generations. 24:29. They that eat me, shall yet hunger: and they that drink me, shall yet thirst. 24:30. He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin. 24:31. They that explain me shall have life everlasting. 24:32. All these things are the book of life, and the covenant of the most High, and the knowledge of truth. 24:33. Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel. 24:34. He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of glory for ever. A most mighty king... Viz., Christ, who by his gospel, like an overflowing river, has enriched the earth with heavenly wisdom. 24:35. Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits. 24:36. Who maketh understanding to abound as the Euphrates, who multiplieth it as the Jordan in the time of harvest. 24:37. Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage. 24:38. Who first hath perfect knowledge of her, and a weaker shall not search her out. Who first hath perfect knowledge of her... Christ was the first that had perfect knowledge of heavenly wisdom. 24:39. For her thoughts are more vast than the sea, and her counsels more deep than the great ocean. 24:40. I, wisdom, have poured out rivers. 24:41. I, like a brook out of a river of a mighty water; I, like a channel of a river, and like an aqueduct, came out of paradise. 24:42. I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow. 24:43. And behold my brook became a great river, and my river came near to a sea: 24:44. For I make doctrine to shine forth to all as the morning light, and I will declare it afar off. 24:45. I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord. 24:46. I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age. 24:47. See ye that I have not laboured myself only, but for all that seek out the truth.

6.25

25:1. With three things my spirit is pleased, which are approved before God and men: 25:2. The concord of brethren, and the love of neighbours, and man and wife that agree well together. 25:3. Three sorts my soul hateth, and I am greatly grieved at their life: 25:4. A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting. 25:5. The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? 25:6. O how comely is judgment for a grey head, and for ancients to know counsel! 25:7. O how comely is wisdom for the aged, and understanding and counsel to men of honour! 25:8. Much experience is the crown of old men, and the fear of God is their glory. 25:9. Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue. 25:10. A man that hath joy of his children: and he that liveth and seeth the fall of his enemies. 25:11. Blessed is he that dwelleth with a wise woman, and that hath not slipped with his tongue, and that hath not served such as are unworthy of him. 25:12. Blessed is he that findeth a true friend, and that declareth justice to an ear that heareth. 25:13. How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord. 25:14. The fear of God hath set itself above all things: 25:15. Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened? 25:16. The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it. 25:17. The sadness of the heart is every plague: and the wickedness of a woman is all evil. 25:18. And a man will choose any plague, but the plague of the heart: 25:19. And any wickedness, but the wickedness of a woman: 25:20. And any affliction, but the affliction from them that hate him: 25:21. And any revenge, but the revenge of enemies. 25:22. There is no head worse than the head of a serpent: 25:23. And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman. 25:24. The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and sheweth it like sackcloth. In the midst of her neighbours, 25:25. Her husband groaned, and hearing he sighed a little. 25:26. All malice is short to the malice of a woman, let the lot of sinners fall upon her. 25:27. As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man. 25:28. Look not upon a woman's beauty, and desire not a woman for beauty. 25:29. A woman's anger, and impudence, and confusion is great. 25:30. A woman, if she have superiority, is contrary to her husband. 25:31. A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart. 25:32. Feeble hands, and disjointed knees, a woman that doth not make her husband happy. 25:33. From the woman came the beginning of sin, and by her we all die. 25:34. Give no issue to thy water, no, not a little: nor to a wicked woman liberty to gad abroad. 25:35. If she walk not at thy hand, she will confound thee in the sight of thy enemies. 25:36. Cut her off from thy flesh, lest she always abuse thee.

6.26

26:1. Happy is the husband of a good wife: for the number of his years is double. 26:2. A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace. 26:3. A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds. 26:4. Rich or poor, if his heart is good, his countenance shall be cheerful at all times. 26:5. Of three things my heart hath been afraid, and at the fourth my face hath trembled: 26:6. The accusation of a city, and the gathering together of the people: 26:7. And a false calumny, all are more grievous than death. 26:8. A jealous woman is the grief and mourning of the heart. 26:9. With a jealous woman is a scourge of the tongue which communicateth with all. 26:10. As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion. 26:11. A drunken woman is a great wrath: and her reproach and shame shall not be hid. 26:12. The fornication of a woman shall be known by the haughtiness of her eyes and by her eyelids. 26:13. On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself. 26:14. Take heed of the impudence of her eyes, and wonder not if she slight thee. 26:15. She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail. 26:16. The grace of a diligent woman shall delight her husband, and shall fat his bones. 26:17. Her discipline is the gift of God. 26:18. Such is a wise and silent woman, and there is nothing so much worth as a well instructed soul. 26:19. A holy and shamefaced woman is grace upon grace. 26:20. And no price is worthy of a continent soul. 26:21. As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. 26:22. As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age, 26:23. As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman. 26:24. As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman. 26:25. At two things my heart is grieved, and the third bringeth anger upon me. 26:26. A man of war fainting through poverty, and a man of sense despised: 26:27. And he that passeth over from justice to sin, God hath prepared such an one for the sword. 26:28. Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips. From negligence... That is, from the neglect of the service of God: because the eager pursuit of the mammon of this world, is apt to make men of that calling forget the great duties of loving God above all things, and their neighbours as themselves.-Ibid. A huckster... Or, a retailer of wine. Men of that profession are both greatly exposed to danger of sin themselves, and are too often accessary to the sins of others.

6.27

preservative. He that diggeth a pit, shall fall into it. 27:1. Through poverty many have sinned: and he that seeketh to be enriched, turneth away his eye. 27:2. As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast. 27:3. Sin shall be destroyed with the sinner. 27:4. Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown. 27:5. As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts. 27:6. The furnace trieth the potter's vessels, and the trial of affliction just men. 27:7. As the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man. 27:8. Praise not a man before he speaketh, for this is the trial of men. 27:9. If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honour, and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation. 27:10. Birds resort unto their like: so truth will return to them that practise her. 27:11. The lion always lieth in wait for prey: so do sins for them that work iniquities. 27:12. A holy man continueth in wisdom as the sun: but a fool is changed as the moon. 27:13. In the midst of the unwise keep in the word till its time: but be continually among men that think. 27:14. The discourse of sinners is hateful, and their laughter is at the pleasures of sin. 27:15. The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears. 27:16. In the quarrels of the road is the shedding of blood: and their cursing is a grievous hearing. 27:17. He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind. 27:18. Love thy neighbour, and be joined to him with fidelity. 27:19. But if thou discover his secrets, follow no more after him. 27:20. For as a man that destroyeth his friend, so is he that destroyeth the friendship of his neighbour. 27:21. And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again. 27:22. Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare because his soul is wounded. 27:23. Thou canst no more bind him up. And of a curse there is reconciliation: And of a curse there is reconciliation... That is, it is easier to obtain a reconciliation after a curse, than after disclosing a secret. 27:24. But to disclose the secrets of a friend, leaveth no hope to an unhappy soul. 27:25. He that winketh with the eye forgeth wicked things, and no man will cast him off: 27:26. In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumblingblock. 27:27. I have hated many things but not like him, and the Lord will hate him. 27:28. If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful. 27:29. He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it. 27:30. A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him. 27:31. Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him. 27:32. They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die. 27:33. Anger and fury are both of them abominable, and the sinful man shall be subject to them.

6.28

28:1. He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance. 28:2. Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest. 28:3. Man to man reserveth anger, and doth he seek remedy of God? 28:4. He hath no mercy on a man like himself, and doth he entreat for his own sins? 28:5. He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins? 28:6. Remember thy last things, and let enmity cease: 28:7. For corruption and death hang over in his commandments. In his commandments... Supply the sentence out of the Greek thus: Remember corruption and death, and abide in the commandments. 28:8. Remember the fear of God, and be not angry with thy neighbour. 28:9. Remember the covenant of the most High, and overlook the ignorance of thy neighbour. 28:10. Refrain from strife, and thou shalt diminish thy sins. 28:11. For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace. 28:12. For as the wood of the forest is, so the fire burneth, and as a man's strength is, so shall his anger be, and according to his riches he shall increase his anger. 28:13. A hasty contention kindleth a fire and a hasty quarrel sheddeth blood and a tongue that beareth witness bringeth death. 28:14. If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth. 28:15. The whisperer and the double tongue is accursed: for he hath troubled many that were at peace. 28:16. The tongue of a third person hath disquieted many, and scattered them from nation to nation. 28:17. It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men. 28:18. It hath cut in pieces the forces of people, and undone strong nations. 28:19. The tongue of a third person hath cast out valiant women, and deprived them of their labours. 28:20. He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose. 28:21. The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones. 28:22. Many have fallen by the edge of the sword, but not so many as have perished by their own tongue. 28:23. Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands. 28:24. For its yoke is a yoke of iron: and its bands are bands of brass. 28:25. The death thereof is a most evil death: and hell is preferable to it. 28:26. Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame. 28:27. They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them. 28:28. Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth. 28:29. Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth: 28:30. And take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.

6.29

being surety. 29:1. He that sheweth mercy, lendeth to his neighbour: and he that is stronger in hand, keepeth the commandments. And he that is stronger in hand... That is, he that is hearty and bountiful in lending to his neighbour in his necessity. 29:2. Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time. 29:3. Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee. 29:4. Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them. 29:5. Till they receive, they kiss the hands of the lender, and in promises they humble their voice: 29:6. But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time: 29:7. And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it: 29:8. But if not, he will defraud him of his money, and he shall get him for an enemy without cause. 29:9. And he will pay him with reproaches and curses, and instead of honour and good turn will repay him injuries. 29:10. Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause. 29:11. But yet towards the poor be thou more hearty, and delay not to shew him mercy. 29:12. Help the poor because of the commandment: and send him not away empty handed because of his poverty. 29:13. Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost. 29:14. Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold. 29:15. Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil. 29:16. Better than the shield of the mighty, and better than the spear: 29:17. It shall fight for thee against thy enemy. 29:18. A good man is surety for his neighbour: and he that hath lost shame, will leave him to himself. 29:19. Forget not the kindness of thy surety: for he hath given his life for thee. 29:20. The sinner and the unclean fleeth from his surety. 29:21. A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him. 29:22. A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him. 29:23. Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea. 29:24. It hath made powerful men to go from place to place round about, and they have wandered in strange countries. 29:25. A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things, shall fall into judgment. 29:26. Recover thy neighbour according to thy power, and take heed to thyself that thou fall not. 29:27. The chief thing for man's life is water and bread, and clothing, and a house to cover shame. 29:28. Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house. 29:29. Be contented with little instead of much, and thou shalt not hear the reproach of going abroad. 29:30. It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth. 29:31. He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words. 29:32. Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand. 29:33. Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me. 29:34. These things are grievous to a man of understanding: the upbraiding of houseroom, and the reproaching of the lender.

6.30

is hurtful. 30:1. He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours. 30:2. He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household. 30:3. He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him. 30:4. His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself. 30:5. While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies. 30:6. For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends. 30:7. For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled. 30:8. A horse not broken becometh stubborn, and a child left to himself will become headstrong. 30:9. Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful. 30:10. Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge. 30:11. Give him not liberty in his youth, and wink not at his devices. 30:12. Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee. 30:13. Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee. 30:14. Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils. 30:15. Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues. 30:16. There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart. 30:17. Better is death than a bitter life, and everlasting rest, than continual sickness. 30:18. Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave. 30:19. What good shall an offering do to an idol? for it can neither eat, nor smell: 30:20. So is he that is persecuted by the Lord, bearing the reward of his iniquity: 30:21. He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing. 30:22. Give not up thy soul to sadness, and afflict not thyself in thy own counsel. 30:23. The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life. 30:24. Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee. 30:25. For sadness hath killed many, and there is no profit in it. 30:26. Envy and anger shorten a man's days, and pensiveness will bring old age before the time. 30:27. A cheerful and good heart is always feasting: for his banquets are prepared with diligence.

6.31

31:1. Watching for riches consumeth the flesh, and the thought thereof driveth away sleep. 31:2. The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober. 31:3. The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods. 31:4. The poor man hath laboured in his low way of life, and in the end he is still poor. 31:5. He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it. 31:6. Many have been brought to fall for gold, and the beauty thereof hath been their ruin. 31:7. Gold is a stumblingblock to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it. 31:8. Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures. 31:9. Who is he, and we will praise him? for he hath done wonderful things in his life. 31:10. Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them: 31:11. Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms. 31:12. Art thou set at a great table? be not the first to open thy mouth upon it. 31:13. Say not: There are many things which are upon it. 31:14. Remember that a wicked eye is evil. 31:15. What is created more wicked than an eye? therefore shall it weep over all the face when it shall see. 31:16. Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion. 31:17. Be not hasty in a feast. 31:18. Judge of the disposition of thy neighbour by thyself. 31:19. Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated. 31:20. Leave off first, for manners' sake: and exceed not, lest thou offend. 31:21. And if thou sittest among many, reach not thy hand out first of all, and be not the first to ask for drink. 31:22. How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain. 31:23. Watching, and choler, and gripes, are with an intemperate man: 31:24. Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him. 31:25. And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body. 31:26. Hear me, my son, and despise me not: and in the end thou shalt find my words. 31:27. In all thy works be quick, and no infirmity shall come to thee. 31:28. The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful. 31:29. Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true. 31:30. Challenge not them that love wine: for wine hath destroyed very many. 31:31. Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud. 31:32. Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober. 31:33. What is his life, who is diminished with wine? 31:34. What taketh away life? death. 31:35. Wine was created from the beginning to make men joyful, and not to make them drunk. 31:36. Wine drunken with moderation is the joy of the soul and the heart. 31:37. Sober drinking is health to soul and body. 31:38. Wine drunken with excess raiseth quarrels, and wrath, and many ruins. 31:39. Wine drunken with excess is bitterness of the soul. 31:40. The heat of drunkenness is the stumblingblock of the fool, lessening strength and causing wounds. 31:41. Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth. 31:42. Speak not to him words of reproach: and press him not in demanding again.

6.32

doing nothing without counsel. 32:1. Have they made thee ruler? be not lifted up: be among them as one of them. 32:2. Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place: 32:3. That thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution. 32:4. Speak, thou that art elder: for it becometh thee, 32:5. To speak the first word with careful knowledge, and hinder not music. 32:6. Where there is no hearing, pour not out words, and be not lifted up out of season with thy wisdom. 32:7. A concert of music in a banquet of wine is as a carbuncle set in gold. 32:8. As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine. 32:9. Hear in silence, and for thy reverence good grace shall come to thee. 32:10. Young man, scarcely speak in thy own cause. 32:11. If thou be asked twice, let thy answer be short. 32:12. In many things be as if thou wert ignorant, and hear in silence and withal seeking. 32:13. In the company of great men take not upon thee: and when the ancients are present, speak not much. 32:14. Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee. 32:15. And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime. 32:16. And do what thou hast a mind, but not in sin or proud speech. 32:17. And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things. 32:18. He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing. 32:19. He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein. 32:20. They that fear the Lord, shall find just judgment, and shall kindle justice as a light. 32:21. A sinful man will flee reproof, and will find an excuse according to his will. 32:22. A man of counsel will not neglect understanding, a strange and proud man will not dread fear: 32:23. Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking. 32:24. My son, do thou nothing without counsel, and thou shalt not repent when thou hast done. 32:25. Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumblingblock to thy soul. 32:26. And beware of thy own children, and take heed of them of thy household. 32:27. In every work of thine regard thy soul in faith: for this is the keeping of the commandments. In faith... That is, follow sincerely thy soul in her faith and conscience. 32:28. He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

6.33

God. Take care of thyself as long as thou livest, and look to thy servants. 33:1. No evils shall happen to him that feareth the Lord, but in temptation God will keep him and deliver him from evils. 33:2. A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm. 33:3. A man of understanding is faithful to the law of God, and the law is faithful to him. 33:4. He that cleareth up a question, shall prepare what to say, and so having prayed he shall be heard, and shall keep discipline, and then he shall answer. 33:5. The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree. 33:6. A friend that is a mocker, is like a stallion horse: he neigheth under every one that sitteth upon him. 33:7. Why doth one day excel another, and one light another, and one year another year, when all come of the sun? 33:8. By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment. 33:9. And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour. 33:10. Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, and out of the earth, from whence Adam was created. 33:11. With much knowledge the Lord hath divided them and diversified their ways. 33:12. Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, and turned them from their station. 33:13. As the potter's clay is in his hand, to fashion and order it: 33:14. All his ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment. 33:15. Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another. 33:16. And I awaked last of all, and as one that gathereth after the grapegatherers. 33:17. In the blessing of God I also have hoped: and as one that gathereth grapes, have I filled the winepress. 33:18. See that I have not laboured for myself only, but for all that seek discipline. 33:19. Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church. 33:20. Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another, lest thou repent, and thou entreat for the same. 33:21. As long as thou livest, and hast breath in thee, let no man change thee. Change thee... That is, so as to have this power over thee. 33:22. For it is better that thy children should ask of thee, than that thou look toward the hands of thy children. 33:23. In all thy works keep the pre-eminence. The pre-eminence... That is, be master in thy own house, and part not with thy authority. 33:24. Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance. 33:25. Fodder, and a wand, and a burden are for an ass: bread, and correction, and work for a slave. 33:26. He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty. 33:27. The yoke and the thong bend a stiff neck, and continual labours bow a slave. 33:28. Torture and fetters are for a malicious slave: send him to work, that he be not idle: 33:29. For idleness hath taught much evil. 33:30. Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one, and do no grievous thing without judgment. 33:31. If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him. 33:32. If thou hurt him unjustly, he will run away: 33:33. And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

6.34

God. 34:1. The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools. 34:2. The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind. 34:3. The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man. 34:4. What can be made clean by the unclean? and what truth can come from that which is false? 34:5. Deceitful divinations and lying omens and the dreams of evildoers, are vanity: 34:6. And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the most High, set not thy heart upon them. 34:7. For dreams have deceived many, and they have failed that put their trust in them. 34:8. The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful. 34:9. What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall shew forth understanding. 34:10. He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence. 34:11. He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety. 34:12. I have seen many things by travelling, and many customs of things. 34:13. Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God. 34:14. The spirit of those that fear God, is sought after, and by his regard shall be blessed. 34:15. For their hope is on him that saveth them, and the eyes of God are upon them that love him. 34:16. He that feareth the Lord shall tremble at nothing, and shall not be afraid: for he is his hope. 34:17. The soul of him that feareth the Lord is blessed. 34:18. To whom doth he look, and who is his strength? 34:19. The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon, 34:20. A preservation from stumbling, and a help from falling: he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing. 34:21. The offering of him that sacrificeth of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable. 34:22. The Lord is only for them that wait upon him in the way of truth and justice. 34:23. The most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sins by the multitude of their sacrifices. 34:24. He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father. 34:25. The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood. 34:26. He that taketh away the bread gotten by sweat, is like him that killeth his neighbour. 34:27. He that sheddeth blood, and he that defraudeth the laborer of his hire, are brothers. 34:28. When one buildeth up, and another pulleth down: what profit have they but the labour? 34:29. When one prayeth, and another curseth: whose voice will God hear? 34:30. He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail? 34:31. So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer? Ecclesiasticus Chapter 35

6.35

35:1. He that keepeth the law, multiplieth offerings. 35:2. It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity. 35:3. And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins. 35:4. He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice. 35:5. To depart from iniquity is that which pleaseth the Lord, and to depart from injustice, is an entreaty for sins. 35:6. Thou shalt not appear empty in the sight of the Lord. 35:7. For all these things are to be done because of the commandment of God. 35:8. The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the most High. 35:9. The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof. 35:10. Give glory to God with a good heart: and diminish not the firstfruits of thy hands. 35:11. In every gift shew a cheerful countenance, and sanctify thy tithes with joy. 35:12. Give to the most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands: 35:13. For the Lord maketh recompense, and will give thee seven times as much. 35:14. Do not offer wicked gifts, for such he will not receive. 35:15. And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person. 35:16. The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged. 35:17. He will not despise the prayers of the fatherless: nor the widow, when she poureth out her complaint. 35:18. Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall? 35:19. For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them. 35:20. He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds. 35:21. The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the most High behold. 35:22. And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back: 35:23. And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust, 35:24. Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption, 35:25. Till he have judged the cause of his people, and he shall delight the just with his mercy. 35:26. The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

6.36

36:1. Have mercy upon us, O God of all, and behold us, and shew us the light of thy mercies: 36:2. And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may shew forth thy wonders. 36:3. Lift up thy hand over the strange nations, that they may see thy power. 36:4. For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence, 36:5. That they may know thee, as we also have known thee, that there is no God beside thee, O Lord. 36:6. Renew thy signs, and work new miracles. 36:7. Glorify thy hand, and thy right arm. 36:8. Raise up indignation, and pour out wrath. 36:9. Take away the adversary, and crush the enemy. 36:10. Hasten the time, and remember the end, that they may declare thy wonderful works. 36:11. Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people. 36:12. Crush the head of the princes of the enemies that say: There is no other beside us. 36:13. Gather together all the tribes of Jacob: that they may know that there no God besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning. 36:14. Have mercy on thy people, upon whom thy name is invoked: and upon Israel, whom thou hast raised up to be thy firstborn. 36:15. Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest. 36:16. Fill Sion with thy unspeakable words, and thy people with thy glory. 36:17. Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name. 36:18. Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants, 36:19. According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages. 36:20. The belly will devour all meat, yet one is better than another. 36:21. The palate tasteth venison and the wise heart false speeches. 36:22. A perverse heart will cause grief, and a man of experience will resist it. 36:23. A woman will receive every man: yet one daughter is better than another. A woman will receive every man... That is, any man that her parents propose to her to marry, though she does not like him, but marries in obedience to her parents, who make the choice for her. 36:24. The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more. 36:25. If she have a tongue that can cure, and likewise mitigate and shew mercy: her husband is not like other men. 36:26. He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest. 36:27. Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want. 36:28. Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

6.37

37:1. Every friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death? 37:2. But a companion and a friend shall be turned to an enemy. 37:3. O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness? 37:4. There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him. 37:5. There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against the enemy. 37:6. Forget not thy friend in thy mind, and be not unmindful of him in thy riches. 37:7. Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee. 37:8. Every counsellor giveth out counsel, but there is one that is a counsellor for himself. 37:9. Beware of a counsellor. And know before what need he hath: for he will devise to his own mind: 37:10. Lest he thrust a stake into the ground, and say to thee: 37:11. Thy way is good; and then stand on the other side to see what shall befall thee. 37:12. Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks, 37:13. Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field laborer of every work, 37:14. Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel. 37:15. But be continually with a holy man, whomsoever thou shalt know to observe the fear of God, 37:16. Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee. 37:17. And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it. 37:18. The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high place to watch. 37:19. But above all these things pray to the most High, that he may direct thy way in truth. 37:20. In all thy works let the true word go before thee, and steady counsel before every action. 37:21. A wicked word shall change the heart: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul. 37:22. A skilful man hath taught many, and is sweet to his own soul. 37:23. He that speaketh sophistically, is hateful: he shall be destitute of every thing. 37:24. Grace is not given him from the Lord: for he is deprived of all wisdom. 37:25. There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable. 37:26. A wise man instructeth his own people, and the fruits of his understanding are faithful. 37:27. A wise man shall be filled with blessings, and they that see shall praise him. 37:28. The life of a man is in the number of his days: but the days of Israel are innumerable. 37:29. A wise man shall inherit honour among his people, and his name shall live for ever. 37:30. My son, prove thy soul in thy life: and if it be wicked, give it no power: 37:31. For all things are not expedient for all, and every kind pleaseth not every soul. 37:32. Be not greedy in any feasting, and pour not out thyself upon any meat: 37:33. For in many meats there will be sickness, and greediness will turn to choler. 37:34. By surfeiting many have perished, but he that is temperate, shall prolong life.

6.38

are to mourn for the dead. Of the employments of labourers and artificers. 38:1. Honour the physician for the need thou hast of him: for the most High hath created him. 38:2. For all healing is from God, and he shall receive gifts of the king. 38:3. The skill of the physician shall lift up his head, and in the sight of great men he shall be praised. 38:4. The most High hath created medicines out of the earth, and a wise man will not abhor them. 38:5. Was not bitter water made sweet with wood? 38:6. The virtue of these things is come to the knowledge of men, and the most High hath given knowledge to men, that he may be honoured in his wonders. 38:7. By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end. 38:8. For the peace of God is over all the face of the earth. 38:9. My son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee. 38:10. Turn away from sin and order thy hands aright, and cleanse thy heart from all offence. 38:11. Give a sweet savour, and a memorial of fine flour, and make a fat offering, and then give place to the physician. 38:12. For the Lord created him: and let him not depart from thee, for his works are necessary. 38:13. For there is a time when thou must fall into their hands: 38:14. And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation. 38:15. He that sinneth in the sight of his Maker, shall fall into the hands of the physician. 38:16. My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial. 38:17. And for fear of being ill spoken of weep bitterly for a day, and then comfort thyself in thy sadness. 38:18. And make mourning for him according to his merit for a day, or two, for fear of detraction. 38:19. For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck. 38:20. In withdrawing aside sorrow remaineth: and the substance of the poor is according to his heart. 38:21. Give not up thy heart to sadness, but drive it from thee: and remember the latter end. 38:22. Forget it not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself. 38:23. Remember my judgment: for thine also shall be so: yesterday for me, and to day for thee. 38:24. When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit. 38:25. The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom. A scribe... That is, a doctor of the law, or, a learned man. 38:26. With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls? 38:27. He shall give his mind to turn up furrows, and his care is to give the kine fodder. 38:28. So every craftsman and workmaster that laboureth night and day, he who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work. 38:29. So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace. 38:30. The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh. 38:31. He setteth his mind to finish his work, and his watching to polish them to perfection. 38:32. So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number: 38:33. He fashioneth the clay with his arm, and boweth down his strength before his feet: 38:34. He shall give his mind to finish the glazing, and his watching to make clean the furnace. 38:35. All these trust to their hands, and every one is wise in his own art. 38:36. Without these a city is not built. 38:37. And they shall not dwell, nor walk about therein, and they shall not go up into the assembly. 38:38. Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken: 38:39. But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the most High.

6.39

works. 39:1. The wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets. 39:2. He will keep the sayings of renowned men, and will enter withal into the subtilties of parables. 39:3. He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables. 39:4. He shall serve among great men, and appear before the governor. 39:5. He shall pass into strange countries: for he shall try good and evil among men. 39:6. He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High. 39:7. He will open his mouth in prayer, and will make supplication for his sins. 39:8. For if it shall please the great Lord, he will fill him with the spirit of understanding: 39:9. And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord. 39:10. And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate. 39:11. He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. 39:12. Many shall praise his wisdom, and it shall never be forgotten. 39:13. The memory of him shall not depart away, and his name shall be in request from generation to generation. 39:14. Nations shall declare his wisdom, and the church shall shew forth his praise. 39:15. If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage. 39:16. I will yet meditate that I may declare: for I am filled as with a holy transport. 39:17. By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters. Ye divine offspring... He speaks to the children of Israel, the people of God: whom he exhorts to bud forth and flourish with virtue. 39:18. Give ye a sweet odour as frankincense. 39:19. Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works. 39:20. Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner: 39:21. All the works of the Lord are exceeding good. 39:22. At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters: 39:23. For at his commandment favour is shewn, and there is no diminishing of his salvation. 39:24. The works of all flesh are before him, and there is nothing hid from his eyes. 39:25. He seeth from eternity to eternity, and there is nothing wonderful before him. 39:26. There is no saying: What is this, or what is that? for all things shall be sought in their time. 39:27. His blessing hath overflowed like a river. 39:28. And as a flood hath watered the earth; so shall his wrath inherit the nations, that have not sought after him. 39:29. Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumblingblocks in his wrath. 39:30. Good things were created for the good from the beginning, so for the wicked, good and evil things. 39:31. The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing. 39:32. All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil. 39:33. There are spirits that are created for vengeance, and in their fury they lay on grievous torments. 39:34. In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them. 39:35. Fire, hail, famine, and death, all these were created for vengeance. 39:36. The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction. 39:37. In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word. 39:38. Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing, 39:39. All the works of the Lord are good, and he will furnish every work in due time. 39:40. It is not to be said: This is worse than that: for all shall be well approved in their time. 39:41. Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord.

6.40

fear. 40:1. Great labour is created for all men, and a heavy yoke is upon the children of Adam from the day of their coming out of their mother's womb, until the day of their burial into the mother of all. 40:2. Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end: 40:3. From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes: 40:4. From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death, continual anger, and strife, 40:5. And in the time of rest upon his bed, the sleep of the night changeth his knowledge. 40:6. A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch. 40:7. He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear. 40:8. Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more. 40:9. Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges: 40:10. All these things are created for the wicked, and for their sakes came the flood. 40:11. All things that are of the earth, shall return to the earth again, and all waters shall return to the sea. 40:12. All bribery, and injustice shall be blotted out, and fidelity shall stand for ever. 40:13. The riches of the unjust shall be dried up like a river, and shall pass away with a noise like a great thunder in rain. 40:14. While he openeth his hands he shall rejoice: but transgressors shall pine away in the end. 40:15. The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock. 40:16. The weed growing over every water, and at the bank of the river, shall be pulled up before all grass. 40:17. Grace is like a paradise in blessings, and mercy remaineth for ever. 40:18. The life of a laborer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure. 40:19. Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both. 40:20. Wine and music rejoice the heart, but the love of wisdom is above them both. 40:21. The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both. 40:22. Thy eye desireth favour and beauty, but more than these green sown fields. 40:23. A friend and companion meeting together in season, but above them both is a wife with her husband. 40:24. Brethren are a help in the time of trouble, but mercy shall deliver more than they. 40:25. Gold and silver make the feet stand sure: but wise counsel is above them both. 40:26. Riches and strength lift up the heart: but above these is the fear of the Lord. 40:27. There is no want in the fear of the Lord, and it needeth not to seek for help. 40:28. The fear of the Lord is like a paradise of blessing, and they have covered it above all glory. 40:29. My son, in thy lifetime be not indigent: for it is better to die than to want. 40:30. The life of him that looketh toward another man's table is not to be counted a life: for he feedeth his soul with another man's meat. 40:31. But a man, well instructed and taught, will look to himself. 40:32. Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.

6.41

things we ought to be ashamed. 41:1. O death, how bitter is the remembrance of thee to a man that hath peace in his possessions! 41:2. To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat! 41:3. O death thy sentence is welcome to the man that is in need, and to him whose strength faileth: 41:4. Who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience! 41:5. Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh. 41:6. And what shall come upon thee by the good pleasure of the most High? whether ten, or a hundred, or a thousand years. 41:7. For among the dead there is no accusing of life. 41:8. The children of sinners become children of abominations, and they that converse near the houses of the ungodly. 41:9. The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach. 41:10. The children will complain of an ungodly father, because for his sake they are in reproach. 41:11. Woe to you, ungodly men, who have forsaken the law of the most high Lord. 41:12. And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion. 41:13. All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction. 41:14. The mourning of men is about their body, but the name of the ungodly shall be blotted out. 41:15. Take care of a good name: for this shall continue with thee, more than a thousand treasures precious and great. 41:16. A good life hath its number of days: but a good name shall continue for ever. 41:17. My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is there in them both? 41:18. Better is the man that hideth his folly, than the man that hideth his wisdom. 41:19. Wherefore have a shame of these things I am now going to speak of. Have a shame, etc... That is to say, be ashamed of doing any of these things, which I am now going to mention; for though sometimes shamefacedness is not to be indulged: yet it is often good and necessary: as in the following cases. 41:20. For it is not good to keep all shamefacedness: and all things do not please all men in opinion. 41:21. Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power: 41:22. Of an offence before a prince, and a judge: of iniquity before a congregation and a people: 41:23. Of injustice before a companion and friend: and in regard to the place where thou dwellest, 41:24. Of theft, and of the truth of God, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking: 41:25. Of silence before them that salute thee: of looking upon a harlot: and of turning away thy face from thy kinsman. 41:26. Turn not away thy face from thy neighbour, and of taking away a portion and not restoring. 41:27. Gaze not upon another man's wife, and be not inquisitive after his handmaid, and approach not her bed. 41:28. Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not.

6.42

women. The works and greatness of God. 42:1. Repeat not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou be truly without confusion, and shalt find favour before all men: be not ashamed of any of these things, and accept no person to sin thereby: 42:2. Of the law of the most High, and of his covenant, and of judgment to justify the ungodly: 42:3. Of the affair of companions and travellers, and of the gift of the inheritance of friends: 42:4. Of exactness of balance and weights, of getting much or little: 42:5. Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed. 42:6. Sure keeping is good over a wicked wife. 42:7. Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in. 42:8. Be not ashamed to inform the unwise and foolish, and the aged, that are judged by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living. 42:9. The father waketh for the daughter when no man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married, lest she should be hateful: 42:10. In her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should misbehave herself, or at the least become barren. 42:11. Keep a sure watch over a shameless daughter: lest at anytime she make thee become a laughingstock to thy enemies, and a byword in the city, and a reproach among the people, and she make thee ashamed before all the multitude. 42:12. Behold not everybody's beauty: and tarry not among women. 42:13. For from garments cometh a moth, and from a woman the iniquity of a man. 42:14. For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach. Better is the iniquity, etc... That is, there is, commonly speaking, less danger to be apprehended to the soul from the churlishness, or injuries we receive from men, than from the flattering favours and familiarity of women. 42:15. I will now remember the works of the Lord, and I will declare the things I have seen. By the words of the Lord are his works. 42:16. The sun giving light hath looked upon all things, and full of the glory of the Lord is his work. 42:17. Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory? 42:18. He hath searched out the deep, and the heart of men: and considered their crafty devices. 42:19. For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things. 42:20. No thought escapeth him, and no word can hide itself from him. 42:21. He hath beautified the glorious works of his wisdom: and he is from eternity to eternity, and to him nothing may be added, 42:22. Nor can he be diminished, and he hath no need of any counsellor. 42:23. O how desirable are all his works, and what we can know is but as a spark! 42:24. All these things live, and remain for ever, and for every use all things obey him. 42:25. All things are double, one against another, and he hath made nothing defective. 42:26. He hath established the good things of every one. And who shall be filled with beholding his glory?

6.43

sufficiently to praise him. 43:1. The firmament on high is his beauty, the beauty of heaven with its glorious shew. 43:2. The sun when he appeareth shewing forth at his rising, an admirable instrument, the work of the most High. 43:3. At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat: 43:4. The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes. 43:5. Great is the Lord that made him, and at his words he hath hastened his course. 43:6. And the moon in all in her season, is for a declaration of times and a sign of the world. 43:7. From the moon is the sign of the festival day, a light that decreaseth in her perfection. 43:8. The month is called after her name, increasing wonderfully in her perfection. 43:9. Being an instrument of the armies on high, shining gloriously in the firmament of heaven. 43:10. The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high. 43:11. By the words of the holy one they stand in judgment, and shall never fall in their watches. 43:12. Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness. 43:13. It encompasseth the heaven about with the circle of its glory, the hands of the most High have displayed it. 43:14. By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment. 43:15. Through this are the treasures opened, and the clouds fly out like birds. 43:16. By his greatness he hath fixed the clouds, and the hailstones are broken. 43:17. At his sight shall the mountains be shaken, and at his will the south wind shall blow. 43:18. The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind: 43:19. And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts. 43:20. The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof. 43:21. He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles. 43:22. The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate. 43:23. And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire. 43:24. A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it. 43:25. At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein. 43:26. Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire. 43:27. There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales. 43:28. Through him is established the end of their journey, and by his word all things are regulated. 43:29. We shall say much, and yet shall want words: but the sum of our words is, He is all. 43:30. What shall we be able to do to glorify him? for the Almighty himself is above all his works. 43:31. The Lord is terrible, and exceeding great, and his power is admirable. 43:32. Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful. 43:33. Blessing the Lord, exalt him as much as you can; for he is above all praise. 43:34. When you exalt him put forth all your strength, and be not weary: for you can never go far enough. 43:35. Who shall see him, and declare him? and who shall magnify him as he is from the beginning? 43:36. There are many things hidden from us that are greater than these: for we have seen but a few of his works. 43:37. But the Lord hath made all things, and to the godly he hath given wisdom.

6.44

Isaac, and Jacob. 44:1. Let us now praise men of renown and our fathers in their generation. 44:2. The Lord hath wrought great glory through his magnificence from the beginning. 44:3. Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets, 44:4. And ruling over the present people, and by the strength of wisdom instructing the people in most holy words. 44:5. Such as by their skill sought out musical tunes, and published canticles of the scriptures. 44:6. Rich men in virtue, studying beautifulness: living at peace in their houses. 44:7. All these have gained glory in their generations, and were praised in their days. 44:8. They that were born of them have left a name behind them, that their praises might be related: 44:9. And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been born, and their children with them. 44:10. But these were men of mercy, whose godly deeds have not failed: 44:11. Good things continue with their seed, 44:12. Their posterity are a holy inheritance, and their seed hath stood in the covenants. 44:13. And their children for their sakes remain for ever: their seed and their glory shall not be forsaken. 44:14. Their bodies are buried in peace, and their name liveth unto generation and generation. 44:15. Let the people shew forth their wisdom, and the church declare their praise. 44:16. Henoch pleased God, and was translated into paradise, that he may give repentance to the nations. 44:17. Noe was found perfect, just, and in the time of wrath he was made a reconciliation. 44:18. Therefore was there a remnant left to the earth, when the flood came. 44:19. The covenants of the world were made with him, that all flesh should no more be destroyed with the flood. 44:20. Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him. 44:21. In his flesh he established the covenant, and in temptation he was found faithful. 44:22. Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth, 44:23. And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth. 44:24. And he did in like manner with Isaac for the sake of Abraham his father. 44:25. The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob. 44:26. He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes. 44:27. And he preserved for him men of mercy, that found grace in the eyes of all flesh. Ecclesiasticus Chapter 45

6.45

45:2. He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease. 45:3. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory. 45:4. He sanctified him in his faith, and meekness, and chose him out of all flesh. 45:5. For he heard him, and his voice, and brought him into a cloud. 45:6. And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments. 45:7. He exalted Aaron his brother, and like to himself of the tribe of Levi: 45:8. He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory, 45:9. And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire. 45:10. He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about, 45:11. That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people. 45:12. He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endued with judgment and truth: 45:13. Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel. 45:14. And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty. 45:15. Before him there were none so beautiful, even from the beginning. 45:16. No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever. 45:17. His sacrifices were consumed with fire every day. 45:18. Moses filled his hands and anointed him with holy oil. 45:19. This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name. 45:20. He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for a memorial to make reconciliation for his people: 45:21. And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law. 45:22. And strangers stood up against him, and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath. 45:23. The Lord God saw and it pleased him not, and they were consumed in his wrathful indignation. 45:24. He wrought wonders upon them, and consumed them with a flame of fire. 45:25. And he added glory to Aaron, and gave him an inheritance, and divided unto him the firstfruits of the increase of the earth. 45:26. He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed. 45:27. But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance. 45:28. Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord: 45:29. And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel. 45:30. Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever. 45:31. And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.

6.46

46:1. Valiant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name, Jesus the son of Nave... So Josue is named in the Greek Bibles. For Josue and Jesus signify the same thing, viz., a saviour. 46:2. Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel. 46:3. How great glory did he gain when he lifted up his hands, and stretched out swords against the cities? 46:4. Who before him hath so resisted? for the Lord himself brought the enemies. 46:5. Was not the sun stopped in his anger, and one day made as two? 46:6. He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force. 46:7. He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries. And in the descent... Of Beth-horon (Jos. 10.). 46:8. That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one: 46:9. And in the days of Moses he did a work of mercy, he and Caleb the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring. 46:10. And they two being appointed, were delivered out of the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey. 46:11. And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance: 46:12. That all the children of Israel might see, that it is good to obey the holy God. 46:13. Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord, 46:14. That their memory might be blessed, and their bones spring up out of their place, 46:15. And their name continue for ever, the glory of the holy men remaining unto their children. 46:16. Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people. 46:17. By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet. 46:18. And he was known to be faithful in his words, because he saw the God of light: 46:19. And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish. 46:20. And the Lord thundered from heaven, and with a great noise made his voice to be heard. 46:21. And he crushed the princes of the Tyrians, and all the lords of the Philistines: 46:22. And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or any thing else, even to a shoe, he had not taken of any man, and no man did accuse him. 46:23. And after this he slept, and he made known to the king, and shewed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.

6.47

punishment. 47:1. Then Nathan the prophet arose in the days of David. 47:2. And as the fat taken away from the flesh, so was David chosen from among the children of Israel. 47:3. He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth. 47:4. Did not he kill the giant, and take away reproach from his people? 47:5. In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath: 47:6. For he called upon the Lord the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation. 47:7. So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory: 47:8. For he destroyed the enemies on every side, and extirpated the Philistines the adversaries unto this day: he broke their horn for ever. 47:9. In all his works he gave thanks to the holy one, and to the most High, with words of glory. 47:10. With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies: 47:11. And he set singers before the altar, and by their voices he made sweet melody. 47:12. And to the festivals he added beauty, and set in order the solemn times even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning. 47:13. The Lord took away his sins, and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of glory in Israel. 47:14. After him arose up a wise son, and for his sake he cast down all the power of the enemies. 47:15. Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary for ever: O how wise wast thou in thy youth! 47:16. And thou wast filled as a river with wisdom, and thy soul covered the earth. 47:17. And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace. 47:18. The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations, 47:19. And at the name of the Lord God, whose surname is, God of Israel. 47:20. Thou didst gather gold as copper, and didst multiply silver as lead, 47:21. And thou didst bow thyself to women: and by thy body thou wast brought under subjection. 47:22. Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly kindled, 47:23. That thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule. 47:24. But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord. 47:25. Wherefore he gave a remnant to Jacob, and to David of the same stock. 47:26. And Solomon had an end with his fathers. 47:27. And he left behind him of his seed, the folly of the nation, 47:28. Even Roboam that had little wisdom, who turned away the people through his counsel: 47:29. And Jeroboam the son of Nabat, who caused Israel to sin, and shewed Ephraim the way of sin, and their sins were multiplied exceedingly. 47:30. They removed them far away from their land. 47:31. And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins. Ecclesiasticus Chapte 48 The praise of Elias, of Eliseus, of Ezechias, and of Isaias. 48:1. And Elias the prophet stood up, as a fire, and his word burnt like a torch. 48:2. He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord. 48:3. By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice. 48:4. Thus was Elias magnified in his wondrous works. And who can glory like to thee? 48:5. Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God. 48:6. Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed. 48:7. Who heardest judgment in Sina, and in Horeb the judgments of vengeance. 48:8. Who anointedst kings to penance, and madest prophets successors after thee. 48:9. Who wast taken up in a whirlwind of fire, in a chariot of fiery horses. 48:10. Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob. 48:11. Blessed are they that saw thee, and were honoured with thy friendship. 48:12. For we live only in our life, but after death our name shall not be such. 48:13. Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he. 48:14. No word could overcome him, and after death his body prophesied. 48:15. In his life he did great wonders, and in death he wrought miracles. 48:16. For all this the people repented not, neither did they depart from their sins till they were cast out of their land, and were scattered through all the earth. 48:17. And there was left but a small people, and a prince in the house of David. 48:18. Some of these did that which pleased God: but others committed many sins. 48:19. Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water. 48:20. In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power. 48:21. Then their hearts and hands trembled, and they were in pain as women in travail. 48:22. And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice. 48:23. He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias, the holy prophet. 48:24. He overthrew the army of the Assyrians, and the angel of the Lord destroyed them. 48:25. For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him. 48:26. In his days the sun wen backward, and he lengthened the king's life. 48:27. With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion. 48:28. He showed what should come to pass for ever, and secret things before they came.

6.48

Also of Zorobabel, Jesus the son of Josedech, Nehemias, Enoch, Joseph, Seth, Sem, and Adam. 49:1. The memory of Josias is like the composition of a sweet smell made by the art of a perfumer: 49:2. His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine. 49:3. He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness. 49:4. And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness. 49:5. Except David, and Ezechias and Josias, all committed sin. 49:6. For the kings of Juda forsook the law of the most High, and despised the fear of God. 49:7. So they gave their kingdom to others, and their glory to a strange nation, 49:8. They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias. 49:9. For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew. 49:10. It was Ezechiel that saw the glorious vision, which was shewn him upon the chariot of cherubims. 49:11. For he made mention of the enemies under the figure of rain, and of doing good to them that shewed right ways. 49:12. And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and redeemed themselves by strong faith. 49:13. How shall we magnify Zorobabel? for he was as a signet on the right hand; 49:14. In like manner Jesus the son of Josedec who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory. 49:15. And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses. 49:16. No man was born upon earth like Henoch: for he also was taken up from the earth. 49:17. Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people: 49:18. And his bones were visited, and after death they prophesied. They prophesied... That is, by their being carried out of Egypt they verified the prophetic prediction of Joseph. Gen. 50. 49:19. Seth and Sem obtained glory among men: and above every soul Adam in the beginning,

6.49

50:1. Simon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple. 50:2. By him also the height of the temple was founded, the double building and the high walls of the temple. 50:3. In his days the wells of water flowed out, and they were filled as the sea above measure. 50:4. He took care of his nation, and delivered it from destruction. 50:5. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court. 50:6. He shone in his days as the morning star in the midst of a cloud, and as the moon at the full. 50:7. And as the sun when it shineth, so did he shine in the temple of God. 50:8. And as the rainbow giving light in bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. 50:9. As a bright fire, and frankincense burning in the fire. 50:10. As a massy vessel of gold, adorned with every precious stone. 50:11. As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power. Clothed with the perfection of power... That is, with all the vestments denoting his dignity and authority. 50:12. When he went up to the holy altar, he honoured the vesture of holiness. 50:13. And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus, 50:14. And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory. 50:15. And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most high King, 50:16. He stretched forth his hand to make a libation, and offered of the blood of the grape. 50:17. He poured out at the foot of the altar a divine odour to the most high Prince. 50:18. Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God. 50:19. Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God the most High. 50:20. And the singers lifted up their voices, and in the great house the sound of sweet melody was increased. 50:21. And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office. 50:22. Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name: 50:23. And he repeated his prayer, willing to shew the power of God. 50:24. And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy. 50:25. May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever: 50:26. That Israel may believe that the mercy of God is with us, to deliver us in his days. 50:27. There are two nations which my soul abhorreth: and the third is no nation: which I hate: Abhorreth... Viz., with a holy indignation, as enemies of God and persecutors of his people. Such were then the Edomites who abode in mount Seir, the Philistines, and the Samaritans who dwelt in Sichem, and had their schismatical temple in that neighbourhood. 50:28. They that sit on mount Seir, and the Philistines, and the foolish people that dwell in Sichem. 50:29. Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart. 50:30. Blessed is he that is conversant in these good things and he that layeth them up in his heart, shall be wise always. 50:31. For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

6.50

51:1. A prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God my Saviour. 51:2. I will give glory to thy name: for thou hast been a helper and protector to me. 51:3. And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper. 51:4. And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. 51:5. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about: 51:6. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. 51:7. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: 51:8. My soul shall praise the Lord even to death. 51:9. And my life was drawing near to hell beneath. 51:10. They compassed me on every side, and there was no one that would help me. I looked for the succour of men, and there was none. 51:11. I remembered thy mercy, O Lord, and thy works, which are from the beginning of the world. 51:12. How thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations. 51:13. Thou hast exalted my dwelling place upon the earth and I have prayed for death to pass away. 51:14. I called upon the Lord, the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud without help. 51:15. I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard. 51:16. And thou hast saved me from destruction, and hast delivered me from the evil time. 51:17. Therefore I will give thanks, and praise thee, and bless the name of the Lord. 51:18. When I was yet young, before I wandered about, I sought for wisdom openly in my prayer. 51:19. I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe. 51:20. My heart delighted in her, my foot walked in the right way, from my youth up I sought after her. 51:21. I bowed down my ear a little, and received her. 51:22. I found much wisdom in myself, and profited much therein. 51:23. To him that giveth me wisdom, will I give glory. 51:24. For I have determined to follow her: I have had a zeal for good, and shall not be confounded. 51:25. My soul hath wrestled for her, and in doing it I have been confirmed. 51:26. I stretched forth my hands on high, and I bewailed my ignorance of her. 51:27. I directed my soul to her, and in knowledge I found her. 51:28. I possessed my heart with her from the beginning: therefore I shall not be forsaken. 51:29. My entrails were troubled in seeking her: therefore shall I possess a good possession. 51:30. The Lord hath given me a tongue for my reward: and with it I will praise him. 51:31. Draw near to me, ye unlearned, and gather yourselves together into the hours of discipline. 51:32. Why are ye slow and what do you say of these things? your souls are exceeding thirsty. 51:33. I have opened my mouth, and have spoken: buy her for yourselves without silver, 51:34. And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found. 51:35. Behold with your eyes how I have laboured a little, and have found much rest to myself. 51:36. Receive ye discipline as a great sum of money, and possess abundance of gold by her. 51:37. Let your soul rejoice in his mercy and you shall not be confounded in his praise. 51:38. Work your work before the time, and he will give you your reward in his time.

7.1

desireth not our death. 1:1. Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart: 1:2. For he is found by them that tempt him not: and he sheweth himself to them that have faith in him. 1:3. For perverse thoughts separate from God: and his power, when it is tried, reproveth the unwise: 1:4. For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. 1:5. For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in. 1:6. For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue. 1:7. For the Spirit of the Lord hath filled the whole world: and that which containeth all things, hath knowledge of the voice. 1:8. Therefore he that speaketh unjust things, cannot be hid, neither shall the chastising judgment pass him by. 1:9. For inquisition shall be made into the thoughts of the ungodly, and the hearing of his words shall come to God, to the chastising of his iniquities. 1:10. For the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid. 1:11. Keep yourselves, therefore, from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that belieth, killeth the soul. 1:12. Seek not death in the error of your life, neither procure ye destruction by the works of your hands. 1:13. For God made not death, neither hath he pleasure in the destruction of the living. 1:14. For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth. 1:15. For justice is perpetual and immortal. 1:16. But the wicked with works and words have called it to them: and esteeming it a friend, have fallen away and have made a covenant with it: because they are worthy to be of the part thereof.

7.2

especially the Son of God. 2:1. For they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell: 2:2. For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart, 2:3. Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof: 2:4. And our name in time shall be forgotten, and no man shall have any remembrance of our works. 2:5. For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth: 2:6. Come, therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth. 2:7. Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us. 2:8. Let us crown ourselves with roses, before they be withered: let no meadow escape our riot. 2:9. Let none of us go without his part in luxury: let us every where leave tokens of joy: for this is our portion, and this our lot. 2:10. Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged. 2:11. But let our strength be the law of justice: for that which is feeble is found to be nothing worth. 2:12. Let us, therefore, lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life. 2:13. He boasteth that he hath the knowledge of God, and calleth himself the son of God. 2:14. He is become a censurer of our thoughts. 2:15. He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different. 2:16. We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father. 2:17. Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be. 2:18. For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies. 2:19. Let us examine him by outrages and tortures, that we may know his meekness, and try his patience. 2:20. Let us condemn him to a most shameful death: for there shall be respect had unto him by his words. 2:21. These things they thought, and were deceived: for their own malice blinded them. 2:22. And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls. 2:23. For God created man incorruptible, and to the image of his own likeness he made him. 2:24. But by the envy of the devil, death came into the world: 2:25. And they follow him that are of his side.

7.3

3:1. But the souls of the just are in the hand of God, and the torment of death shall not touch them. 3:2. In the sight of the unwise they seemed to die: and their departure was taken for misery: 3:3. And their going away from us, for utter destruction: but they are in peace. 3:4. And though in the sight of men they suffered torments, their hope is full of immortality. 3:5. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. 3:6. As gold in the furnace, he hath proved them, and as a victim of a holocaust, he hath received them, and in time there shall be respect had to them. 3:7. The just shall shine, and shall run to and fro like sparks among the reeds. 3:8. They shall judge nations, and rule over people, and their Lord shall reign for ever. 3:9. They that trust in him shall understand the truth: and they that are faithful in love, shall rest in him: for grace and peace are to his elect. 3:10. But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord. 3:11. For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable. 3:12. Their wives are foolish, and their children wicked. 3:13. Their offspring is cursed, for happy is the barren: and the undefiled, that hath not known bed in sin, she shall have fruit in the visitation of holy souls. 3:14. And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God. 3:15. For the fruit of good labours is glorious, and the root of wisdom never faileth. 3:16. But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out. 3:17. And if they live long, they shall be nothing regarded, and their last old age shall be without honour. 3:18. And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial. 3:19. For dreadful are the ends of a wicked race.

7.4

between the death of the just and the wicked. 4:1. How beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men. 4:2. When it is present, they imitate it: and they desire it, when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts. 4:3. But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation. 4:4. And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out. 4:5. For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing. 4:6. For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial. 4:7. But the just man, if he be prevented with death, shall be in rest. 4:8. For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs. 4:9. And a spotless life is old age. 4:10. He pleased God, and was beloved, and living among sinners, he was translated. 4:11. He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul. 4:12. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind. 4:13. Being made perfect in a short space, he fulfilled a long time. 4:14. For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts: 4:15. That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen. 4:16. But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust. 4:17. For they shall see the end of the wise man, and it shall not understand what God hath designed for him, and why the Lord hath set him in safety. 4:18. They shall see him, and shall despise him: but the Lord shall laugh them to scorn. 4:19. And they shall fall after this without honour, and be a reproach among the dead for ever: for he shall burst them puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish. 4:20. They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

7.5

the just. 5:1. Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours. 5:2. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, 5:3. Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had sometime in derision, and for a parable of reproach. 5:4. We fools esteemed their life madness, and their end without honour. 5:5. Behold, how they are numbered among the children of God, and their lot is among the saints. 5:6. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us. 5:7. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. 5:8. What hath pride profited us? or what advantage hath the boasting of riches brought us? 5:9. All those things are passed away like a shadow, and like a post that runneth on, 5:10. And as a ship, that passeth through the waves: whereof when it is gone by, the trace cannot be found nor the path of its keel in the waters: 5:11. Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight: she moved her wings, and hath flown through, and there is no mark found afterwards of her way: 5:12. Or as when an arrow is shot at a mark, the divided air quickly cometh together again, so that the passage thereof is not known: 5:13. So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness. 5:14. Such things as these the sinners said in hell: 5:15. For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by. 5:16. But the just shall live for evermore: and their reward is with the Lord, and the care of them with the most High. 5:17. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them. 5:18. And his zeal will take armour, and he will arm the creature for the revenge of his enemies. 5:19. He will put on justice as a breastplate, and will take true judgment instead of a helmet: 5:20. He will take equity for an invincible shield: 5:21. And he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise. 5:22. Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark. 5:23. And thick hail shall be cast upon them from the stone casting wrath: the water of the sea shall rage against them, and the rivers shall run together in a terrible manner. 5:24. A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

7.6

that seek her. 6:1. Wisdom is better than strength: and a wise man is better than a strong man. 6:2. Hear, therefore, ye kings, and understand, learn ye that are judges of the ends of the earth. 6:3. Give ear, you that rule the people, and that please yourselves in multitudes of nations: 6:4. For power is given you by the Lord, and strength by the most High, who will examine your works: and search out your thoughts: 6:6. Because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God. 6:6. Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule. 6:7. For to him that is little, mercy is granted: but the mighty shall be mightily tormented. 6:8. For God will not except any man's person, neither will he stand in awe of any man's greatness: for he made the little and the great, and he hath equally care of all. 6:9. But a greater punishment is ready for the more mighty. 6:10. To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it. 6:11. For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer. 6:12. Covet ye, therefore, my words, and love them, and you shall have instruction. 6:13. Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her. 6:14. She preventeth them that covet her, so that she first sheweth herself unto them. 6:15. He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door. 6:16. To think, therefore, upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure. 6:17. For she goeth about seeking such as are worthy of her, and she sheweth herself to them cheerfully in the ways, and meeteth them with all providence. 6:18. For the beginning of her is the most true desire of discipline. 6:19. And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption: 6:20. And incorruption bringeth near to God. 6:21. Therefore the desire of wisdom bringeth to the everlasting kingdom. 6:22. If then your delight be in thrones, and sceptres, O ye kings of the people, love wisdom, that you may reign for ever. 6:23. Love the light of wisdom, all ye that bear rule over peoples. 6:24. Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth: 6:25. Neither will I go with consuming envy: for such a man shall not be partaker of wisdom. 6:26. Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people. 6:27. Receive, therefore, instruction by my words, and it shall be profitable to you.

7.7

7:1. I myself am a mortal man, like all others, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh. 7:2. In the time of ten months I was compacted in blood, of the seed of man, and the pleasure of sleep concurring. 7:3. And being born, I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all others do. 7:4. I was nursed in swaddling clothes, and with great cares. 7:5. For none of the kings had any other beginning of birth. 7:6. For all men have one entrance into life, and the like going out. 7:7. Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me: 7:8. And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. 7:9. Neither did I compare unto her any precious stone: for all gold, in comparison of her, is as a little sand; and silver, in respect to her, shall be counted as clay. 7:10. I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out. 7:11. Now all good things came to me together with her, and innumerable riches through her hands, 7:12. And I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all. 7:13. Which I have learned without guile, and communicate without envy, and her riches I hide not. 7:14. For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gifts of discipline. 7:15. And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise: 7:16. For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works. 7:17. For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements, 7:18. The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons, 7:19. The revolutions of the year, and the dispositions of the stars, 7:20. The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots, 7:21. And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me. 7:22. For in her is the spirit of understanding; holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent, 7:23. Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtile: 7:24. For wisdom is more active than all active things; and reacheth everywhere, by reason of her purity. 7:25. For she is a vapour of the power of God, and a certain pure emmanation of the glory of the Almighty God: and therefore no defiled thing cometh into her. 7:26. For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness. 7:27. And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets. 7:28. For God loveth none but him that dwelleth with wisdom. 7:29. For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it. 7:30. For after this cometh night, but no evil can overcome wisdom.

7.8

8:1. She reacheth, therefore, from end to end mightily, and ordereth all things sweetly. 8:2. Her have I loved, and have sought her out from my youth, and have desired to take for my spouse, and I became a lover of her beauty. 8:3. She glorifieth her nobility by being conversant with God: yea, and the Lord of all things hath loved her. 8:4. For it is she that teacheth the knowledge of God and is the chooser of his works. 8:5. And if riches be desired in life, what is richer than wisdom, which maketh all things? 8:6. And if sense do work: who is a more artful worker than she of those things that are? 8:7. And if a man love justice: her labours have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life. 8:8. And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages. 8:9. I purposed, therefore, to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief. 8:10. For her sake I shall have glory among the multitude, and honour with the ancients, though I be young: 8:11. And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me. 8:12. They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouth. 8:13. Moreover, by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me. 8:14. I shall set the people in order: and nations shall be subject to me. 8:15. Terrible kings hearing, shall be afraid of me: among the multitude I shall be found good, and valiant in war. 8:16. When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness. 8:17. Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality, 8:18. And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and glory in the communication of her words: I went about seeking, that I might take her to myself. 8:19. And I was a witty child, and had received a good soul. 8:20. And whereas I was more good, I came to a body undefiled. 8:21. And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was, I went to the Lord, and besought him, and said with my whole heart:

7.9

9:1. God of my fathers, and Lord of mercy, who hast made all things with thy word, 9:2. And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee, 9:3. That he should order the world according to equity and justice, and execute justice with an upright heart: 9:4. Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children: 9:5. For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws. 9:6. For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. 9:7. Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters: 9:8. And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning: 9:9. And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments. 9:10. Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee: 9:11. For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power. 9:12. So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of the throne of my father. 9:13. For who among men is he that can know the counsel of God? or who can think what the will of God is? 9:14. For the thoughts of mortal men are fearful, and our counsels uncertain. 9:15. For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things. 9:16. And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven, who shall search out? 9:17. And who shall know thy thought, except thou give wisdom, and send thy holy Spirit from above: 9:18. And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee? 9:19. For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.

7.10

people of Israel. 10:1. She preserved him, that was first formed by God, the father of the world, when he was created alone, 10:2. And she brought him out of his sin, and gave him power to govern all things. 10:3. But when the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother. The unjust... Cain. 10:4. For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood. For whose cause... Viz., for the wickedness of the race of Cain.-Ibid. The just... Noe. 10:5. Moreover, when the nations had conspired together to consent to wickedness, she knew the just, and preserved him without blame to God, and kept him strong against the compassion for his son. She knew the just... She found out and approved Abraham. Ibid. And kept him strong, etc... Gave him strength to stand firm against the efforts of his natural tenderness, when he was ordered to sacrifice his son. 10:6. She delivered the just man, who fled from the wicked that were perishing, when the fire came down upon Pentapolis: The just man... Lot.-Ibid. Pentapolis... The land of the five cities, Sodom, Gomorrha, etc. 10:7. Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul. 10:8. For regarding not wisdom, they did not only slip in this, that they were ignorant of good things; but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid. 10:9. But wisdom hath delivered from sorrow them that attend upon her. 10:10. She conducted the just, when he fled from his brother's wrath, through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours. The just... Jacob. 10:11. In the deceit of them that overreached him, she stood by him, and made him honourable. 10:12. She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. Conflict... Viz., with the angel. 10:13. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit. The just when he was sold... Viz., Joseph. 10:14. And in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and shewed them to be liars that had accused him, and gave him everlasting glory. 10:15. She delivered the just people, and blameless seed, from the nations that oppressed them. 10:16. She entered into the soul of the servant of God and stood against dreadful kings in wonders and signs. The servant of God... Viz., Moses. 10:17. And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night: 10:18. And she brought them through the Red Sea, and carried them over through a great water. 10:19. But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the wicked. 10:20. And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand. 10:21. For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

7.11

11:1. She prospered their works in the hands of the holy prophet. The holy prophet... Moses. 11:2. They went through wildernesses that were not inhabited, and in desert places they pitched their tents. 11:3. They stood against their enemies, and revenged themselves of their adversaries. Their enemies... The Amalecites. 11:4. They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone. 11:5. For by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith, and rejoiced: By what things, etc... The meaning is, that God, who wrought a miracle to punish the Egyptians by thirst, when he turned all their waters into blood, (at which time the Israelites, who were exempt from those plagues, had plenty of water,) wrought another miracle in favour of his own people in their thirst, by giving them water out of the rock. 11:6. By the same things they in their need were benefited. 11:7. For instead of a fountain of an ever running river, thou gavest human blood to the unjust. 11:8. And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water unlooked for: 11:9. Shewing by the thirst that was then, how thou didst exalt thine, and didst kill their adversaries. 11:10. For when they were tried, and chastised with mercy, they knew how the wicked were judged with wrath, and tormented. 11:11. For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn. 11:12. For whether absent or present, they were tormented alike. 11:13. For a double affliction came upon them, and a groaning for the remembrance of things past. 11:14. For when they heard that by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass. By their punishments, etc... That is, that the Israelites had been benefited and miraculously favoured in the same kind, in which they had been punished. 11:15. For whom they scorned before, when he was thrown out at the time of his being wickedly exposed to perish, him they admired in the end, when they saw the event: their thirsting being unlike to that of the just. 11:16. But for the foolish devices of their iniqnity, because some being deceived worshipped dumb serpents and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance: Dumb beasts... Viz., frogs, sciniphs, flies, and locusts. 11:17. That they might know that by what things a man sinneth, by the same also he is tormented. 11:18. For thy almighty hand, which made the world of matter without form, was not unable to send upon them a multitude of bears, or fierce lions, 11:19. Or unknown beasts of a new kind, full of rage; either breathing out a fiery vapour, or sending forth a stinking smoke, or shooting horrible sparks out of their eyes: 11:20. Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear. 11:21. Yea, and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight. 11:22. For great power always belonged to thee alone: and who shall resist the strength of thy arm? 11:23. For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon tho earth. 11:24. But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance. 11:25. For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it. 11:26. And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee? 11:27. But thou sparest all: because they are thine, O Lord, who lovest souls.

7.12

12:1. O how good and sweet is thy Spirit, O Lord, in all things! 12:2. And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord. 12:3. For those ancient inhabitants of thy holy land, whom thou didst abhor, 12:4. Because they did works hateful to thee by their sorceries, and wicked sacrifices, 12:5. And those merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of thy consecration, From the midst of thy consecration... Literally, sacrament. That is, the land sacred to thee, in which thy temple was to be established, and man's redemption to be wrought. 12:6. And those parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents, 12:7. That the land which of all is most dear to thee, might receive a worthy colony of the children of God. 12:8. Yet even those thou sparedst as men, and didst send wasps forerunners of thy host, to destroy them by little and little. 12:9. Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once: 12:10. But executing thy judgments by degrees, thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed. 12:11. For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins. 12:12. For who shall say to thee: What hast thou done? or who shall withstand thy judgment? or who shall come before thee to be a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made? 12:13. For there is no other God but thou, who hast care of all, that thou shouldst shew that thou dost not give judgment unjustly. 12:14. Neither shall king, nor tyrant, in thy sight inquire about them whom thou hast destroyed. 12:15. For so much then, as thou art just, thou orderest all things justly: thinking it not agreeable to the power, to condemn him who deserveth not to be punished. 12:16. For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all. 12:17. For thou shewest thy power, when men will not believe thee to be absolute in power, and thou convincest the boldness of them that know thee not. 12:18. But thou being master of power, judgest with tranquillity, and with great favour disposest of us: for thy power is at hand when thou wilt. 12:19. But thou hast taught thy people by such works, that they must be just and humane, and hast made thy children to be of a good hope: because in judging, thou givest place for repentance for sins. 12:20. For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their wickedness: 12:21. With what circumspection hast thou judged thy own children, to whose parents thou hast sworn, and made covenants of good promises? 12:22. Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy. 12:23. Wherefore thou hast also greatly tormented them, who, in their life, have lived foolishly and unjustly, by the same things which they worshipped. 12:24. For they went astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding. 12:25. Therefore thou hast sent a judgment upon them, as senseless children, to mock them. 12:26. But they that were not amended by mockeries and reprehensions, experienced the worthy judgment of God. 12:27. For seeing, with indignation, that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him the true God, whom in time past they denied that they knew: for which cause the end also of their condemnation came upon them.

7.13

the works of the hands of men. 13:1. But all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman: 13:2. But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world. 13:3. With whose beauty, if they, being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things. 13:4. Or if they admired their power, and their effects, let them understand by them, that he that made them, is mightier than they: 13:5. For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby. 13:6. But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him. 13:7. For being conversant among his works, they search: and they are persuaded that the things are good which are seen. 13:8. But then again they are not to be pardoned. 13:9. For if they were able to know so much as to make a judgment of the world: how did they not more easily find out the Lord thereof? 13:10. But unhappy are they, and their hope is among the dead, who have called gods the works of the hand of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand. 13:11. Or if an artist, a carpenter, hath cut down a tree proper for his use in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life, 13:12. And useth the chips of his work to dress his meat: 13:13. And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it, and maketh it like the image of a man: 13:14. Or the resemblance of some beast, laying it over with vermilion, and painting it red, and covering every spot that is in it: 13:15. And maketh a convenient dwelling place for it, and setting it in a wall, and fastening it with iron, 13:16. Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help. 13:17. And then maketh prayer to it, enquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life: 13:18. And for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable: 13:19. And for a good journey he petitioneth him that cannot walk: and for getting, and for working, and for the event of all things he asketh him that is unable to do any thing.

7.14

14:1. Again, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him. 14:2. For this the desire of gain devised, and the workman built it by his skill. 14:3. But thy providence, O Father, governeth it: for thou hast made a way even in the sea, and a most sure path among the waves, 14:4. Shewing that thou art able to save out of all things, yea, though a man went to sea without art. 14:5. But that the works of thy wisdom might not be idle: therefore men also trust their lives even to a little wood, and passing over the sea by ship, are saved. 14:6. And from the beginning also, when the proud giants perished, the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation. 14:7. For blessed is the wood, by which justice cometh 14:8. But the idol that is made by hands, is cursed, as well it, as he that made it: he because he made it; and it because being frail it is called a god. 14:9. But to God the wicked and his wickedness are hateful alike. 14:10. For that which is made, together with him that made it, shall suffer torments. 14:11. Therefore there shall be no respect had even to the idols of the Gentiles: because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise. 14:12. For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life. 14:13. For neither were they from the beginning, neither shall they be for ever. 14:14. For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end. 14:15. For a father being afflicted with bitter grief, made to himself the image of his son, who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants. 14:16. Then, in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants. 14:17. And those whom men could not honour in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king, whom they had a mind to honour: that by this their diligence, they might honour as present, him that was absent. 14:18. And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant. 14:19. For he being willing to please him that employed him, laboured with all his art to make the resemblance in the best manner. 14:20. And the multitude of men, carried away by the beauty of the work, took him now for a god, that little before was but honoured as a man. 14:21. And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood. 14:22. And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace. 14:23. For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness, 14:24. So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery: 14:25. And all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good, 14:26. Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness. 14:27. For the worship of abominable idols is the cause, and the beginning and end of all evil. 14:28. For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves. 14:29. For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt. 14:30. But for both these things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice. 14:31. For it is not the power of them, by whom they swear, but the just vengeance of sinners always punisheth the transgression of the unjust.

7.15

condemning both the makers and the worshippers of idols. 15:1. But thou, our God, art gracious and true, patient, and ordering all things in mercy. 15:2. For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee. 15:3. For to know thee is perfect justice: and to know thy justice, and thy power, is the root of immortality. 15:4. For the invention of mischievous men hath not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours, 15:5. The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a dead image. 15:6. The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them. 15:7. The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge. 15:8. And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life, which was lent him, shall be called for again. 15:9. But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things. 15:10. For his heart is ashes, and his hope vain earth and his life more base than clay: 15:11. Forasmuch as he knew not his maker, and him that inspired into him the soul that worketh, and that breathed into him a living spirit. 15:12. Yea, and they have counted our life a pastime and the business of life to be gain, and that we must be getting every way, even out of evil. 15:13. For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods. 15:14. But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure: 15:15. For they have esteemed all the idols of the heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to walk. 15:16. For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself. 15:17. For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never. 15:18. Moreover, they worship also the vilest creatures: but things without sense, compared to these, are worse than they. 15:19. Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing. Wisdom Chapter 16

7.16

worthily punished, and were destroyed by a multitude of beasts. 16:2. Instead of which punishment, dealiug well with thy people, thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat: 16:3. To the end, that they indeed desiring food, by means of those things that were shewn and sent among them, might loath even that which was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meat. They indeed desiring food, etc... He means the Egyptians; who were restrained even from that food which was necessary, by the frogs and the flies that were sent amongst them, and spoiled all their meats.-Ibid. But these... Viz., the Israelites. 16:4. For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shewn how their enemies were destroyed. 16:5. For when the fierce rage of beasts came upon these, they were destroyed by the bitings of crooked serpents. 16:6. But thy wrath endured not for ever, but they were troubled for a short time for their correction, having a sign of salvation, to put them in remembrance of the commandment of thy law. Sign of salvation... The brazen serpent, an emblem of Christ our Saviour. 16:7. For he that turned to it, was not healed by that which he saw, but by thee, the Saviour of all. 16:8. And in this thou didst shew to our enemies, that thou art he who deliverest from all evil. 16:9. For the bitings of locusts, and of flies, killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things. 16:10. But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them. 16:11. For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help. 16:12. For it was neither herb, nor mollifying plaster, that healed them, but thy word, O Lord, which healeth all things. 16:13. For it is thou, O Lord, that hast power of life and death, and leadest down to the gates of death, and bringest back again: 16:14. A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received: 16:15. But it is impossible to escape thy hand: 16:16. For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire. 16:17. And which was wonderful, in water, which extinguisheth all things, the fire had more force: for the world fighteth for the just. The fire had more force... Viz., when the fire and hail mingled together laid waste the land of Egypt. Ex. 9. 16:18. For at one time the fire was mitigated, that the beasts which were sent against the wicked might not be burnt, but that they might see, and perceive that they were persecuted by the judgment of God. 16:19. And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of a wicked land. 16:20. Instead of which things, thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour; having in it all that is delicious, and the sweetness of every taste. 16:21. For thy sustenance shewed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked. 16:22. But snow and ice endured the force of fire, and melted not: that they might know that the fire, burning in the hail, and flashing in the rain, destroyed the fruits of the enemies. 16:23. But this same again, that the just might be nourished, did even forget its own strength. 16:24. For the creature serving thee, the Creator, is made fierce against the unjust for their punishment: and abateth its strength for the benefit of them that trust in thee. 16:25. Therefore even then it was transformed into all things, and was obedient to thy grace, that nourisheth all, according to the will of them that desired it of thee: 16:26. That thy children, O Lord, whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee. 16:27. For that which could not be destroyed by fire, being warmed with a little sunbeam, presently melted away: 16:28. That it might be known to all, that we ought to prevent the sun to bless thee, and adore thee at the dawning of the light. 16:29. For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

7.17

17:1. For thy judgments, O Lord, are great, and thy words cannot be expressed: therefore undisciplined souls have erred. 17:2. For while the wicked thought to be able to have dominion over the holy nation, they themselves being fettered with the bonds of darkness, and a long night, shut up in their houses, lay there exiled from the eternal providence. 17:3. And while they thought to lie hid in their obscure sins, they were scattered under a dark veil of forgetfullness, being horribly afraid, and troubled with exceeding great astonishment. 17:4. For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them. 17:5. And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night. 17:6. But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse: 17:7. And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked. 17:8. For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at. 17:9. For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear and denying that they saw the air, which could by no means be avoided. 17:10. For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things. 17:11. For fear is nothing else but a yielding up of the succours from thought. 17:12. And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment. 17:13. But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep, 17:14. Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them. 17:15. Moreover, if any of them had fallen down, he was kept shut up in prison without irons. 17:16. For if any one were a husbandman, or a shepherd, or a labourer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly. 17:17. For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence, 17:18. Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains: these things made them to swoon for fear. 17:19. For the whole world was enlightened, with a clear light, and none were hindered in their labours. 17:20. But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

7.18

intercession, in the sedition on occasion of Core. 18:1. But thy saints had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee: 18:2. And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference. 18:3. Therefore they received a burning pillar of fire for a guide of the way which they knew not, and thou gavest them a harmless sun of a good entertainment. A harmless sun... A light that should not hurt or molest them; but that should be an agreeable guest to them. 18:4. The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world. 18:5. And whereas they thought to kill the babes of the just: one child being cast forth, and saved to reprove them, thou tookest away a multitude of their children, and destroyedst them altogether in a mighty water. One child... Viz., Moses. 18:6. For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage. 18:7. So thy people received the salvation of the just, and destruction of the unjust. 18:8. For as thou didst punish the adversaries so thou didst also encourage and glorify us. 18:9. For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers. Of good men... Viz., of the patriarchs. Their children, the Israelites, offered in private the sacrifice of the paschal lamb; and were regulating what they were to do in their journey, when that last and most dreadful plague was coming upon their enemies. 18:10. But on the other side there sounded an ill according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed. 18:11. And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king. 18:12. So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed. The noblest offspring... That is, the firstborn. 18:13. For whereas they would not believe any thing before by reason of the enchantments, then first upon the destruction of the firstborn, they acknowledged the people to be of God. 18:14. For while all things were in quiet silence, and the night was in the midst of her course, 18:15. Thy Almighty word leaped down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction, 18:16. With a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth, reached even to heaven. 18:17. Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them. 18:18. And one thrown here, another there, half dead, shewed the cause of his death. 18:19. For the visions that troubled them foreshewed these things, lest they should perish, and not know why they suffered these evils. 18:20. But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but thy wrath did not long continue; 18:21. For a blameless man made haste to pry for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, shewing that he was thy servant. 18:22. And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him that punished them, alleging the oath and covenant made with the fathers. 18:23. For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living. 18:24. For in the priestly robe which he wore, was the whole world: and in the four rows of the stones, the glory of the fathers was graven, and thy majesty was written upon the diadem of his head. 18:26. And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

7.19

All creatures obey God's orders for the service of the good, and the punishment of the wicked. 19:1. But as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do: 19:2. For when they had given them leave to depart and had sent them away with great care, they repented and pursued after them. 19:3. For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone: 19:4. For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments: 19:5. And that thy people might wonderfully pass through, but they might find a new death. 19:6. For every creature, according to its kind was fashioned again as from the beginning, obeying thy commandments, that thy children might be kept without hurt. 19:7. For a cloud overshadowed their camps and where water was before, dry land appeared, and in the Red Sea a way without hindrance, and out of the great deep a springing field: 19:8. Through which all the nation passed which was protected with thy hand, seeing thy miracles and wonders. 19:9. For they fed on their food like horses, and they skipped like lambs, praising thee, O Lord, who hadst delivered them. 19:10. For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes. 19:11. And at length they saw a new generation of birds, when being led by their appetite, they asked for delicate meats. 19:12. For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness. 19:13. For they exercised a more detestable inhospitality than any: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them. 19:14. And not only so, but in another respect also they were worse: for the others against their will received the strangers. 19:15. But these grievously afflicted them whom they had received with joy, and who lived under the same laws. 19:16. But they were struck with blindness: as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door. 19:17. For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight. Elements are changed, etc... The meaning is, that whatever changes God wrought in the elements by miracles in favour of his people, they still kept their harmony by obeying his will. 19:18. For the things of the land were turned into things of the water: and the things that before swam in the water passed upon the land. 19:19. The fire had power in water above its own virtue, and the water forgot its quenching nature. 19:20. On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt that good food, which was apt to melt as ice. For in all things thou didst magnify thy people, O Lord, and didst honour them, and didst not despise them, but didst assist them at all times, and in every place. That good food... The manna.