

VOICES OF WISDOM

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*"Do not seek to follow in the footsteps of men of old.
Seek what they sought."*

-- Kukai (774-835)

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FOREWORD

George C. Lodge

Globalization is a fact and a process. The fact is that the world's people and nations are more interdependent than ever before and becoming more so. The measures of interdependence are global flows of such things as trade (including media and tourism), immigration, and investment, and the related degradation of the ecosystem on which all life depends, a degradation that constantly reminds us that we are passengers on a spaceship, or, more ominously, a lifeboat.

The process of globalization is both technological and human. Technologically, new systems of global information and communication foster and link the agents of globalization -- multinational corporations, sometimes with governments as their partners. On the human side, globalization is pulled by exploding consumer desires and pushed by ingenious corporate managers, who themselves are driven by a variety of urges -- to serve their communities or their shareholders, to gain wealth and power, or simply to exercise their skills and talents.

Globalization is a promise of efficiency in spreading the good things of life to those who lack them. It is also a menace to those who are left behind, excluded from its benefits. It means convergence and integration; it also means conflict and disintegration. It is upsetting old ways, and challenging cultures, religions, and systems of belief. It accentuates global diversity.

Whether globalization is a positive force in the world will depend upon how it is managed. Thus, although it appears to be an economic and technological phenomenon, it is also a political one. Economic and technological engines are running at full speed; however, the political mechanisms to manage them are either nonexistent or in trouble. Multinational corporations and their technological infrastructure span the world, merging, acquiring, cooperating, and competing with dizzying speed. National governments vie for their favors but increasingly cannot control them. And such transnational apparatus as exists are inadequate to the task.

At the end of World War II, the world readied itself for globalization by forming the United Nations and its sister institutions, the International Monetary Fund, the World Bank, and the General Agreement on Tariffs and Trade (which became the World Trade Organization in 1995). Then the Cold War set in and the world divided. The Cold War paralyzed globalization, replacing it with regionalization. Now the Cold War is over, yet the governance of globalization remains weak and confused.

There is no consensus about the purposes that globalization serves and the direction it should take. It proceeds, therefore, in limbo; as it intensifies, it highlights conflicts about its effects and priorities. These conflicts arise from different

systems for interpreting values. The question arises, "Is there some overarching value system within which a consensus might be possible?"

In this book, Harris brings together sayings attributed to the founders or primary representatives of eight major religious and philosophical traditions of the world: the Buddha (Buddhism), Confucius (Confucianism), Jesus (Christianity), Krishna (Hinduism), Lao Tzu (Taoism), Moses (Judaism), Muhammad (Islam), and Socrates (Western Philosophy). Perhaps by returning to the roots of these traditions we may be able to find common ground from which a global consensus on values can begin to emerge. We may also be able to increase our understanding of basic cultural conflicts and resolve these conflicts or accept them as part of the multicultural diversity which adds texture to our world.

"If politics had never called in the aid of religion, had the conquering party never adopted the tenets of one sect more than those of another, when it had gained the victory, it would probably have dealt equally and impartially with all the different sects, and have allowed every person to choose his own religion as he thought proper....The teachers of each little sect, finding themselves almost alone, would be obliged to respect those of almost every other sect, and the concessions which they would mutually find it both convenient and agreeable to make to one another, might in time probably reduce the doctrine of the greater part of them to that pure and rational religion, free from every mixture of absurdity, imposture, or fanaticism, such as wise men have in all ages of the world wished to see established."

--- Adam Smith
*The Wealth of Nations*¹, 1776.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...."

---- First Amendment
U.S. Constitution, 1791.

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

---- Article 18
"Universal Declaration of Human Rights," U.N., 1948.

¹ Smith, Adam, *The Wealth of Nations*, The Modern Library, New York, 1937, pp. 744-745.

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The translations used in this book are given in the translation section. Material about the eight leaders comes from Huston Smith's *The World's Religions* and from the *Columbia Encyclopedia*, Third Edition, Columbia University Press: New York, 1963. Much of the material in the Foreword comes from George Lodge's book, *Managing Globalization in the Age of Interdependence*, Pfeiffer & Company: San Diego, 1995.

Note: Each saying appears twice in this book. It appears in PART I: THE VOICES and again in PART II: THE THEMES. The number of the saying in PART I is identical to the number of the same saying in PART II.

PART I:

THE VOICES

BUDDHA

The Buddha (563? - 483? B.C.E.) was born Gautama (family name) Siddhartha (given name) as a Hindu prince in what is now Rummidei, Nepal, near the border of India. According to tradition, Brahmans predicted that the baby would become a universal king or a "buddha" ("enlightened one" or "awakened one"). Siddhartha's mother died soon after he was born. His father wanted the baby to become a great king. He raised Siddhartha in magnificent luxury and attempted to shield him from all suffering. At 16, Siddhartha married his cousin, Yasodhara, also 16.

At 29, Siddhartha was outside of his palace and saw an old man. His charioteer told him that all people are subject to old age. Then he saw a sick man and was told that all people are subject to sickness. Then he saw a corpse and was told that all people die. Finally, he saw a wandering ascetic with a shaven head and yellow robe. Siddhartha was impressed by the man's peaceful demeanor and determined to leave his wife and young child to become a wandering ascetic.

For 6 years Siddhartha searched for the truth with help from several renowned teachers. He practiced various severe austerities and extreme self-mortifications until he became completely emaciated. He then realized that this was not the way he was seeking. He rejected extreme asceticism and because of this his companions left him. He began eating again and regained his physical health.

At 35, he determined to sit in meditation under what is now known as the bodhi, or bo, tree until he attained enlightenment. He succeeded in resisting great temptations, realized the Four Noble Truths, and became enlightened.

After his enlightenment, Siddhartha became known as the Buddha. From then until his death at age 80, he taught the middle path, or Noble Eightfold Path, which is neither self-indulgence nor self-mortification.

Shortly before he died, one of his disciples asked what they should do with his remains. He replied that they should focus on their own spiritual development and let the lay devotees take care of his remains. His last words were: "transient are all conditional things. Try to accomplish your aim with diligence." His body was cremated shortly after he died.

THE BUDDHA'S FOUR NOBLE TRUTHS

1. To live is to suffer.
2. The cause of suffering is desire.
3. When desire ceases, suffering ceases.
4. The way to let go of desire is the noble eightfold path.

THE BUDDHA'S EIGHTFOLD PATH

1. **Right View** - The world is not as it seems. Life is like a dream. Though we seem separate from each other, we are One. Let go of illusion. See what is real. Find happiness within. Know yourself.
2. **Right Intention** - Love everyone. Have a good attitude. Don't chase after pleasure. Don't run away from pain. Transform anger into love.
3. **Right Speech** - Speak the truth. Speak kindly. Respect others. Listen well. Use words to benefit others. Don't lie. Don't cheat. Don't mislead. Don't gossip. Don't use abusive language. Don't interrupt.
4. **Right Conduct** - Do what is right. Be considerate. Be generous. Help others. Don't kill. Don't steal. Don't engage in inappropriate sex. Don't abuse drugs.
5. **Right Livelihood** - Good work is love in action. Serve others. Your work is to discover your work and then to give yourself to it completely. Work in ways which are healthy and productive. Use money wisely.
6. **Right Effort** - Make an effort to develop and maintain good thoughts and habits. Make an effort to avoid and let go of harmful thoughts and habits. Lean into the pain. Love even when it is difficult.
7. **Right Mindfulness** - Be aware of what is happening. Be fully present. Pay attention. Be alert. Watch what you do. Wake up.
8. **Right Concentration** - Meditate. Calm yourself. Let go of distractions. Focus. Transcend the mind.

Sayings of the Buddha

Humility

4. Look to your own faults, what you have done or left undone. Overlook the faults of others. (*Dhammapada, 4.*)

Humanity

33. It is better to do nothing than to do what is wrong. For whatever you do, you do to yourself. (*Dhammapada, 22.*)
50. To be a mother is sweet, and a father. It is sweet to live arduously, and to master yourself. O how sweet it is to enjoy life, living in honesty and strength! And wisdom is sweet, and freedom. (*Dhammapada, 23.*)

Love

63. In this world, hate never yet dispelled hate. Only love dispels hate. This is the law, ancient and inexhaustible. (*Dhammapada, 1.*)
66. Live in joy, in love, even among those who hate. Live in joy, in health, even among the afflicted. Live in joy, in peace, even among the troubled....The winner sows hatred because the loser suffers. Let go of winning and losing and find joy....Look within. Be still. Free from fear and attachment, know the sweet joy of the way....Follow then the shining ones, the wise, the awakened, the loving, for they know how to work and forbear. (*Dhammapada, 15.*)
68. It is the beginning of life, of mastery and patience, of good friends along the way, of a pure and active life. So live in love. Do your work. Make an end of your sorrows....Quieten your body. Quieten your mind. You want nothing. Your words are still. You are still. By your own efforts waken yourself, watch yourself. And live joyfully. You are the master, you are the refuge. How gladly you follow the words of the awakened. How quietly, how surely you approach the happy country, the heart of stillness. However young, the seeker who sets out upon the way shines bright over the world. (*Dhammapada, 25.*)

Compassion

70. All beings tremble before violence. All fear death. All love life. See yourself in others. Then whom can you hurt? What harm can you do? He who seeks happiness by hurting those who seek happiness will never find happiness. For your brother is like you. He wants to be happy. Never harm him, and when you leave this life you too will find happiness. (*Dhammapada, 10.*)

Responsibility

91. It is you who must make the effort. The masters only point the way. Everything arises and passes away. When you see this, you are above sorrow. This is the shining way. Master your words. Master your thoughts. Never allow your body to do harm. Follow these three roads with purity and you will find yourself upon the one way, the way of wisdom. (*Dhammapada, 20.*)
95. The master is wakeful. He watches his body. In all actions he discriminates, and he becomes pure. (*Dhammapada, 21.*)
103. We are what we think. All that we are arises with our thoughts. With our thoughts we make the world. Speak or act with an impure mind and trouble will follow you as the wheel follows the ox that draws the cart....Speak or act with a pure mind and happiness will follow you as your shadow, unshakable. (*Dhammapada, 1.*)
112. He who lives purely and self assured, in quietness and virtue, who is without harm or hurt or blame, even if he wears fine clothes, so long as he also has faith, he is a true seeker....Believe, meditate, see. Be harmless, be blameless. Awake to the law. And from all sorrow free yourself. (*Dhammapada, 10.*)
118. The fool is his own enemy. Seeking wealth, he destroys himself. Seek rather the other shore....In all things be a master of what you do and say and think. Be free....Delight in meditation and in solitude. Compose yourself, be happy. You are a seeker....Follow the truth of the way. Reflect upon it. Make it your own. Live it. It will always sustain you. Do not turn away what is given you, nor reach out for what is given to others....Give thanks for what has been given you, however little....Love and joyfully follow the way. (*Dhammapada, 24-25.*)

Service

- 121.** Love yourself and watch -- today, tomorrow, always. First establish yourself in the way, then teach, and so defeat sorrow. To straighten the crooked you must first do a harder thing -- straighten yourself. You are your only master. Who else? Subdue yourself and discover your master. How hard it is to serve yourself, how easy to lose yourself in mischief and folly. Never neglect your work for another's....Your work is to discover your work and then with all your heart to give yourself to it. (*Dhammapada, 12.*)

Community

- 142.** The wise tell you where you have fallen and where you yet may fall -- invaluable secrets! Follow them, follow the way. Do not look for bad company or live with people who do not care. Find friends who love the truth. The wise delight in the truth and follow the law of the awakened. Neither praise nor blame moves the wise. They are clarity. Hearing the truth, they are like a lake, pure and tranquil and deep. (*Dhammapada, 6.*)

Leadership

- 168.** If you determine your course with force or speed, you miss the way of the law. Quietly consider what is right and what is wrong. Receiving all opinions equally, without haste, wisely, observe the law....Be quiet, loving, and fearless. For the mind talks, but the body knows. The true master lives in truth, in goodness and restraint, nonviolence, moderation and purity....he who weighs only purity in his scales, who sees the nature of the two worlds, he is a master....O seeker! Rely on nothing until you want nothing. (*Dhammapada, 19.*)

Harmony

- 196.** Better than a thousand hollow words, is one word that brings peace. It is better to conquer yourself than to win a thousand battles. Then the victory is yours....Turn away from mischief. Again and again, turn away, before sorrow befalls you. Set your heart on doing good. Do it over and over again, and you will be filled with joy....Do not make light of your failings....A jug fills drop by drop. So the fool becomes brimful of folly. Do not belittle your virtues....A jug fills drop by drop. So the wise become brimful of virtue. (*Dhammapada, 8-9.*)

- 205.** If you sleep desire grows in you like a vine in the forest. Like a monkey in the forest you jump from tree to tree, never finding the fruit. From life to life, never finding peace. If you are filled with desire your sorrows swell like the grass after the rain. But if you subdue desire your sorrows fall from you like drops of water from a lotus flower. This is good counsel and it is good for everyone. O seeker! Give up desire. Shake off your chains. (*Dhammapada*, 24.)
- 209.** Arise and watch. Follow the way joyfully through this world and beyond....How can he lose the way who is beyond the way? His eye is open. His foot is free. Who can follow after him? The world cannot reclaim him or lead him astray, nor can the poisoned net of desire hold him....He is awake and finds joy in the stillness of meditation and in the sweetness of surrender. (*Dhammapada*, 13-14.)
- 213.** At the end of the way the master finds freedom from desire and sorrow -- freedom without bounds....He is the charioteer. He has tamed his horses, pride and the senses....He is free from life and death. His thoughts are still. His words are still. His work is stillness....The master surrenders his beliefs....He gives up all his desires. He resists all temptations....Wherever he lives...there is great joy. He finds joy because he wants nothing. (*Dhammapada*, 7.)

Wisdom

- 219.** See what is. See what is not. Follow the true way. Rise. (*Dhammapada*, 22.)
- 224.** Like a fish out of water, stranded on the shore, thoughts thrash and quiver. For how can they shake off desire? They tremble, they are unsteady, they wander at their will. It is good to control them, and to master them brings happiness. (*Dhammapada*, 3.)
- 231.** Hard it is to be born, hard it is to live, harder still to hear of the way, and hard to rise, follow, and awake. Yet the teaching is simple. Do what is right. Be pure. At the end of the way is freedom. Until then, patience....Offend in neither word nor deed. Eat with moderation. Live in your heart. Seek the highest consciousness. Master yourself according to the law. This is the simple teaching of the awakened. (*Dhammapada*, 14.)
- 237.** Do not let pleasure distract you from meditation, from the way. Free yourself from pleasure and pain. For in craving pleasure or in nursing pain there is only sorrow....Let go of anger. Let go of pride. When you are

bound by nothing you go beyond sorrow....With gentleness overcome anger. With generosity overcome greed. With truth overcome deceit....Those who seek perfection keep watch by day and night until all desires vanish. The wise have mastered body, word, and mind. They are the true masters. (*Dhammapada*, 16-17.)

Faith

244. With single-mindedness the master quells his thoughts. He ends their wandering. Seated in the cave of the heart, he finds freedom. An untroubled mind, no longer seeking to consider what is right and what is wrong, a mind beyond judgments, watches and understands. (*Dhammapada*, 3.)

Eternal Life

278. Your life is falling away. Death is at hand. Where will you rest on the way? What have you taken with you? You are the lamp to lighten the way....When your light shines purely you will not be born and you will not die. As a silversmith sifts dust from silver, remove your own impurities little by little....How easy to see your brother's faults, how hard to face your own....The way is not in the sky. The way is in the heart. All things arise and pass away. But the awakened awake forever. (*Dhammapada*, 18.)

287. Vainly I sought the builder of my house through countless lives. I could not find him....How hard it is to tread life after life! But now I see you, O builder. And never again shall you build my house....I have...beaten out desire. And now my mind is free. (*Dhammapada*, 11.)

291. Want nothing. Where there is desire, say nothing. Happiness or sorrow -- whatever befalls you, walk on untouched, unattached. Few cross over the river. Most are stranded on this side. On the riverbank they run up and down. But the wise, following the way, cross over, beyond the reach of death. They leave the dark way for the way of light. (*Dhammapada*, 6.)

296. The master is awake and he lives forever. He watches. He is clear. How happy he is. For he sees that wakefulness is life. How happy he is, following the path of the awakened....So awake, reflect, watch. Work with care and attention. Live in the way, and the light will grow in you. (*Dhammapada*, 2.)

- 300.** Go beyond this way or that way, to the farther shore where the world dissolves and everything becomes clear. Beyond this shore and the farther shore, beyond the beyond, where there is no beginning, no end. Without fear, go. Meditate. Live purely. Be quiet. Do your work, with mastery. (*Dhammapada, 26.*)
- 302.** Day and night the man who is awake shines in the radiance of the spirit....He is never angry. He keeps his promises....He offends no one. Yet he speaks the truth. His words are clear but never harsh....He wants nothing from this world and nothing from the next. He is free. Desiring nothing, doubting nothing, beyond judgment and sorrow and the pleasures of the senses, he has moved beyond time. He is pure and free....He has found peace. Calmly he lets go of life, of home and pleasure and desire....In him the seed of renewing life has been consumed....With dispassionate eye he sees everywhere the falling and the uprising. And with great gladness he knows that he has finished. He has woken from his sleep....He has come to the end of the way, over the river of his many lives, his many deaths....He has come to the end of the way. All that he had to do, he has done. And now he is one. (*Dhammapada, 26.*)
- 305.** Quieten your mind. Reflect. Watch. Nothing binds you. You are free. You are strong. You have come to the end. Free from passion and desire, you have stripped the thorns from the stem. This is your last body. You are wise. You are free from desire and you understand words and the stitching together of words. And you want nothing. I want nothing. I am free. I found my way. Whom shall I call teacher? The gift of truth is beyond giving. The taste beyond sweetness. The joy beyond joy. (*Dhammapada, 24.*)

CONFUCIUS

For two thousand years, the teachings of Confucius (551 - 479 B.C.E.) have profoundly affected Chinese culture, education and government. Confucius (Kung Fu-tzu) was born into a modest home without wealth or social rank. His father died before he was three, so his mother raised him. The hardship and poverty of his early years gave him an understanding of common people, later reflected in his teachings. He enjoyed hunting and fishing, but said, "At fifteen, I set my mind upon learning." In his twenties, he married and became a tutor. He quickly became known for his personal qualities and practical wisdom, and attracted some devoted followers. He studied ancient Chinese texts and continued to teach throughout his life. His followers collected and recorded his sayings.

Confucius lived during the Period of the Warring States, in which thousands of people were killed in political conflicts. There were many philosophers and would be advisers to political leaders proposing solutions to reduce the bloodshed. Confucius was one of these, though he never attained a high position himself. He did, however, found a class of scholars, which eventually became the ruling elite. In 130 B.C.E., the teachings of Confucius became the official foundation for training government officials. This continued (except for the years 200 - 600) until the Empire collapsed in 1905.

Confucius often uses the term 'chun tzu,' which is translated in this book 'gentleman.' The term could be translated 'superior person,' 'mature person' or 'humanity-at-its-best.' It is the ideal person one should strive to become. It refers to a person who has self-respect and respects others, who has a broad perspective, who is fully adequate, confident, poised and able to put others at ease.

Sayings of Confucius

Humility

7. I make no claims to wisdom or to human perfection -- how would I dare? Still, my aim remains unflagging and I never tire of teaching people. (*Analects*, 7:34.)
16. I transmit, I invent nothing. I trust and love the past...Am I knowledgeable? No. A bumpkin asked me a question, and my mind went blank. Still, I hammered at his problem from all sides, till I worked out something...I never denied my teaching to anyone who sought it, even if he was too poor to offer more than a token present for his tuition. (*Analects*, 7.1; 9.8; 7.7.)
24. A gentleman abides by three principles which I am unable to follow: his humanity knows no anxiety; his wisdom knows no hesitation; his courage knows no fear. (*Analects*, 14:28.)
28. If you offend Heaven, prayer is useless. (*Analects*, 3:13.)

Humanity

31. What you do not wish for yourself, do not impose upon others. (*Analects*, 12.2.)
39. A man who respects his parents and his elders would hardly be inclined to defy his superiors. A man who is not inclined to defy his superiors will never foment a rebellion. A gentleman works at the root. Once the root is secured, the Way unfolds. To respect parents and elders is the root of humanity. (*Analects*, 1:2.)
41. Whoever could spread the five practices everywhere in the world would implement humanity....Courtesy, tolerance, good faith, diligence, generosity. Courtesy wards off insults; tolerance wins all hearts; good faith inspires the trust of others; diligence ensures success; generosity confers authority upon others. (*Analects*, 17.6.)
44. Your faults define you. From your very faults one can know your quality....Seeking to achieve humanity leaves no room for evil. (*Analects*, 4.7, 4.4.)

47. Find out why a man acts, observe how he acts, and examine where he finds peace. Is there anything he could still hide?...A gentleman who lacks gravity has no authority and his learning will remain shallow. A gentleman puts loyalty and faithfulness foremost....When he commits a fault, he is not afraid to amend his ways. (*Analects*, 2.10; 1.8.)
53. It is beautiful to live amidst humanity. To choose a dwelling place destitute of humanity is hardly wise....To study without thinking is futile. To think without studying is dangerous....The love of humanity without the love of learning degenerates into silliness. The love of intelligence without the love of learning degenerates into frivolity. The love of chivalry without the love of learning degenerates into banditry. The love of frankness without the love of learning degenerates into brutality. The love of valor without the love of learning degenerates into violence. The love of force without the love of learning degenerates into anarchy. (*Analects*, 4.1; 2.15; 17.8.)
56. Set your heart upon the way; rely upon moral power; follow goodness; enjoy the arts. (*Analects*, 7:6.)

Love

61. At home, a young man must respect his parents; abroad, he must respect his elders. He should talk little, but with good faith; love all people, but associate with the virtuous. Having done this, if he still has energy to spare, let him study literature. (*Analects*, 1.6.)

Compassion

74. What is done is done, it is all past; there would be no point in arguing. (*Analects*, 3.21.)

Responsibility

88. In a country where the Way prevails, it is shameful to remain poor and obscure; in a country which has lost the Way, it is shameful to become rich and honored. (*Analects*, 8.13.)
94. Do not worry if you are without a position; worry lest you do not deserve a position. Do not worry if you are not famous; worry lest you do not deserve to be famous. (*Analects*, 4.14.)

97. I have never seen a man capable of seeing his own faults and of exposing them in the tribunal of his heart....If a man cannot be trusted, I wouldn't know what to do with him....To worship gods that are not yours, that is toadyism. Not to act when justice commands, that is cowardice. (*Analects*, 5.27; 2.22; 2.24.)
100. Failure to cultivate moral power, failure to explore what I have learned, incapacity to stand by what I know to be right, incapacity to reform what is not good -- these are my worries. (*Analects*, 7.3.)
102. The 300 *Poems* are summed up in one single phrase: "Think no evil." (*Analects*, 2.2.)
106. Always put the effort before the reward: is this not the way to accumulate moral power? To attack evil in itself and not the evil that is in people: is this not the way to neutralize hostility? (*Analects*, 12.21.)
114. A gentleman eats without stuffing his belly; chooses a dwelling without demanding comfort; is diligent in his office and prudent in his speech; seeks the company of the virtuous in order to straighten his own ways. Of such a man, one may truly say that he is fond of learning. (*Analects*, 1.14.)

Service

122. A craftsman who wishes to do good work must first sharpen his tools. In whatever country you may settle, offer your services to the most virtuous ministers and befriend those gentlemen who cultivate humanity. (*Analects*, 15.10.)
127. The gentleman considers the whole rather than the parts. The small man considers the parts rather than the whole. (*Analects*, 2:14.)
129. Demand much from yourself, little from others, and you will prevent discontent. (*Analects*, 15.15.)
131. It is easy to work for a gentleman, but not easy to please him. Try to please him by immoral means, and he will not be pleased; but he never demands anything that is beyond your capacity. It is not easy to work for a vulgar man, but easy to please him. Try to please him, even by immoral means, and he will be pleased; but his demands know no limits....A gentleman shows authority, but no arrogance. A vulgar man shows arrogance, but no authority. (*Analects*, 13.25-26.)

133. He who by revising the old knows the new, is fit to be a teacher. (*Analects*, 2.11.)
135. A gentleman should be slow to speak and prompt to act....A gentleman seeks virtue; a small man seeks land. A gentleman seeks justice; a small man seeks favors. (*Analects*, 4.24; 4.11.)
137. To store up knowledge in silence, to remain forever hungry for learning, to teach others without tiring -- all this comes to me naturally. (*Analects*, 7.2)

Community

139. Don't worry if people don't recognize your merits; worry that you may not recognize theirs....A gentleman resents his incompetence; he does not resent his obscurity....A gentleman makes demands on himself; a vulgar man makes demands on others. (*Analects*, 1.16; 15.19; 15.21.)
148. The fact remains that I have never seen a man who loved virtue as much as sex. (*Analects*, 15.13.)
151. A gentleman must guard himself against three dangers. When young, as the energy of the blood is still in turmoil, he should guard against lust. In his maturity, as the energy of the blood is at its full, he should guard against rage. In old age, as the energy of the blood is on the wane, he should guard against [greed]. (*Analects*, 16.7.)
153. A gentleman considers what is just; a small man considers what is expedient...When the Way prevails in the state, serve it. To serve a state that has lost the Way -- this is shameful indeed....He who acts out of self-interest arouses much resentment. (*Analects*, 4.16; 14.1; 4.12.)
155. A gentleman can indeed find himself in distress, but only a vulgar man is upset by it....Speak with loyalty and good faith, act with dedication and deference, and even among the barbarians your conduct will be irreproachable....If you speak without loyalty and good faith, if you act without dedication or deference, your conduct will be unacceptable, even in your own village. (*Analects*, 15.2; 15.6.)
157. A gentleman gathers friends through his culture; and with these friends, he develops his humanity. (*Analects*, 12.24.)

159. [Kong-the-Civilized was called "civilized"] because he had an agile mind, was fond of learning, and was not ashamed to seek enlightenment from his inferiors...When you see a worthy man, seek to emulate him. When you see an unworthy man, examine yourself....He who practices humanity is reluctant to speak....When the practice of something is difficult, how could one speak about it lightly?...Whatever a gentleman conceives of, he must be able to say; and whatever he says, he must be able to do. In the matter of language, a gentleman leaves nothing to chance. (*Analects*, 5.15; 4.17; 12.3; 13.3.)

Leadership

165. If a man can steer his own life straight, the tasks of government should be no problem for him. If he cannot steer his own life straight, how could he steer other people straight? (*Analects*, 13.13.)
172. Raise the straight and put them above the crooked, so that they may straighten the crooked...If you desire what is good, the people will be good. The moral power of the gentleman is wind, the moral power of the common man is grass. Under the wind, the grass must bend....Guide the officials. Forgive small mistakes. Promote men of talent. (*Analects*, 12.22, 12.19, 13.2.)
174. To govern a state of middle size, one must dispatch business with dignity and good faith; be thrifty and love all men; mobilize the people only at the right times. (*Analects*, 1.5.)
176. To govern is to be straight. If you steer straight, who would dare not to go straight?...If you yourself were not covetous, they would not rob you, even if you paid them to. (*Analects*, 12.17-18.)
179. There was a time when I used to listen to what people said and trusted that they would act accordingly, but now I listen to what they say and watch what they do. (*Analects*, 5.10.)
181. To attack a question from the wrong end -- this is harmful indeed...I am going to teach you what knowledge is. To take what you know for what you know, and what you do not know for what you do not know, that is knowledge indeed....A gentleman does not approve of a person because he expresses a certain opinion, nor does he reject an opinion because it is expressed by a certain person....Approach [people] with dignity and they will be respectful. Be yourself a good son and a kind father, and they will

be loyal. Raise the good and train the incompetent, and they will be zealous...."Only cultivate filial piety and be kind to your brothers, and you will be contributing to the body politic." This is also a form of political action; one need not necessarily join the government. (*Analects*, 2.16-17; 15.23; 2.20-21.)

- 185.** Lead them by political maneuvers, restrain them with punishments: the people will become cunning and shameless. Lead them with virtue, restrain them with ritual: they will develop a sense of shame and a sense of participation. (*Analects*, 2.3.)
- 187.** I follow no rigid prescriptions on what should, or should not, be done....Clever talk and affected manners are seldom signs of goodness....I wish to speak no more....Does Heaven speak? Yet the four seasons follow their course and the hundred creatures continue to be born. Does Heaven speak? (*Analects*, 18:8; 17:17,19.)
- 189.** He is straight: things work out by themselves, without his having to issue orders. He is not straight: he has to multiply orders, which are not being followed anyway. (*Analects*, 13.6.)
- 191.** In the affairs of the world, a gentleman has no [preconceived opinions]: he takes the side of justice. (*Analects*, 4.10.)

Harmony

- 195.** A gentleman seeks harmony, but not conformity. A vulgar man seeks conformity, but not harmony....What is the use of eloquence? An agile tongue creates many enemies. (*Analects*, 13:23; 5:5.)
- 204.** Through self-cultivation, he achieves dignity. -- Is that all? -- Through self-cultivation, he spreads his peace to his neighbors. -- Is that all? -- Through self-cultivation, he spreads his peace to all people....Put loyalty and trust above everything else;...do not be afraid to correct your mistakes....When the Way prevails in the state, speak boldly and act boldly. When the state has lost the Way, act boldly and speak softly. (*Analects*, 14.42; 9.25; 14.3.)
- 206.** A man with no concern for the future is bound to worry about the present. (*Analects*, 15.12.)
- 211.** Steady your course with ritual; find your fulfillment in music. (*Analects*, 8.8.)

Wisdom

- 218.** A gentleman takes care in nine circumstances: -- when looking, to see clearly; -- when listening, to hear distinctly; -- in his expression, to be amiable; -- in his attitude, to be deferential; -- in his speech, to be loyal; -- when on duty, to be respectful; when in doubt, to question; -- when angry, to ponder the consequences; -- when gaining an advantage, to consider what is fair. (*Analects, 16.10.*)
- 234.** When dealing with a man who is capable of understanding your teaching, if you do not teach him, you waste the man. When dealing with a man who is incapable of understanding your teaching, if you do teach him, you waste your teaching. A wise teacher wastes no man and wastes no teaching. (*Analects, 15.8.*)
- 236.** Only the wisest and the stupidest never change. (*Analects, 17.3.*)

Faith

- 243.** At fifteen, I set my mind upon learning. At thirty, I took my stand. At forty, I had no doubts. At fifty, I knew the will of Heaven. At sixty, my ear was attuned. At seventy, I follow all the desires of my heart without breaking any rule. (*Analects, 2.4.*)
- 256.** A gentleman fears three things. He fears the will of Heaven. He fears great men. He fears the words of the saints. A vulgar man does not fear the will of Heaven, for he does not know it. He despises greatness and he mocks the words of the saints. (*Analects, 16.8.*)

Eternal Life

- 280.** A gentleman is without grief and without fear....His conscience is without reproach. Why should he grieve, what should he fear? (*Analects, 12:4.*)

JESUS

Although the modern calendar is supposed to begin with the year Jesus was born, he was probably born a few years earlier. His life (4? B.C.E. - 29?) is known mostly from the four Gospels and other writings in the New Testament. Jesus was born a Jew in Bethlehem and was raised by Mary and Joseph in Nazareth. At that time the Jews were under Roman rule under the corrupt administration of Herod. The Pharisees and scribes oversaw Judaism, upholding the letter of the law. John the Baptist, a cousin of Jesus, became known for calling people to repent and prepare for the Messiah. Jesus was baptized by John and then went into a period of solitude. When he emerged, he began a three-year mission accompanied by a small group of disciples and relying on charity for food and shelter. His parables, spiritual demonstrations, support for the oppressed and criticism of the powerful made him popular with the common people. After three years, he went to Jerusalem with his disciples to celebrate Passover. There he was arrested, convicted of blasphemy, and crucified. According to the New Testament, Jesus rose from the dead, met with his disciples, and then ascended into heaven.

Jesus never traveled more than ninety miles from his birthplace, is not known to have held a paying job, and wrote only in the sand. His teachings were passed down by his disciples and preserved in the New Testament. Today, about one-third of the world's population is considered Christian.

Sayings of Jesus

Humility

3. The greatest among you must be your servant. Anyone who raises himself up will be humbled and anyone who humbles himself will be raised up. (*Bible, Matthew 23:11-12.*)
11. Why do you call me good? No one is good but God alone....By myself I can do nothing; I can judge only as I am told to judge, and my judging is just, because I seek to do not my will but the will of him who sent me. Were I to testify on my own behalf, my testimony would not be true. (*Bible, Mark 10:18, John 5:30-31.*)
13. Anyone who welcomes a little child in my name welcomes me; and anyone who welcomes me, welcomes the one who sent me. The least among you all is the one who is the greatest. (*Bible, Luke 9:48.*)
17. It is not the healthy who need the doctor, but the sick...I came to call not the upright, but sinners. (*Bible, Matthew 9:12.*)
19. There will be more rejoicing in heaven over one sinner repenting than over ninety-nine upright people who have no need of repentance. (*Bible, Luke 15:7.*)
21. Blessed are the gentle: they shall have the earth as inheritance. (*Bible, Matthew 5:4.*)
23. Many who are first will be last, and the last, first. (*Bible, Matthew 19:30.*)
25. Two men went up to the Temple to pray. The first stood there and said this prayer to himself, "I thank you, God, that I am not grasping, unjust, and adulterous like everyone else, and particularly that I am not like this tax collector here. I fast twice a week; I pay tithes on all I get." The tax collector stood some distance away, not daring even to raise his eyes to heaven; and he said, "God, be merciful to me, a sinner." This man, I tell you, went home again justified; the other did not. For everyone who raises himself up will be humbled, but anyone who humbles himself will be raised up. (*Bible, Luke 18:10-14.*)
27. It is not anyone who says to me, "Lord, Lord," who will enter the kingdom of Heaven, but the person who does the will of my Father in heaven. When

the day comes many will say to me, “Lord, Lord, did we not prophesy in your name, drive out demons in your name, work many miracles in your name?” Then I shall tell them to their faces: I have never known you; away from me, all evil doers! (*Bible, Matthew 7:21-23.*)

30. I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to little children. Yes, Father, for that is what it pleased you to do. (*Bible, Matthew 11:25-26.*)

Humanity

32. Always treat others as you would like them to treat you. (*Bible, Matthew 7:12.*)
40. Be compassionate just as your Father is compassionate. Do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive and you will be forgiven. Give, and there will be gifts for you: a full measure, pressed down, shaken together, and overflowing, will be poured into your lap; because the standard you use will be the standard used for you. (*Bible, Luke 6:36-38.*)
42. Blessed are the merciful: they shall have mercy shown them. Blessed are the pure in heart: they shall see God. Blessed are the peacemakers: they shall be recognized as children of God. (*Bible, Matthew 5:7-9.*)
46. Stay awake, because you do not know the day when your master is coming. (*Bible, Matthew 24:42.*)
48. Everything you ask and pray for, believe that you have it already, and it will be yours. And when you stand in prayer, forgive whatever you have against anybody, so that your Father in heaven may forgive your failings too. (*Bible, Mark 11:24-25.*)
51. Anyone who does the will of God, that person is my brother and sister and mother. (*Bible, Mark 3:35.*)

Love

57. If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my own joy may be in you and your joy be complete. This is my commandment: love one another, as I have loved you. No one can have greater love than to lay down his life for his friends. (*Bible, John 15:10-13.*)
65. Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven, for he causes his sun to rise on the bad as well as the good, and sends down rain to fall on the upright and the wicked alike. (*Bible, Matthew 5:44-45.*)
67. I say this to you who are listening: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly. To anyone who slaps you on one cheek, present the other cheek as well;...Treat others as you would like people to treat you...You will have a great reward, and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked...You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbor as yourself. On these two commandments hang the whole Law, and the Prophets too. (*Bible, Luke 6:27-35; Matthew 22:36-40.*)
69. You will know that I am in my Father and you in me and I in you. Whoever holds to my commandments and keeps them is the one who loves me; and whoever loves me will be loved by my Father, and I shall love him and reveal myself to him...I am the light of the world; anyone who follows me will not be walking in the dark, but will have the light of life. (*Bible, John 14:20-21; 8:12.*)

Compassion

73. If you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering. (*Bible, Matthew 5:23-24.*)
81. Why do you observe the splinter in your brother's eye and never notice the great log in your own?...Take the log out of your own eye first, and then you will see clearly enough to take the splinter out of your brother's eye. (*Bible, Matthew 7:3-5.*)

83. Let the one among you who is guiltless be the first to throw a stone. (*Bible, John 8:7.*)

Responsibility

87. When someone is given a great deal, a great deal will be demanded of that person; when someone is entrusted with a great deal, of that person even more will be expected. (*Bible, Luke 12:48.*)
93. Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God. (*Bible, Luke 9:62.*)
98. What is your opinion? A man had two sons. He went and said to the first, "My boy, go and work in the vineyard today." The son answered, "I will not go," but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, "Certainly, sir," but did not go. Which of the two did the father's will? (*Bible, Matthew 21:28-31.*)
101. You worry and fret about so many things, and yet few are needed, indeed only one. (*Bible, Luke 10:41-42.*)
107. No one can serve two masters....You cannot serve both God and money. (*Bible, Luke 16:13.*)
109. Watch, and be on your guard against avarice of any kind, for life does not consist in possessions, even when someone has more than he needs. There was once a rich man who, having had a good harvest from his land, thought to himself, "What am I to do? I have not enough room to store my crops." Then he said,..."I will pull down my barns and build bigger ones, and store all my grain and my goods in them, and I will say to my soul: "My soul, you have plenty of good things laid by for many years to come; take things easy, eat, drink, have a good time." But God said to him, "Fool! This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?" So it is when someone stores up treasure for himself instead of becoming rich in the sight of God. (*Bible, Luke 12:15-21.*)
111. In truth I tell you, it is hard for someone rich to enter the kingdom of Heaven. Yes, I tell you again, it is easier for a camel to pass through the eye of a needle than for someone rich to enter the kingdom of Heaven....By human resources this is impossible; for God everything is possible. (*Bible, Matthew 19:23-26.*)

113. Pay Caesar what belongs to Caesar -- and God what belongs to God. (*Bible, Matthew 22:21.*)
115. And so I tell you this: use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into eternal dwellings. Anyone who is trustworthy in little things is trustworthy in great; anyone who is dishonest in little things is dishonest in great. If then you are not trustworthy with money, that tainted thing, who will trust you with genuine riches? (*Bible, Luke 16:9-11.*)

Service

125. The greatest among you must behave as if he were the youngest, the leader as if he were the one who serves. For who is greater: the one at the table or the one who serves? The one at the table surely? Yet here am I among you as one who serves! (*Bible, Luke 22:26-27.*)
128. A man who was about to go abroad summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third one, each in proportion to his ability. Then he set out on his journey. The man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more in the same way. But the man who had received one went off and dug a hole in the ground and hid his master's money. Now a long time afterwards, the master of those servants came back and went through his accounts with them. The man who had received the five talents came forward bringing five more....His master said to him, "Well done, good and trustworthy servant; you have shown you are trustworthy in small things; I will trust you with greater; come and join in your master's happiness." The master then said the same to the second servant, who had received two talents and came forward bringing two more. Last came forward the man who had the single talent....The master took the talent from him and gave it to the man who had the ten talents. For to everyone who has will be given more, and he will have more than enough; but anyone who has not, will be deprived even of what he has. (*Bible, Matthew 25:14-29.*)
130. Disciple is not superior to teacher, nor servant to master. It is enough for disciple to grow to be like teacher, and servant like master. (*Bible, Matthew 10:24.*)

- 132.** Every writer who becomes a disciple of the kingdom of Heaven is like a householder who brings out from his storeroom new things as well as old. (*Bible, Matthew 13:52.*)
- 134.** You are light for the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in people's sight, so that, seeing your good works, they may give praise to your Father in heaven. (*Bible, Matthew 5:14-16.*)

Community

- 141.** If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you...If he refuses to listen to these, report it to the community. (*Bible, Matthew 18:15-18.*)
- 147.** If you wish to enter into life, keep the commandments: You shall not kill. You shall not commit adultery. You shall not steal. You shall not give false witness. Honor your father and your mother. You shall love your neighbor as yourself. (*Bible, Matthew 19:17-22.*)
- 156.** Every country divided against itself is heading for ruin; and no town, no household divided against itself can last. (*Bible, Matthew, 12:25.*)
- 161.** Do not store up treasures for yourselves on earth, where moth and woodworm destroy them and thieves can break in and steal. But store up treasures for yourselves in heaven, where neither moth nor wormwood destroys them and thieves cannot break in and steal. For wherever your treasure is, there will your heart be too. (*Bible, Matthew 6:19-21.*)

Leadership

- 163.** Who, then, is the wise and trustworthy servant whom the master placed over his household to give them their food at the proper time? Blessed that servant if his master's arrival finds him doing exactly that. In truth I tell you, the master will put that servant in charge of everything he owns. (*Bible, Matthew 24:45-47.*)
- 173.** Do not worry about how to speak or what to say; what you are to say will be given to you when the time comes, because it is not you who will be

speaking; the Spirit of your Father will be speaking in you. (*Bible, Matthew 10:19.*)

- 178.** All who draw the sword will die by the sword. (*Bible, Matthew 26:52.*)
- 182.** Any plant my heavenly Father has not planted will be pulled up by the roots. Leave them alone. They are blind leaders of the blind; and if one blind person leads another, both will fall into a pit. (*Bible, Matthew, 15:13-14.*)
- 184.** In truth I tell you, no prophet is ever accepted in his own country. (*Bible, Luke 4:24.*)
- 193.** Pray like this: Our Father in heaven, may your name be held holy, your kingdom come, your will be done, on earth as in heaven. (*Bible, Matthew 6:9-10.*)

Harmony

- 199.** Peace I bequeath to you, my own peace I give you, a peace which the world cannot give, this is my gift to you. (*Bible, John 14:27.*)

Wisdom

- 220.** Stay awake, and pray not to be put to the test. The spirit is willing enough, but human nature is weak....Everyone who listens to my words and acts on them will be like a wise man who built his house on rock. Rain came down, floods rose, gales blew and hurled themselves against that house, and it did not fall: it was founded on rock. But everyone who listens to my words and does not act on them will be like a foolish man who built his house on sand. Rain came down, floods rose, gales blew and struck that house, and it fell; and what a fall it had. (*Bible, Matthew 26:41; 7:24-27.*)
- 227.** Make a tree sound and its fruit will be sound; make a tree rotten and its fruit will be rotten. For the tree can be told by its fruit....Words flow out of what fills the heart. Good people draw good things from their store of goodness; bad people draw bad things from their store of badness....What goes into the mouth does not make anyone unclean; it is what comes out of the mouth that makes someone unclean....Whatever goes into the mouth passes through the stomach and is discharged into the sewer. But whatever comes out of the mouth comes from the heart, and it is this that makes someone

unclean. For from the heart come evil intentions....These are the things that make a person unclean. (*Bible, Matthew 12:33-35; 15:11-20.*)

- 229.** Beware of false prophets who come to you disguised as sheep but underneath are ravenous wolves. You will be able to tell them by their fruits. (*Bible, Matthew 7:15-16.*)
- 233.** Do not be guided by those who do not practice what they preach. They tie up heavy burdens and lay them on the people's shoulders, but will they lift a finger to move them? Not they! Everything they do is done to attract attention. (*Bible, Matthew 23:3-5.*)
- 235.** Do not give dogs what is holy; and do not throw your pearls in front of pigs, or they may trample them and then turn on you and tear you to pieces. (*Bible, Matthew 7:6.*)

Faith

- 246.** The kingdom of Heaven is like a merchant looking for fine pearls; when he finds one of great value he goes and sells everything he owns and buys it. (*Bible, Matthew 13:45-46.*)
- 250.** I am the Way; I am Truth and Life. No one can come to the Father except through me. If you know me, you will know my Father too. From this moment you know him and have seen him....Anyone who has seen me has seen the Father, so how can you say, "Show us the Father?" Do you not believe that I am in the Father and the Father is in me? What I say to you I do not speak of my own accord: it is the Father, living in me, who is doing his works. You must believe me when I say that I am in the Father and the Father is in me....I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and I must lead these too. They too will listen to my voice, and there will be only one flock, one shepherd. The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as I have power to lay it down, so I have power to take it up again; and this is the command I have received from my Father....The sheep that belong to me listen to my voice; I know them and they follow me. I give them eternal life; they will never be lost and no one will ever steal them from my hand. The Father, for what he has given me, is greater than anyone, and no one can steal anything from the Father's hand. The Father and I are one....I pray not only for these but also for those

who through their teaching will come to believe in me. May they all be one, just as, Father, you are in me and I am in you, so that they also may be in us, so that the world may believe it was you who sent me. I have given them the glory you gave to me, that they may be one as we are one. With me in them and you in me, may they be so perfected in unity that the world will recognize that it was you who sent me and that you have loved them as you have loved me. (*Bible, John 14:6-11;10:14-18; 10:27-30; 17:20-23.*)

- 254.** Listen, a sower went out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up at once, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Anyone who has ears should listen!....So pay attention to the parable of the sower. When anyone hears the word of the kingdom without understanding, the Evil One comes and carries off what was sown in his heart: this is the seed sown on the edge of the path. The seed sown on patches of rock is someone who hears the word and welcomes it at once with joy. But such a person has no root deep down and does not last; should some trial come, or some persecution on account of the word, at once he falls away. The seed sown in thorns is someone who hears the word, but the worry of the world and the lure of riches choke the word and so it produces nothing. And the seed sown in rich soil is someone who hears the word and understands it; this is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty. (*Bible, Matthew 13:18-23.*)
- 257.** Come to me, all you who labor and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light....Look, I am sending you out like sheep among wolves; so be cunning as snakes and yet innocent as doves. (*Bible, Matthew 11:28-30; 10:16.*)
- 259.** The kingdom of Heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the biggest of shrubs and becomes a tree, so that the birds of the air can come and shelter in its branches. (*Bible, Matthew 13:31-32.*)
- 262.** In all truth I tell you,...what is born of human nature is human; what is born of the Spirit is spirit. Do not be surprised when I say: You must be born

from above. The wind blows where it pleases; you can hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone who is born of the Spirit. (*Bible, John 3:5-8.*)

- 264.** Remember the words I said to you: A servant is not greater than his master....My teaching is not from myself: it comes from the one who sent me; anyone who is prepared to do his will, will know whether my teaching is from God or whether I speak on my own account. (*Bible, John 15:20; 7:16-17.*)
- 266.** The Lord your God is the one to whom you must do homage, him alone you must serve. (*Bible, Matthew 4:10.*)
- 268.** How can the scribes maintain that the Christ is the son of David? David himself, moved by the Holy Spirit,...calls him Lord; in what way then can he be his son?...I came into the world for this, to bear witness to the truth; and all who are on the side of truth listen to my voice. (*Bible, Mark 12:35-37; John 18:37.*)
- 270.** Whoever believes in me believes not in me but in the one who sent me, and whoever sees me, sees the one who sent me. I have come into the world as light, to prevent anyone who believes in me from staying in the dark any more. (*Bible, John 12:44-46.*)
- 272.** Everything now covered up will be uncovered, and everything now hidden will be made clear....Blessed are your eyes because they see, your ears because they hear! In truth I tell you, many prophets and upright people longed to see what you see, and never saw it; to hear what you hear, and never heard it. (*Bible, Matthew 10:26; 13:16-17.*)
- 274.** That is why I am telling you not to worry about your life and what you are to eat, nor about your body and what you are to wear. Surely life is more than food, and the body more than clothing! Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them....And why worry about clothing? Think of the flowers growing in the fields; they never have to work or spin; yet I assure you that not even Solomon in all his royal robes was clothed like one of these. Now if that is how God clothes the wild flowers in the field...will he not much more look after you, you who have so little faith? So do not worry; do not say, "What are we to eat? What are we to drink? What are we to wear?..." Your heavenly Father knows you need these things. Set your hearts on his kingdom first, and on God's saving justice, and all these other things will be

given you as well. So do not worry about tomorrow: tomorrow will take care of itself. Let the day's own trouble be sufficient for the day. (*Bible, Matthew 6:25-34.*)

- 276.** The coming of the kingdom of God does not admit of observation and there will be no one to say, "Look, it is here! Look, it is there!" For look, the kingdom of God is among you. (*Bible, Luke 17:20-21.*)

Eternal Life

- 282.** In all truth I tell you, whoever keeps my word will never see death....If you make my word your home you will indeed be my disciples; you will come to know the truth, and the truth will set you free. (*Bible, John 8:51,31-36.*)
- 285.** Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. Everyone who asks receives; everyone who searches finds; everyone who knocks will have the door opened....In all truth I tell you, you are looking for me not because you have seen the signs but because you had all the bread you wanted to eat. Do not work for food that goes bad, but work for food that endures for eternal life....It was not Moses who gave you the bread from heaven, it is my Father who gives you the bread from heaven, the true bread; for the bread of God is the bread which comes down from heaven and gives life to the world. (*Bible, Matthew 7:7-8; John 6:26-27, 32-33.*)
- 290.** If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. Anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. What, then, will anyone gain by winning the whole world and forfeiting his life?...For I have not spoken of my own accord; but the Father who sent me commanded me what to say and what to speak, and I know that his commands mean eternal life. And therefore what the Father has told me is what I speak....In truth I tell you, unless you change and become like little children you will never enter the kingdom of Heaven. (*Bible, Matthew 16:24-26; John 12:49-50; Matthew 18:3.*)
- 295.** In all truth I tell you, unless a wheat grain falls into the earth and dies, it remains only a single grain; but if it dies it yields a rich harvest....I am the resurrection. Anyone who believes in me, even though that person dies, will live, and whoever lives and believes in me will never die. (*Bible, John 12:24-26; 11:25-26.*)

- 303.** It is the spirit that gives life, the flesh has nothing to offer. The words I have spoken to you are spirit and they are life....My food is to do the will of the one who sent me, and to complete his work....Let anyone who is thirsty come to me! Let anyone who believes in me come and drink. As scripture says, "From his heart shall flow streams of living water...." No one who drinks the water that I shall give will ever be thirsty again: the water that I shall give will become a spring of water within, welling up for eternal life. (*Bible, John 6:63; 4:34; 7:37-38; 4:14.*)
- 306. Jesus:** On one occasion an expert in the law stood up to test me. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" I replied. "How do you read it?" He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'" "You have answered correctly," I replied. "Do this and you will live." (*Bible, Luke 10:25-28.*)

KRISHNA

Krishna is one of the most popular of the many Hindu deities. In the *Bhagavad Gita* (Sanskrit for "Song of the Lord") Krishna appears as an incarnation of the Supreme Being, creator of all things including all deities. The *Gita*, written about 200 B.C.E., is a major devotional book of Hinduism. In it Krishna is the charioteer for Arjuna, a human warrior, just before a great battle. When Arjuna realizes that his relatives and friends are on both sides of the battle, he is horrified and loses his resolve to fight. The impending battle then raises a question every person must face, "Given my personal situation and condition, what shall I do?"

Krishna begins a long dialogue with Arjuna, explaining that the soul is immortal and independent of the body, that it "neither kills nor is killed." Arjuna must do what all people must do: attain spiritual union with the Supreme Being. Krishna explains that the Supreme Being is the higher Self, which resides within every creature. It is unified, though it appears divided. One attains union by looking within and realizing one's higher Self. Krishna then describes various paths to achieve this Self-realization including *karma-yoga* (union through selfless service), *bhakti-yoga* (union through faith and devotion), and *jnana-yoga* (union through higher knowledge and wisdom, attained by learning, reflection and meditation).

Sayings of Krishna

Humility

5. Those who know truly are free from pride and deceit. (*Bhagavad Gita*, 13:7.)

Humanity

34. He is dear to me who runs not after the pleasant or away from the painful, grieves not, lusts not, but lets things come and go as they happen. That devotee who looks upon friend and foe with equal regard, who is not buoyed up by praise nor cast down by blame, alike in heat and cold, pleasure and pain, free from selfish attachments, the same in honor and dishonor, quiet, ever full, in harmony everywhere, firm in faith -- such a one is dear to me. (*Bhagavad Gita*, 12:17-19.)

Love

59. They alone see truly who see the Lord the same in every creature....Seeing the same Lord everywhere, they do not harm themselves or others. (*Bhagavad Gita*, 13:27-32.)

Compassion

76. Give simply because it is right to give, without thought of return, at proper times, in proper circumstances, and to worthy people. (*Bhagavad Gita*, 17:20.)

Responsibility

86. By performing his own work, one worships the Creator who dwells in every creature. Such worship brings that person to fulfillment. It is better to perform one's own duties imperfectly than to master the duties of another....No one should abandon duties because he sees defects in them. Every action, every activity, is surrounded by defects as a fire is surrounded by smoke. (*Bhagavad Gita*, 18:46-48.)
108. To refrain from selfish acts is one kind of renunciation...to renounce the fruit of action is another...to fulfill your responsibilities knowing that they are obligatory, while at the same time desiring nothing for yourself...As

long as one has a body, one cannot renounce action altogether. True renunciation is giving up all desire for personal reward. (*Bhagavad Gita, 18:2,9,11.*)

Service

- 119.** At the beginning of time I declared two paths for the pure heart: the contemplative path of spiritual wisdom, and the active path of selfless service....No one can gain perfection by abstaining from work....Every creature is driven to action by his own nature....Fulfill all your duties;....Act selflessly, without any thought of personal profit....Strive constantly to serve the welfare of the world....Perform all work carefully, guided by compassion. (*Bhagavad Gita, 3:3-26.*)
- 138.** The offering of wisdom is better than any material offering,...for the goal of all work is spiritual wisdom. Approach someone who has realized the purpose of life and question him with reverence and devotion; he will instruct you in this wisdom....Those who take wisdom as their highest goal, whose faith is deep and whose senses are trained, attain wisdom quickly and enter into perfect peace. (*Bhagavad Gita, 4:33-40.*)

Community

- 140.** Those...whose consciousness is unified, think always, “I am not the doer....” Those who possess this wisdom have equal regard for all. They see the same Self in a spiritual aspirant and an outcaste, in an elephant, a cow, and a dog. Such people have mastered life....They are not elated by good fortune nor depressed by bad....With consciousness unified through meditation, they live in abiding joy. (*Bhagavad Gita, 5:8-21.*)

Leadership

- 169.** The wise, ever satisfied, have abandoned all external supports. Their security is unaffected by the results of their action; even while acting, they really do nothing at all....Competing with no one, they are alike in success and failure and content with whatever comes to them. They are free. (*Bhagavad Gita, 4:20-23.*)

Harmony

- 198.** Seek refuge in the attitude of detachment and you will amass the wealth of spiritual awareness....When consciousness is unified,...all vain anxiety is left behind. (*Bhagavad Gita, 2:49-50.*)
- 207.** Pleasures conceived in the world of the senses have a beginning and an end and give birth to misery....The wise do not look for happiness in them....those who overcome the impulses of lust and anger which arise in the body are made whole and live in joy....Closing their eyes, steadying their breathing, and focusing their attention on the center of spiritual consciousness, the wise master their senses, mind, and intellect through meditation. (*Bhagavad Gita, 5:22-28.*)
- 210.** When meditation is mastered, the mind is unwavering like the flame of a lamp in a windless place....Wherever the mind wanders, restless and diffuse in its search for satisfaction without, lead it within....Abiding joy comes to those who still the mind. (*Bhagavad Gita, 6:19-27.*)
- 212.** There is merit in studying the scriptures, in selfless service, austerity, and giving, but the practice of meditation carries you beyond all of these to the supreme home of the highest Lord. (*Bhagavad Gita, 8:28.*)

Wisdom

- 215.** The highest knowledge sees the one indestructible Being in all beings, the unity underlying the multiplicity of creation....To know when to act and when to refrain from action, what is right action and what is wrong, what brings security and what insecurity, what brings freedom and what bondage: these are the signs of wisdom. (*Bhagavad Gita, 18:20,30.*)
- 223.** I am ever present to those who have realized me in every creature. Seeing all life as my manifestation, they are never separated from me....Good people come to worship me for different reasons. Some come to the spiritual life because of suffering, some in order to understand life; some come through a desire to achieve life's purpose, and some come who are men and women of wisdom....Seek the First Cause, from which the universe came long ago. Not deluded by pride, free from selfish attachment and selfish desire, beyond the duality of pleasure and pain, ever aware of the higher Self, the wise go forward to that eternal goal....This is my supreme home, and those who enter there do not return to separate existence. (*Bhagavad Gita, 6:30; 7:16; 15:4-6.*)

238. Those who know truly are free from pride and deceit. They are gentle, forgiving, upright, and pure, devoted to their spiritual teacher, filled with inner strength, and self-controlled....Free from selfish attachment, they do not get compulsively entangled even in home and family. They are even-minded through good fortune and bad. Their devotion to me is undivided. Enjoying solitude and not following the crowd, they seek only me. This is true knowledge, to seek the higher Self as the true end of wisdom always. To seek anything else is ignorance. (*Bhagavad Gita, 13:7-11.*)

Faith

245. On this path effort never goes to waste, and there is no failure. Even a little effort toward spiritual awareness will protect you from the greatest fear....Just as a reservoir is of little use when the whole countryside is flooded, scriptures are of little use to the illumined man or woman, who sees the Lord everywhere. (*Bhagavad Gita, 2:40,46.*)

249. All the scriptures lead to me; I am their author and their wisdom....I am the supreme Self, praised by the scriptures as beyond the changing and the changeless. Those who see in me that supreme Self see truly. They have found the source of all wisdom, and they worship me with all their heart....Those who understand this profound truth will attain wisdom; they will have done that which has to be done. (*Bhagavad Gita, 15:15-20.*)

251. The higher Self can never be tainted though it dwells in every creature....My true being is unborn and changeless. I am the Lord who dwells in every creature....Whenever the purpose of life is forgotten, I manifest myself on earth....They who know me as their own divine Self break through the belief that they are the body....Actions do not cling to me because I am not attached to their results. Those who understand this and practice it live in freedom. (*Bhagavad Gita, 13:27-32; 4:6-14.*)

Eternal Life

279. The wise grieve neither for the living nor for the dead. There has never been a time when you and I...have not existed, nor will there be a time when we will cease to exist. As the same person inhabits the body through childhood, youth, and old age, so too at the time of death he attains another body. The wise are not deluded by these changes. (*Bhagavad Gita, 2:11-13.*)

- 289.** They are forever free who renounce all selfish desires and break away from the ego-cage of “I,” “me,” and “mine” to be united with the Lord. This is the supreme state. Attain to this and pass from death to immortality....Some realize the higher Self within them through the practice of meditation, some by the path of wisdom, and others by selfless service. Others may not know these paths; but hearing and following the instructions of an illumined teacher, they too go beyond death. (*Bhagavad Gita*, 2:71; 13:24-25.)
- 293.** The impermanent has no reality; reality lies in the eternal. Those who have seen the boundary between these two have attained the end of all knowledge. Realize that which pervades the universe and is indestructible; no power can affect this unchanging, imperishable reality. The body is mortal, but he who dwells in the body is immortal and immeasurable. (*Bhagavad Gita*, 2:16-18.)
- 297.** Those who follow this path, resolving deep within themselves to seek Me alone, attain singleness of purpose. For those who lack resolution, the decisions of life are many branched and endless. Neither gods nor sages know my origin, for I am the source from which the gods and sages come....in living beings I am consciousness....of all that measures, I am time....Just remember that I support the entire cosmos with only a fragment of my being. (*Bhagavad Gita*, 2:41; 10:2-42.)
- 299.** I will tell you of the wisdom that leads to immortality, which can be called neither being nor nonbeing. It dwells in all, in every hand and foot and head...in the universe. Without senses itself, it shines through the functioning of the senses. Completely independent, it supports all things....It is both near and far, both within and without every creature; it moves and is unmoving. In its subtlety it is beyond comprehension. It is indivisible, yet appears divided in separate creatures. Know it to be the creator, the preserver, and the destroyer....It is called the light of lights, the object and goal of knowledge, and knowledge itself. (*Bhagavad Gita*, 13.12-17.)
- 301.** I shall explain now how people attain the supreme consummation of wisdom. Unerring in their discrimination, sovereign of their senses and passions, free from the clamor of likes and dislikes, they lead simple, self-reliant lives based on meditation, controlling their speech, body, and mind. Free from self-will, aggressiveness, arrogance, anger, and the lust to possess people or things, they are at peace with themselves and others and enter into the unitive state. Ever joyful, beyond the reach of desire and sorrow, they have equal regard for every living creature and attain supreme devotion to

me. By loving me they come to know me truly; then they know my glory and enter into my boundless being. All their acts are performed in my service, and through my grace they win eternal life. Make every act an offering to me; regard me as your only protector. Relying on interior discipline, meditate on me always. Remembering me, you shall overcome all difficulties through my grace. (*Bhagavad Gita*, 18:50-58.)

- 304.** Under my watchful eye the laws of nature take their course....Truly great souls seek my divine nature. They worship me with one-pointed mind, having realized that I am the eternal source of all....They see that where there is One, that One is me; where there are many, all are me; they see my face everywhere....I am the father and mother of the universe....I am the sum of all knowledge....I am the goal of life....I am the only refuge, the one true friend....I am what is and what is not....Give all your love to me. Fill your mind with me; love me; serve me; worship me always. Seeking me in your heart, you will at last be united with me. (*Bhagavad Gita*, 9:10-34.)

LAO TZU

Lao Tzu is the reputed author of the *Tao Te Ching* (pronounced dow duh ching), the fundamental text of Taoism. "Tao" is usually translated "the way," "te" is translated "virtue" or "power" or "integrity" and "ching" is translated "classic" or simply "book." Thus, the *Tao Te Ching* is "The Book of the Way and of Virtue." There is no reliable information about Lao Tzu and many scholars believe that he is a legendary figure, not a historical person. The sayings contained in the *Tao Te Ching* may have developed over generations and Taoists may have passed them down orally before writing the *Tao Te Ching* sometime in the third century B.C.E.

The name "Lao Tzu" can be translated "the Old Boy," "the Old Fellow," or "the Grand Old Master." According to tradition, he lived in China in the 6th Century B.C.E. and may have met Confucius, who was younger. As an old man, Lao Tzu is said to have been saddened that people were not cultivating the natural goodness he advocated. Seeking solitude, he climbed on a water buffalo and rode westward toward what is now Tibet. At the Hankao Pass a gatekeeper, realizing that Lao Tzu was a sage, tried to persuade him to turn back. When this failed, the gatekeeper asked if he would at least write down some of his wisdom. Lao Tzu agreed to do this and retired for three days writing the five thousand characters of the *Tao Te Ching*.

Whether the sayings of the *Tao Te Ching* come from one person or many, it seems likely that many of them were inspired by mystical experience. William James, the great American psychologist, wrote in *The Varieties of Religious Experience*, "personal religious experience has its root and centre in mystical states of consciousness." James gave two primary characteristics by which one can identify a mystical experience.

The first characteristic is *ineffability*, that is the experience cannot be put into words. James states, "The handiest of the marks by which I classify a state of mind as mystical is negative. The subject of it immediately says that it defies expression, that no adequate report of its contents can be given in words. It follows from this that its quality must be directly experienced; it cannot be imparted or transferred to others. In this peculiarity mystical states are more like states of feeling than like states of intellect. No one can make clear to another who has never had a certain feeling, in what the quality or worth of it consists. One must have musical ears to know the value of a symphony; one must have been in love one's self to understand a lover's state of mind. Lacking the ear or

heart, we cannot interpret the musician or lover justly, and are even likely to consider him weak-minded or absurd. The mystic finds that most of us accord to his experience an equally incompetent treatment."

The second characteristic of a mystical experience is the sense that one has of profound knowledge. James states, "They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance."

James adds, "The simplest rudiment of mystical experience would seem to be that deepened sense of the significance of a maxim or formula which occasionally sweeps over one. 'I've heard that said all my life,' we exclaim, 'but I never realized its full meaning until now.' 'When a fellow-monk,' said Martin Luther, 'one day repeated the words of the Creed: "I believe in the forgiveness of sins," I saw the Scripture in an entirely new light; and straightway I felt as if I were born anew. It was as if I had found the door of paradise thrown wide open.'"

The *Tao Te Ching* consists of a collection of maxims. These short statements express truths, principles, and rules of conduct. They often seem counter-intuitive because what is obvious doesn't need to be said. For example, "running fast wins the race" is not a maxim because it is too obvious. But "slow and steady wins the race" is a maxim, not because it is literally true, but because it helps us to balance our natural tendency to try to win by going fast. The moral in Aesop's fable "The Hare and the Tortoise" is interesting because it helps us to understand an aspect of human nature which is *not* obvious.

Maxims often seem to contradict each other. For example, "haste makes waste" and "he who hesitates is lost." Or "a penny saved is a penny earned" and "nothing ventured nothing gained." Again, the purpose of a maxim is to help us to stay balanced so that our natural tendencies don't lead us astray. The most famous maxim in the *Tao Te Ching* (chapter 64) is probably "A journey of a thousand miles starts with a single step."

Sayings of Lao Tzu

Humility

2. The highest form of goodness is like water. Water knows how to benefit all things without striving with them. It stays in places loathed by all men. Therefore, it comes near the Tao. (*Tao Teh Ching, 8.*)
14. To realize that our knowledge is ignorance, this is a noble insight. To regard our ignorance as knowledge, this is mental sickness. Only when we are sick of our sickness shall we cease to be sick. The sage is not sick, being sick of sickness. This is the secret of health. (*Tao Teh Ching, 71.*)
20. Nothing in the world is softer and weaker than water; but for attacking the hard and strong, there is nothing like it. For nothing can take its place. That the weak overcomes the strong, and the soft overcomes the hard, this is something known by all, but practised by none. Therefore, the sage says: To receive the dirt of a country is to be the lord of its soil-shrines. To bear the calamities of a country is to be the prince of the world. Indeed, truth sounds like its opposite. (*Tao Teh Ching, 78.*)
22. A great country is like the lowland toward which all streams flow. It is the Reservoir of all under heaven, the feminine of the world. The feminine always conquers the masculine by her quietness, by lowering herself through her quietness. Hence, if a great country can lower itself before a small country, it will win over the small country; and if a small country can lower itself before a great country, it will win over the great country. The one wins by stooping; the other by remaining low. (*Tao Teh Ching, 61.*)
26. How does the sea become the king of all streams? Because it lies lower than they. Hence it is the king of all streams. Therefore, the sage reigns over the people by humbling himself in speech; and leads the people by putting himself behind. Thus it is that when a sage stands above the people, they do not feel the heaviness of his weight; and when he stands in front of the people, they do not feel hurt. Therefore, all the world is glad to push him forward without getting tired of him. Just because he strives with nobody, nobody can ever strive with him. (*Tao Teh Ching, 66.*)
29. A good soldier is never aggressive. A good fighter is never angry. The best way of conquering an enemy is to win him over by not antagonizing him. The best way of employing a man is to serve under him. This is called the

virtue of non-striving. This is called using the abilities of men. This is called being wedded to heaven as of old. (*Tao Teh Ching*, 68.)

Humanity

38. Man follows the ways of the earth. The earth follows the ways of heaven. Heaven follows the ways of Tao. Tao follows its own ways. (*Tao Teh Ching*, 25.)
55. When a wise scholar hears the Tao, he practices it diligently. When a mediocre scholar hears the Tao, he wavers between belief and unbelief. When a worthless scholar hears the Tao, he laughs boisterously at it. But if such a one does not laugh at it, the Tao would not be the Tao. The wise men of old have truly said: The bright way looks dim. The progressive way looks retrograde. The smooth way looks rugged. High virtue looks like an abyss. Great whiteness looks spotted. Abundant virtue looks deficient. Established virtue looks shabby. Solid virtue looks as though melted. Great squareness has no corners. Great talents ripen late. Great sound is silent. Great form is shapeless. The Tao is hidden and nameless; yet it alone knows how to render help and to fulfill. (*Tao Teh Ching*, 41.)

Love

62. When the people no longer fear your power, it is a sign that a greater power is coming. Do not interfere with people's homes, nor lay heavy burdens upon their livelihood. Only when you cease to weary them, they will cease to be wearied of you. Therefore, the sage knows himself, but makes no show of himself; loves himself, but does not exalt himself. He prefers what is within to what is without. (*Tao Teh Ching*, 72.)

Compassion

71. I have three treasures, which I hold fast and watch over closely. The first is *mercy*. The second is *frugality*. The third is *not daring to be first in the world*....Heaven will come to the rescue of the merciful and protect him with *its* mercy. (*Tao Teh Ching*, 67.)
79. The Tao is the hidden reservoir of all things. A treasure to the honest, it is a safeguard to the erring....That a man is straying from the right path is no reason that he should be cast away. Hence, at the enthronement of an emperor, or at the installation of the three ministers, let other offer their

discs of jade, following it up with teams of horses. It is better for you to offer the Tao without moving your feet. (*Tao Teh Ching*, 62.)

Responsibility

- 90.** The sage is always good at saving men, and therefore nobody is abandoned....This is called "following the guidance of the inner light." Hence, good men are teachers of bad men, while bad men are the charge of good men. Not to revere one's teacher, not to cherish one's charge, is to be on the wrong road, however intelligent one may be. This is an essential tenet of the Tao. (*Tao Teh Ching*, 27.)

Service

- 120.** Tao never makes any ado, and yet it does everything. If a ruler can cling to it, all things will grow of themselves. When they have grown and tend to make a stir, it is time to keep them in their place by the aid of the nameless primal simplicity, which alone can curb the desires of men. When the desires of men are curbed, there will be peace, and the world will settle down of its own accord. (*Tao Teh Ching*, 37.)
- 136.** He who holds the great symbol will attract all things to him. They flock to him and receive no harm, for in him they find peace, security and happiness. Music and dainty dishes can only make a passing guest pause. But the words of Tao possess lasting effects, though they are mild and flavorless, though they appeal neither to the eye nor to the ear. (*Tao Teh Ching*, 35.)

Community

- 144.** The way of heaven diminishes the more-than-enough to supply the less-than-enough. The way of man is different: it takes from the less-than-enough to swell the more-than-enough....As for holding to fullness, far better were it to stop in time. Keep on beating and sharpening a sword, and the edge cannot be preserved for long. Fill your house with gold and jade, and it can no longer be guarded. Set store by your riches and honor, and you will only reap a crop of calamities. Here is the way of heaven: *When you have done your work, retire.* (*Tao Teh Ching*, 77 and 9.)

Leadership

- 164.** The highest type of ruler is one of whose existence the people are barely aware. Next comes one whom they love and praise. Next comes one whom they fear. Worst is one whom they despise and defy....The sage is self-effacing and scanty of words. When his task is accomplished and things have been completed, all the people say, "We ourselves have achieved it.!" (*Tao Teh Ching, 17.*)
- 171.** Tao gives them life, virtue nurses them, matter shapes them, environment perfects them. Therefore all things without exception worship Tao and do homage to virtue. They have not been commanded to worship Tao and do homage to virtue, but they always do so spontaneously. It is Tao that gives them life: it is virtue that nurses them, grows them, fosters them, shelters them, comforts them, nourishes them, and covers them under her wings. To give life but to claim nothing, to do your work but to set no store by it, to be a leader, not a butcher, this is called hidden virtue. (*Tao Teh Ching, 51.*)
- 175.** What is at rest is easy to hold. What manifests no omens is easily forestalled. What is fragile is easily shattered. What is small is easily scattered. Tackle things before they have appeared. Cultivate peace and order before confusion and disorder have set in. A tree as big as a man's embrace springs from a tiny sprout. A tower nine stories high begins with a heap of earth. A journey of a thousand leagues starts from where your feet stand. He who fusses over anything spoils it. He who grasps anything loses it. The sage fusses over nothing and therefore spoils nothing. He grips at nothing and therefore loses nothing. In handling affairs, people often spoil them just at the point of success. With heedfulness in the beginning and patience at the end, nothing will be spoiled. Therefore, the sage desires to be desireless, sets no value on rare goods, learns to unlearn his learning, and induces the masses to return from where they have overpassed. He only helps all creatures to find their own nature, but does not venture to lead them by the nose. (*Tao Teh Ching, 64.*)
- 177.** What is well planted cannot be uprooted. What is well embraced cannot slip away. Cultivate virtue in your own person, and it becomes a genuine part of you. Cultivate it in the family, and it will abide. Cultivate it in the community, and it will live and grow. Cultivate it in the state, and it will flourish abundantly. Cultivate it in the world, and it will become universal. How do I know about the world? By what is within me. (*Tao Teh Ching, 54.*)

- 180.** It lies in the nature of highest virtue to follow the Tao and the Tao alone. Now what is the Tao? It is something elusive and evasive. And yet it contains within itself a substance. It contains within itself a spirit. The spirit is very real. It contains within itself a genuineness. Throughout the ages its name has been preserved, in order to recall the beginning of all things. How do I know the ways of all things at the beginning? By what is within me. (*Tao Teh Ching, 21.*)
- 183.** In the old days, those who were well versed in the practice of the Tao did not try to enlighten the people, but rather to keep them in the state of simplicity. For, why are the people hard to govern? Because they are too clever. Therefore, he who governs his state with cleverness is its malefactor; but he who governs his state without resorting to cleverness is its benefactor. To know these principles is to possess a rule and a measure. To keep the rule and the measure constantly in your mind is what we call mystical virtue. Deep and far-reaching is mystical virtue. It leads all things to return, till they come back to great harmony. (*Tao Teh Ching, 65.*)
- 186.** He who knows how to guide a ruler in the path of Tao does not try to override the world with force of arms....After a great war, bad years invariably follow. What you want is to protect efficiently your own state, but not to aim at self-aggrandizement. After you have attained your purpose, you must not parade your success, you must not boast of your ability, you must not feel proud. You must rather regret that you had not been able to prevent the war. You must never think of conquering others by force. (*Tao Teh Ching, 30.*)
- 188.** He who knows does not speak. He who speaks does not know....Harmonize all lights. Unite the world into one whole. This is called the mystical whole, which you cannot court after nor shun, benefit nor harm, honor nor humble. Therefore, it is the highest of the world. (*Tao Teh Ching, 56.*)
- 190.** When a great wound is healed, there will still remain a scar. Can this be a desirable state of affairs? Therefore, the sage...performs his part of the covenant, but lays no claims upon others. The virtuous attends to his duties; the virtueless knows only to levy duties upon the people. The way of heaven has no private affections, but always accords with the good. (*Tao Teh Ching, 79.*)
- 192.** In governing a people and in serving heaven, there is nothing like frugality. To be frugal is to return before straying. To return before straying is to have a double reserve of virtue. To have a double reserve of virtue is to

overcome everything. To overcome everything is to reach an invisible height. Only he who has reached an invisible height can have a kingdom. Only he who has got the mother of a kingdom can last long. This is the way to be deep-rooted and firm-planted in the Tao. The secret of long life and lasting vision. (*Tao Teh Ching*, 59.)

Harmony

- 194.** Tao is always nameless. Small as it is in its primal simplicity, it is inferior to nothing in the world. If only a ruler could cling to it, everything will render homage to him. Heaven and earth will be harmonized and send down sweet dew. Peace and order will reign among the people without any command from above. (*Tao Teh Ching*, 32.)
- 203.** Sincere words are not sweet. Sweet words are not sincere. Good men are not arumentative. The argumentative are not good. The wise are not erudite. The erudite are not wise. The sage does not take to hoarding. The more he lives for others, the fuller is his life. The more he gives, the more he abounds. The way of heaven is to benefit, not to harm. The way of the sage is to do his duty, not to strive with anyone. (*Tao Teh Ching*, 81.)

Wisdom

- 221.** He who is brave in daring will be killed; he who is brave in not daring will survive. Of these two kinds of bravery, one is beneficial, while the other proves harmful. Some things are detested by heaven, but who knows the reason? Even the sage is baffled by such a question. It is heaven's way to conquer without striving, to get responses without speaking, to induce the people to come without summoning, to act according to plans without haste. Vast is heaven's net; sparse-meshed it is, and yet nothing can slip through it. (*Tao Teh Ching*, 73.)

Faith

- 240.** Learning consists in daily accumulating. The practice of Tao consists in daily diminishing. Keep on diminishing and diminishing, until you reach the state of no-ado. No-ado and yet nothing is left undone. To win the world, one must renounce all. If one still has private ends to serve, one will never be able to win the world. (*Tao Teh Ching*, 48.)
- 248.** All-under-heaven have a common beginning. This beginning is the mother of the world. Having known the mother, we may proceed to know her

children. Having known the children, we should go back and hold on to the mother. In so doing, you will incur no risk even though your body be annihilated. (*Tao Teh Ching*, 52.)

Eternal Life

283. Attain to utmost emptiness. Abide in absolute stillness. To return to the root is to find peace. To find peace is to fulfill one's destiny. To fulfill one's destiny is to be eternal. To know the eternal is called enlightenment. Knowing the eternal, one can embrace all. To embrace all is to be just. To be just is to be noble. To be noble is to be heavenly. To be heavenly is to be one with the Tao. To be one with the Tao is to abide forever. Such a one will be safe and whole even after the dissolution of his body. (*Tao Teh Ching*, 16.)

MOSES

Moses was probably born in Egypt in the 13th Century B.C.E. He was the first Hebrew prophet and is the reputed author of *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*, although scholars dispute this. These five books are called the torah (Law of Israel), the Books of Moses, or the Pentateuch. They describe Moses receiving a special calling from God at the burning bush, leading the Israelites out of slavery in Egypt and across the desert, appointing judges, and transmitting the Ten Commandments and other laws from God to the Israelites. Moses died as the Israelites were preparing to cross the Jordan River to the Promised Land (Canaan).

Sayings of Moses

Humility

8. Beware lest your heart grow haughty...and you say to yourselves, “My own power and the might of my own hand have won this wealth for me.” Remember that it is the Lord your God who gives you the power to get wealth. (*Torah, Deuteronomy 8:14-20.*)

Humanity

37. People do not live by bread alone,...but by everything that proceeds out of the mouth of the Lord. (*Torah, Deuteronomy 8:3.*)

Love

58. Love your neighbor as yourself. (*Torah, Leviticus 19:18.*)

Compassion

77. You shall open wide your hand to your brother, to the needy and to the poor. (*Torah, Deuteronomy 15:11.*)

Responsibility

85. Bear in mind that the Lord your God disciplines you just as parents discipline their children. Therefore keep the commandments of the Lord your God: walk in His ways and revere Him. (*Torah, Deuteronomy 8:5-6.*)

Service

124. You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just. (*Torah, Deuteronomy 16:19.*)

Community

146. God said: “I am the Lord your God....You shall have no other gods beside Me. You shall not make for yourself sculptured images... and bow down to them or serve them. You shall not swear falsely by the name of the Lord your God;....Remember the sabbath day, and keep it holy....Honor your

father and your mother....You shall not murder....You shall not commit adultery....You shall not steal....You shall not bear false witness against your neighbor....You shall not covet...anything that is your neighbor's." (*Torah, Exodus 20:2-17.*)

Leadership

166. Once when I sat as magistrate among the people, my father-in-law said, "What is this thing that you are doing to the people? Why do you act alone, while all the people stand about you from morning until evening?" I replied to my father-in-law, "It is because the people come to me to inquire of God. When they have a dispute, it comes before me, and I decide between a man and his neighbor, and I make known the laws and teachings of God."....But my father-in-law said to me, "The thing you are doing is not right; you will surely wear yourself out, and these people as well. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and God be with you! You represent the people before God: you bring the disputes before God, and enjoin upon them the laws and the teachings, and make known to them the way they are to go and the practices they are to follow. You shall also seek out from among all the people capable ones who fear God, trustworthy ones who spurn ill-gotten gain. Set these over the others as chiefs of thousands, hundreds, fifties, and tens, and let them judge the people at all times. Have them bring every major dispute to you, but let them decide every minor dispute themselves. Make it easier for yourself, and let them share the burden with you. If you do this -- and God so commands you -- you will be able to bear up; and all these people too will go home unwearied." So I heeded my father-in-law and did just as he had said. (*Torah, Exodus 18:13-24.*)

Harmony

201. The Lord will reign for ever and ever! (*Torah, Exodus 15:18.*)

Wisdom

217. The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart and with all your soul and with all your might. (*Torah, Deuteronomy 6:4-5.*)

Faith

242. The Lord is my strength and might; He has become my salvation. (*Torah, Exodus, 15:2.*)

Eternal Life

284. The Lord bless you and keep you. The Lord deal kindly and graciously with you. The Lord bestow His favor upon you and grant you peace. (*Torah, Numbers 6:24-26.*)

MUHAMMAD

Muhammad (570? - 632) is considered by Muslims to be the last Prophet in the same tradition as Moses and Jesus. Over a period of years, he was inspired by God to recite the verses of the Koran, which became the fundamental text of Islam. After founding Islam, Muhammad also became a major political leader. His political base was Medina, and he incorporated into its charter (which became the model for other city charters) the principle of religious toleration, perhaps the first charter of freedom of conscience in human history. In the century following his death, Muslims built an empire larger than the Roman empire at its peak. This empire, which extended from the Atlantic Ocean to China, kept civilization alive with a flourishing culture of philosophy, literature, science, medicine, art and architecture while most of Europe languished in the Dark Ages.

Muhammad was born in Mecca into a family which was part of the ruling tribe. His father died a few days before he was born, his mother when he was six, and his grandfather, who cared for him after his mother died, when he was eight. He was then adopted into his uncle's home. In grieving the deaths of his family members, he became sensitive to all human suffering.

Muhammad became a wealthy merchant in Mecca. At 24, he married Khadija, a 39 year old widow, whom he loved deeply. Their only surviving child was Fatima, who married one of Muhammad's first converts to Islam. Muhammad had no other wives during Khadija's lifetime, but after her death he had a harem.

Muhammad often found solitude in a cave on the outskirts of Mecca. On one of these visits, when he was 40, he began to receive direct revelations from God. One of the first was "There is no god but God!" These revelations continued throughout his lifetime and many of them were written down as the Koran.

As Muhammad began to share his revelations with others, his teachings initially resulted in many more enemies than converts. In 622 a plot to murder him was planned in Mecca, but Muhammad escaped and fled to the city of Yathrib. This event, the Hegira, marks the beginning of the Muslim calendar. Muhammad became the ruler of the city, which was renamed Medina, "the City of the Prophet." Muhammad spent the rest of his life in Medina, overseeing a rapidly expanding empire. Within 100 years of his death, this empire was one of the greatest in human history. Today, about 20% of the world's population is considered Muslim.

THE FIVE PILLARS OF ISLAM

1. **Expression of Faith:** "There is no god but God, and Muhammad is His Prophet."
2. **Prayer:** Be constant in prayer to keep life in perspective.
3. **Charity:** Those who have much should help lift the burden of those who are less fortunate.
4. **Fasting:** During the holy month of Ramadan, able-bodied Muslims should not eat or drink between dawn and dusk.
5. **Pilgrimage:** Once in one's life, every Muslim who is physically and economically in a position to do so should journey to Mecca.

Sayings of Muhammad

Humility

1. There shall be no compulsion in religion. (*Koran*, 2:256.)
10. I am but a mortal like yourselves. It is revealed to me that your God is one God. Therefore take the right path to Him and implore His forgiveness. (*Koran*, 41:5-8.)
12. True servants of the Merciful are those who walk humbly on the earth;...who pass the night...in adoration of their Lord;...who are neither extravagant nor miserly, but keep the golden mean; who invoke no other deity besides God. (*Koran*, 25:64-67.)
18. Your God is one God; to Him surrender yourselves. Give good news to the humble, whose hearts are filled with awe at the mention of God; who endure adversity with fortitude, attend to their prayers, and bestow in charity of that which God has given them. (*Koran*, 22:34.)

Humanity

36. Each person shall reap the fruits of his own deeds: no soul shall bear another's burden. In the end you shall all return to your Lord, and He will resolve for you your disputes. (*Koran*, 6:164.)
43. No soul shall bear another's burden. To God you shall all return and He will declare to you what you have done. He knows your inmost thoughts. (*Koran*, 39:8.)
45. They that commit sin commit it against their own soul. God is all-knowing and wise. They that do evil or wrong their own soul and then seek God's pardon will find God forgiving and merciful. (*Koran*, 4:110.)
49. Your Lord will reward all people according to their deeds. He has knowledge of all their actions. Follow then the right path as you are bidden, together with those who have repented with you, and do not transgress. He is watching all your actions....Attend to your prayers....Good deeds shall make amends for sins. This is an admonition for thoughtful people. Therefore have patience; God will not deny the righteous their reward....God alone has knowledge of what the heavens and the earth

conceal; to Him all things shall be referred. Serve Him, and put your trust in Him. Your Lord is never heedless of what you do. (*Koran, 11:112-123.*)

52. The believers are a band of brothers. Make peace among your brothers and fear God, so that you may be shown mercy. Believers, let no man mock another man, who may be better than himself. Let no woman mock another woman, who may perhaps be better than herself. Do not defame one another,...avoid immoderate suspicion. Do not spy on one another, nor backbite one another....Have fear of God. God is forgiving and merciful. (*Koran, 49:10-12.*)

Love

64. Requite evil with good, and he who is your enemy will become your dearest friend. But none will attain this attribute save those who patiently endure; none will attain it save those who are truly fortunate. (*Koran, 41:34-35.*)

Compassion

75. Show kindness to parents and kindred, to orphans and to the helpless, to near and distant neighbors, to those that keep company with you, and to the traveller in need. (*Koran, 4:36.*)
78. They ask you what they should give in alms. Say: "What you can spare." Thus God makes plain to you His revelations so that you may reflect upon this world and the hereafter. (*Koran, 2:220.*)
80. A kind word with forgiveness is better than charity followed by insult....Do not mar your almsgiving with taunts and mischief making, like those who spend their wealth for the sake of ostentation....Such people are like a rock covered with earth: a shower falls upon it and leaves it hard and bare. They shall gain nothing from their works....Keep your promises; you are accountable for all that you promise. Give full measure, when you measure, and weigh with even scales. That is fair, and better in the end. Do not follow what you do not know....Do not walk proudly on the earth. (*Koran, 2:263; 17:32-38.*)
82. Do not wrong the orphan, nor chide away the beggar, but proclaim the goodness of your Lord. Every hardship is followed by ease.... When your prayers are ended resume your toil, and seek your Lord with all fervor. (*Koran, 93:10-94:8.*)

- 84.** In God let the faithful put their trust....Your wealth and your children are but a temptation. God's reward is great. Therefore fear God with all your hearts, and be attentive, obedient, and charitable. That will be best for you....Those that preserve themselves from their own greed will surely prosper....Gracious is God, and benign. He has knowledge of the unknown and the manifest. He is the Mighty, the Wise One. (*Koran, 64:12-18.*)

Responsibility

- 92.** God's guidance is the only guidance. We are commanded to surrender ourselves to the Lord of the Universe, to pray, and to fear Him....It was He who created the heavens and the earth in all truth....His word is the truth....He has knowledge of the unknown and the manifest. He alone is wise and all-knowing. (*Koran, 6:72.*)
- 99.** Do not swear: your obedience, not your oaths, will count. God is aware of all your actions. (*Koran, 24:53.*)
- 105.** If a misfortune befalls you, it is the fruit of your own labors. God forgives much....He accepts the repentance of His servants, and pardons their sins. He has knowledge of all your actions. (*Koran, 42:25,31.*)
- 116.** Wealth and children are the ornament of this life. But deeds of lasting merit are better rewarded by your Lord and hold for you a greater hope of salvation. (*Koran, 18:46.*)

Service

- 126.** Serve your Lord, who has created you and those who have gone before you,...who has made earth a bed for you and the sky a dome, and has sent down water from the sky to bring forth fruits for your sustenance. (*Koran, 2:20.*)

Community

- 145.** God sends apostles only to proclaim good news and to give warning. But with false arguments unbelievers seek to confute the truth, scoffing at God's revelations and His warnings. (*Koran, 18:56.*)
- 149.** True servants of the Merciful...do not commit adultery. People who do this shall meet with evil...unless they repent and believe and do good works, for

then God will change their sins to good actions: God is forgiving and merciful. (*Koran, 25:64,68.*)

- 158.** This present life is like the rich garment with which the earth adorns itself when watered by the rain God sends down from the sky. Crops, sustaining people and beasts, grow luxuriantly: but, as its tenants begin to think themselves its masters, down comes God's scourge upon it, by night or in broad day, laying it to waste, as though it did not blossom but yesterday. Thus does God make plain His revelations to thoughtful people. God invites you to the Home of Peace. He guides whom He will to a straight path. (*Koran, 10:24.*)
- 160.** Your Lord knows best what is in your hearts; He knows if you are good. He will forgive those that turn to Him. Give to the near of kin their due, and also to the destitute and to the wayfarers. Do not squander your substance wastefully....If, while waiting for your Lord's bounty, you lack the means to assist them, then at least speak to them kindly. Be neither miserly nor prodigal, for then you will either be reproached or be reduced to poverty. Your Lord gives abundantly to whom He will and sparingly to whom He pleases. He knows and observes His servants. (*Koran, 17:25-30.*)
- 162.** True servants of the Merciful do not bear false witness, they maintain their dignity when listening to profane abuse; they do not turn a blind eye and a deaf ear to the revelations of their Lord when they are reminded of them; they say: "Lord, give us joy in our wives and children, and make us examples to those who fear You." These shall be rewarded for their fortitude with the loftiest home in Paradise. There they shall find a welcome and a greeting, and there they shall abide forever: a blessed dwelling and a blessed resting place. (*Koran, 25:69-76.*)

Leadership

- 167.** Did you suppose that you would go to Paradise untouched by the suffering which was endured by those before you? Affliction and adversity befell them; and so battered were they that each apostle, and those who shared his faith, cried out: "When will God's help come?" His help is ever near. (*Koran, 2:214.*)

Harmony

- 200.** Remember your Lord deep in your soul with humility and reverence, and without ostentation. (*Koran, 7:205.*)
- 202.** Some wrangle about God, though they have neither knowledge nor guidance nor divine revelation. They turn away in scorn and lead others astray from God's path....Some profess to serve God and yet stand on the very fringe of the true faith. When blessed with good fortune they are content, but when an ordeal befalls them they turn upon their heels, forfeiting this life and the hereafter....They call on that which can neither harm nor help them. That is the supreme folly. (*Koran, 22:8-14.*)

Wisdom

- 216.** Know that God has knowledge of all your thoughts. Therefore take heed and bear in mind that God is forgiving and lenient. (*Koran, 2:235.*)
- 225.** Impatience is the very stuff man is made of. (*Koran, 21:38.*)
- 228.** Restrain yourself, together with those who pray to their Lord morning and evening, seeking His pleasure. Do not turn your eyes away from them in quest of the good things of this life, nor obey those who follow their appetites and give a loose rein to their desires. (*Koran, 18:28.*)
- 232.** Do not say of anything: "I will do it tomorrow," without adding: "If God wills." When you forget, remember your Lord and say: "May God guide me and bring me nearer to the Truth..." Those who repent and mend their ways, who hold fast to God and are sincere in their devotion to God -- they shall be numbered with the faithful, and the faithful shall be richly rewarded by God. And why should God punish you if you render thanks to Him and truly believe in Him? God will reward your labors, for He knows them all. (*Koran, 18:25; 4:146-147.*)

Faith

- 239.** Who has a nobler religion than the one who surrenders to God and does what is right?...To God belongs all that the heavens and the earth contain. God has knowledge of all things. (*Koran, 4:125.*)
- 247.** All that is in heaven and earth gives glory to God. He is the Mighty, the Wise One. It is He that has sovereignty over the heavens and the earth. He

ordains life and death, and has power over all things. He is the First and the Last, the Visible and the Unseen. He has knowledge of all things....He is with you wherever you are. He knows all of your actions....To God shall all things return....He has knowledge of the inmost thoughts of people. (Koran, 57:1-6.)

- 253.** Praise be to God, Lord of the Universe, the Compassionate, the Merciful, Sovereign of the Day of Judgment! You alone we worship, and to You alone we turn for help. Guide us to the straight path, the path of those whom You have favored, not of those who have incurred Your wrath, nor of those who have gone astray....God is the Creator of the heavens and the earth....He created all things and has knowledge of all things....There is no god but Him. He is the Guardian of all things....No mortal eyes can see Him, though He sees all eyes. He is benign and all-knowing. (Koran, 1:1-7; 6:11-103.)
- 260.** The true believers are those whose hearts are filled with awe at the mention of God, and whose faith grows stronger as they listen to His revelations. They are those who put their trust in their Lord, pray steadfastly, and bestow in alms from that which God has given them. Such are the true believers. (Koran, 8:2.)
- 263.** God sent forth Jesus, the son of Mary, confirming the *Torah* already revealed, and gave him the Gospel in which there is guidance and light, corroborating what was revealed before it in the *Torah*, a guide and an admonition to the righteous. Therefore let those who follow the Gospel judge according to what God has revealed therein. (Koran, 5:46.)
- 265.** One day God will gather all the apostles and ask them: “How were you received?” They will reply: “We have no knowledge. You alone know what is hidden.”...Then God will say: “Jesus, son of Mary, did you ever say to mankind: “Worship me and my mother as gods beside God?”...“Glory to You,” he will answer, “how could I ever say that to which I have no right? If I had ever said so, You would have surely known it. You know what is in my mind, but I know not what is in Yours. You alone know what is hidden. I told them only what you bade me. I said: ‘Serve God, my Lord and your Lord.’” (Koran, 5:109-118.)
- 267.** Speak nothing but the truth about God. The Messiah, Jesus the son of Mary, was no more than God’s apostle....So believe in God and His apostles and do not say: “Three.” Forbear, and it shall be better for you. God is but one God....His is all that the heavens and the earth contain. God is the all-

sufficient protector. The Messiah does not disdain to be a servant of God. (*Koran, 4:171-173.*)

- 269.** The duty of the Apostle is only to give warning. God knows all that you hide and all that you reveal. (*Koran, 5:99.*)
- 271.** It is God who enriches and makes poor. To Him you shall all return. (*Koran, 2:245.*)
- 273.** God makes this comparison. There are two men: the one has many masters who are ever at odds among themselves; the other has one master, to whom he is devoted. Are these two to be held alike? God be praised! (*Koran, 39:29.*)
- 275.** God created you, and He will reclaim you hereafter. Some shall have their lives prolonged to abject old age, when all that they once knew they shall know no more. All-knowing is God, and mighty....The ignorant ask: “Why does God not speak to us or give us a sign?” The same demand was made by those before them: their hearts are all alike. But to those whose faith is firm God has already revealed His signs. (*Koran, 16:71; 2:118.*)

Eternal Life

- 281.** The life of this world is but a sport and a pastime. It is the life to come that is the true life....No mortal knows what he will earn tomorrow; no mortal knows where he will breathe his last. God alone is wise and all-knowing. (*Koran, 29:64; 31:35.*)

SOCRATES

Socrates (470? - 399 B.C.E.) was a Greek philosopher born in Athens shortly after the city became a democracy. His father was a sculptor and his mother a midwife. In middle life he served in the army, where he became known for his courage, and then married and had children. His mind was exceptionally clear, critical and logical. He came to believe that his calling was to search for wisdom ('philosopher' means literally, 'one who loves wisdom') and to improve Athens by examining the beliefs of Athenian citizens. He loved moral goodness and reason. He developed a method of inquiry called 'dialectic,' by which a series of questions and answers is used to examine ideas and opinions logically. He did not charge fees for instruction and his devotion to philosophy may have reduced him to poverty.

Socrates lived by his principles, even when they cost him his life. In 399 B.C.E. he was brought to trial for corrupting youth and for religious heresies. He lost the trial and was sentenced to death. Although he had the opportunity to escape, he refused to do this, and apparently died without regret. His student, Plato, recorded his teachings in a series of written dialogues. It is not known to what extent Plato's writings accurately reflect the historical Socrates and to what extent they are Plato's own creation.

Sayings of Socrates

Humility

6. We should recognize that we ourselves are still intellectual invalids; but that we must brace ourselves and do our best to become healthy. (*Phaedo*, 90.)
9. As for you, if you will take my advice, you will think very little of Socrates, and much more of the truth. If you think that anything I say is true, you must agree with me; if not, oppose it with every argument that you have. You must not allow me, in my enthusiasm, to deceive both myself and you, and leave my sting behind when I fly away. (*Phaedo*, 91.)
15. One day a friend of mine went to Delphi and asked this question of the god...whether there was anyone wiser than Socrates. The priestess replied that there was no one....When I heard about the oracle's answer, I said to myself, "What does the god mean?...I am only too conscious that I have no claim to wisdom, great or small....After puzzling about it for some time...I went to interview a man with a high reputation for wisdom....I gave a thorough examination to this person...and...I formed the impression that although in many people's opinion, and especially in his own, he appeared to be wise, in fact he was not. Then when I began to try to show him that he only thought he was wise and was not really so, my efforts were resented both by him and by many of the other people present....I reflected as I walked away, "Well, I am certainly wiser than this man. It is only too likely that neither of us has any knowledge to boast of; but he thinks that he knows something which he does not know, whereas I am quite conscious of my ignorance." (*Apology*, 21.)

Humanity

35. A system of morality which is based on relative emotional values is a mere illusion, a thoroughly vulgar conception which has nothing sound in it and nothing true. The true moral ideal, whether self-control or integrity or courage, is really a kind of purgation from all these emotions, and wisdom itself is a sort of purification. (*Phaedo*, 69.)
54. You know how, in an argument, people who have no real education care nothing for the facts of the case, and are only anxious to get their point of view accepted by the audience? (*Phaedo*, 90.)

Love

60. No soul which has not practiced philosophy, and is not absolutely pure when it leaves the body, may attain to the divine nature; that is only for the lover of wisdom. (*Phaedo*, 82.)

Compassion

72. Every seeker after wisdom knows that up to the time when philosophy takes it over his soul is a helpless prisoner, chained hand and foot in the body, compelled to view reality not directly but only through its prison bars, and wallowing in utter ignorance. And philosophy can see that the imprisonment is ingeniously effected by the prisoner's own active desire, which makes him first accessory to his own confinement. Well, philosophy takes over the soul in this condition and by gentle persuasion tries to set it free. (*Phaedo*, 83.)

Responsibility

89. I believe that this much is true: that the gods are our keepers, and we people are one of their possessions....We must not put an end to ourselves until God sends some compulsion. (*Phaedo*, 62.)
96. For one who is not pure himself to attain to the realm of purity would no doubt be a breach of universal justice. (*Phaedo*, 67.)
104. I once heard someone reading from a book...asserting that it is Mind that produces order and is the cause of everything. This explanation pleased me. Somehow it seemed right that Mind should be the cause of everything; and I reflected that if this is so, Mind in producing order sets everything in order and arranges each individual thing in the way that is best for it....On this view there was only one thing for one to consider with regard both to oneself and to anything else, namely the best and highest good. (*Phaedo*, 98.)
110. So if you see anyone distressed at the prospect of dying...it will be proof enough that he is a lover not of wisdom but of the body. As a matter of fact, I suppose he is also a lover of wealth and reputation; one or the other, or both. (*Phaedo*, 68.)
117. If the soul is immortal, it demands our care not only for that part of time which we call life, but for all time; and indeed it would seem now that it will be extremely dangerous to neglect it. If death were a release from

everything, it would be a boon for the wicked, because by dying they would be released not only from the body but also from their own wickedness together with the soul; but as it is, since the soul is clearly immortal, it can have no escape or security from evil except by becoming as good and wise as it possibly can. For it takes nothing with it to the next world except its education and training; and these, we are told, are of supreme importance in helping or harming the newly dead at the very beginning of his journey there. (*Phaedo*, 107.)

Service

123. I have often had the same dream, appearing in different forms at different times, but always saying the same thing: "Socrates, practice and cultivate the arts." (*Phaedo*, 60.)

Community

143. Even if you find our original assumptions convincing, they still need more accurate consideration. If you and your friends examine them closely enough, I believe that you will arrive at the truth of the matter, in so far as it is possible for the human mind to attain it; and if you are sure that you have done this, you will not need to inquire further. (*Phaedo*, 107.)
150. Do you think that it is right for a philosopher to concern himself with the nominal pleasures connected with food and drink?...What about sexual pleasures?...And what about all the other attentions that we pay to our bodies? Do you think that a philosopher attaches any importance to them? I mean things like providing himself with smart clothes and shoes and other bodily ornaments;....Then it is your opinion in general that a man of this kind is not concerned with the body, but keeps his attention directed as much as he can away from it and towards the soul? (*Phaedo*, 65.)
152. By keeping ourselves uncontaminated by the follies of the body, we shall probably reach the company of others like ourselves and gain direct knowledge of all that is pure and uncontaminated -- that is, presumably, of Truth. (*Phaedo*, 67.)
154. All wars are undertaken for the acquisition of wealth; and the reason why we have to acquire wealth is the body, because we are slaves in its service. That is why, on all these accounts, we have so little time for philosophy. Worst of all, if we do obtain any leisure from the body's claims and turn to some line of inquiry, the body intrudes once more into our investigations,

interrupting, disturbing, distracting, and preventing us from getting a glimpse of the truth. (*Phaedo*, 66.)

Leadership

- 170.** When soul and body are both in the same place, nature teaches the one to serve and be subject, the other to rule and govern. In this relation which do you think resembles the divine and which the mortal part? Don't you think that it is the nature of the divine to rule and direct, and that of the mortal to be subject and serve? (*Phaedo*, 80.)

Harmony

- 197.** So long as we keep to the body and our soul is contaminated with this imperfection, there is no chance of our ever attaining satisfactorily to our object, which we assert to be Truth. In the first place, the body provides us with innumerable distractions in the pursuit of our necessary sustenance; and any diseases which attack us hinder our quest for reality. Besides, the body fills us with loves and desires and fears and all sorts of fancies and a great deal of nonsense. (*Phaedo*, 66.)
- 208.** There is one way, then, in which one can be free from all anxiety about the fate of the soul; if in life he has abandoned bodily pleasures and adornments, as foreign to his purpose and likely to do more harm than good, and has devoted himself to the pleasures of acquiring knowledge; and so by decking his soul not with a borrowed beauty but with its own -- with self-control, and goodness, and courage, and liberality, and truth -- has fitted himself to await his journey to the next world. (*Phaedo*, 115.)

Wisdom

- 214.** Did we not say some time ago that when the soul uses the instrumentality of the body for any inquiry, whether through sight or hearing or any other sense...it is drawn away by the body into the realm of the variable, and loses its way and becomes confused and dizzy, as though it were fuddled, through contact with things of a similar nature? But when it investigates by itself, it passes into the realm of the pure and everlasting and immortal and changeless; and being of a kindred nature, when it is once independent and free from interference, consorts with it always and strays no longer, but remains in that realm of the absolute, constant and invariable, through contact with beings of a similar nature. And this condition of the soul we call Wisdom. (*Phaedo*, 80.)

222. True philosophers make dying their profession,...to them of all people death is least alarming....If they are thoroughly dissatisfied with the body, and long to have their soul independent of it, when this happens would it not be entirely unreasonable to be frightened and distressed? Would they not naturally be glad to set out for the place where there is a prospect of attaining the object of their lifelong desire, which is Wisdom? (*Phaedo*, 68.)
226. It is wisdom that makes possible courage and self-control and integrity. (*Phaedo*, 69.)
230. It seems that so long as we are alive, we shall continue closest to knowledge if we avoid as much as we can all contact and association with the body, except when they are absolutely necessary; and instead of allowing ourselves to become infected with its nature, purify ourselves from it until God himself gives us deliverance. (*Phaedo*, 67.)

Faith

241. I want to explain to you how it seems to me natural that one who has really devoted his life to philosophy should be cheerful in the face of death, and confident of finding the greatest blessing in the next world when his life is finished. (*Phaedo*, 64.)
252. Ordinary people seem not to realize that those who really apply themselves in the right way to philosophy are directly and of their own accord preparing themselves for dying and death. If this is true, and they have actually been looking forward to death all their lives, it would of course be absurd to be troubled when the thing comes for which they have so long been preparing and looking forward. (*Phaedo*, 64.)
255. You are afraid, as children are, that when the soul emerges from the body the wind may really puff it away and scatter it. (*Phaedo*, 77.)
258. A philosopher's soul...secures immunity from its desires by following Reason and abiding always in her company, and by contemplating the true and divine and un conjecturable, and drawing inspiration from it; because such a soul believes that this is the right way to live while life endures, and that after death it reaches a place which is kindred and similar to its own nature, and there is rid forever of human ills. After such a training...the soul can have no grounds for fearing that on its separation from the body it will be blown away and scattered by the winds, and so disappear into thin air, and cease to exist altogether. (*Phaedo*, 84.)

- 261.** What sort of thing is it that would naturally suffer the fate of being dispersed?...Is it not extremely probable that what is always constant and invariable is incomposite, and what is inconstant and variable is composite?...So you think that we should assume two classes of things, one visible and the other invisible?...The invisible being invariable, and the visible never being the same?...So soul is more like the invisible, and body more like the visible? (*Phaedo*, 79.)

Eternal Life

- 277.** I suppose that for one who is soon to leave this world there is no more suitable occupation than inquiring into our views about the future life, and trying to imagine what it is like. What else can one do in the time before sunset? (*Phaedo*, 61.)
- 286.** If I did not expect to enter the company, first, of wise and good gods, and secondly of people now dead who are better than those who are in this world now, it is true that I should be wrong in not grieving at death. As it is, you can be assured that I expect to find myself among good people; I would not insist particularly on this point, but on the other I assure you that I shall insist most strongly: that I shall find there divine masters who are supremely good. That is why I am not so much distressed as I might be, and why I have a firm hope that there is something in store for those who have died, and (as we have been told for many years) something much better for the good than for the wicked. (*Phaedo*, 63.)
- 288.** Is not what we call death a freeing and separation of soul from body?...And the desire to free the soul is found chiefly, or rather only, in the true philosopher; in fact the philosopher's occupation consists precisely in the freeing and separation of soul from body. (*Phaedo*, 68.)
- 292.** Do we believe that there is such a thing as death?...Is it simply the release of the soul from the body? Is death nothing more or less than this, the separate condition of the body by itself when it is released from the soul, and the separate condition by itself of the soul when released from the body? Is death anything else than this? (*Phaedo*, 64.)
- 294.** Of course you know that when a person dies, although it is natural for the visible and physical part of him, which lies here in the visible world and which we call his corpse, to decay and fall to pieces and be dissipated, none of this happens to it immediately....But the soul, the invisible part, which goes away to a place that is, like itself, glorious, pure, and invisible...into

the presence of the good and wise God...will it, if its very nature is such as I have described, be dispersed and destroyed at the moment of its release from the body, as is the popular view? Far from it....The truth is much more like this: if at its release the soul is pure and carries with it no contamination of the body...in other words, if it has pursued philosophy in the right way and really practiced how to face death easily...then it departs to that place which is, like itself, invisible, divine, immortal and wise; where, on its arrival, happiness awaits it, and release from uncertainty and folly, from fears and uncontrolled desires, and all other human evils; and where...it really spends the rest of time with God. (*Phaedo*, 81.)

- 298.** I imagine that it would be admitted by everyone...that God at any rate, and the Form of life, and anything else that is immortal, can never cease to exist....That since what is immortal is also indestructible, if soul is really immortal, surely it must be imperishable too....So it appears that when death comes to one, the mortal part of him dies, but the immortal part retires at the approach of death and escapes unharmed and indestructible....Then it is as certain as anything can be...that soul is immortal and imperishable, and that our souls will really exist in the next world. (*Phaedo*, 107.)

PART II:

THE THEMES

Humility

1. **Muhammad:** There shall be no compulsion in religion. (*Koran*, 2:256.)
2. **Lao Tzu:** The highest form of goodness is like water. Water knows how to benefit all things without striving with them. It stays in places loathed by all men. Therefore, it comes near the Tao. (*Tao Teh Ching*, 8.)
3. **Jesus:** The greatest among you must be your servant. Anyone who raises himself up will be humbled and anyone who humbles himself will be raised up. (*Bible*, *Matthew 23:11-12*.)
4. **Buddha:** Look to your own faults, what you have done or left undone. Overlook the faults of others. (*Dhammapada*, 4.)
5. **Krishna:** Those who know truly are free from pride and deceit. (*Bhagavad Gita*, 13:7.)
6. **Socrates:** We should recognize that we ourselves are still intellectual invalids; but that we must brace ourselves and do our best to become healthy. (*Phaedo*, 90.)
7. **Confucius:** I make no claims to wisdom or to human perfection -- how would I dare? Still, my aim remains unflagging and I never tire of teaching people. (*Analects*, 7:34.)
8. **Moses:** Beware lest your heart grow haughty...and you say to yourselves, "My own power and the might of my own hand have won this wealth for me." Remember that it is the Lord your God who gives you the power to get wealth. (*Torah*, *Deuteronomy 8:14-20*.)
9. **Socrates:** As for you, if you will take my advice, you will think very little of Socrates, and much more of the truth. If you think that anything I say is true, you must agree with me; if not, oppose it with every argument that you have. You must not allow me, in my enthusiasm, to deceive both myself and you, and leave my sting behind when I fly away. (*Phaedo*, 91.)
10. **Muhammad:** I am but a mortal like yourselves. It is revealed to me that your God is one God. Therefore take the right path to Him and implore His forgiveness. (*Koran*, 41:5-8.)
11. **Jesus:** Why do you call me good? No one is good but God alone...By myself I can do nothing; I can judge only as I am told to judge, and my

judging is just, because I seek to do not my will but the will of him who sent me. Were I to testify on my own behalf, my testimony would not be true. (*Bible, Mark 10:18, John 5:30-31.*)

12. **Muhammad:** True servants of the Merciful are those who walk humbly on the earth;...who pass the night...in adoration of their Lord;...who are neither extravagant nor miserly, but keep the golden mean; who invoke no other deity besides God. (*Koran, 25:64-67.*)
13. **Jesus:** Anyone who welcomes a little child in my name welcomes me; and anyone who welcomes me, welcomes the one who sent me. The least among you all is the one who is the greatest. (*Bible, Luke 9:48.*)
14. **Lao Tzu:** To realize that our knowledge is ignorance, this is a noble insight. To regard our ignorance as knowledge, this is mental sickness. Only when we are sick of our sickness shall we cease to be sick. The Sage is not sick, being sick of sickness. This is the secret of health. (*Tao Teh Ching, 71.*)
15. **Socrates:** One day a friend of mine went to Delphi and asked this question of the god...whether there was anyone wiser than Socrates. The priestess replied that there was no one....When I heard about the oracle's answer, I said to myself, "What does the god mean?...I am only too conscious that I have no claim to wisdom, great or small....After puzzling about it for some time...I went to interview a man with a high reputation for wisdom....I gave a thorough examination to this person...and...I formed the impression that although in many people's opinion, and especially in his own, he appeared to be wise, in fact he was not. Then when I began to try to show him that he only thought he was wise and was not really so, my efforts were resented both by him and by many of the other people present....I reflected as I walked away, "Well, I am certainly wiser than this man. It is only too likely that neither of us has any knowledge to boast of; but he thinks that he knows something which he does not know, whereas I am quite conscious of my ignorance." (*Apology, 21.*)
16. **Confucius:** I transmit, I invent nothing. I trust and love the past....Am I knowledgeable? No. A bumpkin asked me a question, and my mind went blank. Still, I hammered at his problem from all sides, till I worked out something....I never denied my teaching to anyone who sought it, even if he was too poor to offer more than a token present for his tuition. (*Analects, 7.1; 9.8; 7.7.*)

17. **Jesus:** It is not the healthy who need the doctor, but the sick...I came to call not the upright, but sinners. (*Bible, Matthew 9:12.*)
18. **Muhammad:** Your God is one God; to Him surrender yourselves. Give good news to the humble, whose hearts are filled with awe at the mention of God; who endure adversity with fortitude, attend to their prayers, and bestow in charity of that which God has given them. (*Koran, 22:34.*)
19. **Jesus:** There will be more rejoicing in heaven over one sinner repenting than over ninety-nine upright people who have no need of repentance. (*Bible, Luke 15:7.*)
20. **Lao Tzu:** Nothing in the world is softer and weaker than water; but for attacking the hard and strong, there is nothing like it. For nothing can take its place. That the weak overcomes the strong, and the soft overcomes the hard, this is something known by all, but practised by none. Therefore, the sage says: To receive the dirt of a country is to be the lord of its soil-shrines. To bear the calamities of a country is to be the prince of the world. Indeed, truth sounds like its opposite. (*Tao Teh Ching, 78.*)
21. **Jesus:** Blessed are the gentle: they shall have the earth as inheritance. (*Bible, Matthew 5:4.*)
22. **Lao Tzu:** A great country is like the lowland toward which all streams flow. It is the Reservoir of all under heaven, the feminine of the world. The feminine always conquers the masculine by her quietness, by lowering herself through her quietness. Hence, if a great country can lower itself before a small country, it will win over the small country; and if a small country can lower itself before a great country, it will win over the great country. The one wins by stooping; the other by remaining low. (*Tao Teh Ching, 61.*)
23. **Jesus:** Many who are first will be last, and the last, first. (*Bible, Matthew 19:30.*)
24. **Confucius:** A gentleman abides by three principles which I am unable to follow: his humanity knows no anxiety; his wisdom knows no hesitation; his courage knows no fear. (*Analects, 14:28.*)
25. **Jesus:** Two men went up to the Temple to pray. The first stood there and said this prayer to himself, "I thank you, God, that I am not grasping, unjust, and adulterous like everyone else, and particularly that I am not like this tax collector here. I fast twice a week; I pay tithes on all I get." The tax

collector stood some distance away, not daring even to raise his eyes to heaven; and he said, “God, be merciful to me, a sinner.” This man, I tell you, went home again justified; the other did not. For everyone who raises himself up will be humbled, but anyone who humbles himself will be raised up. (*Bible, Luke 18:10-14.*)

26. **Lao Tzu:** How does the sea become the king of all streams? Because it lies lower than they. Hence it is the king of all streams. Therefore, the sage reigns over the people by humbling himself in speech; and leads the people by putting himself behind. Thus it is that when a sage stands above the people, they do not feel the heaviness of his weight; and when he stands in front of the people, they do not feel hurt. Therefore, all the world is glad to push him forward without getting tired of him. Just because he strives with nobody, nobody can ever strive with him. (*Tao Teh Ching, 66.*)
27. **Jesus:** It is not anyone who says to me, “Lord, Lord,” who will enter the kingdom of Heaven, but the person who does the will of my Father in heaven. When the day comes many will say to me, “Lord, Lord, did we not prophesy in your name, drive out demons in your name, work many miracles in your name?” Then I shall tell them to their faces: I have never known you; away from me, all evil doers! (*Bible, Matthew 7:21-23.*)
28. **Confucius:** If you offend Heaven, prayer is useless. (*Analects, 3:13.*)
29. **Lao Tzu:** A good soldier is never aggressive. A good fighter is never angry. The best way of conquering an enemy is to win him over by not antagonizing him. The best way of employing a man is to serve under him. This is called the virtue of non-striving. This is called using the abilities of men. This is called being wedded to heaven as of old. (*Tao Teh Ching, 68.*)
30. **Jesus:** I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to little children. Yes, Father, for that is what it pleased you to do. (*Bible, Matthew 11:25-26.*)

Humanity

31. **Confucius:** What you do not wish for yourself, do not impose upon others. (*Analects*, 12.2.)
32. **Jesus:** Always treat others as you would like them to treat you. (*Bible*, *Matthew 7:12*.)
33. **Buddha:** It is better to do nothing than to do what is wrong. For whatever you do, you do to yourself. (*Dhammapada*, 22.)
34. **Krishna:** He is dear to me who runs not after the pleasant or away from the painful, grieves not, lusts not, but lets things come and go as they happen. That devotee who looks upon friend and foe with equal regard, who is not buoyed up by praise nor cast down by blame, alike in heat and cold, pleasure and pain, free from selfish attachments, the same in honor and dishonor, quiet, ever full, in harmony everywhere, firm in faith -- such a one is dear to me. (*Bhagavad Gita*, 12:17-19.)
35. **Socrates:** A system of morality which is based on relative emotional values is a mere illusion, a thoroughly vulgar conception which has nothing sound in it and nothing true. The true moral ideal, whether self-control or integrity or courage, is really a kind of purgation from all these emotions, and wisdom itself is a sort of purification. (*Phaedo*, 69.)
36. **Muhammad:** Each person shall reap the fruits of his own deeds: no soul shall bear another's burden. In the end you shall all return to your Lord, and He will resolve for you your disputes. (*Koran*, 6:164.)
37. **Moses:** People do not live by bread alone,...but by everything that proceeds out of the mouth of the Lord. (*Torah*, *Deuteronomy 8:3*.)
38. **Lao Tzu:** Man follows the ways of the earth. The earth follows the ways of heaven. Heaven follows the ways of Tao. Tao follows its own ways. (*Tao Teh Ching*, 25.)
39. **Confucius:** A man who respects his parents and his elders would hardly be inclined to defy his superiors. A man who is not inclined to defy his superiors will never foment a rebellion. A gentleman works at the root. Once the root is secured, the Way unfolds. To respect parents and elders is the root of humanity. (*Analects*, 1:2.)

40. **Jesus:** Be compassionate just as your Father is compassionate. Do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive and you will be forgiven. Give, and there will be gifts for you: a full measure, pressed down, shaken together, and overflowing, will be poured into your lap; because the standard you use will be the standard used for you. (*Bible, Luke 6:36-38.*)
41. **Confucius:** Whoever could spread the five practices everywhere in the world would implement humanity....Courtesy, tolerance, good faith, diligence, generosity. Courtesy wards off insults; tolerance wins all hearts; good faith inspires the trust of others; diligence ensures success; generosity confers authority upon others. (*Analects, 17.6.*)
42. **Jesus:** Blessed are the merciful: they shall have mercy shown them. Blessed are the pure in heart: they shall see God. Blessed are the peacemakers: they shall be recognized as children of God. (*Bible, Matthew 5:7-9.*)
43. **Muhammad:** No soul shall bear another's burden. To God you shall all return and He will declare to you what you have done. He knows your inmost thoughts. (*Koran, 39:8.*)
44. **Confucius:** Your faults define you. From your very faults one can know your quality....Seeking to achieve humanity leaves no room for evil. (*Analects, 4.7, 4.4.*)
45. **Muhammad:** They that commit sin commit it against their own soul. God is all-knowing and wise. They that do evil or wrong their own soul and then seek God's pardon will find God forgiving and merciful. (*Koran, 4:110.*)
46. **Jesus:** Stay awake, because you do not know the day when your master is coming. (*Bible, Matthew 24:42.*)
47. **Confucius:** Find out why a man acts, observe how he acts, and examine where he finds peace. Is there anything he could still hide?...A gentleman who lacks gravity has no authority and his learning will remain shallow. A gentleman puts loyalty and faithfulness foremost....When he commits a fault, he is not afraid to amend his ways. (*Analects, 2.10; 1.8.*)
48. **Jesus:** Everything you ask and pray for, believe that you have it already, and it will be yours. And when you stand in prayer, forgive whatever you

have against anybody, so that your Father in heaven may forgive your failings too. (*Bible, Mark 11:24-25.*)

49. **Muhammad:** Your Lord will reward all people according to their deeds. He has knowledge of all their actions. Follow then the right path as you are bidden, together with those who have repented with you, and do not transgress. He is watching all your actions....Attend to your prayers....Good deeds shall make amends for sins. This is an admonition for thoughtful people. Therefore have patience; God will not deny the righteous their reward....God alone has knowledge of what the heavens and the earth conceal; to Him all things shall be referred. Serve Him, and put your trust in Him. Your Lord is never heedless of what you do. (*Koran, 11:112-123.*)
50. **Buddha:** To be a mother is sweet, and a father. It is sweet to live arduously, and to master yourself. O how sweet it is to enjoy life, living in honesty and strength! And wisdom is sweet, and freedom. (*Dhammapada, 23.*)
51. **Jesus:** Anyone who does the will of God, that person is my brother and sister and mother. (*Bible, Mark 3:35.*)
52. **Muhammad:** The believers are a band of brothers. Make peace among your brothers and fear God, so that you may be shown mercy. Believers, let no man mock another man, who may be better than himself. Let no woman mock another woman, who may perhaps be better than herself. Do not defame one another,...avoid immoderate suspicion. Do not spy on one another, nor backbite one another....Have fear of God. God is forgiving and merciful. (*Koran, 49:10-12.*)
53. **Confucius:** It is beautiful to live amidst humanity. To choose a dwelling place destitute of humanity is hardly wise....To study without thinking is futile. To think without studying is dangerous....The love of humanity without the love of learning degenerates into silliness. The love of intelligence without the love of learning degenerates into frivolity. The love of chivalry without the love of learning degenerates into banditry. The love of frankness without the love of learning degenerates into brutality. The love of valor without the love of learning degenerates into violence. The love of force without the love of learning degenerates into anarchy. (*Analects, 4.1; 2.15; 17.8.*)

54. **Socrates:** You know how, in an argument, people who have no real education care nothing for the facts of the case, and are only anxious to get their point of view accepted by the audience? (*Phaedo*, 90.)
55. **Lao Tzu:** When a wise scholar hears the Tao, he practices it diligently. When a mediocre scholar hears the Tao, he wavers between belief and unbelief. When a worthless scholar hears the Tao, he laughs boisterously at it. But if such a one does not laugh at it, the Tao would not be the Tao. The wise men of old have truly said: The bright way looks dim. The progressive way looks retrograde. The smooth way looks rugged. High virtue looks like an abyss. Great whiteness looks spotted. Abundant virtue looks deficient. Established virtue looks shabby. Solid virtue looks as though melted. Great squareness has no corners. Great talents ripen late. Great sound is silent. Great form is shapeless. The Tao is hidden and nameless; yet it alone knows how to render help and to fulfill. (*Tao Teh Ching*, 41.)
56. **Confucius:** Set your heart upon the way; rely upon moral power; follow goodness; enjoy the arts. (*Analects*, 7:6.)

Love

57. **Jesus:** If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my own joy may be in you and your joy be complete. This is my commandment: love one another, as I have loved you. No one can have greater love than to lay down his life for his friends. (*Bible, John 15:10-13.*)
58. **Moses:** Love your neighbor as yourself. (*Torah, Leviticus 19:18.*)
59. **Krishna:** They alone see truly who see the Lord the same in every creature....Seeing the same Lord everywhere, they do not harm themselves or others. (*Bhagavad Gita, 13:27-32.*)
60. **Socrates:** No soul which has not practiced philosophy, and is not absolutely pure when it leaves the body, may attain to the divine nature; that is only for the lover of wisdom. (*Phaedo, 82.*)
61. **Confucius:** At home, a young man must respect his parents; abroad, he must respect his elders. He should talk little, but with good faith; love all people, but associate with the virtuous. Having done this, if he still has energy to spare, let him study literature. (*Analects, 1.6.*)
62. **Lao Tzu:** When the people no longer fear your power, it is a sign that a greater power is coming. Do not interfere with people's homes, nor lay heavy burdens upon their livelihood. Only when you cease to weary them, they will cease to be wearied of you. Therefore, the sage knows himself, but makes no show of himself; loves himself, but does not exalt himself. He prefers what is within to what is without. (*Tao Teh Ching, 72.*)
63. **Buddha:** In this world, hate never yet dispelled hate. Only love dispels hate. This is the law, ancient and inexhaustible. (*Dhammapada, 1.*)
64. **Muhammad:** Requite evil with good, and he who is your enemy will become your dearest friend. But none will attain this attribute save those who patiently endure; none will attain it save those who are truly fortunate. (*Koran, 41:34-35.*)
65. **Jesus:** Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven, for he causes his sun to rise

on the bad as well as the good, and sends down rain to fall on the upright and the wicked alike. (*Bible, Matthew 5:44-45.*)

- 66. Buddha:** Live in joy, in love, even among those who hate. Live in joy, in health, even among the afflicted. Live in joy, in peace, even among the troubled....The winner sows hatred because the loser suffers. Let go of winning and losing and find joy....Look within. Be still. Free from fear and attachment, know the sweet joy of the way....Follow then the shining ones, the wise, the awakened, the loving, for they know how to work and forbear. (*Dhammapada, 15.*)
- 67. Jesus:** I say this to you who are listening: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly. To anyone who slaps you on one cheek, present the other cheek as well;....Treat others as you would like people to treat you....You will have a great reward, and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked....You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbor as yourself. On these two commandments hang the whole Law, and the Prophets too. (*Bible, Luke 6:27-35; Matthew 22:36-40.*)
- 68. Buddha:** It is the beginning of life, of mastery and patience, of good friends along the way, of a pure and active life. So live in love. Do your work. Make an end of your sorrows....Quieten your body. Quieten your mind. You want nothing. Your words are still. You are still. By your own efforts waken yourself, watch yourself. And live joyfully. You are the master, you are the refuge. How gladly you follow the words of the awakened. How quietly, how surely you approach the happy country, the heart of stillness. However young, the seeker who sets out upon the way shines bright over the world. (*Dhammapada, 25.*)
- 69. Jesus:** You will know that I am in my Father and you in me and I in you. Whoever holds to my commandments and keeps them is the one who loves me; and whoever loves me will be loved by my Father, and I shall love him and reveal myself to him....I am the light of the world; anyone who follows me will not be walking in the dark, but will have the light of life. (*Bible, John 14:20-21; 8:12.*)

Compassion

70. **Buddha:** All beings tremble before violence. All fear death. All love life. See yourself in others. Then whom can you hurt? What harm can you do? He who seeks happiness by hurting those who seek happiness will never find happiness. For your brother is like you. He wants to be happy. Never harm him, and when you leave this life you too will find happiness. (*Dhammapada, 10.*)
71. **Lao Tzu:** I have three treasures, which I hold fast and watch over closely. The first is *mercy*. The second is *frugality*. The third is *not daring to be first in the world...*Heaven will come to the rescue of the merciful and protect him with *its* mercy. (*Tao Teh Ching, 67.*)
72. **Socrates:** Every seeker after wisdom knows that up to the time when philosophy takes it over his soul is a helpless prisoner, chained hand and foot in the body, compelled to view reality not directly but only through its prison bars, and wallowing in utter ignorance. And philosophy can see that the imprisonment is ingeniously effected by the prisoner's own active desire, which makes him first accessory to his own confinement. Well, philosophy takes over the soul in this condition and by gentle persuasion tries to set it free. (*Phaedo, 83.*)
73. **Jesus:** If you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering. (*Bible, Matthew 5:23-24.*)
74. **Confucius:** What is done is done, it is all past; there would be no point in arguing. (*Analects, 3.21.*)
75. **Muhammad:** Show kindness to parents and kindred, to orphans and to the helpless, to near and distant neighbors, to those that keep company with you, and to the traveller in need. (*Koran, 4:36.*)
76. **Krishna:** Give simply because it is right to give, without thought of return, at proper times, in proper circumstances, and to worthy people. (*Bhagavad Gita, 17:20.*)
77. **Moses:** You shall open wide your hand to your brother, to the needy and to the poor. (*Torah, Deuteronomy 15:11.*)

78. **Muhammad:** They ask you what they should give in alms. Say: “What you can spare.” Thus God makes plain to you His revelations so that you may reflect upon this world and the hereafter. (*Koran*, 2:220.)
79. **Lao Tzu:** The Tao is the hidden reservoir of all things. A treasure to the honest, it is a safeguard to the erring....That a man is straying from the right path is no reason that he should be cast away. Hence, at the enthronement of an emperor, or at the installation of the three ministers, let other offer their discs of jade, following it up with teams of horses. It is better for you to offer the Tao without moving your feet. (*Tao Teh Ching*, 62.)
80. **Muhammad:** A kind word with forgiveness is better than charity followed by insult....Do not mar your almsgiving with taunts and mischief making, like those who spend their wealth for the sake of ostentation....Such people are like a rock covered with earth: a shower falls upon it and leaves it hard and bare. They shall gain nothing from their works....Keep your promises; you are accountable for all that you promise. Give full measure, when you measure, and weigh with even scales. That is fair, and better in the end. Do not follow what you do not know....Do not walk proudly on the earth. (*Koran*, 2:263; 17:32-38.)
81. **Jesus:** Why do you observe the splinter in your brother’s eye and never notice the great log in your own?...Take the log out of your own eye first, and then you will see clearly enough to take the splinter out of your brother’s eye. (*Bible*, *Matthew* 7:3-5.)
82. **Muhammad:** Do not wrong the orphan, nor chide away the beggar, but proclaim the goodness of your Lord. Every hardship is followed by ease.... When your prayers are ended resume your toil, and seek your Lord with all fervor. (*Koran*, 93:10-94:8.)
83. **Jesus:** Let the one among you who is guiltless be the first to throw a stone. (*Bible*, *John* 8:7.)
84. **Muhammad:** In God let the faithful put their trust....Your wealth and your children are but a temptation. God’s reward is great. Therefore fear God with all your hearts, and be attentive, obedient, and charitable. That will be best for you....Those that preserve themselves from their own greed will surely prosper....Gracious is God, and benign. He has knowledge of the unknown and the manifest. He is the Mighty, the Wise One. (*Koran*, 64:12-18.)

Responsibility

85. **Moses:** Bear in mind that the Lord your God disciplines you just as parents discipline their children. Therefore keep the commandments of the Lord your God: walk in His ways and revere Him. (*Torah, Deuteronomy 8:5-6.*)
86. **Krishna:** By performing his own work, one worships the Creator who dwells in every creature. Such worship brings that person to fulfillment. It is better to perform one's own duties imperfectly than to master the duties of another....No one should abandon duties because he sees defects in them. Every action, every activity, is surrounded by defects as a fire is surrounded by smoke. (*Bhagavad Gita, 18:46-48.*)
87. **Jesus:** When someone is given a great deal, a great deal will be demanded of that person; when someone is entrusted with a great deal, of that person even more will be expected. (*Bible, Luke 12:48.*)
88. **Confucius:** In a country where the Way prevails, it is shameful to remain poor and obscure; in a country which has lost the Way, it is shameful to become rich and honored. (*Analects, 8.13.*)
89. **Socrates:** I believe that this much is true: that the gods are our keepers, and we people are one of their possessions....We must not put an end to ourselves until God sends some compulsion. (*Phaedo, 62.*)
90. **Lao Tzu:** The sage is always good at saving men, and therefore nobody is abandoned....This is called "following the guidance of the inner light." Hence, good men are teachers of bad men, while bad men are the charge of good men. Not to revere one's teacher, not to cherish one's charge, is to be on the wrong road, however intelligent one may be. This is an essential tenet of the Tao. (*Tao Teh Ching, 27.*)
91. **Buddha:** It is you who must make the effort. The masters only point the way. Everything arises and passes away. When you see this, you are above sorrow. This is the shining way. Master your words. Master your thoughts. Never allow your body to do harm. Follow these three roads with purity and you will find yourself upon the one way, the way of wisdom. (*Dhammapada, 20.*)
92. **Muhammad:** God's guidance is the only guidance. We are commanded to surrender ourselves to the Lord of the Universe, to pray, and to fear Him....It was He who created the heavens and the earth in all truth....His

word is the truth....He has knowledge of the unknown and the manifest. He alone is wise and all-knowing. (*Koran*, 6:72.)

93. **Jesus:** Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God. (*Bible, Luke 9:62.*)
94. **Confucius:** Do not worry if you are without a position; worry lest you do not deserve a position. Do not worry if you are not famous; worry lest you do not deserve to be famous. (*Analects*, 4.14.)
95. **Buddha:** The master is wakeful. He watches his body. In all actions he discriminates, and he becomes pure. (*Dhammapada*, 21.)
96. **Socrates:** For one who is not pure himself to attain to the realm of purity would no doubt be a breach of universal justice. (*Phaedo*, 67.)
97. **Confucius:** I have never seen a man capable of seeing his own faults and of exposing them in the tribunal of his heart....If a man cannot be trusted, I wouldn't know what to do with him....To worship gods that are not yours, that is toadyism. Not to act when justice commands, that is cowardice. (*Analects*, 5.27; 2.22; 2.24.)
98. **Jesus:** What is your opinion? A man had two sons. He went and said to the first, "My boy, go and work in the vineyard today." The son answered, "I will not go," but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, "Certainly, sir," but did not go. Which of the two did the father's will? (*Bible, Matthew 21:28-31.*)
99. **Muhammad:** Do not swear: your obedience, not your oaths, will count. God is aware of all your actions. (*Koran*, 24:53.)
100. **Confucius:** Failure to cultivate moral power, failure to explore what I have learned, incapacity to stand by what I know to be right, incapacity to reform what is not good -- these are my worries. (*Analects*, 7.3.)
101. **Jesus:** You worry and fret about so many things, and yet few are needed, indeed only one. (*Bible, Luke 10:41-42.*)
102. **Confucius:** The 300 *Poems* are summed up in one single phrase: "Think no evil." (*Analects*, 2.2.)

- 103. Buddha:** We are what we think. All that we are arises with our thoughts. With our thoughts we make the world. Speak or act with an impure mind and trouble will follow you as the wheel follows the ox that draws the cart....Speak or act with a pure mind and happiness will follow you as your shadow, unshakable. (*Dhammapada, 1.*)
- 104. Socrates:** I once heard someone reading from a book...asserting that it is Mind that produces order and is the cause of everything. This explanation pleased me. Somehow it seemed right that Mind should be the cause of everything; and I reflected that if this is so, Mind in producing order sets everything in order and arranges each individual thing in the way that is best for it...On this view there was only one thing for one to consider with regard both to oneself and to anything else, namely the best and highest good. (*Phaedo, 98.*)
- 105. Muhammad:** If a misfortune befalls you, it is the fruit of your own labors. God forgives much....He accepts the repentance of His servants, and pardons their sins. He has knowledge of all your actions. (*Koran, 42:25,31.*)
- 106. Confucius:** Always put the effort before the reward: is this not the way to accumulate moral power? To attack evil in itself and not the evil that is in people: is this not the way to neutralize hostility? (*Analects, 12.21.*)
- 107. Jesus:** No one can serve two masters....You cannot serve both God and money. (*Bible, Luke 16:13.*)
- 108. Krishna:** To refrain from selfish acts is one kind of renunciation...to renounce the fruit of action is another...to fulfill your responsibilities knowing that they are obligatory, while at the same time desiring nothing for yourself....As long as one has a body, one cannot renounce action altogether. True renunciation is giving up all desire for personal reward. (*Bhagavad Gita, 18:2,9,11.*)
- 109. Jesus:** Watch, and be on your guard against avarice of any kind, for life does not consist in possessions, even when someone has more than he needs. There was once a rich man who, having had a good harvest from his land, thought to himself, "What am I to do? I have not enough room to store my crops." Then he said,..."I will pull down my barns and build bigger ones, and store all my grain and my goods in them, and I will say to my soul: "My soul, you have plenty of good things laid by for many years to come; take things easy, eat, drink, have a good time." But God said to

him, “Fool! This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?” So it is when someone stores up treasure for himself instead of becoming rich in the sight of God. (*Bible, Luke 12:15-21.*)

110. **Socrates:** So if you see anyone distressed at the prospect of dying...it will be proof enough that he is a lover not of wisdom but of the body. As a matter of fact, I suppose he is also a lover of wealth and reputation; one or the other, or both. (*Phaedo, 68.*)
111. **Jesus:** In truth I tell you, it is hard for someone rich to enter the kingdom of Heaven. Yes, I tell you again, it is easier for a camel to pass through the eye of a needle than for someone rich to enter the kingdom of Heaven...By human resources this is impossible; for God everything is possible. (*Bible, Matthew 19:23-26.*)
112. **Buddha:** He who lives purely and self assured, in quietness and virtue, who is without harm or hurt or blame, even if he wears fine clothes, so long as he also has faith, he is a true seeker...Believe, meditate, see. Be harmless, be blameless. Awake to the law. And from all sorrow free yourself. (*Dhammapada, 10.*)
113. **Jesus:** Pay Caesar what belongs to Caesar -- and God what belongs to God. (*Bible, Matthew 22:21.*)
114. **Confucius:** A gentleman eats without stuffing his belly; chooses a dwelling without demanding comfort; is diligent in his office and prudent in his speech; seeks the company of the virtuous in order to straighten his own ways. Of such a man, one may truly say that he is fond of learning. (*Analects, 1.14.*)
115. **Jesus:** And so I tell you this: use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into eternal dwellings. Anyone who is trustworthy in little things is trustworthy in great; anyone who is dishonest in little things is dishonest in great. If then you are not trustworthy with money, that tainted thing, who will trust you with genuine riches? (*Bible, Luke 16:9-11.*)
116. **Muhammad:** Wealth and children are the ornament of this life. But deeds of lasting merit are better rewarded by your Lord and hold for you a greater hope of salvation. (*Koran, 18:46.*)

- 117. Socrates:** If the soul is immortal, it demands our care not only for that part of time which we call life, but for all time; and indeed it would seem now that it will be extremely dangerous to neglect it. If death were a release from everything, it would be a boon for the wicked, because by dying they would be released not only from the body but also from their own wickedness together with the soul; but as it is, since the soul is clearly immortal, it can have no escape or security from evil except by becoming as good and wise as it possibly can. For it takes nothing with it to the next world except its education and training; and these, we are told, are of supreme importance in helping or harming the newly dead at the very beginning of his journey there. (*Phaedo*, 107.)
- 118. Buddha:** The fool is his own enemy. Seeking wealth, he destroys himself. Seek rather the other shore....In all things be a master of what you do and say and think. Be free....Delight in meditation and in solitude. Compose yourself, be happy. You are a seeker....Follow the truth of the way. Reflect upon it. Make it your own. Live it. It will always sustain you. Do not turn away what is given you, nor reach out for what is given to others....Give thanks for what has been given you, however little....Love and joyfully follow the way. (*Dhammapada*, 24-25.)

Service

- 119. Krishna:** At the beginning of time I declared two paths for the pure heart: the contemplative path of spiritual wisdom, and the active path of selfless service....No one can gain perfection by abstaining from work....Every creature is driven to action by his own nature....Fulfill all your duties;....Act selflessly, without any thought of personal profit....Strive constantly to serve the welfare of the world....Perform all work carefully, guided by compassion. (*Bhagavad Gita*, 3:3-26.)
- 120. Lao Tzu:** Tao never makes any ado, and yet it does everything. If a ruler can cling to it, all things will grow of themselves. When they have grown and tend to make a stir, it is time to keep them in their place by the aid of the nameless primal simplicity, which alone can curb the desires of men. When the desires of men are curbed, there will be peace, and the world will settle down of its own accord. (*Tao Teh Ching*, 37.)
- 121. Buddha:** Love yourself and watch -- today, tomorrow, always. First establish yourself in the way, then teach, and so defeat sorrow. To straighten the crooked you must first do a harder thing -- straighten yourself. You are your only master. Who else? Subdue yourself and discover your master. How hard it is to serve yourself, how easy to lose yourself in mischief and folly. Never neglect your work for another's....Your work is to discover your work and then with all your heart to give yourself to it. (*Dhammapada*, 12.)
- 122. Confucius:** A craftsman who wishes to do good work must first sharpen his tools. In whatever country you may settle, offer your services to the most virtuous ministers and befriend those gentlemen who cultivate humanity. (*Analects*, 15.10.)
- 123. Socrates:** I have often had the same dream, appearing in different forms at different times, but always saying the same thing: "Socrates, practice and cultivate the arts." (*Phaedo*, 60.)
- 124. Moses:** You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just. (*Torah*, *Deuteronomy* 16:19.)
- 125. Jesus:** The greatest among you must behave as if he were the youngest, the leader as if he were the one who serves. For who is greater: the one at the

table or the one who serves? The one at the table surely? Yet here am I among you as one who serves! (*Bible, Luke 22:26-27.*)

- 126. Muhammad:** Serve your Lord, who has created you and those who have gone before you,...who has made earth a bed for you and the sky a dome, and has sent down water from the sky to bring forth fruits for your sustenance. (*Koran, 2:20.*)
- 127. Confucius:** The gentleman considers the whole rather than the parts. The small man considers the parts rather than the whole. (*Analects, 2:14.*)
- 128. Jesus:** A man who was about to go abroad summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third one, each in proportion to his ability. Then he set out on his journey. The man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more in the same way. But the man who had received one went off and dug a hole in the ground and hid his master's money. Now a long time afterwards, the master of those servants came back and went through his accounts with them. The man who had received the five talents came forward bringing five more....His master said to him, "Well done, good and trustworthy servant; you have shown you are trustworthy in small things; I will trust you with greater; come and join in your master's happiness." The master then said the same to the second servant, who had received two talents and came forward bringing two more. Last came forward the man who had the single talent....The master took the talent from him and gave it to the man who had the ten talents. For to everyone who has will be given more, and he will have more than enough; but anyone who has not, will be deprived even of what he has. (*Bible, Matthew 25:14-29.*)
- 129. Confucius:** Demand much from yourself, little from others, and you will prevent discontent. (*Analects, 15.15.*)
- 130. Jesus:** Disciple is not superior to teacher, nor servant to master. It is enough for disciple to grow to be like teacher, and servant like master. (*Bible, Matthew 10:24.*)
- 131. Confucius:** It is easy to work for a gentleman, but not easy to please him. Try to please him by immoral means, and he will not be pleased; but he never demands anything that is beyond your capacity. It is not easy to work for a vulgar man, but easy to please him. Try to please him, even by immoral means, and he will be pleased; but his demands know no limits....A

gentleman shows authority, but no arrogance. A vulgar man shows arrogance, but no authority. (*Analects*, 13.25-26.)

132. **Jesus:** Every writer who becomes a disciple of the kingdom of Heaven is like a householder who brings out from his storeroom new things as well as old. (*Bible, Matthew 13:52.*)
133. **Confucius:** He who by revising the old knows the new, is fit to be a teacher. (*Analects*, 2.11.)
134. **Jesus:** You are light for the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in people's sight, so that, seeing your good works, they may give praise to your Father in heaven. (*Bible, Matthew 5:14-16.*)
135. **Confucius:** A gentleman should be slow to speak and prompt to act....A gentleman seeks virtue; a small man seeks land. A gentleman seeks justice; a small man seeks favors. (*Analects*, 4.24; 4.11.)
136. **Lao Tzu:** He who holds the great symbol will attract all things to him. They flock to him and receive no harm, for in him they find peace, security and happiness. Music and dainty dishes can only make a passing guest pause. But the words of Tao possess lasting effects, though they are mild and flavorless, though they appeal neither to the eye nor to the ear. (*Tao Teh Ching*, 35.)
137. **Confucius:** To store up knowledge in silence, to remain forever hungry for learning, to teach others without tiring -- all this comes to me naturally. (*Analects*, 7.2)
138. **Krishna:** The offering of wisdom is better than any material offering,...for the goal of all work is spiritual wisdom. Approach someone who has realized the purpose of life and question him with reverence and devotion; he will instruct you in this wisdom....Those who take wisdom as their highest goal, whose faith is deep and whose senses are trained, attain wisdom quickly and enter into perfect peace. (*Bhagavad Gita*, 4:33-40.)

Community

- 139. Confucius:** Don't worry if people don't recognize your merits; worry that you may not recognize theirs....A gentleman resents his incompetence; he does not resent his obscurity....A gentleman makes demands on himself; a vulgar man makes demands on others. (*Analects*, 1.16; 15.19; 15.21.)
- 140. Krishna:** Those...whose consciousness is unified, think always, "I am not the doer...." Those who possess this wisdom have equal regard for all. They see the same Self in a spiritual aspirant and an outcaste, in an elephant, a cow, and a dog. Such people have mastered life....They are not elated by good fortune nor depressed by bad....With consciousness unified through meditation, they live in abiding joy. (*Bhagavad Gita*, 5:8-21.)
- 141. Jesus:** If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you....If he refuses to listen to these, report it to the community. (*Bible*, *Matthew 18:15-18*.)
- 142. Buddha:** The wise tell you where you have fallen and where you yet may fall -- invaluable secrets! Follow them, follow the way. Do not look for bad company or live with people who do not care. Find friends who love the truth. The wise delight in the truth and follow the law of the awakened. Neither praise nor blame moves the wise. They are clarity. Hearing the truth, they are like a lake, pure and tranquil and deep. (*Dhammapada*, 6.)
- 143. Socrates:** Even if you find our original assumptions convincing, they still need more accurate consideration. If you and your friends examine them closely enough, I believe that you will arrive at the truth of the matter, in so far as it is possible for the human mind to attain it; and if you are sure that you have done this, you will not need to inquire further. (*Phaedo*, 107.)
- 144. Lao Tzu:** The way of heaven diminishes the more-than-enough to supply the less-than-enough. The way of man is different: it takes from the less-than-enough to swell the more-than-enough....As for holding to fullness, far better were it to stop in time. Keep on beating and sharpening a sword, and the edge cannot be preserved for long. Fill your house with gold and jade, and it can no longer be guarded. Set store by your riches and honor, and you will only reap a crop of calamities. Here is the way of heaven: *When you have done your work, retire.* (*Tao Teh Ching*, 77 and 9.)

- 145. Muhammad:** God sends apostles only to proclaim good news and to give warning. But with false arguments unbelievers seek to confute the truth, scoffing at God's revelations and His warnings. (*Koran, 18:56.*)
- 146. Moses:** God said: "I am the Lord your God...You shall have no other gods beside Me. You shall not make for yourself sculptured images... and bow down to them or serve them. You shall not swear falsely by the name of the Lord your God;...Remember the sabbath day, and keep it holy....Honor your father and your mother....You shall not murder....You shall not commit adultery....You shall not steal....You shall not bear false witness against your neighbor....You shall not covet...anything that is your neighbor's." (*Torah, Exodus 20:2-17.*)
- 147. Jesus:** If you wish to enter into life, keep the commandments: You shall not kill. You shall not commit adultery. You shall not steal. You shall not give false witness. Honor your father and your mother. You shall love your neighbor as yourself. (*Bible, Matthew 19:17-22.*)
- 148. Confucius:** The fact remains that I have never seen a man who loved virtue as much as sex. (*Analects, 15.13.*)
- 149. Muhammad:** True servants of the Merciful...do not commit adultery. People who do this shall meet with evil...unless they repent and believe and do good works, for then God will change their sins to good actions: God is forgiving and merciful. (*Koran, 25:64,68.*)
- 150. Socrates:** Do you think that it is right for a philosopher to concern himself with the nominal pleasures connected with food and drink?...What about sexual pleasures?...And what about all the other attentions that we pay to our bodies? Do you think that a philosopher attaches any importance to them? I mean things like providing himself with smart clothes and shoes and other bodily ornaments;...Then it is your opinion in general that a man of this kind is not concerned with the body, but keeps his attention directed as much as he can away from it and towards the soul? (*Phaedo, 65.*)
- 151. Confucius:** A gentleman must guard himself against three dangers. When young, as the energy of the blood is still in turmoil, he should guard against lust. In his maturity, as the energy of the blood is at its full, he should guard against rage. In old age, as the energy of the blood is on the wane, he should guard against [greed]. (*Analects, 16.7.*)

- 152. Socrates:** By keeping ourselves uncontaminated by the follies of the body, we shall probably reach the company of others like ourselves and gain direct knowledge of all that is pure and uncontaminated -- that is, presumably, of Truth. (*Phaedo*, 67.)
- 153. Confucius:** A gentleman considers what is just; a small man considers what is expedient...When the Way prevails in the state, serve it. To serve a state that has lost the Way -- this is shameful indeed....He who acts out of self-interest arouses much resentment. (*Analects*, 4.16; 14.1; 4.12.)
- 154. Socrates:** All wars are undertaken for the acquisition of wealth; and the reason why we have to acquire wealth is the body, because we are slaves in its service. That is why, on all these accounts, we have so little time for philosophy. Worst of all, if we do obtain any leisure from the body's claims and turn to some line of inquiry, the body intrudes once more into our investigations, interrupting, disturbing, distracting, and preventing us from getting a glimpse of the truth. (*Phaedo*, 66.)
- 155. Confucius:** A gentleman can indeed find himself in distress, but only a vulgar man is upset by it....Speak with loyalty and good faith, act with dedication and deference, and even among the barbarians your conduct will be irreproachable....If you speak without loyalty and good faith, if you act without dedication or deference, your conduct will be unacceptable, even in your own village. (*Analects*, 15.2; 15.6.)
- 156. Jesus:** Every country divided against itself is heading for ruin; and no town, no household divided against itself can last. (*Bible*, *Matthew*, 12:25.)
- 157. Confucius:** A gentleman gathers friends through his culture; and with these friends, he develops his humanity. (*Analects*, 12.24.)
- 158. Muhammad:** This present life is like the rich garment with which the earth adorns itself when watered by the rain God sends down from the sky. Crops, sustaining people and beasts, grow luxuriantly: but, as its tenants begin to think themselves its masters, down comes God's scourge upon it, by night or in broad day, laying it to waste, as though it did not blossom but yesterday. Thus does God make plain His revelations to thoughtful people. God invites you to the Home of Peace. He guides whom He will to a straight path. (*Koran*, 10:24.)
- 159. Confucius:** [Kong-the-Civilized was called "civilized"] because he had an agile mind, was fond of learning, and was not ashamed to seek

enlightenment from his inferiors....When you see a worthy man, seek to emulate him. When you see an unworthy man, examine yourself....He who practices humanity is reluctant to speak....When the practice of something is difficult, how could one speak about it lightly?...Whatever a gentleman conceives of, he must be able to say; and whatever he says, he must be able to do. In the matter of language, a gentleman leaves nothing to chance. (*Analects*, 5.15; 4.17; 12.3; 13.3.)

- 160. Muhammad:** Your Lord knows best what is in your hearts; He knows if you are good. He will forgive those that turn to Him. Give to the near of kin their due, and also to the destitute and to the wayfarers. Do not squander your substance wastefully....If, while waiting for your Lord's bounty, you lack the means to assist them, then at least speak to them kindly. Be neither miserly nor prodigal, for then you will either be reproached or be reduced to poverty. Your Lord gives abundantly to whom He will and sparingly to whom He pleases. He knows and observes His servants. (*Koran*, 17:25-30.)
- 161. Jesus:** Do not store up treasures for yourselves on earth, where moth and woodworm destroy them and thieves can break in and steal. But store up treasures for yourselves in heaven, where neither moth nor wormwood destroys them and thieves cannot break in and steal. For wherever your treasure is, there will your heart be too. (*Bible, Matthew 6:19-21.*)
- 162. Muhammad:** True servants of the Merciful do not bear false witness, they maintain their dignity when listening to profane abuse; they do not turn a blind eye and a deaf ear to the revelations of their Lord when they are reminded of them; they say: "Lord, give us joy in our wives and children, and make us examples to those who fear You." These shall be rewarded for their fortitude with the loftiest home in Paradise. There they shall find a welcome and a greeting, and there they shall abide forever: a blessed dwelling and a blessed resting place. (*Koran*, 25:69-76.)

Leadership

- 163. Jesus:** Who, then, is the wise and trustworthy servant whom the master placed over his household to give them their food at the proper time? Blessed that servant if his master's arrival finds him doing exactly that. In truth I tell you, the master will put that servant in charge of everything he owns. (*Bible, Matthew 24:45-47.*)
- 164. Lao Tzu:** The highest type of ruler is one of whose existence the people are barely aware. Next comes one whom they love and praise. Next comes one whom they fear. Worst is one whom they despise and defy....The sage is self-effacing and scanty of words. When his task is accomplished and things have been completed, all the people say, "We ourselves have achieved it.!" (*Tao Teh Ching, 17.*)
- 165. Confucius:** If a man can steer his own life straight, the tasks of government should be no problem for him. If he cannot steer his own life straight, how could he steer other people straight? (*Analects, 13.13.*)
- 166. Moses:** Once when I sat as magistrate among the people, my father-in-law said, "What is this thing that you are doing to the people? Why do you act alone, while all the people stand about you from morning until evening?" I replied to my father-in-law, "It is because the people come to me to inquire of God. When they have a dispute, it comes before me, and I decide between a man and his neighbor, and I make known the laws and teachings of God."....But my father-in-law said to me, "The thing you are doing is not right; you will surely wear yourself out, and these people as well. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and God be with you! You represent the people before God: you bring the disputes before God, and enjoin upon them the laws and the teachings, and make known to them the way they are to go and the practices they are to follow. You shall also seek out from among all the people capable ones who fear God, trustworthy ones who spurn ill-gotten gain. Set these over the others as chiefs of thousands, hundreds, fifties, and tens, and let them judge the people at all times. Have them bring every major dispute to you, but let them decide every minor dispute themselves. Make it easier for yourself, and let them share the burden with you. If you do this -- and God so commands you -- you will be able to bear up; and all these people too will go home unwearied." So I heeded my father-in-law and did just as he had said. (*Torah, Exodus 18:13-24.*)

- 167. Muhammad:** Did you suppose that you would go to Paradise untouched by the suffering which was endured by those before you? Affliction and adversity befell them; and so battered were they that each apostle, and those who shared his faith, cried out: "When will God's help come?" His help is ever near. (*Koran, 2:214.*)
- 168. Buddha:** If you determine your course with force or speed, you miss the way of the law. Quietly consider what is right and what is wrong. Receiving all opinions equally, without haste, wisely, observe the law....Be quiet, loving, and fearless. For the mind talks, but the body knows. The true master lives in truth, in goodness and restraint, nonviolence, moderation and purity....he who weighs only purity in his scales, who sees the nature of the two worlds, he is a master....O seeker! Rely on nothing until you want nothing. (*Dhammapada, 19.*)
- 169. Krishna:** The wise, ever satisfied, have abandoned all external supports. Their security is unaffected by the results of their action; even while acting, they really do nothing at all....Competing with no one, they are alike in success and failure and content with whatever comes to them. They are free. (*Bhagavad Gita, 4:20-23.*)
- 170. Socrates:** When soul and body are both in the same place, nature teaches the one to serve and be subject, the other to rule and govern. In this relation which do you think resembles the divine and which the mortal part? Don't you think that it is the nature of the divine to rule and direct, and that of the mortal to be subject and serve? (*Phaedo, 80.*)
- 171. Lao Tzu:** Tao gives them life, virtue nurses them, matter shapes them, environment perfects them. Therefore all things without exception worship Tao and do homage to virtue. They have not been commanded to worship Tao and do homage to virtue, but they always do so spontaneously. It is Tao that gives them life: it is virtue that nurses them, grows them, fosters them, shelters them, comforts them, nourishes them, and covers them under her wings. To give life but to claim nothing, to do your work but to set no store by it, to be a leader, not a butcher, this is called hidden virtue. (*Tao Teh Ching, 51.*)
- 172. Confucius:** Raise the straight and put them above the crooked, so that they may straighten the crooked....If you desire what is good, the people will be good. The moral power of the gentleman is wind, the moral power of the common man is grass. Under the wind, the grass must bend....Guide the

officials. Forgive small mistakes. Promote men of talent. (*Analects*, 12.22, 12.19, 13.2.)

- 173. Jesus:** Do not worry about how to speak or what to say; what you are to say will be given to you when the time comes, because it is not you who will be speaking; the Spirit of your Father will be speaking in you. (*Bible*, *Matthew 10:19*.)
- 174. Confucius:** To govern a state of middle size, one must dispatch business with dignity and good faith; be thrifty and love all men; mobilize the people only at the right times. (*Analects*, 1.5.)
- 175. Lao Tzu:** What is at rest is easy to hold. What manifests no omens is easily forestalled. What is fragile is easily shattered. What is small is easily scattered. Tackle things before they have appeared. Cultivate peace and order before confusion and disorder have set in. A tree as big as a man's embrace springs from a tiny sprout. A tower nine stories high begins with a heap of earth. A journey of a thousand leagues starts from where your feet stand. He who fusses over anything spoils it. He who grasps anything loses it. The sage fusses over nothing and therefore spoils nothing. He grips at nothing and therefore loses nothing. In handling affairs, people often spoil them just at the point of success. With heedfulness in the beginning and patience at the end, nothing will be spoiled. Therefore, the sage desires to be desireless, sets no value on rare goods, learns to unlearn his learning, and induces the masses to return from where they have overpassed. He only helps all creatures to find their own nature, but does not venture to lead them by the nose.
- 176. Confucius:** To govern is to be straight. If you steer straight, who would dare not to go straight?...If you yourself were not covetous, they would not rob you, even if you paid them to. (*Analects*, 12.17-18.)
- 177. Lao Tzu:** What is well planted cannot be uprooted. What is well embraced cannot slip away. Cultivate virtue in your own person, and it becomes a genuine part of you. Cultivate it in the family, and it will abide. Cultivate it in the community, and it will live and grow. Cultivate it in the state, and it will flourish abundantly. Cultivate it in the world, and it will become universal. How do I know about the world? By what is within me. (*Tao Teh Ching*, 54.)
- 178. Jesus:** All who draw the sword will die by the sword. (*Bible*, *Matthew 26:52*.)

- 179. Confucius:** There was a time when I used to listen to what people said and trusted that they would act accordingly, but now I listen to what they say and watch what they do. (*Analects, 5.10.*)
- 180. Lao Tzu:** It lies in the nature of highest virtue to follow the Tao and the Tao alone. Now what is the Tao? It is something elusive and evasive. And yet it contains within itself a substance. It contains within itself a spirit. The spirit is very real. It contains within itself a genuineness. Throughout the ages its name has been preserved, in order to recall the beginning of all things. How do I know the ways of all things at the beginning? By what is within me. (*Tao Teh Ching, 21.*)
- 181. Confucius:** To attack a question from the wrong end -- this is harmful indeed....I am going to teach you what knowledge is. To take what you know for what you know, and what you do not know for what you do not know, that is knowledge indeed....A gentleman does not approve of a person because he expresses a certain opinion, nor does he reject an opinion because it is expressed by a certain person....Approach [people] with dignity and they will be respectful. Be yourself a good son and a kind father, and they will be loyal. Raise the good and train the incompetent, and they will be zealous...."Only cultivate filial piety and be kind to your brothers, and you will be contributing to the body politic." This is also a form of political action; one need not necessarily join the government. (*Analects, 2.16-17; 15.23; 2.20-21.*)
- 182. Jesus:** Any plant my heavenly Father has not planted will be pulled up by the roots. Leave them alone. They are blind leaders of the blind; and if one blind person leads another, both will fall into a pit. (*Bible, Matthew, 15:13-14.*)
- 183. Lao Tzu:** In the old days, those who were well versed in the practice of the Tao did not try to enlighten the people, but rather to keep them in the state of simplicity. For, why are the people hard to govern? Because they are too clever. Therefore, he who governs his state with cleverness is its malefactor; but he who governs his state without resorting to cleverness is its benefactor. To know these principles is to possess a rule and a measure. To keep the rule and the measure constantly in your mind is what we call mystical virtue. Deep and far-reaching is mystical virtue. It leads all things to return, till they come back to great harmony. (*Tao Teh Ching, 65.*)
- 184. Jesus:** In truth I tell you, no prophet is ever accepted in his own country. (*Bible, Luke 4:24.*)

- 185. Confucius:** Lead them by political maneuvers, restrain them with punishments: the people will become cunning and shameless. Lead them with virtue, restrain them with ritual: they will develop a sense of shame and a sense of participation. (*Analects*, 2.3.)
- 186. Lao Tzu:** He who knows how to guide a ruler in the path of Tao does not try to override the world with force of arms....After a great war, bad years invariably follow. What you want is to protect efficiently your own state, but not to aim at self-aggrandizement. After you have attained your purpose, you must not parade your success, you must not boast of your ability, you must not feel proud. You must rather regret that you had not been able to prevent the war. You must never think of conquering others by force. (*Tao Teh Ching*, 30.)
- 187. Confucius:** I follow no rigid prescriptions on what should, or should not, be done....Clever talk and affected manners are seldom signs of goodness....I wish to speak no more....Does Heaven speak? Yet the four seasons follow their course and the hundred creatures continue to be born. Does Heaven speak? (*Analects*, 18:8; 17:17,19.)
- 188. Lao Tzu:** He who knows does not speak. He who speaks does not know....Harmonize all lights. Unite the world into one whole. This is called the mystical whole, which you cannot court after nor shun, benefit nor harm, honor nor humble. Therefore, it is the highest of the world. (*Tao Teh Ching*, 56.)
- 189. Confucius:** He is straight: things work out by themselves, without his having to issue orders. He is not straight: he has to multiply orders, which are not being followed anyway. (*Analects*, 13.6.)
- 190. Lao Tzu:** When a great wound is healed, there will still remain a scar. Can this be a desirable state of affairs? Therefore, the sage...performs his part of the covenant, but lays no claims upon others. The virtuous attends to his duties; the virtueless knows only to levy duties upon the people. The way of heaven has no private affections, but always accords with the good. (*Tao Teh Ching*, 79.)
- 191. Confucius:** In the affairs of the world, a gentleman has no [preconceived opinions]: he takes the side of justice. (*Analects*, 4.10.)
- 192. Lao Tzu:** In governing a people and in serving heaven, there is nothing like frugality. To be frugal is to return before straying. To return before

straying is to have a double reserve of virtue. To have a double reserve of virtue is to overcome everything. To overcome everything is to reach an invisible height. Only he who has reached an invisible height can have a kingdom. Only he who has got the mother of a kingdom can last long. This is the way to be deep-rooted and firm-planted in the Tao. The secret of long life and lasting vision. (*Tao Teh Ching*, 59.)

- 193. Jesus:** Pray like this: Our Father in heaven, may your name be held holy, your kingdom come, your will be done, on earth as in heaven. (*Bible, Matthew 6:9-10.*)

Harmony

- 194. Lao Tzu:** Tao is always nameless. Small as it is in its primal simplicity, it is inferior to nothing in the world. If only a ruler could cling to it, everything will render homage to him. Heaven and earth will be harmonized and send down sweet dew. Peace and order will reign among the people without any command from above. (*Tao Teh Ching*, 32.)
- 195. Confucius:** A gentleman seeks harmony, but not conformity. A vulgar man seeks conformity, but not harmony....What is the use of eloquence? An agile tongue creates many enemies. (*Analects*, 13:23; 5:5.)
- 196. Buddha:** Better than a thousand hollow words, is one word that brings peace. It is better to conquer yourself than to win a thousand battles. Then the victory is yours....Turn away from mischief. Again and again, turn away, before sorrow befalls you. Set your heart on doing good. Do it over and over again, and you will be filled with joy....Do not make light of your failings....A jug fills drop by drop. So the fool becomes brimful of folly. Do not belittle your virtues....A jug fills drop by drop. So the wise become brimful of virtue. (*Dhammapada*, 8-9.)
- 197. Socrates:** So long as we keep to the body and our soul is contaminated with this imperfection, there is no chance of our ever attaining satisfactorily to our object, which we assert to be Truth. In the first place, the body provides us with innumerable distractions in the pursuit of our necessary sustenance; and any diseases which attack us hinder our quest for reality. Besides, the body fills us with loves and desires and fears and all sorts of fancies and a great deal of nonsense. (*Phaedo*, 66.)
- 198. Krishna:** Seek refuge in the attitude of detachment and you will amass the wealth of spiritual awareness....When consciousness is unified,...all vain anxiety is left behind. (*Bhagavad Gita*, 2:49-50.)
- 199. Jesus:** Peace I bequeath to you, my own peace I give you, a peace which the world cannot give, this is my gift to you. (*Bible, John 14:27.*)
- 200. Muhammad:** Remember your Lord deep in your soul with humility and reverence, and without ostentation. (*Koran*, 7:205.)
- 201. Moses:** The Lord will reign for ever and ever! (*Torah, Exodus 15:18.*)

- 202. Muhammad:** Some wrangle about God, though they have neither knowledge nor guidance nor divine revelation. They turn away in scorn and lead others astray from God's path....Some profess to serve God and yet stand on the very fringe of the true faith. When blessed with good fortune they are content, but when an ordeal befalls them they turn upon their heels, forfeiting this life and the hereafter....They call on that which can neither harm nor help them. That is the supreme folly. (*Koran*, 22:8-14.)
- 203. Lao Tzu:** Sincere words are not sweet. Sweet words are not sincere. Good men are not argumentative. The argumentative are not good. The wise are not erudite. The erudite are not wise. The sage does not take to hoarding. The more he lives for others, the fuller is his life. The more he gives, the more he abounds. The way of heaven is to benefit, not to harm. The way of the sage is to do his duty, not to strive with anyone. (*Tao Teh Ching*, 81.)
- 204. Confucius:** Through self-cultivation, he achieves dignity. -- Is that all? -- Through self-cultivation, he spreads his peace to his neighbors. -- Is that all? -- Through self-cultivation, he spreads his peace to all people....Put loyalty and trust above everything else;...do not be afraid to correct your mistakes....When the Way prevails in the state, speak boldly and act boldly. When the state has lost the Way, act boldly and speak softly. (*Analects*, 14.42; 9.25; 14.3.)
- 205. Buddha:** If you sleep desire grows in you like a vine in the forest. Like a monkey in the forest you jump from tree to tree, never finding the fruit. From life to life, never finding peace. If you are filled with desire your sorrows swell like the grass after the rain. But if you subdue desire your sorrows fall from you like drops of water from a lotus flower. This is good counsel and it is good for everyone. O seeker! Give up desire. Shake off your chains. (*Dhammapada*, 24.)
- 206. Confucius:** A man with no concern for the future is bound to worry about the present. (*Analects*, 15.12.)
- 207. Krishna:** Pleasures conceived in the world of the senses have a beginning and an end and give birth to misery....The wise do not look for happiness in them....those who overcome the impulses of lust and anger which arise in the body are made whole and live in joy....Closing their eyes, steadying their breathing, and focusing their attention on the center of spiritual consciousness, the wise master their senses, mind, and intellect through meditation. (*Bhagavad Gita*, 5:22-28.)

- 208. Socrates:** There is one way, then, in which one can be free from all anxiety about the fate of the soul; if in life he has abandoned bodily pleasures and adornments, as foreign to his purpose and likely to do more harm than good, and has devoted himself to the pleasures of acquiring knowledge; and so by decking his soul not with a borrowed beauty but with its own -- with self-control, and goodness, and courage, and liberality, and truth -- has fitted himself to await his journey to the next world. (*Phaedo*, 115.)
- 209. Buddha:** Arise and watch. Follow the way joyfully through this world and beyond....How can he lose the way who is beyond the way? His eye is open. His foot is free. Who can follow after him? The world cannot reclaim him or lead him astray, nor can the poisoned net of desire hold him....He is awake and finds joy in the stillness of meditation and in the sweetness of surrender. (*Dhammapada*, 13-14.)
- 210. Krishna:** When meditation is mastered, the mind is unwavering like the flame of a lamp in a windless place....Wherever the mind wanders, restless and diffuse in its search for satisfaction without, lead it within....Abiding joy comes to those who still the mind. (*Bhagavad Gita*, 6:19-27.)
- 211. Confucius:** Steady your course with ritual; find your fulfillment in music. (*Analects*, 8.8.)
- 212. Krishna:** There is merit in studying the scriptures, in selfless service, austerity, and giving, but the practice of meditation carries you beyond all of these to the supreme home of the highest Lord. (*Bhagavad Gita*, 8:28.)
- 213. Buddha:** At the end of the way the master finds freedom from desire and sorrow -- freedom without bounds....He is the charioteer. He has tamed his horses, pride and the senses....He is free from life and death. His thoughts are still. His words are still. His work is stillness....The master surrenders his beliefs....He gives up all his desires. He resists all temptations....Wherever he lives...there is great joy. He finds joy because he wants nothing. (*Dhammapada*, 7.)

Wisdom

- 214. Socrates:** Did we not say some time ago that when the soul uses the instrumentality of the body for any inquiry, whether through sight or hearing or any other sense...it is drawn away by the body into the realm of the variable, and loses its way and becomes confused and dizzy, as though it were fuddled, through contact with things of a similar nature? But when it investigates by itself, it passes into the realm of the pure and everlasting and immortal and changeless; and being of a kindred nature, when it is once independent and free from interference, consorts with it always and strays no longer, but remains in that realm of the absolute, constant and invariable, through contact with beings of a similar nature. And this condition of the soul we call Wisdom. (*Phaedo*, 80.)
- 215. Krishna:** The highest knowledge sees the one indestructible Being in all beings, the unity underlying the multiplicity of creation....To know when to act and when to refrain from action, what is right action and what is wrong, what brings security and what insecurity, what brings freedom and what bondage: these are the signs of wisdom. (*Bhagavad Gita*, 18:20,30.)
- 216. Muhammad:** Know that God has knowledge of all your thoughts. Therefore take heed and bear in mind that God is forgiving and lenient. (*Koran*, 2:235.)
- 217. Moses:** The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart and with all your soul and with all your might. (*Torah*, *Deuteronomy* 6:4-5.)
- 218. Confucius:** A gentleman takes care in nine circumstances: -- when looking, to see clearly; -- when listening, to hear distinctly; -- in his expression, to be amiable; -- in his attitude, to be deferential; -- in his speech, to be loyal; -- when on duty, to be respectful; when in doubt, to question; -- when angry, to ponder the consequences; -- when gaining an advantage, to consider what is fair. (*Analects*, 16.10.)
- 219. Buddha:** See what is. See what is not. Follow the true way. Rise. (*Dhammapada*, 22.)
- 220. Jesus:** Stay awake, and pray not to be put to the test. The spirit is willing enough, but human nature is weak....Everyone who listens to my words and acts on them will be like a wise man who built his house on rock. Rain came down, floods rose, gales blew and hurled themselves against that

house, and it did not fall: it was founded on rock. But everyone who listens to my words and does not act on them will be like a foolish man who built his house on sand. Rain came down, floods rose, gales blew and struck that house, and it fell; and what a fall it had. (*Bible, Matthew 26:41; 7:24-27.*)

- 221. Lao Tzu:** He who is brave in daring will be killed; he who is brave in not daring will survive. Of these two kinds of bravery, one is beneficial, while the other proves harmful. Some things are detested by heaven, but who knows the reason? Even the sage is baffled by such a question. It is heaven's way to conquer without striving, to get responses without speaking, to induce the people to come without summoning, to act according to plans without haste. Vast is heaven's net; sparse-meshed it is, and yet nothing can slip through it. (*Tao Teh Ching, 73.*)
- 222. Socrates:** True philosophers make dying their profession,...to them of all people death is least alarming....If they are thoroughly dissatisfied with the body, and long to have their soul independent of it, when this happens would it not be entirely unreasonable to be frightened and distressed? Would they not naturally be glad to set out for the place where there is a prospect of attaining the object of their lifelong desire, which is Wisdom? (*Phaedo, 68.*)
- 223. Krishna:** I am ever present to those who have realized me in every creature. Seeing all life as my manifestation, they are never separated from me....Good people come to worship me for different reasons. Some come to the spiritual life because of suffering, some in order to understand life; some come through a desire to achieve life's purpose, and some come who are men and women of wisdom....Seek the First Cause, from which the universe came long ago. Not deluded by pride, free from selfish attachment and selfish desire, beyond the duality of pleasure and pain, ever aware of the higher Self, the wise go forward to that eternal goal....This is my supreme home, and those who enter there do not return to separate existence. (*Bhagavad Gita, 6:30; 7:16; 15:4-6.*)
- 224. Buddha:** Like a fish out of water, stranded on the shore, thoughts thrash and quiver. For how can they shake off desire? They tremble, they are unsteady, they wander at their will. It is good to control them, and to master them brings happiness. (*Dhammapada, 3.*)
- 225. Muhammad:** Impatience is the very stuff man is made of. (*Koran, 21:38.*)

- 226. Socrates:** It is wisdom that makes possible courage and self-control and integrity. (*Phaedo*, 69.)
- 227. Jesus:** Make a tree sound and its fruit will be sound; make a tree rotten and its fruit will be rotten. For the tree can be told by its fruit....Words flow out of what fills the heart. Good people draw good things from their store of goodness; bad people draw bad things from their store of badness....What goes into the mouth does not make anyone unclean; it is what comes out of the mouth that makes someone unclean....Whatever goes into the mouth passes through the stomach and is discharged into the sewer. But whatever comes out of the mouth comes from the heart, and it is this that makes someone unclean. For from the heart come evil intentions....These are the things that make a person unclean. (*Bible, Matthew 12:33-35; 15:11-20.*)
- 228. Muhammad:** Restrain yourself, together with those who pray to their Lord morning and evening, seeking His pleasure. Do not turn your eyes away from them in quest of the good things of this life, nor obey those who follow their appetites and give a loose rein to their desires. (*Koran*, 18:28.)
- 229. Jesus:** Beware of false prophets who come to you disguised as sheep but underneath are ravenous wolves. You will be able to tell them by their fruits. (*Bible, Matthew 7:15-16.*)
- 230. Socrates:** It seems that so long as we are alive, we shall continue closest to knowledge if we avoid as much as we can all contact and association with the body, except when they are absolutely necessary; and instead of allowing ourselves to become infected with its nature, purify ourselves from it until God himself gives us deliverance. (*Phaedo*, 67.)
- 231. Buddha:** Hard it is to be born, hard it is to live, harder still to hear of the way, and hard to rise, follow, and awake. Yet the teaching is simple. Do what is right. Be pure. At the end of the way is freedom. Until then, patience....Offend in neither word nor deed. Eat with moderation. Live in your heart. Seek the highest consciousness. Master yourself according to the law. This is the simple teaching of the awakened. (*Dhammapada*, 14.)
- 232. Muhammad:** Do not say of anything: "I will do it tomorrow," without adding: "If God wills." When you forget, remember your Lord and say: "May God guide me and bring me nearer to the Truth...." Those who repent and mend their ways, who hold fast to God and are sincere in their devotion to God -- they shall be numbered with the faithful, and the faithful shall be richly rewarded by God. And why should God punish you if you render

thanks to Him and truly believe in Him? God will reward your labors, for He knows them all. (*Koran, 18:25; 4:146-147.*)

- 233. Jesus:** Do not be guided by those who do not practice what they preach. They tie up heavy burdens and lay them on the people's shoulders, but will they lift a finger to move them? Not they! Everything they do is done to attract attention. (*Bible, Matthew 23:3-5.*)
- 234. Confucius:** When dealing with a man who is capable of understanding your teaching, if you do not teach him, you waste the man. When dealing with a man who is incapable of understanding your teaching, if you do teach him, you waste your teaching. A wise teacher wastes no man and wastes no teaching. (*Analects, 15.8.*)
- 235. Jesus:** Do not give dogs what is holy; and do not throw your pearls in front of pigs, or they may trample them and then turn on you and tear you to pieces. (*Bible, Matthew 7:6.*)
- 236. Confucius:** Only the wisest and the stupidest never change. (*Analects, 17.3.*)
- 237. Buddha:** Do not let pleasure distract you from meditation, from the way. Free yourself from pleasure and pain. For in craving pleasure or in nursing pain there is only sorrow....Let go of anger. Let go of pride. When you are bound by nothing you go beyond sorrow....With gentleness overcome anger. With generosity overcome greed. With truth overcome deceit....Those who seek perfection keep watch by day and night until all desires vanish. The wise have mastered body, word, and mind. They are the true masters. (*Dhammapada, 16-17.*)
- 238. Krishna:** Those who know truly are free from pride and deceit. They are gentle, forgiving, upright, and pure, devoted to their spiritual teacher, filled with inner strength, and self-controlled....Free from selfish attachment, they do not get compulsively entangled even in home and family. They are even-minded through good fortune and bad. Their devotion to me is undivided. Enjoying solitude and not following the crowd, they seek only me. This is true knowledge, to seek the higher Self as the true end of wisdom always. To seek anything else is ignorance. (*Bhagavad Gita, 13:7-11.*)

Faith

239. **Muhammad:** Who has a nobler religion than the one who surrenders to God and does what is right?...To God belongs all that the heavens and the earth contain. God has knowledge of all things. (*Koran, 4:125.*)
240. **Lao Tzu:** Learning consists in daily accumulating. The practice of Tao consists in daily diminishing. Keep on diminishing and diminishing, until you reach the state of no-ado. No-ado and yet nothing is left undone. To win the world, one must renounce all. If one still has private ends to serve, one will never be able to win the world. (*Tao Teh Ching, 48.*)
241. **Socrates:** I want to explain to you how it seems to me natural that one who has really devoted his life to philosophy should be cheerful in the face of death, and confident of finding the greatest blessing in the next world when his life is finished. (*Phaedo, 64.*)
242. **Moses:** The Lord is my strength and might; He has become my salvation. (*Torah, Exodus, 15:2.*)
243. **Confucius:** At fifteen, I set my mind upon learning. At thirty, I took my stand. At forty, I had no doubts. At fifty, I knew the will of Heaven. At sixty, my ear was attuned. At seventy, I follow all the desires of my heart without breaking any rule. (*Analects, 2.4.*)
244. **Buddha:** With single-mindedness the master quells his thoughts. He ends their wandering. Seated in the cave of the heart, he finds freedom. An untroubled mind, no longer seeking to consider what is right and what is wrong, a mind beyond judgments, watches and understands. (*Dhammapada, 3.*)
245. **Krishna:** On this path effort never goes to waste, and there is no failure. Even a little effort toward spiritual awareness will protect you from the greatest fear....Just as a reservoir is of little use when the whole countryside is flooded, scriptures are of little use to the illumined man or woman, who sees the Lord everywhere. (*Bhagavad Gita, 2:40,46.*)
246. **Jesus:** The kingdom of Heaven is like a merchant looking for fine pearls; when he finds one of great value he goes and sells everything he owns and buys it. (*Bible, Matthew 13:45-46.*)

- 247. Muhammad:** All that is in heaven and earth gives glory to God. He is the Mighty, the Wise One. It is He that has sovereignty over the heavens and the earth. He ordains life and death, and has power over all things. He is the First and the Last, the Visible and the Unseen. He has knowledge of all things....He is with you wherever you are. He knows all of your actions....To God shall all things return....He has knowledge of the inmost thoughts of people. (*Koran, 57:1-6.*)
- 248. Lao Tzu:** All-under-heaven have a common beginning. This beginning is the mother of the world. Having known the mother, we may proceed to know her children. Having known the children, we should go back and hold on to the mother. In so doing, you will incur no risk even though your body be annihilated. (*Tao Teh Ching, 52.*)
- 249. Krishna:** All the scriptures lead to me; I am their author and their wisdom....I am the supreme Self, praised by the scriptures as beyond the changing and the changeless. Those who see in me that supreme Self see truly. They have found the source of all wisdom, and they worship me with all their heart....Those who understand this profound truth will attain wisdom; they will have done that which has to be done. (*Bhagavad Gita, 15:15-20.*)
- 250. Jesus:** I am the Way; I am Truth and Life. No one can come to the Father except through me. If you know me, you will know my Father too. From this moment you know him and have seen him....Anyone who has seen me has seen the Father, so how can you say, "Show us the Father?" Do you not believe that I am in the Father and the Father is in me? What I say to you I do not speak of my own accord: it is the Father, living in me, who is doing his works. You must believe me when I say that I am in the Father and the Father is in me....I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and I must lead these too. They too will listen to my voice, and there will be only one flock, one shepherd. The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as I have power to lay it down, so I have power to take it up again; and this is the command I have received from my Father....The sheep that belong to me listen to my voice; I know them and they follow me. I give them eternal life; they will never be lost and no one will ever steal them from my hand. The Father, for what he has given me, is greater than anyone, and no one can steal anything from the Father's hand. The Father and I are one....I pray not only for these but also for those

who through their teaching will come to believe in me. May they all be one, just as, Father, you are in me and I am in you, so that they also may be in us, so that the world may believe it was you who sent me. I have given them the glory you gave to me, that they may be one as we are one. With me in them and you in me, may they be so perfected in unity that the world will recognize that it was you who sent me and that you have loved them as you have loved me. (*Bible, John 14:6-11; 10:14-18; 10:27-30; 17:20-23.*)

- 251. Krishna:** The higher Self can never be tainted though it dwells in every creature....My true being is unborn and changeless. I am the Lord who dwells in every creature....Whenever the purpose of life is forgotten, I manifest myself on earth....They who know me as their own divine Self break through the belief that they are the body....Actions do not cling to me because I am not attached to their results. Those who understand this and practice it live in freedom. (*Bhagavad Gita, 13:27-32; 4:6-14.*)
- 252. Socrates:** Ordinary people seem not to realize that those who really apply themselves in the right way to philosophy are directly and of their own accord preparing themselves for dying and death. If this is true, and they have actually been looking forward to death all their lives, it would of course be absurd to be troubled when the thing comes for which they have so long been preparing and looking forward. (*Phaedo, 64.*)
- 253. Muhammad:** Praise be to God, Lord of the Universe, the Compassionate, the Merciful, Sovereign of the Day of Judgment! You alone we worship, and to You alone we turn for help. Guide us to the straight path, the path of those whom You have favored, not of those who have incurred Your wrath, nor of those who have gone astray....God is the Creator of the heavens and the earth....He created all things and has knowledge of all things....There is no god but Him. He is the Guardian of all things....No mortal eyes can see Him, though He sees all eyes. He is benign and all-knowing. (*Koran, 1:1-7; 6:11-103.*)
- 254. Jesus:** Listen, a sower went out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up at once, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Anyone who has ears should listen!....So pay attention to the parable of the sower. When anyone hears the word of the kingdom without

understanding, the Evil One comes and carries off what was sown in his heart: this is the seed sown on the edge of the path. The seed sown on patches of rock is someone who hears the word and welcomes it at once with joy. But such a person has no root deep down and does not last; should some trial come, or some persecution on account of the word, at once he falls away. The seed sown in thorns is someone who hears the word, but the worry of the world and the lure of riches choke the word and so it produces nothing. And the seed sown in rich soil is someone who hears the word and understands it; this is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty. (*Bible, Matthew 13:18-23.*)

- 255. Socrates:** You are afraid, as children are, that when the soul emerges from the body the wind may really puff it away and scatter it. (*Phaedo, 77.*)
- 256. Confucius:** A gentleman fears three things. He fears the will of Heaven. He fears great men. He fears the words of the saints. A vulgar man does not fear the will of Heaven, for he does not know it. He despises greatness and he mocks the words of the saints. (*Analects, 16.8.*)
- 257. Jesus:** Come to me, all you who labor and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light...Look, I am sending you out like sheep among wolves; so be cunning as snakes and yet innocent as doves. (*Bible, Matthew 11:28-30; 10:16.*)
- 258. Socrates:** A philosopher's soul...secures immunity from its desires by following Reason and abiding always in her company, and by contemplating the true and divine and un conjecturable, and drawing inspiration from it; because such a soul believes that this is the right way to live while life endures, and that after death it reaches a place which is kindred and similar to its own nature, and there is rid forever of human ills. After such a training...the soul can have no grounds for fearing that on its separation from the body it will be blown away and scattered by the winds, and so disappear into thin air, and cease to exist altogether. (*Phaedo, 84.*)
- 259. Jesus:** The kingdom of Heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the biggest of shrubs and becomes a tree, so that the birds of the air can come and shelter in its branches. (*Bible, Matthew 13:31-32.*)

- 260. Muhammad:** The true believers are those whose hearts are filled with awe at the mention of God, and whose faith grows stronger as they listen to His revelations. They are those who put their trust in their Lord, pray steadfastly, and bestow in alms from that which God has given them. Such are the true believers. (*Koran*, 8:2.)
- 261. Socrates:** What sort of thing is it that would naturally suffer the fate of being dispersed?...Is it not extremely probable that what is always constant and invariable is incomposite, and what is inconstant and variable is composite?...So you think that we should assume two classes of things, one visible and the other invisible?...The invisible being invariable, and the visible never being the same?...So soul is more like the invisible, and body more like the visible? (*Phaedo*, 79.)
- 262. Jesus:** In all truth I tell you,...what is born of human nature is human; what is born of the Spirit is spirit. Do not be surprised when I say: You must be born from above. The wind blows where it pleases; you can hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone who is born of the Spirit. (*Bible*, *John* 3:5-8.)
- 263. Muhammad:** God sent forth Jesus, the son of Mary, confirming the *Torah* already revealed, and gave him the Gospel in which there is guidance and light, corroborating what was revealed before it in the *Torah*, a guide and an admonition to the righteous. Therefore let those who follow the Gospel judge according to what God has revealed therein. (*Koran*, 5:46.)
- 264. Jesus:** Remember the words I said to you: A servant is not greater than his master....My teaching is not from myself: it comes from the one who sent me; anyone who is prepared to do his will, will know whether my teaching is from God or whether I speak on my own account. (*Bible*, *John* 15:20; 7:16-17.)
- 265. Muhammad:** One day God will gather all the apostles and ask them: "How were you received?" They will reply: "We have no knowledge. You alone know what is hidden."...Then God will say: "Jesus, son of Mary, did you ever say to mankind: "Worship me and my mother as gods beside God?"...“Glory to You,” he will answer, “how could I ever say that to which I have no right? If I had ever said so, You would have surely known it. You know what is in my mind, but I know not what is in Yours. You alone know what is hidden. I told them only what you bade me. I said: ‘Serve God, my Lord and your Lord.’” (*Koran*, 5:109-118.)

- 266. Jesus:** The Lord your God is the one to whom you must do homage, him alone you must serve. (*Bible, Matthew 4:10.*)
- 267. Muhammad:** Speak nothing but the truth about God. The Messiah, Jesus the son of Mary, was no more than God's apostle....So believe in God and His apostles and do not say: "Three." Forbear, and it shall be better for you. God is but one God...His is all that the heavens and the earth contain. God is the all-sufficient protector. The Messiah does not disdain to be a servant of God. (*Koran, 4:171-173.*)
- 268. Jesus:** How can the scribes maintain that the Christ is the son of David? David himself, moved by the Holy Spirit,...calls him Lord; in what way then can he be his son?...I came into the world for this, to bear witness to the truth; and all who are on the side of truth listen to my voice. (*Bible, Mark 12:35-37; John 18:37.*)
- 269. Muhammad:** The duty of the Apostle is only to give warning. God knows all that you hide and all that you reveal. (*Koran, 5:99.*)
- 270. Jesus:** Whoever believes in me believes not in me but in the one who sent me, and whoever sees me, sees the one who sent me. I have come into the world as light, to prevent anyone who believes in me from staying in the dark any more. (*Bible, John 12:44-46.*)
- 271. Muhammad:** It is God who enriches and makes poor. To Him you shall all return. (*Koran, 2:245.*)
- 272. Jesus:** Everything now covered up will be uncovered, and everything now hidden will be made clear....Blessed are your eyes because they see, your ears because they hear! In truth I tell you, many prophets and upright people longed to see what you see, and never saw it; to hear what you hear, and never heard it. (*Bible, Matthew 10:26; 13:16-17.*)
- 273. Muhammad:** God makes this comparison. There are two men: the one has many masters who are ever at odds among themselves; the other has one master, to whom he is devoted. Are these two to be held alike? God be praised! (*Koran, 39:29.*)
- 274. Jesus:** That is why I am telling you not to worry about your life and what you are to eat, nor about your body and what you are to wear. Surely life is more than food, and the body more than clothing! Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father

feeds them....And why worry about clothing? Think of the flowers growing in the fields; they never have to work or spin; yet I assure you that not even Solomon in all his royal robes was clothed like one of these. Now if that is how God clothes the wild flowers in the field...will he not much more look after you, you who have so little faith? So do not worry; do not say, "What are we to eat? What are we to drink? What are we to wear?..." Your heavenly Father knows you need these things. Set your hearts on his kingdom first, and on God's saving justice, and all these other things will be given you as well. So do not worry about tomorrow: tomorrow will take care of itself. Let the day's own trouble be sufficient for the day. (*Bible, Matthew 6:25-34.*)

- 275. Muhammad:** God created you, and He will reclaim you hereafter. Some shall have their lives prolonged to abject old age, when all that they once knew they shall know no more. All-knowing is God, and mighty....The ignorant ask: "Why does God not speak to us or give us a sign?" The same demand was made by those before them: their hearts are all alike. But to those whose faith is firm God has already revealed His signs. (*Koran, 16:71; 2:118.*)
- 276. Jesus:** The coming of the kingdom of God does not admit of observation and there will be no one to say, "Look, it is here! Look, it is there!" For look, the kingdom of God is among you. (*Bible, Luke 17:20-21.*)

Eternal Life

277. **Socrates:** I suppose that for one who is soon to leave this world there is no more suitable occupation than inquiring into our views about the future life, and trying to imagine what it is like. What else can one do in the time before sunset? (*Phaedo*, 61.)
278. **Buddha:** Your life is falling away. Death is at hand. Where will you rest on the way? What have you taken with you? You are the lamp to lighten the way....When your light shines purely you will not be born and you will not die. As a silversmith sifts dust from silver, remove your own impurities little by little....How easy to see your brother's faults, how hard to face your own....The way is not in the sky. The way is in the heart. All things arise and pass away. But the awakened awake forever. (*Dhammapada*, 18.)
279. **Krishna:** The wise grieve neither for the living nor for the dead. There has never been a time when you and I...have not existed, nor will there be a time when we will cease to exist. As the same person inhabits the body through childhood, youth, and old age, so too at the time of death he attains another body. The wise are not deluded by these changes. (*Bhagavad Gita*, 2:11-13.)
280. **Confucius:** A gentleman is without grief and without fear....His conscience is without reproach. Why should he grieve, what should he fear? (*Analects*, 12:4.)
281. **Muhammad:** The life of this world is but a sport and a pastime. It is the life to come that is the true life....No mortal knows what he will earn tomorrow; no mortal knows where he will breathe his last. God alone is wise and all-knowing. (*Koran*, 29:64; 31:35.)
282. **Jesus:** In all truth I tell you, whoever keeps my word will never see death....If you make my word your home you will indeed be my disciples; you will come to know the truth, and the truth will set you free. (*Bible*, *John* 8:51,31-36.)
283. **Lao Tzu:** Attain to utmost emptiness. Abide in absolute stillness. To return to the root is to find peace. To find peace is to fulfill one's destiny. To fulfill one's destiny is to be eternal. To know the eternal is called enlightenment. Knowing the eternal, one can embrace all. To embrace all is to be just. To be just is to be noble. To be noble is to be heavenly. To be heavenly is to be one with the Tao. To be one with the Tao is to abide

forever. Such a one will be safe and whole even after the dissolution of his body. (*Tao Teh Ching, 16.*)

- 284. Moses:** The Lord bless you and keep you. The Lord deal kindly and graciously with you. The Lord bestow His favor upon you and grant you peace. (*Torah, Numbers 6:24-26.*)
- 285. Jesus:** Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. Everyone who asks receives; everyone who searches finds; everyone who knocks will have the door opened....In all truth I tell you, you are looking for me not because you have seen the signs but because you had all the bread you wanted to eat. Do not work for food that goes bad, but work for food that endures for eternal life....It was not Moses who gave you the bread from heaven, it is my Father who gives you the bread from heaven, the true bread; for the bread of God is the bread which comes down from heaven and gives life to the world. (*Bible, Matthew 7:7-8; John 6:26-27, 32-33.*)
- 286. Socrates:** If I did not expect to enter the company, first, of wise and good gods, and secondly of people now dead who are better than those who are in this world now, it is true that I should be wrong in not grieving at death. As it is, you can be assured that I expect to find myself among good people; I would not insist particularly on this point, but on the other I assure you that I shall insist most strongly: that I shall find there divine masters who are supremely good. That is why I am not so much distressed as I might be, and why I have a firm hope that there is something in store for those who have died, and (as we have been told for many years) something much better for the good than for the wicked. (*Phaedo, 63.*)
- 287. Buddha:** Vainly I sought the builder of my house through countless lives. I could not find him....How hard it is to tread life after life! But now I see you, O builder. And never again shall you build my house....I have...beaten out desire. And now my mind is free. (*Dhammapada, 11.*)
- 288. Socrates:** Is not what we call death a freeing and separation of soul from body?...And the desire to free the soul is found chiefly, or rather only, in the true philosopher; in fact the philosopher's occupation consists precisely in the freeing and separation of soul from body. (*Phaedo, 68.*)
- 289. Krishna:** They are forever free who renounce all selfish desires and break away from the ego-cage of "I," "me," and "mine" to be united with the Lord. This is the supreme state. Attain to this and pass from death to immortality....Some realize the higher Self within them through the practice

of meditation, some by the path of wisdom, and others by selfless service. Others may not know these paths; but hearing and following the instructions of an illumined teacher, they too go beyond death. (*Bhagavad Gita*, 2:71; 13:24-25.)

- 290. Jesus:** If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. Anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. What, then, will anyone gain by winning the whole world and forfeiting his life?...For I have not spoken of my own accord; but the Father who sent me commanded me what to say and what to speak, and I know that his commands mean eternal life. And therefore what the Father has told me is what I speak....In truth I tell you, unless you change and become like little children you will never enter the kingdom of Heaven. (*Bible*, *Matthew* 16:24-26; *John* 12:49-50; *Matthew* 18:3.)
- 291. Buddha:** Want nothing. Where there is desire, say nothing. Happiness or sorrow -- whatever befalls you, walk on untouched, unattached. Few cross over the river. Most are stranded on this side. On the riverbank they run up and down. But the wise, following the way, cross over, beyond the reach of death. They leave the dark way for the way of light. (*Dhammapada*, 6.)
- 292. Socrates:** Do we believe that there is such a thing as death?...Is it simply the release of the soul from the body? Is death nothing more or less than this, the separate condition of the body by itself when it is released from the soul, and the separate condition by itself of the soul when released from the body? Is death anything else than this? (*Phaedo*, 64.)
- 293. Krishna:** The impermanent has no reality; reality lies in the eternal. Those who have seen the boundary between these two have attained the end of all knowledge. Realize that which pervades the universe and is indestructible; no power can affect this unchanging, imperishable reality. The body is mortal, but he who dwells in the body is immortal and immeasurable. (*Bhagavad Gita*, 2:16-18.)
- 294. Socrates:** Of course you know that when a person dies, although it is natural for the visible and physical part of him, which lies here in the visible world and which we call his corpse, to decay and fall to pieces and be dissipated, none of this happens to it immediately....But the soul, the invisible part, which goes away to a place that is, like itself, glorious, pure, and invisible...into the presence of the good and wise God...will it, if its very nature is such as I have described, be dispersed and destroyed at the

moment of its release from the body, as is the popular view? Far from it...The truth is much more like this: if at its release the soul is pure and carries with it no contamination of the body...in other words, if it has pursued philosophy in the right way and really practiced how to face death easily...then it departs to that place which is, like itself, invisible, divine, immortal and wise; where, on its arrival, happiness awaits it, and release from uncertainty and folly, from fears and uncontrolled desires, and all other human evils; and where...it really spends the rest of time with God. (*Phaedo*, 81.)

- 295. Jesus:** In all truth I tell you, unless a wheat grain falls into the earth and dies, it remains only a single grain; but if it dies it yields a rich harvest...I am the resurrection. Anyone who believes in me, even though that person dies, will live, and whoever lives and believes in me will never die. (*Bible*, *John 12:24-26; 11:25-26*.)
- 296. Buddha:** The master is awake and he lives forever. He watches. He is clear. How happy he is. For he sees that wakefulness is life. How happy he is, following the path of the awakened....So awake, reflect, watch. Work with care and attention. Live in the way, and the light will grow in you. (*Dhammapada*, 2.)
- 297. Krishna:** Those who follow this path, resolving deep within themselves to seek Me alone, attain singleness of purpose. For those who lack resolution, the decisions of life are many branched and endless. Neither gods nor sages know my origin, for I am the source from which the gods and sages come....in living beings I am consciousness...of all that measures, I am time....Just remember that I support the entire cosmos with only a fragment of my being. (*Bhagavad Gita*, 2:41; 10:2-42.)
- 298. Socrates:** I imagine that it would be admitted by everyone...that God at any rate, and the Form of life, and anything else that is immortal, can never cease to exist....That since what is immortal is also indestructible, if soul is really immortal, surely it must be imperishable too....So it appears that when death comes to one, the mortal part of him dies, but the immortal part retires at the approach of death and escapes unharmed and indestructible....Then it is as certain as anything can be...that soul is immortal and imperishable, and that our souls will really exist in the next world. (*Phaedo*, 107.)
- 299. Krishna:** I will tell you of the wisdom that leads to immortality, which can be called neither being nor nonbeing. It dwells in all, in every hand and

foot and head...in the universe. Without senses itself, it shines through the functioning of the senses. Completely independent, it supports all things....It is both near and far, both within and without every creature; it moves and is unmoving. In its subtlety it is beyond comprehension. It is indivisible, yet appears divided in separate creatures. Know it to be the creator, the preserver, and the destroyer....It is called the light of lights, the object and goal of knowledge, and knowledge itself. (*Bhagavad Gita*, 13.12-17.)

- 300. Buddha:** Go beyond this way or that way, to the farther shore where the world dissolves and everything becomes clear. Beyond this shore and the farther shore, beyond the beyond, where there is no beginning, no end. Without fear, go. Meditate. Live purely. Be quiet. Do your work, with mastery. (*Dhammapada*, 26.)
- 301. Krishna:** I shall explain now how people attain the supreme consummation of wisdom. Unerring in their discrimination, sovereign of their senses and passions, free from the clamor of likes and dislikes, they lead simple, self-reliant lives based on meditation, controlling their speech, body, and mind. Free from self-will, aggressiveness, arrogance, anger, and the lust to possess people or things, they are at peace with themselves and others and enter into the unitive state. Ever joyful, beyond the reach of desire and sorrow, they have equal regard for every living creature and attain supreme devotion to me. By loving me they come to know me truly; then they know my glory and enter into my boundless being. All their acts are performed in my service, and through my grace they win eternal life. Make every act an offering to me; regard me as your only protector. Relying on interior discipline, meditate on me always. Remembering me, you shall overcome all difficulties through my grace. (*Bhagavad Gita*, 18:50-58.)
- 302. Buddha:** Day and night the man who is awake shines in the radiance of the spirit....He is never angry. He keeps his promises....He offends no one. Yet he speaks the truth. His words are clear but never harsh....He wants nothing from this world and nothing from the next. He is free. Desiring nothing, doubting nothing, beyond judgment and sorrow and the pleasures of the senses, he has moved beyond time. He is pure and free....He has found peace. Calmly he lets go of life, of home and pleasure and desire....In him the seed of renewing life has been consumed....With dispassionate eye he sees everywhere the falling and the uprising. And with great gladness he knows that he has finished. He has woken from his sleep....He has come to the end of the way, over the river of his many lives, his many deaths....He

has come to the end of the way. All that he had to do, he has done. And now he is one. (*Dhammapada*, 26.)

- 303. Jesus:** It is the spirit that gives life, the flesh has nothing to offer. The words I have spoken to you are spirit and they are life....My food is to do the will of the one who sent me, and to complete his work....Let anyone who is thirsty come to me! Let anyone who believes in me come and drink. As scripture says, "From his heart shall flow streams of living water...." No one who drinks the water that I shall give will ever be thirsty again: the water that I shall give will become a spring of water within, welling up for eternal life. (*Bible, John 6:63; 4:34; 7:37-38; 4:14.*)
- 304. Krishna:** Under my watchful eye the laws of nature take their course....Truly great souls seek my divine nature. They worship me with one-pointed mind, having realized that I am the eternal source of all....They see that where there is One, that One is me; where there are many, all are me; they see my face everywhere....I am the father and mother of the universe....I am the sum of all knowledge....I am the goal of life....I am the only refuge, the one true friend....I am what is and what is not....Give all your love to me. Fill your mind with me; love me; serve me; worship me always. Seeking me in your heart, you will at last be united with me. (*Bhagavad Gita*, 9:10-34.)
- 305. Buddha:** Quiet your mind. Reflect. Watch. Nothing binds you. You are free. You are strong. You have come to the end. Free from passion and desire, you have stripped the thorns from the stem. This is your last body. You are wise. You are free from desire and you understand words and the stitching together of words. And you want nothing. I want nothing. I am free. I found my way. Whom shall I call teacher? The gift of truth is beyond giving. The taste beyond sweetness. The joy beyond joy. (*Dhammapada*, 24.)
- 306. Jesus:** On one occasion an expert in the Torah stood up to test me. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Torah?" I replied. "How do you read it?" He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'" "You have answered correctly," I replied. "Do this and you will live." (*Bible, Luke 10:25-28.*)

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