

# Digests and Messages

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# Introduction

<sup>1</sup> God loves everyone and wants each of us to find joy and satisfaction. <sup>2</sup> To help us towards that goal, God gave us reason, conscience, and the ability to choose. <sup>3</sup> Our responsibility is to sincerely follow the dictates of our conscience, guided by reason, while respecting the equal privilege of others to do the same.

<sup>4</sup> We're accountable to God for our choices. <sup>5</sup> Each of us can have a personal relationship with God. <sup>6</sup> God communicates with each of us as needed, <sup>7</sup> and sends messengers to different times, places, and cultures to guide us. Studying the messages that are intended for us can enlighten our understanding.

<sup>8</sup> God knows the vastness of human diversity. Just as a skilled optometrist prescribes eyeglasses to compensate for a patient's shortcomings, God guides us to a prescription that's optimized for our spiritual growth. Our prescription may differ from, or coincide with, that of our peers. <sup>9</sup> Because of this diversity, a community of believers can strengthen and inspire one another.

<sup>10</sup> Details about God's nature and methods are largely a distraction from the proper focus of our lives: a lifelong migration towards joy through our personal choices.

<sup>11</sup> While striving to live the principles described above, I felt guided to prayerfully undertake the actions below. The results are for my own benefit and may not benefit others in

the same way.

<sup>12</sup> Create a prioritized list of essential commandments to help me focus on what matters most and to resolve conflicts that may arise between those commandments. This became the Digest of Priorities.

<sup>13</sup> Write pairs of essential virtues whose opposing demands I must balance in my own life. This became the Digest of Virtues.

<sup>14</sup> Try different methods of prayer, listening carefully to understand which are most effective at strengthening my relationship with God. Codify those practices and observe them regularly. This became the Digest of Prayer.

<sup>15</sup> Record short stories that God has used to clarify my understanding of certain principles. This became the Digest of Parables.

<sup>16</sup> Study the teachings of those who are widely considered to be messengers of God. Abridge those messages by selecting the most practical and important teachings for guiding my life. This became the Messages. I refer to them as The Message of Solomon, The Message of Jesus, etc.

# Digests

## Priorities

*You have reason and conscience to govern your choices. The following priorities are a guide to keep conscience within proper bounds. They are listed by decreasing importance. Try to observe all the priorities. If two must conflict, prefer the more important one.*

<sup>1</sup> Avoid compulsion unless immediately necessary to save life, liberty, or property. <sup>2</sup> Choose what you will have at the expense of what you won't. <sup>3</sup> Give no importance to that which has none. <sup>4</sup> Tend to your own affairs.

<sup>5</sup> Make promises sparingly. <sup>6</sup> Keep your word. <sup>7</sup> Make amends. <sup>8</sup> Be grateful.

<sup>9</sup> Take care of yourself. <sup>10</sup> Be sparing and cautious with behaviors that might be addictive.

<sup>11</sup> Respect others. <sup>12</sup> Speak kindly and quietly. <sup>13</sup> Maintain a few strong relationships. <sup>14</sup> Maintain stable, long-term relationships with your spouses. <sup>15</sup> Obtain consent from your spouses for all intimate relationships. <sup>16</sup> Raise children with your spouses.

<sup>17</sup> Spend some time each day quiet and alone. <sup>18</sup> Pray daily. <sup>19</sup> Study the Digests and Messages daily, balancing literal and figurative interpretation.

<sup>20</sup> Avoid contention. <sup>21</sup> Forgive wrongs, real and perceived.  
<sup>22</sup> Maintain political neutrality.

<sup>23</sup> Acquire useful knowledge, then act on it. <sup>24</sup> Engage skillfully in an occupation, trade, or craft. <sup>25</sup> Make an honest profit. <sup>26</sup> Incur debts rarely and sparingly, and pay them back quickly. <sup>27</sup> Ten percent of your annual expenditures should be donations. <sup>28</sup> Keep a modest reserve of useful assets.

<sup>29</sup> Smile. <sup>30</sup> Serve anonymously, without remuneration.

<sup>31</sup> Maintain your body in hygiene, balance, strength, flexibility, and speed. <sup>32</sup> Devote one day in seven to rejuvenation and spiritual growth. <sup>33</sup> Improve your surroundings.

## Virtues

*Every virtue taken to extreme becomes vice. The virtues below are listed in pairs. Balance the two virtues in a pair. If you're unsure how to balance them, err on the side of the first. The pairs are listed alphabetically with no relative importance intended between them.*

<sup>1</sup> Challenge, comfort. <sup>2</sup> Companionship, solitude. <sup>3</sup> Contentment, ambition. <sup>4</sup> Detachment, attachment. <sup>5</sup> Flexible, tenacious. <sup>6</sup> Generous, frugal. <sup>7</sup> Gradual, swift. <sup>8</sup> Holistic, atomistic. <sup>9</sup> Humble, confident. <sup>10</sup> Independence, conformity. <sup>11</sup> Intellect, emotion. <sup>12</sup> Mercy, justice. <sup>13</sup> Open, guarded. <sup>14</sup> Prepare, improvise. <sup>15</sup> Silence, communication. <sup>16</sup> Simple, abundant. <sup>17</sup> Solemnity, humor. <sup>18</sup> Stable, dynamic. <sup>19</sup> Tactful, honest. <sup>20</sup> Tradition, innovation. <sup>21</sup> Tranquility, excitement. <sup>22</sup> Work, repose.

## Prayer

<sup>1:1</sup> Offer informal prayer at least three times during your waking hours.

<sup>1:2</sup> Position yourself however is meaningful, comfortable, and appropriate to your circumstances. <sup>3</sup> Pray silently or aloud. <sup>4</sup> Begin by saying, “God in heaven.” <sup>5</sup> In your own words, express gratitude, acknowledge your faults, and request guidance and assistance. <sup>6</sup> Pause to listen.

<sup>1:7</sup> Conclude by saying, “Amen.”

<sup>2:1</sup> Offer formal prayer once or twice during your waking hours, <sup>2</sup> with at least one performed outside.

<sup>2:3</sup> When praying outside, consider turning your back towards the approximate location of the sun. <sup>4</sup> Pray aloud if possible. <sup>5</sup> Make your best effort to perform each posture of prayer in turn:

<sup>2:6</sup> Gratitude: Stand, face upward, eyes closed, hands clasped, until tranquil. <sup>7</sup> Recite, “God in heaven, I thank you for life, air to breathe, quiet places, and the ability to choose; <sup>8</sup> for challenges, work, emotion, and the gift of reason.” <sup>9</sup> In your own words, express heartfelt gratitude to God.

<sup>2:10</sup> Confession: Bow, face downward, eyes closed, hands on knees. <sup>11</sup> Recite, “God in heaven, I strive to keep the Priorities, to balance the Virtues, and to learn from my failures when I don’t. <sup>12</sup> I want to be more faithful. <sup>13</sup> I fall short in these ways.” <sup>14</sup> In your own words, confess to God your failures, weaknesses, and ways you need to improve.

<sup>2:15</sup> Petition: Squat, face forward, eyes closed, arms outstretched, hands cupped to form a bowl. <sup>16</sup> Recite, “God in heaven, you have given me a beautiful world to live in, messengers to teach me, and guidance when I ask. <sup>17</sup> Hear my prayer.” <sup>18</sup> In your own words, request God’s guidance.

<sup>2:19</sup> Reception: Stand, face downward, eyes closed, hands clasped. <sup>20</sup> Recite, “God in heaven, you let the sun rise on

good and evil people alike. <sup>21</sup> You send guidance through a gentle thought, a soft feeling, or a quiet voice. <sup>22</sup> I'm listening." Listen for God's guidance.

<sup>2:23</sup> Action: Bow, face downward, eyes closed, hands on knees. <sup>24</sup> Recite, "God in heaven, the greatest gift brings no profit when left unused. <sup>25</sup> I thank you for giving me guidance. <sup>26</sup> I plan to act." <sup>27</sup> In your own words, tell God how you will act on the guidance you have received.

<sup>2:28</sup> Conclude by saying, "Amen."

## Parables

<sup>1:1</sup> A young child asks his mother, "How is a baby made?" <sup>2</sup> Knowing the child's rudimentary understanding, she responds, <sup>3</sup> "The father places a seed in the mother's belly, and it grows into a baby."

<sup>2:1</sup> A king had two vaults filled with treasure, each protected by its own lock. <sup>2</sup> The king said that whoever opened a vault could have the treasure inside. <sup>3</sup> Two men sought the treasure.

<sup>2:4</sup> The first man turned the dials of the lock. <sup>5</sup> He listened carefully as the mechanism moved inside. <sup>6</sup> He noticed patterns of sound and vibration within the dials. <sup>7</sup> After many days of persistence and study, he discovered the combination and unlocked the vault.

<sup>2:8</sup> The second man offered to be the king's servant. <sup>9</sup> He listened carefully to the king's wishes, and executed them faithfully. <sup>10</sup> He noticed patterns among the king's requests and anticipated his wishes. <sup>11</sup> After many days of persistence and service, the second man asked the king for the combination and received it.

<sup>2:13</sup> Both men received treasure.

<sup>3:1</sup> There were two lakes. <sup>2</sup> The first lake said to himself, “I will retain every drop of water that flows into me so that I can be great.” <sup>3</sup> His waters became salty and putrid. <sup>4</sup> His fish died and the plants along his shore wilted. <sup>5</sup> Animals and travelers avoided him.

<sup>3:6</sup> The second lake said to himself, “I want to prosper all life on the mountain below me. I will retain a modest pool for myself then allow each drop to pass down the river to those who might use it.” <sup>7</sup> His waters became clean and sweet. <sup>8</sup> His fish grew large and the plants along his shore prospered. <sup>9</sup> Animals and travelers came from afar to enjoy his splendor.

<sup>4:1</sup> Rain, freshly fallen from a cloud, is clean and good to drink. <sup>2</sup> As it flows down mountains and across plains, it becomes soiled and bitter. <sup>3</sup> The sun must extract pure water from the sea again, leaving impurities behind, to produce fresh rain once more.

<sup>5:1</sup> A horse, a dolphin, and an eagle each needs different nourishment, <sup>2</sup> and yet each grows to full stature and majesty.

<sup>6:1</sup> A child asks his mother, “Please get me a cup from the top shelf.” <sup>2</sup> The mother reaches the cup for him. <sup>3</sup> A grown man asks his mother, “Please get me a cup from the top shelf.” <sup>4</sup> She responds, “You can reach it yourself.”

<sup>7:1</sup> A man mixed one measure of sugar and the juice from one lemon into 2,000 measures of water, <sup>2</sup> then served it to his guests as lemonade.

<sup>8:1</sup> A man brought eggs home from the market. <sup>2</sup> Upon arriving, he announced, “I purchased one dozen eggs.” <sup>3</sup> His wife said, “No you didn’t. You bought twelve eggs.” <sup>4</sup> A son said, “You’re both wrong. There are clearly three rows of four eggs each.” <sup>5</sup> A daughter disagreed, “Not at all. There are four columns of three eggs each.”

<sup>9:1</sup> A man decided to climb a mountain. <sup>2</sup> He fixed his gaze permanently on the summit and began hiking. <sup>3</sup> He tripped over unseen rocks at his feet, <sup>4</sup> and was unable to reach the mountain top.

<sup>9:5</sup> Another man decided to climb the same mountain. <sup>6</sup> He gazed permanently at his feet, to avoid the errors of the first man, and began hiking. <sup>7</sup> Without tripping once, he wandered off into a valley, <sup>8</sup> and was unable to reach the mountain top.

<sup>10:1</sup> A man noticed jigsaw puzzle pieces resting on a table. <sup>2</sup> He wanted to assemble the puzzle but pieces were missing, and he didn't know how the puzzle should look when finished.

<sup>10:3</sup> From time to time he located missing pieces, but there were still too few to guess how the puzzle should look. <sup>4</sup> One day he found a sketch of the finished puzzle. <sup>5</sup> He assembled the pieces he had, only to realize that he was still missing some. <sup>6</sup> He continued searching for missing pieces, placing them where they belonged. <sup>7</sup> In time, he found all the pieces, and assembled the puzzle into its beautiful, complete form.

# Solomon

*An abridgment of the proverbs attributed to Solomon. Verse references such as <sup>3:9</sup> indicate the original source of the text, but don't imply a full quotation.*

## My Son

<sup>3:1</sup> My son, don't forget my teaching, but let your heart keep my commandments, <sup>2</sup> for they will bring you many days, years of life, and peace. <sup>3</sup> Don't let kindness and truth leave you. Tie them around your neck. Write them on the tablet of your heart. <sup>4</sup> Then you will find favor and high regard in the sight of God and man.

<sup>3:5</sup> Trust in GOD with all your heart, and don't lean on your own understanding. <sup>6</sup> In all your ways acknowledge him, and he will make your paths straight. <sup>7</sup> Don't be wise in your own eyes. Fear GOD, and turn away from evil. <sup>8</sup> It will be healing to your body, and refreshment to your bones.

<sup>3:9</sup> Honor GOD with your wealth, and with the firstfruits of all your produce, <sup>10</sup> then your barns will be filled with plenty, and your vats will overflow with new wine.

<sup>3:11</sup> My son, don't reject the discipline of GOD or loathe his reproof; <sup>12</sup> for GOD reproves the one he loves, just as a father reproves the son in whom he delights.

<sup>3:13</sup> Happy is the man who finds wisdom, and the man who gains understanding. <sup>14</sup> For she is more profitable than silver, and her gain is better than fine gold. <sup>15</sup> She is more precious than jewels, and nothing you desire compares with her. <sup>16</sup> Long life is in her right hand. In her left hand are riches and honor. <sup>17</sup> Her ways are pleasant, and all her paths are peaceful. <sup>18</sup> She is a tree of life to those who take hold of her. Those who hold her fast are happy.

<sup>3:19</sup> GOD founded the earth by wisdom. He established the heavens by understanding. <sup>20</sup> By his knowledge the depths broke open, and the clouds drip with dew.

<sup>3:21</sup> My son, don't lose sight of them. Keep sound wisdom and discretion. <sup>22</sup> They will be life for your soul, and adornment for your neck. <sup>23</sup> Then you will walk on your way securely, and your foot won't stumble. <sup>24</sup> When you lie down, you won't be afraid. When you lie down, your sleep will be sweet.

<sup>3:25</sup> Don't fear sudden disaster or the ruin of the wicked when it comes, <sup>26</sup> for GOD will be your confidence, and will keep your foot from being caught.

<sup>3:27</sup> Don't withhold good from those who deserve it, when it's in your power to do it. <sup>28</sup> Don't say to your neighbor, "Go, and come back. I'll give it tomorrow," when you have it with you. <sup>29</sup> Don't plan evil against your neighbor, who lives trustingly beside you.

<sup>3:30</sup> Don't contend with a man without cause, when he has done you no harm. <sup>31</sup> Don't envy a violent man or choose any of his ways, <sup>32</sup> for the devious are an abomination to GOD, but he is a friend to the upright.

<sup>3:33</sup> The curse of GOD is on the house of the wicked, but he blesses the dwelling of the righteous. <sup>34</sup> He mocks the mockers, but shows favor to the humble. <sup>35</sup> The wise will inherit honor, but fools get shame.

<sup>4:1</sup> Listen, sons, to a father's instruction, and pay attention

so that you may gain understanding. <sup>2</sup> For I give you sound instruction. Don't abandon my teaching.

<sup>4:3</sup> When I was a son to my father, tender and the only son in my mother's sight, <sup>4</sup> he taught me, and said to me: "Let your heart hold on to my words. Keep my commandments and live. <sup>5</sup> Get wisdom. Get understanding. Don't forget or turn away from the words of my mouth. <sup>6</sup> Don't forsake her, and she will guard you. Love her, and she will watch over you. <sup>7</sup> The beginning of wisdom is this: get wisdom, and whatever else you get, get understanding. <sup>8</sup> Prize her, and she will exalt you. If you embrace her, she will honor you. <sup>9</sup> She will place on your head a garland of grace. She will present you with a crown of beauty."

<sup>4:10</sup> Listen, my son, and accept my sayings, and the years of your life will be many. <sup>11</sup> I've taught you in the way of wisdom. I've led you in upright paths. <sup>12</sup> When you walk, your steps won't be hindered. When you run, you won't stumble. <sup>13</sup> Hold on to instruction. Don't let go. Guard her, for she is your life.

<sup>4:14</sup> Don't enter the path of the wicked, and don't walk in the way of evil men. <sup>15</sup> Avoid it. Don't travel on it. Turn away from it, and pass on. <sup>16</sup> For they cannot sleep unless they do evil. They're robbed of sleep unless they make someone stumble. <sup>17</sup> For they eat the bread of wickedness, and drink the wine of violence. <sup>18</sup> But the path of the righteous is like the light of dawn, which shines brighter and brighter until midday. <sup>19</sup> The way of the wicked is like darkness. They don't know what makes them stumble.

<sup>4:20</sup> My son, pay attention to my words. Listen carefully to my sayings. <sup>21</sup> Don't lose sight of them. Keep them within your heart. <sup>22</sup> For they're life to those who find them, and health to their whole body.

<sup>4:23</sup> Watch over your heart with all diligence, for the springs of life flow from it. <sup>24</sup> Put away from you deceitful speech, and put devious talk far from you.

<sup>4:25</sup> Let your eyes look directly ahead and your gaze straight in front of you. <sup>26</sup> Carefully consider the path of your feet, then all your ways will be sure. <sup>27</sup> Don't turn to the right or to the left. Keep your foot from evil.

<sup>5:1</sup> My son, pay attention to my wisdom. Listen carefully to my understanding, <sup>2</sup> that you may maintain discretion, and that your lips may guard knowledge.

<sup>5:3</sup> The lips of a forbidden woman drip honey, and her speech is smoother than oil, <sup>4</sup> but in the end she's as bitter as wormwood, and as sharp as a double-edged sword. <sup>5</sup> Her feet go down to death. Her steps lead straight to hell. <sup>6</sup> She doesn't ponder the path of life. Her ways are unstable, and she doesn't know it.

<sup>5:7</sup> Now then, my sons, listen to me, and don't depart from the words of my mouth. <sup>8</sup> Keep your way far from her. Don't go near the door of her house <sup>9</sup> lest you give your vigor to others and your years to someone cruel, <sup>10</sup> lest strangers feast on your wealth, your labors enrich the house of a foreigner, <sup>11</sup> and at the end of your life you groan when your flesh and body are consumed. <sup>12</sup> You will say, "How I hated discipline! How my heart despised reproof! <sup>13</sup> I didn't obey my teachers or listen to my instructors! <sup>14</sup> I am almost in utter ruin in the midst of the assembly and congregation."

<sup>5:15</sup> Drink water from your own cistern, and fresh water from your own well. <sup>16</sup> Should your springs be scattered abroad, streams of water in the streets? <sup>17</sup> Let them be yours alone, and not for strangers with you. <sup>18</sup> Let your fountain be blessed, and rejoice in the wife of your youth, <sup>19</sup> as a loving deer and a graceful doe. Let her breasts satisfy you always, and be exhilarated always with her love.

<sup>5:20</sup> Why, my son, should you be exhilarated with a forbidden woman, or embrace the bosom of a stranger? <sup>21</sup> For a man's ways are before the eyes of GOD, and he considers all his paths. <sup>22</sup> The iniquities of the wicked entrap him. He is

held in the cords of his sin. <sup>23</sup> He dies for lack of discipline, and because of his great folly he will go astray.

<sup>6:1</sup> My son, if you've put up security for your neighbor or have given a pledge for a stranger, <sup>2</sup> if you've been snared or caught with the words of your mouth, <sup>3</sup> then do this, my son, and free yourself. You've fallen into your neighbor's hands. Go, humble yourself, and plead with your neighbor. <sup>4</sup> Give your eyes no sleep and your eyelids no slumber. <sup>5</sup> Save yourself like a gazelle from the hunter's hand, and like a bird from the fowler's hand.

<sup>6:6</sup> Go to the ant, you idler. Observe its ways, and be wise. <sup>7</sup> Without chief, officer, or ruler, <sup>8</sup> it prepares its provisions in summer, and gathers its food during harvest.

<sup>6:9</sup> How long will you lie down, you idler? When will you get up from your sleep? <sup>10</sup> A little sleep, a little slumber, a little folding of the hands to rest, <sup>11</sup> and poverty will come upon you like a robber, and want like an armed man.

<sup>6:12</sup> A worthless person, a wicked man, goes around speaking perversely. <sup>14</sup> With perversity in his heart, he devises evil continually, and sows discord. <sup>15</sup> Therefore calamity will strike him suddenly. Instantly he will be broken beyond healing.

<sup>6:16</sup> Seven things are an abomination to GOD: <sup>17</sup> haughty eyes, a lying tongue, hands that shed innocent blood, <sup>18</sup> a heart that devises wicked plans, feet that run swiftly to evil, <sup>19</sup> a false witness who utters lies, and one who sows discord among brothers.

<sup>6:20</sup> My son, keep your father's command, and don't forsake your mother's teaching. <sup>21</sup> Always bind them on your heart. Tie them around your neck. <sup>22</sup> When you walk, they'll guide you. When you sleep, they'll watch over you. When you wake up, they'll talk to you. <sup>23</sup> For this command is a lamp, this teaching is a light, and corrective discipline is the way to life, <sup>24</sup> keeping you from the evil woman, from the flattering tongue of an adulteress.

<sup>6:25</sup> Don't desire her beauty in your heart or let her captivate you with her eyes. <sup>26</sup> For a prostitute's fee is only a loaf of bread, but a married woman hunts down a precious life. <sup>27</sup> Can a man embrace fire without burning his clothes? <sup>28</sup> Or can he walk on hot coals without scorching his feet? <sup>29</sup> So is he who goes in to his neighbor's wife. None who touches her will go unpunished.

<sup>6:30</sup> People don't despise a thief if he steals to satisfy his hunger, <sup>31</sup> but if caught, he must repay sevenfold. He will give everything in his house.

<sup>6:32</sup> He who commits adultery lacks sense, and destroys himself. <sup>33</sup> He will get wounds and dishonor, and his disgrace won't be erased. <sup>34</sup> For jealousy enrages a husband, and he will show no mercy in the day of vengeance. <sup>35</sup> He won't accept compensation. He will refuse, though you give many gifts.

## Relationships

<sup>7:10</sup> A woman met him, dressed as a prostitute, and cunning of heart. <sup>13</sup> She seizes him, kisses him, and brazenly says to him, <sup>14</sup> "I had to offer peace offerings. Today I've paid my vows. <sup>16</sup> I've spread my couch with coverings, with colored linens from Egypt. <sup>18</sup> Come, let's drink our fill of love until morning. Let's delight ourselves with caresses." <sup>21</sup> She seduces him with her persuasive speech. With her flattering lips she lures him. <sup>22</sup> He follows her at once, like an ox going to the slaughter, like a deer stepping into a trap. <sup>25</sup> Don't let your heart turn aside to her ways. Don't stray into her paths. <sup>26</sup> For she has cast down many victims, and all her slain are numerous.

<sup>11:29</sup> He who troubles his own house will inherit the wind.

<sup>12:4</sup> An excellent wife is her husband's crown, but she who brings shame is like rotteness in his bones.

<sup>13:20</sup> He who walks with wise men will become wise, but the companion of fools will suffer harm.

<sup>13:24</sup> He who spares the rod hates his son, but he who loves him disciplines him diligently.

<sup>14:7</sup> Leave the presence of a fool, for you won't find knowledge in his speech.

<sup>14:28</sup> A large population is a king's glory, but without people a prince is ruined.

<sup>15:17</sup> Better is a serving of vegetables where there is love, than a fattened ox served with hatred.

<sup>16:7</sup> When a man's ways please GOD, he makes even his enemies to be at peace with him.

<sup>17:6</sup> Grandchildren are the crown of old men, and fathers are the glory of their sons.

<sup>17:9</sup> He who conceals an offense seeks love, but he who repeats a matter separates close friends.

<sup>17:12</sup> Let a man meet a bear robbed of her cubs, rather than a fool in his folly.

<sup>17:21</sup> He who sires a fool does so to his own sorrow, and the father of a fool has no joy. <sup>25</sup> A foolish son is a grief to his father, and bitterness to her who bore him.

<sup>18:1</sup> He who isolates himself seeks his own desire, and rebels against all sound wisdom.

<sup>18:22</sup> He who finds a wife finds a good thing, and obtains favor from GOD.

<sup>18:24</sup> He who has many friends comes to ruin, but there is a friend who stays closer than a brother.

<sup>19:14</sup> A house and wealth are inherited from fathers, but a prudent wife is from GOD.

<sup>20:2</sup> A king's terror is like the lion's roar; he who provokes him to anger forfeits his own life.

<sup>20:19</sup> A gossip reveals secrets, therefore don't associate with him who talks too much.

<sup>22:6</sup> Train up a child in the way he should go; even when he is old he won't depart from it.

<sup>25:17</sup> Seldom set foot in your neighbor's house, lest he grow weary of you, and hate you.

<sup>29:3</sup> He who loves wisdom brings joy to his father, but a companion of prostitutes wastes his wealth.

## **Instruction**

<sup>8:1</sup> Doesn't wisdom call, and understanding raise her voice?  
<sup>4</sup> "To you, O men, I call, and my voice is to the sons of men.  
<sup>5</sup> O naive ones, learn prudence. O fools, learn sense. <sup>10</sup> Take my instruction instead of silver, and knowledge rather than choice gold. <sup>11</sup> For wisdom is better than jewels, and all desirable things cannot compare to it. <sup>22</sup> GOD possessed me at the beginning of his way, before his works of old. <sup>27</sup> When he established the heavens, I was there. <sup>32</sup> Now, my sons, listen to me, for blessed are those who keep my ways. <sup>33</sup> Listen to instruction and be wise. Don't neglect it. <sup>35</sup> For he who finds me finds life, and will obtain favor of GOD."

<sup>9:8</sup> Don't reprove a scoffer, or he will hate you. Reprove a wise man, and he will love you. <sup>9</sup> Instruct a wise man, and he will be wiser still. Teach a righteous man, and he will increase in learning. <sup>10</sup> The fear of GOD is the beginning of wisdom.

<sup>10:17</sup> He who heeds instruction is on the path of life, but he who ignores reproof goes astray.

<sup>12:15</sup> The fool's way is right in his own eyes, but a wise man listens to counsel.

<sup>13:14</sup> The teaching of the wise is a fountain of life, turning one away from the snares of death.

<sup>13:18</sup> Poverty and shame will come to him who ignores instruction, but he who heeds reproof will be honored.

<sup>17:10</sup> A rebuke goes deeper into one who has understanding than a hundred lashes into a fool.

<sup>19:27</sup> Cease listening to instruction, my son, and you will stray from the words of knowledge.

## Wise and Foolish

<sup>10:1</sup> A wise son makes a father glad, but a foolish son brings grief to his mother.

<sup>10:23</sup> Doing wickedness is like sport to a fool, but wisdom is pleasure to a man of understanding.

<sup>11:29</sup> The fool will be servant to the wise of heart.

<sup>12:16</sup> A fool's displeasure is known at once, but a prudent man ignores an insult.

<sup>14:15</sup> The naive believes everything, but the prudent considers his steps. <sup>16</sup> A wise man is cautious and turns away from evil, but a fool is reckless and careless.

<sup>17:2</sup> A prudent servant will rule over a shameful son, and will share the inheritance among the brothers.

<sup>22:3</sup> The prudent sees danger and hides himself, but the naive go on and suffer for it.

## Righteous and Wicked

<sup>10:2</sup> Ill-gotten gains don't profit, but righteousness delivers from death. <sup>3</sup> GOD won't let the righteous go hungry, but he thwarts the craving of the wicked.

<sup>10:7</sup> The memory of the righteous is a blessing, but the name of the wicked will rot.

<sup>10:20</sup> The tongue of the righteous is like choice silver; the heart of the wicked is of little worth. <sup>21</sup> The lips of the righteous feed many, but fools die for lack of sense.

<sup>10:27</sup> The fear of GOD prolongs life, but the years of the wicked will be shortened.

<sup>11:5</sup> The righteousness of the blameless will direct his way, but the wicked will fall by his own wickedness. <sup>6</sup> The righteousness of the upright will rescue them, but the treacherous will be trapped by their own desires. <sup>8</sup> The righteous is delivered from trouble, but the wicked takes his place.

11:18 The wicked earns deceptive wages, but he who sows righteousness gets a sure reward.

11:23 The desire of the righteous turns out well, but the expectation of the wicked is wrath.

11:31 If the righteous will be rewarded on earth, how much more the wicked and the sinner.

12:3 A man won't be established by wickedness, but the root of the righteous won't be moved. <sup>7</sup> The wicked are overthrown and are no more, but the house of the righteous will stand.

12:26 The righteous is a guide to his neighbor, but the way of the wicked leads them astray.

13:21 Disaster pursues sinners, but the righteous will be rewarded with good.

13:25 The righteous has enough to satisfy his appetite, but the stomach of the wicked is empty.

14:19 The evil bow down before the good, and the wicked at the gates of the righteous.

14:22 Won't they who devise evil go astray? But those who devise good will find kindness and truth.

14:34 Righteousness exalts a nation, but sin is a disgrace to any people.

15:8 The sacrifice of the wicked is an abomination to GOD, but the prayer of the upright is his delight.

21:15 When justice is done, it's a joy to the righteous, but a terror to evildoers.

28:1 The wicked flee when no one pursues, but the righteous are as bold as a lion.

## Diligence

<sup>10:4</sup> A slack hand causes poverty, but a diligent hand makes rich. <sup>5</sup> A son who gathers in the summer is prudent, but one who sleeps during harvest is shameful.

<sup>10:26</sup> Like vinegar to the teeth and smoke to the eyes, so is the idler to those who send him.

<sup>12:24</sup> The hand of the diligent will rule, but the slothful will be put to forced labor.

<sup>13:4</sup> The idler craves, yet gets nothing, but the diligent is fully satisfied.

<sup>14:23</sup> There is profit in all labor, but mere talk leads only to poverty.

<sup>16:26</sup> A worker's appetite works for him, for his hunger urges him on.

<sup>18:9</sup> Whoever is slack in his work is brother to him who destroys.

<sup>19:15</sup> Laziness brings on deep sleep, and an idle man will suffer hunger.

<sup>19:24</sup> The idler buries his hand in the dish, but won't even bring it back to his mouth.

<sup>20:4</sup> The idler doesn't plow in season, so he looks during harvest and has nothing.

<sup>20:13</sup> Don't love sleep lest you come to poverty. Open your eyes and you'll have plenty of food.

<sup>22:13</sup> The idler says, "There's a lion outside. I'll be killed in the streets."

<sup>26:14</sup> As a door turns on its hinges, so does the idler on his bed.

<sup>26:16</sup> The idler is wiser in his own eyes than seven men who can answer sensibly.

<sup>27:23</sup> Know well the condition of your flocks, and pay attention to your herds; <sup>24</sup> for riches aren't forever and a crown doesn't endure to all generations.

<sup>28:19</sup> He who works his land will have plenty of food, but he who follows worthless pursuits will have plenty of poverty.

## **Integrity**

<sup>10:9</sup> He who walks in integrity walks securely, but he who perverts his ways will be found out.

<sup>11:3</sup> The integrity of the upright will guide them, but the perversity of the treacherous will destroy them.

<sup>20:7</sup> A righteous man who walks in his integrity; blessed are his children after him.

<sup>21:3</sup> To do righteousness and justice is more acceptable to GOD than sacrifice. <sup>27</sup> The sacrifice of the wicked is an abomination; how much more when he brings it with evil intent.

<sup>28:6</sup> Better is the poor who walks in his integrity than the rich who is crooked in his ways.

<sup>28:18</sup> He who walks in integrity will be delivered, but he who is crooked will suddenly fall.

## Contention

<sup>10:12</sup> Hatred stirs up conflict, but love covers all offenses.

<sup>15:18</sup> A hot-tempered man stirs up conflict, but the slow to anger calms contention.

<sup>17:14</sup> Starting a conflict is like releasing a flood, so abandon the dispute before it breaks out.

<sup>18:18</sup> Casting the lot ends quarrels, and decides between powerful opponents.

<sup>18:19</sup> An offended brother is harder to win than a strong city, and contentions are like the bars of a castle.

<sup>20:3</sup> Staying away from strife is an honor for a man, but any fool will quarrel.

<sup>21:9</sup> It's better to live in a corner of the roof than in a house shared with a contentious woman. <sup>19</sup> It's better to live in a desert than with a contentious and complaining woman.

<sup>22:10</sup> Drive out the mocker, and contention will depart, and quarrels and dishonor will cease.

<sup>26:20</sup> Without wood the fire goes out, and without a gossip contention dies down. <sup>21</sup> Like charcoal to hot embers and wood to fire, so is a contentious man for kindling strife.

## Understanding

<sup>10:13</sup> Wisdom is found on the lips of the discerning, but a rod is for the back of him who lacks sense.

<sup>13:16</sup> Every prudent man works with knowledge, but a fool flaunts his folly.

<sup>14:12</sup> There is a way that seems right to a man, but its end is the way to death.

<sup>16:16</sup> How much better to get wisdom than gold. To get understanding is preferable to silver.

<sup>18:13</sup> He who answers before he listens: it is folly and shame to him.

<sup>18:15</sup> The mind of the prudent acquires knowledge, and the ear of the wise seeks knowledge.

<sup>19:2</sup> Enthusiasm without knowledge is not good, and hasty feet go astray.

<sup>19:20</sup> Listen to counsel and receive instruction so that you may be wise the rest of your days.

## Speech

<sup>10:18</sup> He who conceals hatred has lying lips, and he who spreads slander is a fool.

<sup>10:19</sup> When there are many words, transgression is unavoidable, but he who restrains his lips is wise.

<sup>11:12</sup> He who belittles his neighbor lacks sense, but a man of understanding remains silent. <sup>13</sup> A gossip goes about revealing secrets, but he who is trustworthy conceals a matter.

<sup>11:22</sup> A beautiful woman without discretion is like a gold ring in a pig's snout.

<sup>12:13</sup> An evil man is ensnared by the transgression of his lips, but the righteous will escape from trouble.

<sup>12:18</sup> There is one who speaks rashly like thrusts of a sword, but the tongue of the wise brings healing.

<sup>12:23</sup> A prudent man conceals knowledge, but a fool's heart proclaims folly.

<sup>13:3</sup> He who guards his mouth preserves his life, but he who opens wide his lips comes to ruin.

<sup>14:3</sup> In the fool's mouth is a rod for his back, but the lips of the wise will protect them.

<sup>15:1</sup> A gentle answer turns away wrath, but a harsh word stirs up anger. <sup>4</sup> A soothing tongue is a tree of life, but a perverse tongue breaks the spirit.

<sup>15:23</sup> A man finds joy in giving an apt answer; and a timely word, how good it is!

<sup>15:28</sup> The heart of the righteous ponders how to answer, but the mouth of the wicked blurts out evil things.

<sup>16:24</sup> Pleasant words are a honeycomb: sweet to the soul, and health to the body.

<sup>16:28</sup> A perverse man spreads strife, and a gossip separates close friends.

<sup>17:27</sup> He who restrains his words has knowledge, and he who has a cool spirit is a man of understanding. <sup>28</sup> Even a fool is considered wise when he keeps silent. When he closes his lips, he's considered prudent.

<sup>18:2</sup> A fool doesn't delight in understanding, but only in airing his opinion. <sup>6</sup> His lips bring strife, and his mouth invites a beating. <sup>7</sup> His mouth is his ruin, and his lips are the snare of his soul.

<sup>20:15</sup> There's gold and an abundance of jewels, but lips of knowledge are a rare treasure.

<sup>21:23</sup> He who guards his mouth and tongue keeps himself out of trouble.

<sup>22:11</sup> He who loves purity of heart, and speaks graciously will have the king as a friend.

<sup>26:18</sup> Like a madman who throws firebrands, arrows, and death, <sup>19</sup> is the man who deceives his neighbor, and says, "I was only joking!"

<sup>27:14</sup> He who blesses his neighbor with a loud voice early in the morning will be counted as cursing.

<sup>29:20</sup> Do you see a man who is hasty in his words? There is more hope for a fool than for him.

## Honesty

<sup>11:1</sup> Dishonest scales are an abomination to GOD, but an accurate weight is his delight.

<sup>12:22</sup> Lying lips are an abomination to GOD, but those who act faithfully are his delight.

<sup>16:11</sup> A just balance and scales belong to GOD, all the weights in the bag are his concern.

<sup>17:15</sup> Acquitting the guilty and condemning the righteous are both alike an abomination to GOD.

<sup>17:23</sup> A wicked man takes a bribe in secret to pervert the ways of justice.

<sup>18:5</sup> Being partial to the wicked is not good, neither is depriving the righteous of justice.

<sup>19:5</sup> A false witness won't go unpunished, and he who speaks lies won't escape.

<sup>20:17</sup> Bread gained by deceit is sweet to a man, but afterward his mouth will be full of gravel.

<sup>20:23</sup> Differing weights are an abomination to GOD, and a false scale is not good.

## Humility

<sup>11:2</sup> When pride comes, then comes disgrace, but with the humble is wisdom.

<sup>12:9</sup> Better is he who is lightly esteemed and has a servant than he who honors himself and lacks bread.

<sup>15:25</sup> GOD will tear down the house of the proud, but will protect the borders of the widow.

<sup>16:5</sup> Everyone who is proud in heart is an abomination to GOD; be assured, he will not go unpunished.

<sup>16:18</sup> Pride comes before destruction, and an arrogant spirit before a fall.

<sup>16:19</sup> It's better to be humble in spirit among the lowly, than to divide the spoil with the proud.

<sup>18:12</sup> Before destruction, a man's heart is haughty, but humility comes before honor.

<sup>21:30</sup> No wisdom, no understanding, and no counsel will prevail against GOD.

<sup>22:4</sup> The reward for humility and fear of GOD is riches, honor, and life.

<sup>26:12</sup> Do you see a man wise in his own eyes? There's more hope for a fool than for him.

<sup>27:1</sup> Don't boast about tomorrow, for you don't know what a day may bring.

<sup>27:2</sup> Let another praise you and not your own mouth; a stranger and not your own lips.

<sup>29:23</sup> A man's pride will bring him low, but a humble spirit will obtain honor.

## Counsel

<sup>11:14</sup> Without guidance the people fall, but with many counselors there is safety.

<sup>14:27</sup> The fear of GOD is a fountain of life, turning one away from the snares of death.

<sup>15:22</sup> Without counsel plans fail, but with many advisers they succeed.

<sup>16:33</sup> The lot is cast into the lap, but its every decision is from GOD.

<sup>20:18</sup> Establish plans by counsel, and make war with wise guidance.

## Finance

11:15 He who is guarantor for a stranger will surely suffer for it, but he who hates such agreements is secure.

11:28 He who trusts in his riches will fall, but the righteous will flourish like a green leaf.

13:7 There is one who pretends to be rich, yet has nothing. Another pretends to be poor, yet has great wealth.

13:11 Wealth obtained by fraud will dwindle, but he who gathers by labor will increase it.

13:22 A good man leaves an inheritance to his children's children, but the sinner's wealth is stored up for the righteous.

14:4 Where there are no oxen, the manger is clean, but abundant harvest comes through an ox's strength.

14:20 The poor is hated even by his neighbor, but there are many who love the rich.

15:6 There is great wealth in the house of the righteous, but trouble accompanies the income of the wicked.

15:27 He who profits illicitly troubles his own house, but he who hates bribes will live.

16:8 Better a little with righteousness than great income with injustice.

19:4 Wealth attracts many friends, but a poor man is separated from his friend. <sup>6</sup> Many seek a generous man's favor, and everyone is a friend to him who gives gifts. <sup>7</sup> All a poor man's brothers hate him. How much more do his friends avoid him! He pursues them with words, but they're gone.

21:5 The plans of the diligent lead surely to abundance, but everyone who is hasty comes surely to poverty.

21:6 Acquiring treasures by a lying tongue is a fleeting vapor and the pursuit of death.

21:17 He who loves pleasure will become poor. He who loves wine and oil will not get rich. <sup>20</sup> There is precious treasure and oil in a wise man's dwelling, but a fool consumes them.

22:1 A good name is to be chosen over great riches, and favor over silver and gold.

22:2 The rich and the poor have this in common: GOD is the maker of them all.

22:7 The rich rules over the poor, and the borrower is a slave to the lender.

26:10 Like an archer who wounds everyone, so is he who hires a fool or who hires those passing by.

28:22 A stingy man hastens after wealth, and doesn't know that poverty will come upon him.

## Kindness

11:17 A kind man benefits himself, but a cruel man harms himself.

12:10 A righteous man has regard for the life of his animal, but even the mercy of the wicked is cruel.

14:21 He who despises his neighbor sins, but he who shows kindness to the poor is happy. <sup>31</sup> He who oppresses the poor insults his maker, but he who is kind to the needy honors him.

17:13 If anyone returns evil for good, evil will never leave his house.

21:21 He who pursues righteousness and kindness will find life, righteousness, and honor.

26:27 He who digs a pit will fall into it, and he who rolls a stone, it will come back on him.

## Generosity

<sup>11:24</sup> One gives freely yet increases all the more, and another withholds what is due but comes only to poverty. <sup>25</sup> The generous man will prosper, and he who waters will also be watered himself. <sup>26</sup> The people will curse him who withholds grain, but a blessing is on the head of him who sells it.

<sup>19:17</sup> Kindness to the poor is a loan to GOD, and he will repay his good deed.

<sup>20:25</sup> It's a snare to say rashly, "It is holy," and only make inquiry after the vows.

<sup>21:13</sup> He who shuts his ear to the cry of the poor will also call out and not be answered.

<sup>22:9</sup> He who is generous will be blessed, for he shares his bread with the poor. <sup>16</sup> He who oppresses the poor to increase his wealth or who gives to the rich will only come to poverty.

<sup>25:21</sup> If your enemy is hungry, give him bread to eat, and if he's thirsty, give him water to drink.

<sup>27:7</sup> He who is full loathes honey, but to the hungry any bitter thing is sweet.

<sup>28:27</sup> He who gives to the poor will never want, but he who hides his eyes will have many curses.

## Emotion

<sup>12:25</sup> Anxiety in a man's heart weighs it down, but a good word makes it glad.

<sup>13:12</sup> Hope deferred makes the heart sick, but desire fulfilled is a tree of life.

<sup>14:13</sup> Even in laughter the heart may ache, and joy may end in grief.

<sup>14:17</sup> A man of quick temper acts foolishly, and a man of evil schemes is hated. <sup>29</sup> He who is slow to anger has great understanding, but he who has a quick temper promotes folly.

<sup>14:30</sup> A tranquil heart is life to the body, but envy makes the bones rot.

<sup>15:13</sup> A glad heart makes a cheerful countenance, but a sorrowful heart breaks the spirit.

<sup>15:15</sup> All the days of the afflicted are bad, but a cheerful heart has a continual feast.

<sup>16:14</sup> A king's wrath is a messenger of death, but a wise man appeases it.

<sup>16:32</sup> He who is slow to anger is better than the mighty, and he who rules his spirit, than he who captures a city.

<sup>17:5</sup> Whoever mocks the poor insults his maker, and he who rejoices at calamity won't go unpunished.

<sup>17:22</sup> A joyful heart is good medicine, but a broken spirit dries up the bones.

<sup>18:14</sup> A man's spirit can endure sickness, but who can bear a broken spirit?

<sup>19:3</sup> A man's foolishness ruins his way yet he rages against GOD.

<sup>19:11</sup> Good sense makes a man slow to anger, and it's his glory to overlook an offense.

<sup>19:19</sup> A man of great anger will pay the penalty, for if you rescue him, you will have to do it again.

<sup>20:1</sup> Wine is a mocker, strong drink a brawler, and whoever is led astray by them is not wise.

<sup>20:22</sup> Don't say, "I will repay evil". Wait for GOD, and he will save you.

<sup>29:11</sup> A fool gives full vent to his anger, but a wise man holds it back.

# Confucius

*An abridgment of the Analects.*

<sup>1:1</sup> Isn't it a pleasure to learn something, then to apply it at the right time? Isn't it a joy to have friends come from afar? Isn't he a superior man who takes no offense when his merits are ignored?

<sup>1:3</sup> Cunning words and an ingratiating appearance rarely accompany benevolence.

<sup>1:5</sup> The Way to guide a state of a thousand chariots: be attentive to business and trustworthy; be frugal in expenditures and love your fellow men; only mobilize the common people at the proper time of year.

<sup>1:6</sup> A young man should respect his parents at home, respect his elders abroad, say little but be trustworthy, love the people at large but be intimate with the benevolent. If he still has energy to spare, let him study literature.

<sup>1:10</sup> Ziqin asked Zigong, "When Confucius arrives in a country, he always learns about its government. Does he seek out this information or is it given to him?" Zigong replied, "Confucius obtains it by being cordial, upright, respectful, frugal, and deferential. He seeks it differently than other men do."

<sup>1:14</sup> A superior man seeks neither a full stomach nor comfortable lodgings. He is diligent in his actions but cautious in his speech. He associates with those who know the Way

in order to be put right. Such a man may be said to love learning.

<sup>1:16</sup> Don't worry that men don't recognize your merits; worry that you don't recognize theirs.

<sup>2:1</sup> He who governs by virtue is like the North Star: it stays in its place while all the other stars pay homage to it.

<sup>2:3</sup> If you lead the people with edicts and keep them orderly with punishments, they will evade the punishment and have no sense of shame. If you lead them with virtue and keep them orderly with propriety, they will have a sense of shame and order themselves.

<sup>2:6</sup> Meng Wubo asked about filial piety. Confucius said, "Give your parents nothing to worry about other than illness."

<sup>2:7</sup> Ziyou asked about filial piety. Confucius said, "Nowadays filial piety only means being able to feed your parents. But even dogs and horses receive this much care. Without respect, what's the difference?"

<sup>2:8</sup> Zixia asked about filial piety. Confucius said, "It's the expression on your face that's difficult to manage. It's not filial piety merely for the young to shoulder the burden when there's work to do, and to defer to their elders when there's wine and food available."

<sup>2:10</sup> Look at the means a man employs. Observe his motives. Examine what gives him comfort. How can a man conceal his character?

<sup>2:11</sup> If a man learns the new by reviewing the old, he is worthy to be a teacher.

<sup>2:13</sup> A superior man acts before he speaks, and then speaks according to his actions. <sup>14</sup> A superior man is inclusive and not partisan while an inferior man is the opposite.

<sup>2:15</sup> Learning without thinking is a waste. Thinking without learning is dangerous.

<sup>2:17</sup> Knowledge is to know when you know something and to know when you don't.

<sup>2:18</sup> Zizhang was studying in order to get an official position. Confucius said, “If you listen much, put aside what is doubtful, and speak cautiously about the rest, you’ll make few mistakes. If you observe much, put aside what is perilous, and act cautiously on the rest, you will have few regrets. Few mistakes in speech, few regrets in action: an official position will follow.”

<sup>2:19</sup> If you raise up the straight and place them over the crooked, the people will follow you. If you raise up the crooked and place them over the straight, the people won’t follow you.

<sup>2:20</sup> Ji Kangzi asked, “How can I encourage the people to be respectful, loyal, and diligent?” Confucius said, “Approach them with dignity then they’ll be respectful. Be filial and kind then they’ll be loyal. Raise up the good and instruct the incompetent then they’ll be diligent.”

<sup>2:21</sup> Someone asked Confucius, “Why don’t you engage in government?” Confucius said, “The Book of Documents says, ‘Just by being filial and being friendly to your brothers you will have an effect on government.’ Since this is also engaging in government, why do I need to ‘engage in government’?”

<sup>2:22</sup> I don’t know what to do with an untrustworthy man. How can you pull a wagon that’s missing its yoke pin?

<sup>2:24</sup> To see what is right and not to do it is a lack of courage.

<sup>3:4</sup> In ritual, prefer frugality to extravagance. In funerals, prefer grief to formality.

<sup>3:12</sup> If I don’t participate in a sacrifice, it’s as if I haven’t sacrificed at all.

<sup>3:15</sup> When Confucius entered the Grand Temple, he asked questions about everything. Someone remarked, “Who says that Confucius knows about ritual? When visiting the Grand Temple, he asked questions about everything.” Confucius, hearing this, said, “This is the ritual.”

<sup>3:21</sup> Don’t explain away what is already done. Don’t argue

against what is already accomplished. Don't assign blame for what is already past.

<sup>3:26</sup> Holding a high position without tolerance, performing ritual without reverence, joining a funeral without grief: how can I look at such things?

<sup>4:1</sup> It's benevolence that makes a neighborhood beautiful. How can a man be considered wise if he chooses not to reside among benevolence?

<sup>4:2</sup> Those who lack benevolence can endure neither adversity nor enjoyment for long. The benevolent are content with benevolence. The wise cultivate benevolence for its advantage.

<sup>4:5</sup> All men desire wealth and honor, but if they're obtained by not following the Way, they should not be kept. All men hate poverty and disgrace, but if they can't be avoided by following the Way, they should not be avoided. If a superior man abandons benevolence, how is he worthy of that name? A superior man never leaves benevolence even for the space of a single meal. In moments of haste, he acts according to it. In times of difficulty, he acts according to it.

<sup>4:6</sup> One who really loves benevolence puts nothing above it. One who really hates what is not benevolent wouldn't allow it to approach him. Has anyone devoted all his strength to benevolence for a single day? I haven't seen anyone who lacked the strength to do so.

<sup>4:7</sup> People make errors according to the type of person they are. Observe their errors and you can know their degree of benevolence.

<sup>4:9</sup> A gentleman who sets his heart on the Way, but is ashamed of poor clothes and poor food, is not worth engaging in discussion.

<sup>4:10</sup> When a superior man deals with the world he is not invariably for or against anything. He sides with what is right.

4:11 A superior man cherishes virtue; an inferior man cherishes land. A superior man cherishes justice; an inferior man cherishes favors.

4:12 One who acts out of personal profit incurs much resentment.

4:14 Don't worry that you have no position; worry about what it takes to merit one. Don't worry that no one knows you; seek to be worth knowing.

4:16 A superior man understands what is right. An inferior man understands personal profit.

4:17 When you see a worthy man, think of becoming his equal; when you see an unworthy man, look within and examine yourself.

4:18 In serving your parents, you may admonish them gently; if you see that they don't follow your advice, remain respectful, don't become disobedient, and work without complaining.

4:22 The ancients were reluctant to speak because they would have been ashamed if their actions didn't live up to their words.

4:23 One rarely misses the mark because of self-control.

4:24 A superior man wants to be slow in speech but quick in action.

5:5 What is the use of eloquence? Those who give a quick retort often incur the hatred of others.

5:10 Zai Yu was sleeping during the day. Confucius said, "Rotten wood cannot be carved, and a wall of manure cannot be troweled. What is the use of scolding Zai Yu? I used to listen to what people said and trust them to act accordingly. Now I listen to what people say and watch what they do. It's because of Zai Yu that I have changed."

5:11 I haven't seen a truly steadfast man. How can a man who is full of desires be steadfast?

5:15 Kong the Refined was mentally quick, fond of learning,

and not ashamed to ask questions of his inferiors. That's why he was called Refined.

<sup>5:16</sup> Zi Chan had four characteristics of the Way of a superior man: he was respectful in his private conduct, respectful in serving his superiors, generous in caring for the people, and just in employing the people.

<sup>5:17</sup> Yang Ping Zhong excelled in his relations with others. Even after long acquaintance he continued to treat them with respect.

<sup>5:20</sup> Ji Wen Zi always thought three times before acting. Hearing this, Confucius said, "Twice is enough."

<sup>5:23</sup> Bo Yi and Shu Qi did not remember old grievances, so there was little resentment against them.

<sup>5:25</sup> Glib talk, an ingratiating expression, obsequious conduct, and acting friendly towards someone while concealing your resentment for them: I'm ashamed of such behavior.

<sup>5:26</sup> My heart's desire is to bring peace to the old, to share trust with my friends, and to cherish the young.

<sup>5:27</sup> I have not yet met anyone who can see his own faults and inwardly accuse himself.

<sup>6:3</sup> Yanhui loved learning. He never took his anger out on others, and never made the same mistake twice. <sup>11</sup> How admirable he was! He lived on a bowlful of rice to eat, a ladleful of water to drink, and a hovel for shelter. Others could not have endured such misery, yet Yanhui's joy was unchanged.

<sup>6:12</sup> Ran Qiu said, "It's not that I don't enjoy your Way, but I don't have the strength to follow it." Confucius said, "Those who don't have the strength collapse along the way, but you have drawn a line before starting."

<sup>6:15</sup> Meng Zhifan wasn't boastful. He once held the rear during a retreat. As they reached the city gate, he whipped his horse, saying, "It's not that I dared to be last, only that my horse wouldn't go."

6:18 When natural disposition prevails over refinement, you get a savage. When refinement prevails over natural disposition, you get a pedantic clerk. When natural disposition and refinement are properly blended, you get a superior man.

6:28 If I have done wrong, may Heaven detest and abandon me!

7:2 It's natural for me to store up knowledge silently, to learn without satiety, and to teach others without weariness.

7:3 My worries are failure to cultivate virtue, failure to explore what I learn, inability to follow what is right when I hear it, and inability to change what is not good.

7:6 Set your heart on the Way. Base yourself in virtue. Rely on benevolence. Enjoy the arts.

7:7 I have never denied instruction to anyone, even if his own resources could only afford a bundle of dried meat for tuition.

7:8 I only enlighten those who are driven by eagerness to learn and who are anxiously trying to explain their ideas. If I lift up one corner and they cannot come back with the other three, I don't repeat myself.

7:9 When Confucius was eating in the presence of a mourner, he never ate his fill.

7:11 Few have the ability to act when employed and to hide when dismissed. If I were commanding the Three Armies, who would I take with me? A man who would wrestle a tiger with bare hands, or cross a river on foot, dying without regret—I would not take that man. It must be someone who approaches a task with apprehension, likes to make plans, and can execute them successfully.

7:12 If wealth can be sought decently, I will do so, even if I have to have a lowly job. If it cannot be sought decently, I will follow what I love.

7:15 Bo Yi and Shu Qi sought benevolence and got it. Why should they have complaints?

<sup>7:16</sup> Coarse rice to eat, water to drink, and your bent arm for a pillow—there is still joy in the midst of these things. Wealth and honor obtained by unrighteous means are like fleeting clouds to me.

<sup>7:17</sup> Give me a few more years; if I can study until fifty, I may be free from great mistakes.

<sup>7:19</sup> I'm the kind of man who is so eager for knowledge that he forgets to eat, who is so joyful that he forgets to worry, and who is not aware that old age is coming.

<sup>7:20</sup> I was not born with knowledge, but I love antiquity and earnestly seek it.

<sup>7:22</sup> When walking with any two people, they must have something to teach me. I select their strengths and follow them, their weaknesses and correct myself.

<sup>7:23</sup> Heaven gave birth to the virtue in me. What can angry rulers do to me?

<sup>7:24</sup> My friends, I hide nothing from you. Whatever I do, I share with you. That is who I am.

<sup>7:26</sup> I can't hope to meet a sage, but I would be content to meet a superior man. I can't hope to meet a truly good man, but I would be content to meet a steadfast man. It's hard to be steadfast when nothing pretends to be something, emptiness pretends to be fullness, and poverty pretends to be comfort.

<sup>7:27</sup> Confucius fished with a line, but didn't use a net. He hunted, but didn't shoot roosting birds.

<sup>7:28</sup> There may be those who can act without knowledge, but I'm not one of them. I hear much, select what is good, and follow it. I see much, and remember it.

<sup>7:29</sup> To approve of a man's visit doesn't mean approving of what he does after he leaves. When a man purifies himself to approach me, I approve of his purity without endorsing his past or his future.

<sup>7:30</sup> Is benevolence far away? As soon as I want benevolence, it is at hand.

7:31 I'm fortunate. When I make a mistake, others always notice it.

7:34 How would I dare claim to be benevolent or a sage? Rather, it may be said that I strive for them without flagging, and teach others without weariness.

7:36 Extravagance leads to arrogance; frugality leads to stinginess. It's better to be stingy than arrogant.

7:37 A superior man is easygoing and unperturbed. An inferior man is always tense and anxious.

7:38 Confucius was warm yet stern; authoritative but not fierce; respectful yet at ease.

8:1 Tai Bo can be said to have had the highest virtue. Three times he declined his claim to the kingdom.

8:2 Courtesy without propriety is tiresome. Caution without propriety is timidity. Bravery without propriety is chaos. Candor without propriety is rudeness.

8:9 The people can be made to follow a path, but they can't be made to understand it.

8:10 A man who loves bravery and hates poverty will proceed to unruly behavior. A man without benevolence who is despised by others too much will proceed to unruly behavior.

8:11 If a man had talents as admirable as the Duke of Zhou, but was arrogant and stingy, the rest would not be worth noticing.

8:13 Have sincere faith, love learning, and defend the good Way unto death. Don't enter a state that's in peril, and don't stay in one that's in chaos. Show yourself when the Way prevails in the world, but hide when it doesn't. When the Way prevails in the state, it's shameful to be poor and humble. When the Way doesn't prevail in the state, it's shameful to be rich and noble.

8:14 Don't plan the policies of a position that you don't hold.

8:21 I can find no fault in Yu. His food and drink were

frugal, yet his offerings to the spirits and gods showed utter devotion. His clothes were coarse, yet his ritual cap and robes were magnificent. His dwelling was humble, yet he exhausted his strength on irrigation ditches and canals.

<sup>9:3</sup> The rules of ritual prescribe a hemp cap. Nowadays it's made of silk. That's more frugal. I follow the common practice. The rules of ritual prescribe bowing below the steps. Nowadays people bow after ascending. That's arrogant. Although it goes against the common practice, I bow below the steps.

<sup>9:4</sup> Confucius forbade four things: don't act on speculation, don't demand certainty, don't be stubborn, and don't be egotistical.

<sup>9:5</sup> When Confucius was in danger in Kuang, he said, "Since King Wen died, doesn't his culture reside in me? If Heaven doesn't want this culture destroyed, what can the people of Kuang do to me?"

<sup>9:6</sup> I was poor when I was young, so I learned many menial skills. Must a superior man be skilled in many things? No, not many.

<sup>9:8</sup> Do I have knowledge? No, I don't. A rustic asked me a question and my mind went blank. I hammered at both ends of the question until I got everything out of it.

<sup>9:13</sup> Zigong asked, "If you had a beautiful piece of jade here, would you hide it safely in a box or try to get a good price and sell it?" Confucius said, "Sell it! All I'm waiting for is the right offer."

<sup>9:16</sup> I have no difficulty serving high officials when abroad, serving my elders at home, giving my best efforts in funeral arrangements, and avoiding trouble from wine.

<sup>9:18</sup> I have never seen a man who loves virtue as much as he loves beauty in women.

<sup>9:19</sup> It's like building a mound: if I stop before the last basket of earth, it remains unfinished. It's like filling a ditch:

although I've dumped in only a single basket of earth, if I continue then I'm making progress.

9:23 The younger generation should be held in awe. How do we know that it won't equal the present one? But if a man reaches forty or fifty years old without distinguishing himself, he no longer deserves awe.

9:24 I can do nothing with the man who enjoys polite words without unfolding their purpose, or who agrees with exemplary words without reforming himself.

9:25 Put loyalty and trustworthiness above everything else. Only have friends who are your moral equals. When you make a mistake, don't be afraid to correct it.

9:30 You may be able to study together, and yet be unable to pursue the Way together. You may be able to pursue the Way together, and yet be unable to take a stand together. You may be able to take a stand together, and yet be unable to share authority together.

10:1 In his village, Confucius was most deferential, as if he were unable to speak. In the ancestral temple or at court, he was eloquent but cautious.

10:8 Even if there was plenty of meat, he wouldn't eat more meat than rice. Only with wine did he have no set limit, but he never drank to the point of confusion.

10:10 He didn't converse while eating, or talk in bed. <sup>11</sup> Even with a simple meal of coarse rice and vegetable broth, he made an offering with solemnity.

10:17 When the stables burned, Confucius returned from court and asked, "Was anyone hurt?" He didn't ask about the horses.

10:22 When a friend died who had no family to make arrangements, he said, "Let the funeral be at my home."

11:4 Yan Hui is no help to me. Everything I say pleases him.

<sup>11:12</sup> If you aren't yet able to serve people, how would you be able to serve the spirits. If you don't yet understand life, how could you understand death?

<sup>11:14</sup> The people of Lu were rebuilding the Long Treasury. Min Ziqian said, "Why not restore the old structure? Why must it be changed completely?" Confucius said, "This man either says nothing, or his words hit the mark."

<sup>11:16</sup> Going too far is as bad as falling short.

<sup>11:21</sup> If a man's opinions are sound, is he a superior man or is it only a solemn appearance?

<sup>11:22</sup> Zilu asked, "Should I immediately put into practice what I learn?" Confucius said, "You have a father and elder brothers to consult first." Ranyou asked the same question. Confucius said, "You should immediately put into practice what you learn." Gongxi Hua said, "I'm confused. May I ask for an explanation?" Confucius said, "Ranyou holds back, so I urged him forward. Zilu has energy for two, so I held him back."

<sup>12:1</sup> Yan Hui asked about benevolence. Confucius said, "Benevolence is overcoming oneself and returning to propriety. Benevolence comes from oneself. How could it come from others? Don't look at anything improper. Don't listen to anything improper. Don't say anything improper. Don't do anything improper."

<sup>12:2</sup> Zhonggong asked about benevolence. Confucius said, "When abroad, behave as if you were receiving an important guest. When employing the people, behave as if you were assisting at an important sacrifice. Don't impose on others what you don't want for yourself."

<sup>12:3</sup> Sima Niu asked about benevolence. Confucius said, "A benevolent person is reluctant to speak. When doing it is difficult, how can you not be reluctant to speak about it?"

<sup>12:4</sup> Sima Niu asked about the superior man. Confucius said, "A superior man is free from worry and fear. If intro-

spection finds nothing to be ashamed of, why should he have worry or fear?"

<sup>12:6</sup> Zizhang asked about discernment. Confucius said, "He who is not influenced by slander that saturates and by accusations that spread like a rash, can be called discerning. He can also be called farsighted."

<sup>12:7</sup> Zigong asked about government. Confucius said, "Sufficient food, sufficient arms, and the trust of the people. If I had to give up one of these three, I would give up the arms. If I had to give up one of the remaining two, I would give up the food. Death has been with us since ancient times, but without trust the people cannot stand."

<sup>12:10</sup> Zizhang asked about accumulating virtue. Confucius said, "Make these your guiding principles: loyalty, trustworthiness, and following what is right. This is the way to accumulate virtue."

<sup>12:13</sup> In hearing lawsuits, I am the same as anyone. What we need is to make it so that there are no lawsuits.

<sup>12:14</sup> Zizhang asked about government. Confucius said, "Ponder it without tiring, and carry it out with loyalty."

<sup>12:15</sup> Study culture broadly, and restrain yourself with propriety. You will not stray from what is right.

<sup>12:16</sup> The superior man perfects the good in people, he doesn't perfect the bad. The inferior man does the opposite.

<sup>12:19</sup> Ji Kangzi asked Confucius about government: "What if I were to kill those who don't follow the Way in order to help those who do?" Confucius said, "In administering your government, what use is killing? If you desire what is good, the people will be good. The virtue of the superior man is like the wind, and the virtue of the inferior man is like the grass. When the wind blows, the grass is sure to bend."

<sup>12:20</sup> Zizhang asked, "When can a gentleman be called distinguished? By this I mean that he is sure to be known in his state and in his clan." Confucius said, "That is fame, not distinction. A distinguished man has upright character, loves

what is right, examines what people say and observes their facial expressions, and is mindful of deference to others. Such a man will be distinguished in his state and in his clan. As for fame, it's enough to be wholly confident about assuming the appearance of benevolence while acting to the contrary. Such a man is sure to be known in his state and in his clan."

<sup>12:21</sup> Fan Chi asked, "How do I accumulate virtue, reform wickedness, and recognize confusion?" Confucius said, "Excellent question! Put the effort before the reward: is that not accumulating virtue? Attack your own evil rather than the evil of others: is that not reforming wickedness? In a moment of anger, to forget your own safety and that of your family: is that not confusion?"

<sup>12:23</sup> Zigong asked how to treat friends. Confucius said, "Loyally advise them, and skillfully show them the Way. If that doesn't work, then stop. Don't disgrace yourself."

<sup>13:1</sup> Zilu asked about government. Confucius said, "Set an example for them, and encourage them. Be tireless."

<sup>13:2</sup> Zhonggong asked about government. Confucius said, "Set an example for your officers. Grant pardon for minor offenses. Promote men of virtue and talent."

<sup>13:3</sup> A superior man remains silent about things he doesn't understand. He permits no carelessness in his speech.

<sup>13:5</sup> Consider a man who can recite the three hundred Poems. If he fails when you entrust him with governance, and cannot act on his own initiative, what use is all his learning?

<sup>13:6</sup> If a man is upright in his personal conduct, others will follow without him giving orders. If a man is not upright in his personal conduct, even if he gives orders, others won't obey.

<sup>13:12</sup> Even with a true king, it would still take a generation for benevolence to prevail.

<sup>13:13</sup> If a man can correct himself, what difficulty will he have in governing? If he can't correct himself, how can he

correct others?

<sup>13:15</sup> A single saying cannot ruin a country, but there is one saying: “The only pleasure of ruling is that no one contradicts you.” If a ruler is good and no one contradicts him, that’s fine. But if a ruler is not good and no one contradicts him, then isn’t this almost a saying that could ruin a country?

<sup>13:16</sup> The Governor of She asked about government. Confucius said, “People nearby are pleased, and people far away come.”

<sup>13:17</sup> Zixia asked about government. Confucius said, “Don’t try to rush things. Don’t look for small advantages. If you try to rush things, you won’t reach your goal. If you look for small advantages, you won’t accomplish great things.”

<sup>13:19</sup> Be courteous at home. Be respectful in handling public affairs. Be loyal in dealing with others. Even among barbarians, you can’t discard these.

<sup>13:21</sup> If I can’t find moderate men to associate with, I must find the reckless and the cautious. The reckless advance towards the goal. The cautious have lines they won’t cross.

<sup>13:23</sup> A superior man seeks harmony without conformity. An inferior man seeks conformity without harmony.

<sup>13:24</sup> It’s not enough for all the people to love you. It’s not enough for all the people to hate you. It’s better if the good people love you and the bad people hate you.

<sup>13:25</sup> If you try to please a superior man without following the Way, he will not be pleased; but when employing others, he only assigns tasks according to their capacity. If you try to please an inferior man without following the Way, he will be pleased; but when employing others, he expects them to be good at everything.

<sup>13:26</sup> A superior man has a dignified ease without being arrogant. An inferior man is arrogant without a dignified ease.

<sup>13:27</sup> Firm, resolute, simple, slow to speak: these are close to benevolence.

14:1 To serve a state in which the Way prevails, then to continue serving it after it has lost the Way. That is shameful.

14:2 A gentleman who is attached to material comforts is not worthy of being called a gentleman.

14:4 A virtuous man will certainly have something to say, but a man with something to say is not necessarily virtuous. A benevolent man will certainly be brave, but a brave man is not necessarily benevolent.

14:7 Can you love someone without making them work hard? Can you be loyal to someone without instructing them?

14:10 To be poor without resentment is difficult; to be rich without arrogance is easy.

14:12 A man who is wise, free from desires, brave, accomplished, and also refined through ritual and music may be called a complete man. But, does a complete man need all this nowadays? If he sees profit and thinks of what is right; if he sees danger and is ready to give his life; if he endures long hardship and doesn't forget the words he lives by: he may be called a complete man.

14:20 When your words are not humble, it's difficult to live up to them.

14:22 Zilu asked how to serve a ruler. Confucius said, "Don't use deceit when you oppose him."

14:27 A superior man is ashamed if his words surpass his deeds.

14:28 The Way of a superior man has three things that I can't find in myself: the benevolent are not anxious, the wise are not confused, the brave are not afraid.

14:29 Zigong was judging other people. Confucius said, "Zigong must be of such superior character himself that he has leisure for this. I don't."

14:30 Don't worry that men don't recognize you; worry about your own lack of ability.

<sup>14:31</sup> To be the first to be aware of deception or bad faith, without anticipating or suspecting it: isn't that being worthy?

<sup>14:34</sup> Someone asked, "What do you think of the saying, 'Repay resentment with kindness'?" Confucius said, "Then how will you repay kindness? Repay resentment with uprightness. Repay kindness with kindness."

<sup>14:35</sup> No one understands me! I don't complain against Heaven, nor do I blame men. I study here below, and I penetrate up above. Who understands me? Heaven does!

<sup>14:36</sup> Gongbo Liao had slandered Zilu. Zifu Jingbo said, "I have enough power to have Gongbo Liao's corpse displayed in the marketplace." Confucius said, "If circumstances allow, the Way will prevail; if not, the Way will be abandoned. What effect does Gongbo Liao have on these circumstances?"

<sup>14:37</sup> The highest virtue is to avoid the world; next, to avoid certain places; next, to avoid certain attitudes; next, to avoid certain words.

<sup>14:41</sup> When those above love propriety, the common people are easy to lead.

<sup>14:44</sup> Confucius employed a boy to carry messages. Someone asked, "Is he making any progress?" Confucius said, "He's not seeking progress. He wants quick results."

<sup>15:2</sup> A superior man is steadfast in the face of adversity, while an inferior man is engulfed by it.

<sup>15:5</sup> Can't Shun be said to have achieved order without forcing? What did he do? He just sat reverently on the throne, and faced due south.

<sup>15:6</sup> If your words are loyal and trustworthy, and your conduct is sincere and respectful, then your conduct will be proper even among barbarians. If your words are not loyal and trustworthy, and your conduct is not sincere and respectful, how can your conduct be proper, even in your own neighborhood?

<sup>15:8</sup> If you fail to speak to a man who is capable of understanding, you waste the man. If you speak to a man who is

incapable of understanding, you waste your words. The wise waste neither men nor words.

<sup>15:9</sup> A benevolent man will not injure his benevolence in order to save his life, but he might sacrifice his life in order to achieve benevolence.

<sup>15:10</sup> In whatever country you're living, serve its most virtuous officers, and befriend its most benevolent gentlemen. This is how to practice benevolence.

<sup>15:12</sup> If a man doesn't concern himself with what's far away, he will have sorrows near at hand.

<sup>15:15</sup> If you demand much from yourself and little from others, you will keep resentment at a distance.

<sup>15:18</sup> A superior man takes what is right as his basis. He practices it with propriety, demonstrates it with modesty, and completes it with good faith.

<sup>15:20</sup> A superior man hates the thought of leaving the world without making a name for himself. <sup>21</sup> A superior man makes demands on himself; an inferior man makes demands on others. <sup>22</sup> A superior man is confident without being contentious; gathers with others but doesn't form cliques. <sup>23</sup> A superior man doesn't promote a man because of his words, and doesn't reject the words because of the man.

<sup>15:27</sup> Clever words disrupt virtue. Impatience in small matters disrupts great plans.

<sup>15:28</sup> When everyone loves a man, you must investigate. When everyone hates a man, you must investigate.

<sup>15:30</sup> To have a fault and not correct it is a fault indeed.

<sup>15:31</sup> I once spent a whole day without eating and a whole night without sleeping in order to think. I got nothing out of it. It would have been better to study.

<sup>15:32</sup> A superior man makes his plans around the Way, not around food. A superior man worries about the Way, not about poverty.

<sup>15:36</sup> In the pursuit of benevolence, don't yield even to your teacher.

<sup>15:37</sup> A superior man is principled, but not rigid.

<sup>15:38</sup> In serving your ruler, devotion to duty comes before any thought of compensation. <sup>39</sup> In teaching, there is no such thing as social class.

<sup>15:40</sup> Those who follow a different Way can't make plans together.

<sup>15:41</sup> In expressing yourself, get the point across then stop.

# Laozi

*An abridgment of the Daodejing.*

<sup>1:1</sup> The Way that can be put into words is not the constant Way.

<sup>2:1</sup> As soon as everyone in the world knows beauty as beauty, there is already ugliness. <sup>2</sup> As soon as everyone knows good as good, there is bad.

<sup>2:3</sup> Being and nonbeing produce each other; <sup>4</sup> difficult and easy complete each other; <sup>5</sup> long and short shape each other; <sup>6</sup> high and low fill each other; <sup>7</sup> note and voice harmonize with each other; <sup>8</sup> front and back follow each other: <sup>9</sup> these are constant.

<sup>2:10</sup> Therefore, the sage dwells in the work of nonforced action, <sup>11</sup> and practices wordless teaching. <sup>12</sup> All things arise, but he doesn't start them; <sup>13</sup> he acts on their behalf, but doesn't make them dependent; <sup>14</sup> he succeeds, but doesn't dwell on it. <sup>15</sup> It's only because he doesn't dwell on it, that it doesn't leave.

<sup>3:1</sup> By not elevating the worthy, you keep the people from contention. <sup>2</sup> By not valuing rare treasures, you keep the people from stealing. <sup>3</sup> By not displaying what is desirable, you keep the people from confusion.

<sup>3:4</sup> Therefore, the sage governs by clearing the people's minds, but filling their bellies; weakening their ambitions, but strengthening their bones.

<sup>3:5</sup> He constantly keeps the people without cunning and without desires <sup>6</sup> so that the intellectuals won't dare to meddle. <sup>7</sup> Act without forcing, then everything is governed properly.

<sup>7:5</sup> The sage puts himself in the background yet finds himself in the foreground; <sup>6</sup> puts himself out of mind yet finds himself cared for. <sup>7</sup> Isn't it because he's selfless that <sup>8</sup> he's able to achieve his self-interest?

<sup>8:1</sup> The highest good is like water. <sup>2</sup> Water's goodness is that it benefits all things, <sup>3</sup> yet it strives to dwell in the places that the crowd hates, <sup>4</sup> therefore it comes close to the Way.

<sup>8:6</sup> In a dwelling, its goodness is location; <sup>7</sup> in a mind, depth; <sup>8</sup> in giving, being like Heaven; <sup>9</sup> in speaking, sincerity; <sup>10</sup> in government, order; <sup>11</sup> in handling affairs, ability; <sup>12</sup> in action, timeliness.

<sup>8:13</sup> Because there is no contention, there is no blame.

<sup>9:1</sup> If you hold and overfill a cup, it's not as good as stopping short. <sup>2</sup> If you hammer and oversharpen a blade, you can't maintain it for long. <sup>3</sup> If gold and jade fill your rooms, no one is able to protect it. <sup>4</sup> If status and wealth lead to arrogance, you bring disaster upon yourself.

<sup>9:5</sup> When the work is done, withdraw; this is the Way of Heaven.

<sup>11:1</sup> Thirty spokes come together at one hub, <sup>2</sup> but it's the emptiness inside the hub that makes it useful to the cart. <sup>3</sup> We form clay into a pot, <sup>4</sup> but it's the emptiness inside that makes the clay pot useful. <sup>5</sup> We chisel out doors and windows to make a room, <sup>6</sup> but it's the emptiness inside that makes the room useful.

<sup>11:7</sup> Therefore, what is present brings benefit, <sup>8</sup> but what is absent makes it useful.

<sup>15:1</sup> In antiquity, those who were good at the Way <sup>2</sup> were subtle, wonderful, mysterious, penetrating, and too deep to

know. <sup>3</sup> Because they can't be known, we're forced to describe their appearance: <sup>4</sup> Hesitant, as if crossing a river in winter. <sup>5</sup> Alert, as if fearing the neighbors on all sides. <sup>6</sup> Solemn, like a visiting guest. <sup>7</sup> Yielding, like ice about to melt. <sup>8</sup> Genuine, like uncarved wood. <sup>9</sup> Opaque, like muddy water. <sup>10</sup> Vast, like a valley.

<sup>15:11</sup> If muddy water is still, it gradually becomes clear. <sup>12</sup> If something at rest is moved, it gradually comes to life.

<sup>17:1</sup> With the very best rulers, those below only know that the rulers exist, <sup>2</sup> the next best are the rulers they love and praise, <sup>3</sup> next are the rulers they fear, <sup>4</sup> and the worst are the rulers they despise.

<sup>17:7</sup> When the task is accomplished and the work is done, all the common people say, "We did it ourselves."

<sup>18:1</sup> It's when the great Way is abandoned that benevolence and righteousness appear. <sup>2</sup> It's when learning and cleverness emerge that the great hypocrisy appears. <sup>3</sup> It's when family relationships are not harmonious that filial piety and parental compassion appear. <sup>4</sup> It's when the country is confused and chaotic that upright officials appear.

<sup>19:5</sup> Demonstrate plainness, embrace simplicity, have little selfishness and few desires.

<sup>22:1</sup> Bent over then preserved whole; <sup>2</sup> crooked then straight; <sup>3</sup> hollow then filled; <sup>4</sup> worn out then renewed; <sup>5</sup> having little then satisfied; <sup>6</sup> having much then confused. <sup>7</sup> Therefore, the sage holds to the one and becomes shepherd to the world.

<sup>22:8</sup> He doesn't promote himself, so he's acknowledged. <sup>9</sup> He doesn't display himself, so he shines brightly. <sup>10</sup> He doesn't brag about himself, so he has merit. <sup>11</sup> He's not boastful, so he can endure. <sup>12</sup> It's only because he doesn't contend that no one can contend with him.

<sup>23:1</sup> It's natural to speak rarely. <sup>2</sup> A violent wind doesn't last all morning. <sup>3</sup> A torrential rain doesn't last all day. <sup>5</sup> If heaven and earth can't sustain it for long, how much less can man?

<sup>24:1</sup> He who blows hard can't stand. <sup>2</sup> He who promotes himself isn't acknowledged. <sup>3</sup> He who displays himself doesn't shine brightly. <sup>5</sup> He who brags about himself has no merit. <sup>6</sup> He who boasts about himself won't endure. <sup>8</sup> These are so despised that even those who want things don't abide them.

<sup>27:1</sup> A skillful traveler leaves no ruts or tracks. <sup>2</sup> A skillful speaker makes no slips or gaffes. <sup>3</sup> A skillful counter needs no tallies or papers.

<sup>27:6</sup> The sage is always skillful at saving people, and never abandons anyone; <sup>7</sup> with things, he never abandons valuable property.

<sup>27:9</sup> Skillful people are the teachers of skillful people; <sup>10</sup> unskilled people are the raw materials of skillful people. <sup>11</sup> He who doesn't value his teacher and cherish his raw materials is greatly confused, no matter how clever he is.

<sup>29:1</sup> Those who want to take the world and rule it, <sup>2</sup> I see that they won't succeed. <sup>3</sup> The world is a sacred vessel, <sup>4</sup> and it can't be ruled. <sup>5</sup> Those who rule it ruin it. <sup>6</sup> Those who hold it lose it.

<sup>29:7</sup> It's the nature of things that some lead and some follow, <sup>8</sup> some blow hot and some blow cold, <sup>9</sup> some are strong and some are weak, <sup>10</sup> some cultivate and some deteriorate. <sup>11</sup> Therefore the sage avoids extremes, arrogance, and extravagance.

<sup>30:1</sup> Those with the Way who assist the ruler don't use the force of arms to conquer the world; <sup>2</sup> such methods would only backfire. <sup>3</sup> Wherever armies camp, brambles and thorns will grow.

<sup>30:5</sup> A skillful leader achieves results then stops, <sup>6</sup> and doesn't use the occasion to seize power. <sup>7</sup> He achieves results without arrogance. <sup>8</sup> He achieves results without praising his deeds. <sup>9</sup> He achieves results without boasting. <sup>10</sup> He achieves results only as a last resort.

<sup>31:1</sup> The military is an ominous instrument. <sup>2</sup> It's so despised that even those who want things don't abide it.

<sup>31:5</sup> The military is an ominous instrument, <sup>6</sup> so only use it as a last resort; <sup>7</sup> with calm detachment is best. <sup>8</sup> Don't glorify it; <sup>9</sup> to glorify it would be to delight in killing people. <sup>10</sup> He who delights in killing people can't achieve his ambitions in the world. <sup>16</sup> When many people have been killed, <sup>17</sup> weep for them with sorrow. <sup>18</sup> When the war has been won, treat it like a funeral ceremony.

<sup>33:1</sup> He who knows others is intelligent; <sup>2</sup> he who knows himself is enlightened. <sup>3</sup> He who overcomes others is forceful; <sup>4</sup> he who overcomes himself is powerful. <sup>5</sup> He who knows contentment is rich.

<sup>34:1</sup> The Way floats and drifts; <sup>2</sup> it can go left or right. <sup>4</sup> When the task is accomplished and the work is done, it claims no credit.

<sup>34:5</sup> All things turn to it <sup>6</sup> and yet it doesn't act as their master, <sup>8</sup> so it can be called a small thing.

<sup>34:9</sup> All things turn to it <sup>10</sup> and yet it doesn't act as their master, <sup>11</sup> so it can be called a great thing.

<sup>34:12</sup> That's why the sage is able to accomplish great things: <sup>13</sup> he doesn't try to do great things, therefore he accomplishes great things.

<sup>35:3</sup> Coming to you, the world suffers no harm, but finds safety and peace.

<sup>35:4</sup> Passing travelers will stop for music and food. <sup>5</sup> But if the Way were described, <sup>6</sup> it would seem insipid and without

flavor. <sup>7</sup> When you look at it, it's not sufficient to be seen; <sup>8</sup> when you listen to it, it's not sufficient to be heard; <sup>9</sup> yet when you use it, it can't be exhausted.

<sup>36:1</sup> If you want to shrink something, <sup>2</sup> it must first be expanded; <sup>3</sup> if you want to weaken something, <sup>4</sup> it must first be strengthened; <sup>5</sup> if you want to leave something, <sup>6</sup> it must first be joined; <sup>7</sup> if you want to take something away, <sup>8</sup> it must first be given.

<sup>38:1</sup> A man of superior virtue doesn't cling to virtue, <sup>2</sup> therefore he has true virtue. <sup>5</sup> A man of superior virtue acts without force, <sup>6</sup> and without an agenda.

<sup>38:16</sup> After losing the Way there is virtue; <sup>17</sup> after losing virtue there is benevolence; <sup>18</sup> after losing benevolence there is righteousness; <sup>19</sup> after losing righteousness there is propriety.

<sup>38:20</sup> As for propriety, it's a thin veneer of loyalty and sincerity, <sup>21</sup> and the beginning of disorder.

<sup>38:24</sup> Therefore, a truly great man dwells in the thick substance, <sup>25</sup> not in the thin veneer; <sup>26</sup> in the fruit, not in the flower.

<sup>43:1</sup> The softest, most pliable thing in the world <sup>2</sup> runs roughshod over the hardest, most solid thing in the world. <sup>3</sup> That which has no substance enters into that which has no openings. <sup>4</sup> That's how I know the benefits of nonforced action.

<sup>43:5</sup> Teachings that use no words, <sup>6</sup> and the benefits of nonforced action: <sup>7</sup> few in the world can understand them.

<sup>44:4</sup> Excessive attachment comes at great cost, <sup>5</sup> and great accumulation leads to heavy loss. <sup>6</sup> Therefore, knowing contentment avoids disgrace, <sup>7</sup> and knowing when to stop avoids danger; <sup>8</sup> thus you can endure for a long time.

<sup>46:1</sup> When the world has the Way, <sup>2</sup> fine horses are relegated to fertilizing the fields. <sup>3</sup> When the world lacks the Way, <sup>4</sup> warhorses are bred just outside the city walls.

<sup>46:5</sup> There is no greater crime than desire; <sup>6</sup> no greater disaster than being discontent; <sup>7</sup> no greater fault than wanting more. <sup>8</sup> Therefore, the satisfaction that comes from being content is lasting satisfaction.

<sup>47:1</sup> You don't have to go out the door to know the world. <sup>2</sup> You don't have to peek out the window to know the Way of Heaven. <sup>3</sup> The farther you go, the less you know.

<sup>47:4</sup> Therefore the sage doesn't travel but knows; <sup>5</sup> doesn't look, but discerns; <sup>6</sup> and doesn't do, but succeeds.

<sup>48:1</sup> He who pursues learning gains something each day. <sup>2</sup> He who hears the Way loses something each day. <sup>3</sup> He loses, and loses again, until he acts without force. <sup>4</sup> He acts without force and yet nothing is left undone.

<sup>48:5</sup> If you want to rule the world, constantly avoid interfering with it. <sup>6</sup> If you interfere, you're unfit to rule the world.

<sup>49:1</sup> The sage constantly has no mind of his own. <sup>2</sup> He takes the mind of the people as his mind.

<sup>49:3</sup> He's good to good people <sup>4</sup> and also good to bad people, <sup>5</sup> thus he gains in goodness. <sup>6</sup> He trusts trustworthy people <sup>7</sup> and also trusts untrustworthy people, <sup>8</sup> thus he gains in trust.

<sup>53:1</sup> If I had the least bit of knowledge, <sup>2</sup> I would walk on the great Way <sup>3</sup> and my only fear would be straying from it. <sup>4</sup> The great Way is very much level, <sup>5</sup> but people very much prefer mountain trails.

<sup>53:6</sup> The court is full of splendor, <sup>7</sup> but the fields are full of weeds, <sup>8</sup> and the granaries are full of nothing; <sup>9</sup> their clothes are embroidered and colorful, <sup>10</sup> their belts have sharp swords,

<sup>11</sup> they're stuffed with food, <sup>12</sup> and have money and possessions in excess: <sup>13</sup> this is called robbery, <sup>14</sup> and robbery is certainly not the Way.

<sup>56:1</sup> Those who know it, don't talk about it; <sup>2</sup> those who talk about it, don't know it.

<sup>57:1</sup> Govern the state with justice, <sup>2</sup> deploy the military with surprise, <sup>3</sup> and take the world without interference. <sup>4</sup> How do I know this? From the following:

<sup>57:5</sup> The world has many prohibitions and taboos, <sup>6</sup> and yet the people are full of poverty. <sup>7</sup> The people have many beneficial tools, <sup>8</sup> and yet the state and family are increasingly faint. <sup>9</sup> People have many clever tricks, <sup>10</sup> and yet strange things increasingly happen. <sup>11</sup> The laws are increasingly publicized, <sup>12</sup> and yet there are many thieves and robbers.

<sup>57:13</sup> Therefore, in the words of the sage: <sup>14</sup> "I act without force, and the people transform themselves. <sup>15</sup> I enjoy quiet, and the people correct themselves. <sup>16</sup> I don't interfere, and the people prosper themselves. <sup>17</sup> I have no desires, and the people simplify themselves."

<sup>58:5</sup> Good fortune perches on misfortune; <sup>6</sup> misfortune lurks beneath good fortune. <sup>7</sup> Who knows where it will end?

<sup>58:8</sup> Nothing is obvious. <sup>9</sup> Obvious again becomes surprising; <sup>10</sup> good again becomes monstrous. <sup>11</sup> The people have been confused for a long time.

<sup>59:1</sup> In governing the people and serving Heaven, <sup>2</sup> there is nothing like frugality. <sup>3</sup> Only with frugality can you submit early. <sup>4</sup> Submitting early is called repeatedly accumulating virtue. <sup>5</sup> If you repeatedly accumulate virtue, then there is nothing you can't overcome.

<sup>62:2</sup> The Way is the treasure of a good man, <sup>3</sup> and the shelter of a bad man.

62:6 Even if a man is bad, how can you abandon him?

62:7 At the emperor's coronation, <sup>9</sup> offering jade discs brought in by a team of horses <sup>10</sup> is not as good as sitting still and offering this Way.

62:11 Why was this Way so valuable to the ancients? <sup>12</sup> Isn't it said, "Those who seek, with this will obtain, <sup>13</sup> and those who have guilt, with this will escape"? <sup>14</sup> Therefore it's the most valuable thing in the world.

63:1 Act without forcing, <sup>2</sup> serve without interfering, <sup>3</sup> savor the flavorless, <sup>4</sup> consider the small as great and the few as many, <sup>5</sup> respond to resentment with virtue.

63:6 Plan for something difficult while it's still easy. <sup>7</sup> Deal with something great while it's still small. <sup>8</sup> The difficult things of the world start off easy. <sup>9</sup> The great things of the world start off small. <sup>10</sup> Therefore, the sage never does great things, <sup>11</sup> and thus he is able to accomplish great things.

63:12 He who makes promises lightly is sure to have little trust, <sup>13</sup> and he who treats many things as easy is sure to have many difficulties. <sup>14</sup> Therefore, the sage treats things as difficult, <sup>15</sup> and thus, in the end, nothing is difficult.

64:1 It's easy to hold what's at rest. <sup>2</sup> It's easy to plan for what hasn't begun. <sup>3</sup> It's easy to break what is brittle. <sup>4</sup> It's easy to scatter what is tiny. <sup>5</sup> Deal with it before it happens; <sup>6</sup> manage it before it's chaotic.

64:7 A tree that's thick enough to embrace rises from a tiny shoot. <sup>8</sup> A terrace that's nine stories tall rises from a heap of earth. <sup>9</sup> A wall that's three hundred yards high begins at the ground beneath your feet.

64:10 Those who rule it ruin it. <sup>11</sup> Those who hold it lose it. <sup>12</sup> Therefore, the sage rules nothing and thus ruins nothing. <sup>13</sup> He holds on to nothing and thus loses nothing.

64:14 People usually fail in their endeavors on the verge of success. <sup>15</sup> Therefore we say, "If you're as careful at the end

as you are at the beginning, <sup>16</sup> you'll have no failure."

<sup>64:17</sup> The sage desires not to desire, <sup>18</sup> and doesn't value goods that are hard to obtain; <sup>19</sup> he learns not to study, <sup>20</sup> and returns to what the multitude has passed over. <sup>21</sup> He could help all things to be natural, <sup>22</sup> but dares not do it.

<sup>66:1</sup> The rivers and lakes are able to be the kings of the valleys <sup>2</sup> because of their skill at being low. <sup>4</sup> Therefore, wanting to be above the people, the sage must speak to them humbly from below; <sup>5</sup> wanting to be before the people, he must put himself behind them. <sup>6</sup> Therefore, he dwells above them yet the people don't feel that he's a burden. <sup>7</sup> He dwells before them yet the people don't feel that he's an obstruction. <sup>8</sup> Everyone in the world delights in promoting him and never tires of him.

<sup>66:9</sup> It's because he doesn't contend <sup>10</sup> that no one in the world can contend with him.

<sup>67:4</sup> I constantly have three treasures which I hold and treasure: <sup>5</sup> the first is compassion, <sup>6</sup> the second is frugality, <sup>7</sup> the third is not daring to be preeminent in the world. <sup>8</sup> It's because of compassion that I can be courageous; <sup>9</sup> it's because of frugality that I can be generous; <sup>10</sup> it's because of not daring to be preeminent in the world that I can be head of all things.

<sup>67:11</sup> Now, abandoning compassion to be courageous, <sup>12</sup> abandoning frugality to be generous, <sup>13</sup> abandoning the rear to be in front: <sup>14</sup> this is courting death.

<sup>68:1</sup> A skillful warrior doesn't show his might. <sup>2</sup> A skillful fighter doesn't get angry. <sup>3</sup> A skillful victor doesn't engage his enemy. <sup>4</sup> A skillful employer places himself below others.

<sup>73:1</sup> Those who are brave in daring will die; <sup>2</sup> those who are brave in caution will live. <sup>3</sup> In these two cases, one is beneficial and the other is harmful. <sup>4</sup> Who understands why Heaven hates what it does?

<sup>73:6</sup> The Way of Heaven doesn't fight yet wins skillfully, <sup>7</sup> doesn't speak yet responds skillfully, <sup>8</sup> isn't summoned yet comes on its own, <sup>9</sup> is at ease yet plans skillfully.

<sup>73:10</sup> The net of Heaven is vast; it has a coarse mesh yet nothing slips through.

<sup>75:1</sup> The people starve because those above consume too much in taxes. <sup>2</sup> The people rebel because those above interfere. <sup>3</sup> The people scoff at death because those above demand so much from life.

<sup>76:1</sup> While living, a man is supple and soft, <sup>2</sup> but once dead, he is hard and rigid. <sup>3</sup> While living, all things, grasses, and trees are supple and crisp, <sup>4</sup> but once dead, they are withered and dry.

<sup>76:5</sup> Therefore it is said: those who are hard and rigid are the followers of death; <sup>6</sup> those who are supple and soft are the followers of life. <sup>7</sup> Therefore, a rigid army won't win, <sup>8</sup> and a rigid tree will snap.

<sup>77:1</sup> The Way of Heaven is like an archer drawing his bow. <sup>2</sup> If it's too high, he presses down; if it's too low, he lifts up; <sup>3</sup> if there is excess, he reduces it; <sup>4</sup> if there is not enough, he adds to it. <sup>5</sup> The Way of Heaven is also to reduce what has excess and add to what doesn't have enough.

<sup>77:6</sup> The Way of man is different: <sup>7</sup> he reduces what doesn't have enough and offers it to that which has excess.

<sup>77:8</sup> Who can have excess and offer it to Heaven? <sup>9</sup> Only he who has the Way.

<sup>77:10</sup> Therefore, the sage takes actions without claiming the results; <sup>11</sup> he succeeds without dwelling on it; <sup>12</sup> similarly, he doesn't desire to make a display of his worthiness.

<sup>79:1</sup> When harmony is made after great resentment, <sup>2</sup> there is always some resentment remaining. <sup>3</sup> How can this be

considered good? <sup>4</sup> Therefore, the sage keeps his part of the contract, but makes no demands on the other party.

<sup>79:7</sup> The Way of Heaven has no favorites, <sup>8</sup> it's constantly on the side of the good man.

<sup>80:1</sup> Let there be a small state with few people. <sup>2</sup> Let them have powerful tools and not use them. <sup>3</sup> Let the people take death seriously and not migrate far away. <sup>4</sup> There are boats and vehicles but no reason to ride them. <sup>5</sup> There are armor and weapons but no reason to parade them. <sup>6</sup> Let the people keep their records with knotted string again. <sup>7</sup> Their food is sweet, <sup>8</sup> their clothes are beautiful, <sup>9</sup> their homes are secure, <sup>10</sup> and their customs are enjoyable.

<sup>80:11</sup> Neighboring states can see each other, <sup>12</sup> they can hear each other's dogs and roosters, <sup>13</sup> yet the people grow old and die <sup>14</sup> without any dealings between each other.

<sup>81:1</sup> Credible words aren't eloquent; <sup>2</sup> eloquent words aren't credible. <sup>3</sup> The skillful aren't polymaths; <sup>4</sup> those who are polymaths aren't skillful. <sup>5</sup> Those who know aren't learned; <sup>6</sup> the learned don't know.

<sup>81:7</sup> The sage accumulates nothing. <sup>8</sup> The more he does for others, the greater his possessions. <sup>9</sup> The more he gives to others, the greater his abundance.

<sup>81:10</sup> Therefore, the Way of Heaven is to benefit without harming. <sup>11</sup> The Way of the sage is to act without contending.

# Buddha

*A collection of sayings of the Buddha taken  
from the Dhammapada.*

## Pairs

<sup>1</sup> Our life is shaped by our mind: it's ruled by our mind, it's made by our mind. If one speaks or acts with an evil mind, suffering follows him, as the wheel follows the foot of the ox that draws the cart. <sup>2</sup> If one speaks or acts with a pure mind, happiness follows him, like a shadow that never leaves him.

<sup>3</sup> "He insulted me, hit me, defeated me, robbed me." In those who harbor such thoughts, hatred will never cease. <sup>4</sup> In those who don't harbor such thoughts, hatred will cease. <sup>5</sup> For hatred never ceases by hatred. Hatred ceases by love. <sup>6</sup> Some don't realize that we all must die, but those who do realize it cease their quarrels at once.

<sup>7</sup> Just as the wind throws down a weak tree, so will the tempter overthrow him who focuses only on pleasures, his senses uncontrolled, immoderate in his food, idle, and weak. <sup>8</sup> Just as the wind cannot throw down a rocky mountain, so the tempter will not overthrow him who does not focus on pleasures, his senses well controlled, moderate in his food, faithful and strong.

<sup>9</sup> He who puts on the monk's yellow robe without having cleansed himself from sin, who disregards self-control and truth, is unworthy of the robe. <sup>10</sup> But he who has cleansed himself from sin, is well grounded in virtues, and regards self-control and truth, is indeed worthy of the robe.

<sup>11</sup> They who mistake the trivial for the essential, and the essential for the trivial, never arrive at the essential, but follow vain desires. <sup>12</sup> They who know the essential as essential, and the trivial as trivial, arrive at the essential, and follow true desires.

<sup>13</sup> Just as rain seeps through a poorly thatched house, passion seeps through an undeveloped mind. <sup>14</sup> Just as rain cannot seep through a well thatched house, passion cannot seep through a well developed mind.

<sup>15</sup> The evildoer grieves in both this world and the next. He grieves and suffers when he sees the evil of his own work. <sup>16</sup> The virtuous man delights in both this world and the next. He delights and rejoices when he sees the purity of his own work.

<sup>17</sup> The evildoer suffers both in this world and the next. He suffers when he thinks of the evil he has done. He suffers more when going to the next world. <sup>18</sup> The virtuous man is happy both in this world and the next. He is happy when he thinks of the good he has done. He is happier still when going to the next world.

<sup>19</sup> The thoughtless man, if he recites many scriptures, but doesn't do what they say, has no share in the blessings of the holy life, but is like a cowherd counting the cows of others. <sup>20</sup> He who recites only a few scriptures, but does what they say, having forsaken lust and hatred and delusion, possesses true knowledge and serenity of mind, caring for nothing in this world or that to come, he shares in the blessings of the holy life.

## Vigilance

<sup>21</sup> Vigilance is the path to salvation. Carelessness is the path to death. Those who are vigilant don't die. Those who are careless are as if dead already. <sup>22</sup> The wise, having understood this clearly, delight in vigilance, and rejoice in the knowledge of the noble ones. <sup>23</sup> These wise people, meditative, steadfastly persevering, attain to salvation, the highest happiness.

<sup>24</sup> If a vigilant person is energetic, if he is mindful, if his deeds are pure, if he acts with consideration, if he has self-control, and is righteous, then his glory will increase. <sup>25</sup> By effort, by vigilance, by discipline and self-control, the wise man may make for himself an island which no flood can overwhelm.

<sup>26</sup> The foolish and ignorant indulge in carelessness. The wise man keeps vigilance as his greatest treasure. <sup>27</sup> Don't give way to carelessness or to the enjoyment of sensual pleasures. He who is vigilant and meditative, obtains ample joy.

<sup>28</sup> When the wise man drives away carelessness by vigilance, he climbs the tower of wisdom and looks down upon the fools. Without suffering, he looks at the suffering crowd, as one that stands on a mountain looks at them that stand on the ground below.

<sup>29</sup> Vigilant among the careless, awake among the sleeping, the wise man advances like a fast horse, leaving the weak behind. <sup>30</sup> Vigilance is always praised; carelessness is always despised.

<sup>31</sup> The monk who delights in vigilance, who looks with fear at carelessness: moves about like fire, burning all fetters, small and large; <sup>32</sup> cannot fall away. He is close to salvation.

## Mind

<sup>33</sup> Just as a fletcher straightens his arrow, a wise man straightens his trembling and unsteady mind, which is difficult to guard, difficult to restrain.

<sup>34</sup> Just as a fish quivers when taken from its home in the water and thrown on land, our mind trembles all over to escape the influence of the tempter.

<sup>35</sup> It's good to tame the mind, which is difficult to tame and flighty, rushing wherever it wants. A tamed mind brings happiness. <sup>36</sup> Let the wise man guard his mind, for it's subtle and elusive, and it rushes wherever it wants. A guarded mind brings happiness.

<sup>37</sup> The mind wanders far, moves about alone, is without a body, and hides in the cave of the heart. Those who bridle it are free from the bonds of the tempter.

<sup>38</sup> If a man's mind is unsteady, if he doesn't know the true law, and if his faith is troubled, then his knowledge will never be perfect. <sup>39</sup> If a man's mind is free from passion, if his mind is free from ill will, if he's unaffected by good and evil, then there's no danger for him.

<sup>40</sup> Knowing that this body is fragile like a clay pot, and securing this mind like a fortress, attack the tempter with the sword of knowledge. Then guard what is won without feeling attachment to it. <sup>41</sup> Soon, this body will lie on the ground, discarded, without consciousness, like a useless log.

<sup>42</sup> Whatever an enemy might do to an enemy, or a foe to a foe, a wrongly directed mind can do to you even worse. <sup>43</sup> Whatever a mother, a father, or any other relative might do for you, a well directed mind can do for you even more.

## Flowers

<sup>44</sup> Who will overcome this earth, and the world of the dead, and the world of the gods? Who will choose the well taught path of virtue, as an expert florist chooses the right flower?

<sup>45</sup> A disciple will.

<sup>46</sup> Knowing that this body is like froth, and learning that it is insubstantial like a mirage, you will remove the flower-tipped arrows of the tempter, and never see the king of death.

<sup>47</sup> As a flood sweeps away a sleeping village, so death sweeps away a man who is immersed in gathering flowers, his mind distracted. <sup>48</sup> Death subdues a man who is immersed in gathering flowers, his mind distracted, before he's satiated in his pleasures.

<sup>49</sup> As a bee collects nectar and departs without damaging the flower or its color or its scent, so should a sage collect alms in a village.

<sup>50</sup> Don't notice the faults of others, their sins of commission or omission, but notice your own misconduct and negligence.

<sup>51</sup> Like a beautiful flower, full of color but without scent, are fair but fruitless words of him who doesn't practice them.

<sup>52</sup> But, like a beautiful flower, full of color and full of scent, are fair and fruitful words of him who practices them.

<sup>53</sup> Just as many wreaths can be made from a heap of flowers, so can many good things be done by a mortal.

<sup>54</sup> The scent of flowers doesn't travel against the wind, not even that of sandalwood, tagara, or jasmine; but the reputation of the virtuous does travel against the wind. The reputation of the virtuous pervades every place. <sup>55</sup> Among the scent of sandalwood, tagara, lotus, and jasmine, the scent of virtue is unsurpassed.

<sup>56</sup> The scent that comes from tagara and sandalwood is faint. The scent of the virtuous is best, it rises up to the gods.

<sup>58</sup> On a garbage heap by the roadside, a lotus grows full of sweet perfume and delight. <sup>59</sup> Likewise, on a garbage heap

of blind mortals, a true disciple of the Buddha shines forth in wisdom.

## The Fool

<sup>60</sup> The night is long to the sleepless; a mile is long to the tired; life is long to the foolish who don't know the true law.

<sup>61</sup> If a traveler doesn't meet a companion who is his better or his equal, let him firmly keep to his solitary journey. There is no companionship with a fool. <sup>62</sup> He worries, "I have sons and wealth," but he himself is not his own, how much less sons and wealth?

<sup>63</sup> A fool who knows his own foolishness is wise to that extent. But a fool who thinks he is wise is a fool indeed.

<sup>64</sup> Even if a fool associates with a wise man all his life, he will perceive the truth no more than a spoon perceives the flavor of soup. <sup>65</sup> If an intelligent man associates with a wise man for only one minute, he will soon perceive the truth as the tongue perceives the taste of soup.

<sup>66</sup> Fools of little understanding are their own enemies, for they do evil deeds that bear bitter fruit. <sup>67</sup> That deed is poorly done if a man must repent afterward and its reward is crying and a tearful face. <sup>68</sup> That deed is well done if a man does not repent afterward and its reward is delight and happiness.

<sup>69</sup> As long as an evil deed doesn't bear fruit, the fool thinks it's like honey. But when it ripens, then the fool suffers grief.

<sup>70</sup> Even if a fool, month after month, eats his food like an ascetic with the tip of a blade of grass, he isn't worth even one sixteenth of those who have understood the truth.

<sup>71</sup> An evil deed, like freshly drawn milk, doesn't sour immediately; it follows the fool, smoldering, like fire covered by ashes.

<sup>73</sup> The fool wishes for a false reputation, for precedence among monks, for authority in the monasteries, for honor among other people. <sup>74</sup> “May both laymen and monks think that I did it. Let them obey me in everything, great and small.” Such is the mind of the fool, and thus his desire and pride increase.

<sup>75</sup> One road leads to wealth, another road leads to salvation. If the monk, a disciple of Buddha, has learned this, he won’t yearn for honor, he’ll strive for separation from the world.

## The Wise

<sup>76</sup> If you find a wise man who points out faults, and who reproves, follow that wise man as one would follow a guide to hidden treasure. It’ll be better, not worse, for those who follow him. <sup>77</sup> Let him admonish, let him teach, let him restrain you from what’s improper. The good will love him. The bad will hate him.

<sup>78</sup> Don’t have evildoers as companions, don’t have vile people as friends. Have virtuous people as companions, have the best as friends.

<sup>79</sup> He who drinks in the law lives happily with a serene mind. The wise man rejoices always in the law, as preached by the noble ones.

<sup>80</sup> Irrigators guide the water. Fletchers straighten the arrow. Carpenters shape the wood. The wise control themselves.

<sup>81</sup> Just as a solid rock is not shaken by the wind, the wise don’t falter amidst blame or praise. <sup>82</sup> After they’ve listened to the law, the wise become serene, like a deep, smooth, and still lake.

<sup>83</sup> The good keep walking whatever happens. The good don't prattle, longing for pleasure. Whether touched by happiness or sorrow, the wise never appear elated or depressed.

<sup>84</sup> A man is good, wise, and virtuous if he does no wrong for his own sake or for the sake of others; if he wishes neither for wealth, a son, or a kingdom; and if he doesn't wish for success by unfair means.

<sup>85</sup> Few among men arrive at the other shore. The rest run up and down on this shore. <sup>86</sup> But those who follow the law, when it has been well taught to them, will arrive at the other shore having crossed the dominion of death, however difficult to overcome.

<sup>87</sup> Let a wise man leave the dark way, and follow the bright path. After going from his home to homelessness, let him yearn for delight in detachment, so difficult to enjoy. <sup>88</sup> Leaving all pleasures behind, and calling nothing his own, let the wise man cleanse himself of that which defiles the mind. <sup>89</sup> Those whose minds are well grounded in the factors of enlightenment, who without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered, and who are full of light, are free even in this world.

## **The Saint**

<sup>91</sup> The mindful strive diligently. They're not attached to any home. Like swans who leave a lake, they leave their house and home.

<sup>92</sup> Like birds in the air, the path of the saint is hard to trace. They have no riches, are wise regarding food, and their objective is emptiness and freedom.

<sup>94</sup> Even the gods adore him whose senses have been subdued, like horses well trained by a charioteer, who's free from pride, and free from appetites. <sup>95</sup> Like the earth, he's not

provoked. He's firm like a pillar. He's like a pure lake without mud. No new births are in store for him.

<sup>96</sup> His mind is calm, and calm are his words and deeds. By true knowledge he has obtained freedom, and thus become tranquil.

<sup>98</sup> In a village or in a forest, in a valley or on a hill, wherever saints dwell, that place is delightful. <sup>99</sup> Delightful are the forests in which the crowds find no pleasure. Those without passion will find delight there, for they don't seek pleasure.

## Thousands

<sup>100</sup> Better than a speech of a thousand vain words is one thoughtful word, hearing which brings peace. <sup>101</sup> Better than a poem of a thousand vain verses is one thoughtful verse, hearing which brings peace.

<sup>103</sup> Greater than he who conquers a thousand times a thousand men in battle, is he who conquers just one—himself.

<sup>104</sup> It's far better to conquer oneself than to conquer others.

<sup>105</sup> For a man who has conquered himself and always lives with self-control, not even a god, an angel, or a demon with a god can change that victory into defeat.

<sup>106</sup> A man could sacrifice by the thousands for month after month for a hundred years, or he could pay homage for one moment to a man living in wisdom. Better is that homage than sacrifices for a century. <sup>107</sup> A man could tend the sacrificial fire in the forest for a hundred years, or he could pay

homage for one moment to a man living in wisdom. Better is that homage than sacrifices for a century. <sup>108</sup> In this world, a man may make sacrifices and oblations for a whole year in order to gain merit, yet all of it's not worth a quarter of the merit gained by revering the righteous.

<sup>109</sup> For him who always respects and honors the wise, four things will increase: life, beauty, happiness, power.

<sup>110</sup> Better than a hundred years lived immoral and unrestrained, is one day lived virtuous and reflecting. <sup>111</sup> Better than a hundred years lived ignorant and unrestrained, is one day lived wise and reflecting. <sup>112</sup> Better than a hundred years idle and weak, is one day lived energetic and firm.

## **Evil**

<sup>116</sup> Hasten to do good. Keep your mind from evil. If a man is slow to do good, his mind delights in evil.

<sup>117</sup> If a man does what is evil, let him not do it again and again. Let him not delight in it, for accumulating evil brings pain. <sup>118</sup> If a man does what is good, let him do it again and again. Let him delight in it, for accumulating good brings joy.

<sup>119</sup> Even an evildoer may be happy before his evil deed ripens, but when it ripens, he suffers. <sup>120</sup> Even a good man may suffer before his good deed ripens, but when it ripens, he is happy.

<sup>121</sup> Let no man think lightly of evil, saying in his heart, "It won't amount to much." As a water pot is filled by the falling of water drops, so the fool becomes full of evil, even if he gathers it little by little. <sup>122</sup> Let no man think lightly of good, saying in his heart, "It won't amount to much." As a water pot is filled by the falling of water drops, so the wise man becomes full of good, even if he gathers it little by little.

<sup>123</sup> Let a man avoid evil deeds, as a wealthy merchant with few companions avoids a dangerous road; as a man who loves life avoids poison.

<sup>125</sup> If a man offends a harmless, pure, and innocent person, the evil falls back upon that fool, like dust thrown against the wind.

<sup>127</sup> Not in the sky, not in the middle of the sea, not in a cleft of the mountains, is there a spot to be found where

a man can escape from the consequences of his evil deed.  
<sup>128</sup> Not in the sky, not in the middle of the sea, not in a cleft of the mountains, is there a spot to be found where a man won't be overcome by death.

## Punishment

<sup>129</sup> Everyone trembles at punishment, everyone fears death. Putting yourself in his place, don't kill or cause others to kill.  
<sup>130</sup> Everyone trembles at punishment, everyone loves his own life. Putting yourself in his place, don't kill or cause others to kill.

<sup>131</sup> He who, seeking happiness, punishes beings who also desire happiness, won't find happiness after death. <sup>132</sup> He who, seeking happiness, doesn't punish beings who also desire happiness, will find happiness after death.

<sup>133</sup> Speak harshly to no one, or those who are spoken to will answer you in the same way. Contentious speech hurts, and retaliation will come to you. <sup>134</sup> If your mind is still, like a broken gong, you have attained salvation, for there's no contention in you.

<sup>135</sup> As a cowherd drives cows to pasture with a staff, so aging and death drive the life of men. <sup>136</sup> A fool doesn't realize when he commits evil, but he suffers for those deeds as if burned by fire.

<sup>137</sup> He who inflicts pain on the innocent and unarmed will soon suffer in one of these ten ways: <sup>138</sup> severe pain, impoverishment, bodily injury, serious illness, mental illness, <sup>139</sup> trouble from the government, a fearful accusation, loss of relatives, loss of wealth, <sup>140</sup> or fire will destroy his houses. When his body is destroyed, the fool will go to hell.

<sup>141</sup> Neither nakedness, nor matted hair, nor dirt, nor fasting, nor lying on the earth, nor rubbing with dust, nor sitting motionless, can purify a mortal who has not overcome doubt.

<sup>142</sup> He who exercises tranquility, is quiet, subdued, restrained, chaste, and has set aside violence towards all others, he indeed is a holy man, an ascetic, a monk, even if dressed in fine apparel.

<sup>143</sup> Who in this world is so restrained by conscience that he needs no reproof, as a fine horse needs no whip? <sup>144</sup> Like a fine horse when touched by the whip, be active and lively. By faith, by virtue, by effort, by meditation, by discerning the truth, by perfect knowledge and conduct, by mindfulness, you will leave this pain behind.

<sup>145</sup> Irrigators guide the water. Fletchers straighten the arrow. Carpenters shape the wood. Good people fashion themselves.

## Old Age

<sup>146</sup> Why is there laughter and joy when this world is always burning? Surrounded by darkness, don't you look for a light?

<sup>147</sup> Look at this body—a painted image, covered with festering wounds, sickly, full of many thoughts—neither lasting nor stable. <sup>148</sup> This body is worn out, full of sickness, and frail. This heap of corruption breaks to pieces, for life indeed ends with death. <sup>149</sup> These white bones are like gourds thrown away in the autumn. What pleasure is there in seeing them?

<sup>150</sup> A city made of bones is covered with flesh and blood. Living in it are old age and death, pride and deceit. <sup>151</sup> The beautiful chariots of kings get worn out and so does the body. But the virtue of good people doesn't age: thus do the good say among themselves.

<sup>152</sup> A man who has learned little grows old like an ox. His body grows, but his wisdom doesn't.

<sup>153</sup> I roamed through many births, without reward and without rest, looking for the builder of this house. Painful is birth again and again. <sup>154</sup> But now, builder of this house, I

have seen you. You won't build this house again. All your rafters are broken, your ridge pole is dismantled. My mind has attained the extinction of all desires.

<sup>155</sup> Those who, in their youth, haven't lived the holy life nor gained wealth perish like old herons in a lake without fish.

<sup>156</sup> They lie sighing over the past like arrows misfired from a bow.

## Self

<sup>157</sup> If a man holds himself dear, let him watch himself carefully. Let a wise man keep vigil during one of the three watches of the night.

<sup>158</sup> Let each man first direct himself to what is proper, then let him teach others. Thus a wise man won't be reproached.

<sup>159</sup> If a man makes himself as he teaches others to be, then, being himself well tamed, he may tame others. One's self is indeed difficult to tame.

<sup>160</sup> A man is truly his own protector. Who else could be the protector? With self well controlled, one finds a protector such as few can find.

<sup>161</sup> The evil a foolish man does by himself, self-born, self-created, grinds him down, as a diamond breaks a hard gem.

<sup>162</sup> When overspread with great wickedness, like a tree covered by vines, a man brings himself down to where his enemy wishes. <sup>163</sup> Evil deeds, which harm ourselves, are easy to do. Good and beneficial deeds are very difficult to do.

<sup>165</sup> Evil is done by oneself, by oneself one is defiled. Evil is left undone by oneself, by oneself is one purified. Purity and impurity are one's own doing. No one can purify another.

<sup>166</sup> Let no man sacrifice his own welfare for that of another, however great. Let a man, after discerning his own welfare, be always attentive to it.

## The World

<sup>167</sup> Don't follow vulgar ways. Don't live with abandon. Don't follow false doctrine. Don't be a friend of the world.

<sup>168</sup> Wake up! Don't be idle. Live a virtuous life. The virtuous sleeps with ease in this world and the next. <sup>169</sup> Live a virtuous life. Don't live a life of sin. The virtuous sleeps with ease in this world and the next.

<sup>170</sup> The king of death doesn't see him who looks upon the world as a bubble, as a mirage. <sup>171</sup> Come look at this world, decorated like a royal chariot. Fools are immersed in it, but the wise don't cling to it.

<sup>172</sup> He who was reckless and then becomes mindful, brightens up this world like the moon when freed from clouds. <sup>173</sup> He who replaces evil deeds with good deeds, brightens up this world, like the moon when freed from clouds.

<sup>174</sup> In this dark world, only a few can see. Only a few, like birds escaping from the net, go to heaven. <sup>175</sup> Swans fly on the path of the sun, through the air by their wonderful power. The wise flee from the world after defeating the tempter and his armies.

<sup>176</sup> A man who transgresses the one law, speaks lies, and scoffs at the world beyond is capable of any evil.

<sup>177</sup> Misers don't go to the world of the gods; neither do fools praise generosity. A wise man rejoices in generosity, and through it becomes blessed in the world beyond.

<sup>178</sup> The first step towards holiness is better than sovereignty over the earth, better than going to heaven, and better than being lord over all the worlds.

## The Awakened

<sup>181</sup> Even the gods envy those who are awakened, who are devoted to meditation, who are wise, and who delight in the calm of renunciation.

<sup>182</sup> It's difficult to obtain a human birth, difficult is the life of mortals. It's difficult to obtain the chance to hear the true law, difficult is the birth of the awakened.

<sup>183</sup> To avoid all evil, to cultivate good, and to purify one's mind, that is the teaching of the awakened. <sup>184</sup> Patient endurance is the highest austerity. "Salvation is supreme", say the awakened. He is no monk who injures others. He is no ascetic who insults others. <sup>185</sup> Not to revile, not to injure, to live restrained under the law, to be moderate in food, to live in solitude, and to dwell on the highest thoughts: this is the teaching of the awakened.

<sup>186</sup> There's no way to satisfy lusts, even with a shower of gold coins. He is wise who knows that lusts give little satisfaction and much pain. <sup>187</sup> Even in heavenly pleasures the wise finds no delight. The disciple who is fully awakened delights only in the destruction of craving.

<sup>188</sup> When threatened with danger, men go to many a refuge: to mountains and forests, to groves and shrines. <sup>189</sup> But that's not a secure refuge, that's not the best refuge. A man isn't delivered from all pain after going to that refuge.

<sup>190</sup> He who takes refuge with the law, the awakened, and their order, sees with clear understanding the four holy truths: <sup>191</sup> pain, the cause of pain, the destruction of pain, and the holy eightfold path that leads to the quieting of pain; <sup>192</sup> That's a secure refuge, that's the best refuge. After going to that refuge, a man is delivered from all pain.

<sup>193</sup> An awakened man is hard to find. He's not born everywhere. Wherever such a wise man is born, that clan prospers.

<sup>194</sup> Blessed is the arising of awakened ones, blessed is the teaching of the true law, blessed is harmony in the order,

blessed is the devotion of those who are at peace.

<sup>195</sup> He who reveres those who deserve reverence—the awakened ones or their disciples, who have overcome all obstacles, sorrow, and lamentation, <sup>196</sup> who found deliverance and know no fear—his merit can never be measured.

## Happiness

<sup>197</sup> We live happily, not hating those who hate us. When among men who hate us, we dwell without hatred. <sup>198</sup> We live happily, without illness among the ill. When among men who are ill, we dwell without illness. <sup>199</sup> We live happily, without greed among the greedy. When among men who are greedy, we dwell without greed. <sup>200</sup> We live happily, we who own nothing.

<sup>201</sup> Victory breeds hatred, for the conquered live in pain. The contented is happy, having given up both victory and defeat.

<sup>202</sup> There is no fire like lust, no loss like hatred, no pain like this existence, and no happiness higher than peace.

<sup>203</sup> Hunger is the worst disease, this existence the greatest pain. If one truly knows this, he realizes salvation, the highest happiness. <sup>204</sup> Health is the greatest gift, contentment the greatest wealth. Trust is the best kinsman, salvation the highest happiness.

<sup>205</sup> He who has savored the taste of solitude and tranquility is free from fear and evil, refreshed with the nourishment of the law.

<sup>206</sup> The sight of noble ones is good. To live with them is always happiness. If a man doesn't see fools, he will be truly happy.

<sup>207</sup> He who walks with fools suffers for a long time. Company with fools, as with an enemy, is always painful. Company

with the wise is a pleasure, like reunion with family. <sup>208</sup> Therefore, follow the wise, the intelligent, the learned, the steadfast, the dutiful, the noble. Follow a good and discerning man, as the moon follows the path of the stars.

## Pleasure

<sup>209</sup> He who gives himself to vanity, instead of to meditation, who forgets the goal and grasps at pleasure, will come to envy him who has exerted himself.

<sup>210</sup> Don't seek for what's pleasant or unpleasant, for it's pain not to see the pleasant, and it's pain to see what's unpleasant. <sup>211</sup> Therefore, let no man hold anything dear, for loss of the dear is painful. Those who hold nothing dear and hate nothing have no fetters.

<sup>212</sup> From pleasure comes grief, from pleasure comes fear. He who is free from pleasure knows neither grief nor fear. <sup>213</sup> From affection comes grief, from affection comes fear. He who is free from affection knows neither grief nor fear. <sup>214</sup> From attachment comes grief, from attachment comes fear. He who is free from attachment knows neither grief nor fear. <sup>215</sup> From lust comes grief, from lust comes fear. He who is free from lust knows neither grief nor fear. <sup>216</sup> From craving comes grief, from craving comes fear. He who is free from craving knows neither grief nor fear.

<sup>217</sup> He who has virtue and insight, who is just, who speaks the truth, and does his own business, him the world holds dear.

<sup>219</sup> Family, friends, and well-wishers welcome a man long absent who returns safely from afar. <sup>220</sup> As family receives a friend on his return, so do his good works welcome him who has done good, and has gone from this world to the next.

## Anger

<sup>221</sup> Let a man leave anger, forsake pride, and overcome all bondage. No suffering befalls the man who is detached from name and form, and who calls nothing his own.

<sup>223</sup> Overcome anger with love, evil with good, greed with generosity, and lies with truth. <sup>224</sup> Speak the truth, don't yield to anger, and give, if asked, even if it's only a little. By these three steps you will go near the gods.

<sup>225</sup> The sages who harm no one, and always control their body, go to the unchangeable state, where they suffer no more.

<sup>226</sup> Those who are always vigilant, studying day and night, intent on salvation, their passions fade away.

<sup>227</sup> This is an old saying, not just of today: "They blame him who is silent, they blame him who speaks much, they blame him who speaks little." There is none on earth who escapes blame. <sup>228</sup> There never was, there never will be, nor is there now, a man who is always blamed or always praised.

<sup>229</sup> If the knowledgeable praise him, having observed him day after day to be without blemish, wise, and rich in knowledge and virtue, <sup>230</sup> who can blame him? Even the gods praise him. Even the Creator praises him.

<sup>231</sup> With your body, tongue, and mind: beware of anger, be restrained, leave its sins, and with it practise virtue. <sup>234</sup> The wise who control their body, their tongue, and their mind, are well controlled indeed.

## Impurity

<sup>235</sup> You are now like a withered leaf, the messengers of death stand nearby. You stand at the door of departure, yet have no provision for your journey. <sup>237</sup> Your life has come to an end, you are near death, there is no resting place for you on the road, yet you have no provision for your journey. <sup>238</sup> Make an island for yourself, work hard, be wise. When your impurities are blown away, and you are free from guilt, you won't enter again into birth and decay.

<sup>239</sup> Let a wise man remove his own impurities, as a smith removes impurities from silver one by one, little by little, and moment by moment. <sup>240</sup> Just as rust destroys the iron from which it springs, so do a transgressor's deeds lead him to an evil destination.

<sup>241</sup> The impurity of prayers is not reciting them. The impurity of houses is not repairing them. The impurity of beauty is sloth. The impurity of a watchman is mindlessness. <sup>242</sup> Sexual misconduct is the impurity of woman, stinginess the impurity of a donor. All evil ways are impurities, both in this world and in the next. <sup>243</sup> But there is an impurity worse than all others: ignorance. Throw off that impurity to become pure.

<sup>246</sup> He who destroys life, speaks lies, takes what isn't given, goes to another man's wife, <sup>247</sup> and gives himself to intoxicating liquor, he digs up his own root here in this world. <sup>248</sup> Know this, good man, that evil is hard to control. Don't let greed and vice bring you to prolonged grief.

<sup>249</sup> People give according to their faith or conviction. If a man worries about the food and drink given to others, he will find no rest by day or night. <sup>250</sup> He in whom that feeling is cut down, uprooted, and destroyed finds rest by day and night.

<sup>251</sup> There's no fire like passion, no grip like hatred, no snare like delusion, no river like craving.

<sup>252</sup> It's easy to see the faults of others, but difficult to see one's own. A man winnows the faults of others like chaff, but hides his own like a cheat hides an unlucky throw of the dice. <sup>253</sup> If a man focuses on the errors of others, and is always inclined to find fault, his own faults will grow, and he is far from destroying them.

<sup>254</sup> The world delights in vanity, but the awakened are free from it.

## **The Just**

<sup>256</sup> A man doesn't become just by passing arbitrary judgement. No, he's called just who weighs both right and wrong, <sup>257</sup> who judges impartially and without hurry, in line with law, guarding the law, guarded by the law, and who is intelligent.

<sup>258</sup> A man isn't wise just because he talks a lot. He's called wise who is patient and free from hostility and fear.

<sup>259</sup> A man doesn't uphold the law just because he talks a lot. He who has learned only a little of the law, yet comprehends it and never neglects it, he upholds the law.

<sup>260</sup> A man isn't an elder just because his hair is grey. He may be advanced in years, but is called "one grown old in vain." <sup>261</sup> He in whom there is truth, virtue, love, restraint, self control, who is free from impurity, and is wise, he is called an elder.

<sup>262</sup> Eloquence or physical beauty don't make an envious, greedy, and dishonest man respectable. <sup>263</sup> He's called respectable when all these are cut down, uprooted, and destroyed, when he's free from hatred, and is wise.

<sup>264</sup> An undisciplined man who speaks lies doesn't become a monk just by shaving his head. How can he be a monk who is held captive by desire and greed? <sup>265</sup> He who quiets evil, both small and large, is called a monk, because he has overcome all evil.

<sup>266</sup> A man isn't a monk just because he asks for alms. He who adopts the whole law is a monk. <sup>267</sup> He who is above both good and evil, who is chaste, and who goes through the world with understanding, he indeed is called a monk.

<sup>268</sup> A foolish and ignorant man doesn't become a sage just by silence. But the wise, as if holding the scales, chooses good and avoids evil. <sup>269</sup> For this reason he is a sage. He who weighs both sides of this world is called a sage.

<sup>270</sup> A man doesn't become noble by harming living creatures. He's called noble for harming no living thing.

<sup>271</sup> Not by rules and practices, not by much learning, not by great concentration, not by life in seclusion, <sup>272</sup> not by thinking, "I enjoy the happiness of renunciation which no worldling can know", should the monk be confident without attaining the extinction of desires.

## The Path

<sup>273</sup> Of paths, the Eightfold is best. Of truths, the Four Noble are best. Of virtues, detachment is best. Of men, he who has eyes to see is best.

<sup>274</sup> This is the only path to purify vision, there is no other. Follow this path and it will bewilder the tempter. <sup>275</sup> Following this path will end pain. Once I understood how to remove thorns in the flesh, I preached this path.

<sup>276</sup> You yourself must make an effort. Buddhas only show the way. The thoughtful who follow the path are freed from the tempter's bonds.

<sup>277</sup> "All created things are temporary." He who sees and knows this turns away from pain. This is the path to purity.

<sup>278</sup> "All created things are painful." He who sees and knows this turns away from pain. This is the path to purity.

<sup>280</sup> He who doesn't exert himself when it's time, who, though young and strong, is full of sloth, whose will and mind

are weak, that lazy and idle man will never find the path to knowledge.

<sup>281</sup> Let a man watch his speech, be well restrained in mind, and never commit wrong with his body. If a man purifies these three courses of action, he will achieve the path taught by the wise.

<sup>282</sup> Zeal brings knowledge. Lack of zeal loses knowledge. Knowing these two paths of gain and loss, let a man conduct himself so that knowledge may grow.

<sup>283</sup> Cut down the whole forest of desire, not just one tree. Danger comes from the forest. Once you have cut down this forest and its undergrowth, you will be free.

<sup>284</sup> As long as the smallest craving of man for woman is not destroyed, his mind is in bondage, as the sucking calf to its mother. <sup>285</sup> Cut out the love of self, like an autumn lotus with your hand. Cherish the road of peace, as shown by the awakened.

<sup>286</sup> "I will live here during the rains, and over here in winter and summer." Thus thinks the fool, unaware of obstructions.

<sup>287</sup> Death carries off the man praised for his children and flocks, his mind distracted, as a flood carries off a sleeping village.

<sup>288</sup> For him whom death has seized, kinsmen are no protection. Neither sons, a father, nor relations can give shelter. <sup>289</sup> Knowing this, a wise and good man should quickly clear the path leading to salvation.

## Miscellaneous

<sup>290</sup> If by leaving a small pleasure one sees a great pleasure, let a wise man leave the small pleasure and look to the great.

<sup>291</sup> He who seeks pleasure for himself by causing pain to others is entangled by the bonds of hatred, and cannot be free from hatred.

<sup>292</sup> Desires always increase for unruly, heedless people who neglect what should be done and do what shouldn't be done.

<sup>293</sup> But desires will come to an end for watchful, wise people who don't do what shouldn't be done, who steadfastly do what should be done, and whose whole watchfulness is always directed to their body.

<sup>296</sup> The disciples of Gotama are wide awake and vigilant, and their minds day and night are always set on the Awakened, <sup>297</sup> on the law, <sup>298</sup> on the church, <sup>299</sup> and on their body.

<sup>300</sup> The disciples of Gotama are wide awake and vigilant, and their minds day and night always delight in compassion, <sup>301</sup> and in meditation.

<sup>302</sup> It's hard to be a monk. It's hard to enjoy that life. Household life is also hard and painful. It's painful to dwell with unequals and the wandering monk is beset with pain. Therefore let no man wander aimlessly and he will not be beset with pain.

<sup>303</sup> A faithful, virtuous, reputable, and wealthy man is respected wherever he goes. <sup>304</sup> Like the Himalayas, good people shine from afar. Like arrows shot by night, bad people are unseen even when they are near.

<sup>305</sup> He who sits alone, sleeps alone, walks alone, is diligent, and subdues himself alone, will rejoice in the solitude of the forest.

## Hell

<sup>306</sup> He goes to hell, the one who asserts what didn't happen, and the one who did a thing but says, "I haven't done it". They're both evildoers, and are equal in the next world.

<sup>307</sup> Many men who wear the saffron robe are ill-mannered and unrestrained. Such evildoers by their evil deeds go to hell. <sup>308</sup> It would be better to swallow an iron ball, red-hot and aflame, than for an immoral, unrestrained man to eat the alms of the people.

<sup>309</sup> A wreckless man who lies down with his neighbor's wife gains four things: a bad reputation, poor sleep, punishment, and hell. <sup>310</sup> There is bad reputation, an evil destination, the brief pleasure of the frightened man and woman, and the king imposes a heavy punishment. Therefore, let no man lie down with his neighbor's wife.

<sup>311</sup> Just as a blade of grass, if wrongly handled, cuts the hand, so does asceticism, if wrongly practised, lead to hell.

<sup>312</sup> An act performed carelessly, a broken vow, and questionable celibacy, none of these bring much reward. <sup>313</sup> If anything is to be done, then do it vigorously. A careless pilgrim only scatters the dust of his passions more widely.

<sup>314</sup> It's better not to do an evil deed, for an evil deed torments a man afterwards. It's better to do a good deed, for having done it, one is not tormented. <sup>315</sup> Like a frontier fort with defences inside and out, so let a man guard himself. Don't let a moment pass by, for they who allow the right moment to pass suffer pain when consigned to hell.

<sup>316</sup> They who are ashamed of what is not shameful, and are not ashamed of what is shameful; <sup>317</sup> they who see danger where there is none, and see no danger where there is; <sup>318</sup> they who see wrong where there is none, and see no wrong where there is; such men, embracing false doctrines, go to an evil destination.

<sup>319</sup> They who see wrong as wrong, and see right as right,

such men, embracing true doctrine go to a good destination.

## The Elephant

<sup>320</sup> As an elephant in battle endures an arrow shot from a bow, so will I endure defamation. Many people lack virtue.

<sup>321</sup> They only lead a tamed elephant into crowds. The king only rides a tamed elephant. The tamed man who endures defamation is the best among men.

<sup>322</sup> Trained mules, thoroughbred horses, and elephants with large tusks are excellent, but he who tames himself is better still. <sup>323</sup> For with these animals no man reaches the untrodden country where a tamed man goes by taming himself.

<sup>324</sup> The elephant called Dhanapalaka, deep in rut, is difficult to hold. He doesn't eat a morsel in captivity, but longs for the elephant grove.

<sup>325</sup> When a man is inactive and gluttonous, sleeping and rolling around in bed like an overfed hog, that fool is born again and again.

<sup>326</sup> This mind used to wander about as it liked, wherever it wished, however it pleased. Now I will hold it in check, as a rider with a hook controls an elephant in rut.

<sup>327</sup> Delight in mindfulness. Watch over your mind. Lift yourself out of the evil way, as an elephant lifts itself out of the mud.

<sup>328</sup> If you find a wise, prudent, and virtuous friend, then, overcoming all dangers, walk with him joyfully and mindfully. <sup>329</sup> If you find no friend who is wise, prudent, and virtuous, then walk alone like a king leaving behind his kingdom, like an elephant in the forest.

<sup>330</sup> It's better to live alone. There's no companionship with a fool. Live alone, do no evil, and be content, like an elephant in the forest.

<sup>331</sup> These are good: friends when the need arises, contentment with what you have, merit in the hour of death, giving up all grief, <sup>332</sup> serving your mother, serving your father, serving monks, serving holy men, <sup>333</sup> virtue lasting into old age, firmly rooted faith, attaining discernment, avoiding evil.

## Craving

<sup>334</sup> The craving of a heedless man grows like a creeping vine. He runs from life to life, like a monkey seeking fruit in the forest.

<sup>335</sup> He who is overcome by this vile and clinging craving, his suffering increases like grass after rain. <sup>336</sup> He who overcomes this vile craving, so difficult to conquer, suffering falls off him like water drops from a lotus leaf.

<sup>337</sup> To all assembled here I say, “Good luck. Dig up the root of craving like one seeking the sweet scented root of birana grass. Let not the tempter crush you again and again as the stream crushes a reed.” <sup>338</sup> A tree will grow again, even if cut down, as long as its root is safe and firm. Thus, unless latent craving is destroyed, suffering will return again and again.

<sup>339</sup> The thirty six streams of craving flow towards pleasure. The misguided man, in whom they flow strongly, is carried away. <sup>340</sup> The streams flow everywhere. The creeping vines of craving grow everywhere. If you see the vine spring up, cut its root with knowledge.

<sup>342</sup> Driven by craving, men run about like a snared rabbit. Held by fetters and bonds, they suffer again and again for a long time. <sup>343</sup> So a monk should drive out craving, and strive to be without passion.

<sup>345</sup> The wise don’t say that a fetter made of iron, wood, or hemp is strong. Far stronger is a longing for jewels and ornaments, children and wives. <sup>346</sup> The wise say that a strong

fetter drags one down, though seeming loose, it's difficult to remove. After having cut it, the wise are free from cares, and leave the world, desires, and pleasures behind.

<sup>348</sup> Give up the past, the future, and the present to cross to the other shore of existence. If your mind is completely free, you won't enter into birth and decay again.

<sup>349</sup> If a man is tossed about by doubts, full of passion, and focused on pleasure, his craving grows more and more. He makes his fetters strong indeed. <sup>350</sup> If a man delights in quieting doubts, is always mindful, and meditates on the impurities, he will end craving and cut the fetter of the tempter.

<sup>351</sup> He who has reached the goal is without fear, is without craving, is without blemish, and has removed all the thorns of life: this will be his last body.

<sup>354</sup> The gift of the law exceeds all gifts. The taste of the law exceeds all tastes. Delight in the law exceeds all delights. The extinction of craving overcomes all suffering.

<sup>355</sup> Riches destroy the foolish, but not those who seek the beyond. The fool, by craving for riches, destroys himself and others.

<sup>356</sup> Weeds spoil a field. Passion, hatred, delusion, or desire spoil a man. <sup>359</sup> Therefore, a gift given to those without passion, hatred, delusion, or desire yields great fruit.

## The Monk

<sup>360</sup> Good is restraint over the eye, over the ear, over the nose, and over the tongue. <sup>361</sup> Good is restraint in the body, in speech, in mind, in all things. A monk, restrained in all things, is freed from all suffering.

<sup>362</sup> He who controls his hands, feet, and speech; who is well controlled, delights in the inward, is collected, solitary and content, him they call a monk.

<sup>363</sup> The monk who controls his tongue, speaks moderately and calmly, and teaches the law and its meaning, his speech is sweet.

<sup>364</sup> The monk who abides in the law, delights in the law, meditates on the law, and keeps the law in mind, he will never fall away from the true law.

<sup>365</sup> Let him not despise what he has received, nor envy others. A monk who envies others doesn't obtain concentration.

<sup>366</sup> If a monk lives purely, is diligent, and doesn't despise what he has received, though he receives little, then even the gods will praise him. <sup>368</sup> The monk who abides in kindness, and is devoted to the teachings of Buddha, will attain peace, happiness, and cessation of natural desires.

<sup>369</sup> Monk, bail out this boat. Once bailed, it will sail lightly. Having cut out passion and hatred, you will reach salvation.

<sup>371</sup> Meditate monk. Be mindful. Don't direct your mind to sensual pleasure. Heedless, don't swallow the flaming iron ball lest you cry out when burning, "This is suffering."

<sup>372</sup> There is no meditation without insight. There is no insight without meditation. He who has insight and meditation is near salvation.

<sup>373</sup> A monk who has entered his empty house, whose mind is tranquil, and who sees the law clearly, feels a delight more than human.

<sup>375</sup> This is the beginning for a wise monk: guarding the

senses, contentment, restraint under the law. <sup>376</sup> He should have friends who are noble, energetic, and pure. He should be friendly, and skilled in conduct. Then, having much joy, he will put an end to suffering.

<sup>377</sup> Shed passion and hatred, as the jasmine plant sheds its withered flowers. <sup>378</sup> That monk is called quiet whose body and speech and mind are calm, who is collected, and who has purged the baits of the world.

<sup>379</sup> Reprove yourself and examine yourself by yourself. By being vigilant and attentive you will live happily. <sup>380</sup> You are your own master and refuge. Therefore, watch over yourself as a merchant watches over a good horse.

<sup>381</sup> The monk who is full of joy, and who has faith in the teachings of Buddha will reach the quiet place, cessation of natural desires, and happiness. <sup>382</sup> Even a young monk who applies himself to the teachings of Buddha brightens this world, like the moon set free from clouds.

## The Holy Man

<sup>386</sup> He who is mindful, blameless, settled, dutiful, without passions, and who has attained the highest goal, him I call a holy man.

<sup>387</sup> The sun shines by day, the moon shines by night, the warrior shines in armor, the holy man shines in meditation.

<sup>388</sup> A man is called holy for discarding evil, contemplative for walking quietly, a pilgrim for leaving his own impurities.

<sup>389</sup> No one should attack a holy man, but no holy man, if attacked, should give in to his anger. Shame on him who attacks a holy man, but more shame to him who gives in to his anger.

<sup>390</sup> Nothing is better for a holy man than to hold his mind back from the pleasures of life. When all desire to injure has vanished, pain ceases.

<sup>391</sup> I call him a holy man who doesn't offend in body, word, or mind, and is restrained on these three points.

<sup>392</sup> Revere that teacher who has taught you the law as taught by the Buddha, just as a holy man reveres the sacrificial fire.

<sup>393</sup> A man doesn't become holy by his matted hair, by his family, or by birth. He in whom there is truth and righteousness, he is pure, he is a holy man. <sup>394</sup> What use is matted hair, O fool? What use is your coat of goat skins? The tangle is within you, but you comb the outside.

<sup>397</sup> I call him a holy man who has cut every fetter, is fearless, independent, and unshackled.

<sup>399</sup> I call him a holy man who, without anger, endures insult, imprisonment, and beating, who has patience like the strength of an army.

<sup>400</sup> I call him a holy man who is free from anger, dutiful, virtuous, without craving, subdued, and who has received his last body.

<sup>401</sup> I call him a holy man who doesn't cling to pleasures; like water on a lotus leaf or a mustard seed on the tip of a needle. <sup>402</sup> I call him a holy man who, even here, discerns the end of his suffering, has put down his burden, and is unshackled.

<sup>403</sup> I call him a holy man who is wise, has deep understanding, discerns the right and wrong path, and has reached the ultimate goal.

<sup>404</sup> I call him a holy man who keeps aloof from both laymen and ascetic, who has no permanent home, and few desires.

<sup>405</sup> I call him a holy man who renounces violence towards all beings, whether weak or strong, and neither kills nor causes others to kill.

<sup>407</sup> I call him a holy man from whom passion and hatred, pride and envy have dropped like a mustard seed from the tip of a needle.

<sup>408</sup> I call him a holy man who speaks true and instructive

words, free from harshness, so that he offends no one. <sup>409</sup> I call him a holy man who only takes what is given to him, be it long or short, small or large, good or bad.

<sup>412</sup> I call him a holy man who, in this world, is above attachment to merit and evil, is without grief, stainless, and pure.

<sup>416</sup> I call him a holy man who, leaving all craving, travels without a home, and in whom all craving is extinct.

<sup>417</sup> I call him a holy man who, after leaving all attachment to men, has risen above all attachment to the gods, and is free from every attachment.

<sup>421</sup> I call him a holy man who doesn't cling to past, present, or future, who has nothing, who clings to nothing.

# Jesus

*An abridgment of the Gospel of Mark  
focusing on the Triple Tradition.*

<sup>1:4</sup> John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. <sup>5</sup> All the people were going out to him and were being baptized by him in the river Jordan, confessing their sins. <sup>6</sup> John was clothed with camel's hair, wore a leather belt around his waist, and ate locusts and wild honey.

<sup>1:7</sup> He preached, "After me comes he who is mightier than I. I'm not worthy to stoop down and untie the strap of his sandals. <sup>8</sup> I baptized you with water, but he'll baptize you with the holy spirit."

<sup>1:9</sup> In those days Jesus was baptized by John in the Jordan. <sup>10</sup> Just as he was coming up out of the water, he saw the heavens being torn open and the spirit descending on him like a dove. <sup>11</sup> And a voice came out of the heavens, "You are my beloved son; with you I am well pleased."

<sup>1:12</sup> Immediately the spirit drove him into the wilderness. <sup>13</sup> He was in the wilderness forty days, being tempted by the tempter. He was with the wild animals, and the angels ministered to him.

<sup>1:14</sup> After John was arrested, Jesus came into Galilee, preaching the gospel of God, <sup>15</sup> "The time is fulfilled, and God's kingdom is at hand. Repent and believe in the gospel."

<sup>1:16</sup> Walking along by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea, for they were fishermen. <sup>17</sup> Jesus said to them, “Come, follow me, and I’ll make you become fishers of men.” <sup>18</sup> Immediately they left the nets, and followed him.

<sup>1:19</sup> Going on a little farther, he saw James the son of Zebedee, and John his brother, who were in the boat mending their nets. <sup>20</sup> Immediately he called them, and they left their father Zebedee in the boat with the hired servants, and followed him.

<sup>1:29</sup> They entered the house of Simon and Andrew, with James and John.

<sup>1:30</sup> Now Simon’s mother-in-law lay sick with a fever, and immediately they told him about her. <sup>31</sup> He came, took her by the hand, and helped her up. The fever left her, and she began to wait on them.

<sup>1:32</sup> That evening, after the sun had set, they brought to him all who were sick and possessed by demons. <sup>33</sup> The whole city gathered together at the door. <sup>34</sup> He healed many who were sick with various diseases, and cast out many demons. He wouldn’t allow the demons to speak, because they knew him. <sup>39</sup> He went into their synagogues throughout all Galilee, preaching and casting out demons.

<sup>1:40</sup> A leper came to him, and kneeling said to him, “If you’re willing, you can make me clean.”

<sup>1:41</sup> Moved with compassion, he touched him, and said to him, “I am willing. Be clean.” <sup>42</sup> Immediately the leprosy left him, and he was cleansed. <sup>43</sup> Jesus sent him away at once and sternly warned him, <sup>44</sup> “Say nothing to anyone, but go show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them.”

<sup>1:45</sup> But he went out and began to talk freely about it, spreading the news, so that Jesus could no longer enter a city

publicly, but stayed out in deserted places, and people came to him from everywhere.

<sup>2:1</sup> When he returned to Capernaum some days later, people heard that he was at home. <sup>2</sup> Many were gathered together, so that there was no more room for them, not even near the door. He preached the word to them. <sup>3</sup> They came, bringing to him a paralytic, carried by four of them. <sup>4</sup> When they couldn't come near him because of the crowd, they removed the roof above him, made an opening, and let down the mat on which the paralytic was lying. <sup>5</sup> When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."

<sup>2:6</sup> But some of the scribes were sitting there, thinking to themselves, <sup>7</sup> "Why does he talk like that? He's blaspheming. Who can forgive sins but God alone?"

<sup>2:8</sup> Immediately Jesus perceived in his spirit what they were thinking, and said to them, "Why do you question these things in your hearts? <sup>9</sup> Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, pick up your mat, and walk'? <sup>10</sup> But that you may know that the son of man has authority on earth to forgive sins," he said to the paralytic, <sup>11</sup> "Rise, pick up your mat, and go home."

<sup>2:12</sup> He got up, immediately picked up the mat, and went out in front of them all, so that they were all amazed, and glorified God, saying, "We've never seen anything like this."

<sup>2:13</sup> He went out again beside the sea, and all the crowd came to him, and he taught them. <sup>14</sup> As he passed by, he saw Levi the son of Alphaeus sitting in the tax booth, and said to him, "Follow me." He got up and followed him.

<sup>2:15</sup> As he reclined at the table in his house, many tax collectors and sinners reclined with Jesus and his disciples, for there were many who followed him. <sup>16</sup> The scribes of the Pharisees asked his disciples, "Why does he eat with tax collectors and sinners?"

<sup>2:17</sup> When Jesus heard it, he said to them, “Those who are healthy don’t need a doctor, but those who are sick. I didn’t come to call the righteous, but sinners.”

<sup>2:18</sup> Some people came and asked him, “Why do John’s disciples and the disciples of the Pharisees fast, but your disciples don’t fast?”

<sup>2:19</sup> Jesus said to them, “Can wedding guests fast while the groom is with them? As long as they have the groom with them, they can’t fast. <sup>20</sup> The days will come when the groom is taken away from them, and then they will fast in that day.”

<sup>2:23</sup> One Sabbath he was going through the grainfields, and his disciples began to pluck some heads of grain as they went. <sup>24</sup> The Pharisees said to him, “Look. Why are they doing what’s unlawful on the Sabbath?”

<sup>2:25</sup> He said to them, “Haven’t you read what David did when he and his companions were in need and hungry? <sup>26</sup> He entered the house of God and ate the consecrated bread, which is only lawful for the priests to eat, and he also gave some to his companions.”

<sup>2:27</sup> He said to them, “The Sabbath was made for man, not man for the Sabbath.”

<sup>3:1</sup> He entered the synagogue again, and a man with a withered hand was there. <sup>2</sup> They watched Jesus to see if he would heal him on the Sabbath, so that they might accuse him.

<sup>3:3</sup> He said to the man with the withered hand, “Come forward.” <sup>4</sup> He asked them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent.

<sup>3:5</sup> He looked around at them with anger, grieved at the hardness of their hearts, and said to the man, “Stretch out

your hand.” He stretched it out, and his hand was restored. <sup>6</sup>The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.

<sup>3:7</sup> Jesus withdrew with his disciples to the sea, and a large crowd followed him. <sup>8</sup>Hearing the great things he did, a large crowd came to him.

<sup>3:9</sup> Because of the crowd, he told his disciples to have a boat wait for him, so they wouldn’t crush him. <sup>10</sup> Since he had healed so many, everyone who had diseases pressed around him to touch him. <sup>11</sup> Whenever the unclean spirits saw him, they fell down in front of him, and cried out, “You are the son of God.” <sup>12</sup> And he sternly ordered them not to make him known.

<sup>3:13</sup> He went up on the mountain and summoned those he wanted, and they came to him. <sup>14</sup> He appointed twelve, whom he also named apostles, to be with him, and to send them out to preach, <sup>15</sup> and to have authority to cast out demons.

<sup>3:22</sup> The scribes said, “He casts out demons by the prince of demons.”

<sup>3:23</sup> He called them over to him, and said to them in parables, “How can the tempter cast out the tempter? <sup>24</sup> If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup> If a house is divided against itself, that house will not be able to stand. <sup>26</sup> If the tempter has risen up against himself, and is divided, he cannot stand, but is finished. <sup>27</sup> No one can enter a strong man’s house, and plunder his goods, unless he first ties up the strong man, and then he can plunder his house.

<sup>3:28</sup> “Truly I say to you, the sons of men will be forgiven all sins and whatever blasphemies they speak, <sup>29</sup> but whoever blasphemes against the holy spirit will never be forgiven, but is guilty of an eternal sin,” <sup>30</sup> because they said, “He has an unclean spirit.”

<sup>3:32</sup> A crowd was sitting around him, and said to him, “Your mother and brothers are outside looking for you.”

<sup>3:33</sup> He answered them, “Who are my mother and my brothers?” <sup>34</sup> Looking at those seated around him, he said, “Here are my mother and my brothers. <sup>35</sup> Whoever does the will of God, he is my brother and sister and mother.”

<sup>4:1</sup> He began to teach by the sea again. A very great crowd gathered around him, so he got into a boat on the sea and sat down. The whole crowd was by the sea on the land. <sup>2</sup> He taught them many things in parables, and in his teaching said to them, <sup>3</sup> “A sower went out to sow. <sup>4</sup> As he sowed, some seed fell along the path, and the birds came and devoured it. <sup>5</sup> Other seed fell on rocky ground, where it had little soil. It sprang up quickly, because it had no depth of soil. <sup>6</sup> When the sun rose, it was scorched. Because it had no root, it withered away. <sup>7</sup> Other seed fell among thorns. The thorns grew up, and choked it, and it produced no grain. <sup>8</sup> Other seed fell on good soil. It grew up, increased, and produced grain, bringing forth thirty, sixty, and a hundredfold. <sup>9</sup> He who has ears to hear, let him hear.”

<sup>4:10</sup> When he was alone, those around him with the twelve asked him about the parables. <sup>14</sup> He said to them, “The sower sows the word. <sup>15</sup> These are the ones along the path where the word is sown: when they hear, immediately the tempter comes, and takes away the word sown in them. <sup>16</sup> These are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy, <sup>17</sup> but they have no root in themselves, and endure briefly. When trouble or persecution comes because of the word, they immediately fall away. <sup>18</sup> These are the ones sown among thorns: when they hear the word, <sup>19</sup> the worries of the world, the deceitfulness of riches, and the desire for other things enter in and choke the word, and it becomes unfruitful. <sup>20</sup> These are the ones sown on good soil: they hear the word, accept it, and bear fruit: thirty,

sixty, and a hundredfold.”

<sup>4:21</sup> He said to them, “Is a lamp brought in to be put under a basket, or under a bed, and not on a stand? <sup>22</sup> Nothing is hidden that won’t be revealed, and nothing is secret that won’t come to light.”

<sup>4:24</sup> He said to them, “Pay attention to what you hear. With the measure you use, it will be measured to you, and even more will be added to you. <sup>25</sup> For whoever has will be given more; and whoever doesn’t have, even what he has will be taken away.”

<sup>4:30</sup> He said, “With what can we compare God’s kingdom? <sup>31</sup> It’s like a mustard seed. When sown upon the soil, it’s smaller than all other seeds on the ground, <sup>32</sup> yet when it’s sown, it grows up and becomes larger than all the garden plants, and puts out large branches, so the birds of the air can nest in its shade.”

<sup>4:36</sup> Leaving the crowd, they took him with them since he was in the boat; and other boats were with him. <sup>37</sup> A great windstorm arose, and the waves were breaking over the boat, so that the boat was already filling up.

<sup>4:38</sup> He was in the stern sleeping on the cushion. They woke him up, and said to him, “Teacher, don’t you care that we’re going to die?”

<sup>4:39</sup> He woke up, rebuked the wind, and said to the sea, “Peace. Be still.” The wind stopped, and there was a great calm. <sup>40</sup> He said to them, “Why are you afraid? Do you still have no faith?”

<sup>4:41</sup> They were terrified, and asked each other, “Who is this that even the wind and the sea obey him?”

<sup>5:1</sup> They came to the other side of the sea. <sup>2</sup> As soon as Jesus got out of the boat, a man with an unclean spirit came out of the tombs and met him. <sup>3</sup> He lived in the tombs. No

one could bind him anymore, <sup>4</sup> because he had often been bound with shackles and chains, but had torn the chains apart, and broke the shackles in pieces. No one was strong enough to subdue him. <sup>5</sup> Night and day, in the tombs and in the mountains, he was always crying out, and cutting himself with stones.

<sup>5:6</sup> When he saw Jesus from a distance, he ran and knelt down in front of him. <sup>7</sup> He cried out with a loud voice, “What do you want with me, Jesus, you son of the most high God? I beg you by God not to torment me.” <sup>8</sup> For he had said to him, “Come out of the man, you unclean spirit.”

<sup>5:11</sup> There was a large herd of pigs on the hillside, feeding. <sup>13</sup> So he gave the spirits permission to enter the pigs. The unclean spirits came out, and entered the pigs. The herd of about two thousand rushed down the steep bank into the sea and drowned.

<sup>5:14</sup> The herdsmen fled and told it in the city and the countryside. People came to see what had happened. <sup>15</sup> They came to Jesus, and saw him who had been possessed with the demons, sitting, clothed, and in his right mind; and they were afraid. <sup>16</sup> Those who had seen it described to them what had happened to the demon-possessed man and the pigs. <sup>17</sup> They began to beg Jesus to leave their region.

<sup>5:18</sup> As he was entering the boat, the man who had been possessed with demons begged to go with him. <sup>19</sup> He did not let him, but said to him, “Go home to your own people, and tell them how much the Lord has done for you, and how he had mercy on you.” <sup>20</sup> He went away and began to proclaim how much Jesus had done for him. Everyone was amazed.

<sup>5:21</sup> When Jesus had crossed again by boat to the other side, a large crowd gathered around him, and he was by the sea. <sup>22</sup> One of the synagogue leaders, named Jairus, came. Seeing Jesus, he fell at his feet, <sup>23</sup> begging him earnestly, “My little daughter is dying. Come and lay your hands on her, so

that she will get well, and live.”

<sup>5:24</sup> He went with him. A large crowd followed him, and pressed around him. <sup>25</sup> A woman, bleeding for twelve years, <sup>26</sup> had suffered much under many doctors, and had spent all she had, and was no better, but rather grew worse. <sup>27</sup> Having heard about Jesus, she came up behind him in the crowd, and touched his cloak. <sup>28</sup> For she said, “If I can just touch his clothes, I’ll get well.” <sup>29</sup> Immediately, the flow of blood dried up. She felt in her body that she was healed of her affliction.

<sup>5:30</sup> Jesus realized at once that power had gone out from him, and turned around in the crowd, and said, “Who touched my clothes?”

<sup>5:31</sup> His disciples said to him, “You see the crowd pressing around you, and yet you ask, ‘Who touched me?’”

<sup>5:32</sup> He looked around to see who had done it. <sup>33</sup> The woman, fearing and trembling, knowing what had happened to her, came and fell down in front of him, and told him the whole truth. <sup>34</sup> He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.”

<sup>5:35</sup> While he was still speaking, people came from Jairus’s house and said, “Your daughter is dead. Why bother the teacher anymore?”

<sup>5:36</sup> Jesus overheard what they said, and told Jairus, “Don’t be afraid, just believe.”

<sup>5:37</sup> He allowed no one to follow him except Peter, James, and John. <sup>38</sup> When they came to Jairus’s house, he saw a commotion, and people weeping and wailing loudly. <sup>39</sup> He went inside, and asked them, “Why are you making a commotion, and weeping? The child isn’t dead but asleep.”

<sup>5:40</sup> They laughed at him, but he sent them all outside. He took the child’s father and mother and those who were with him, and went in to where the child was. <sup>41</sup> Taking her by the hand, he said to her, “Little girl, I say to you, get up.” <sup>42</sup> Immediately the girl got up. They were completely amazed. <sup>43</sup> He gave them strict orders that no one should know about

this, and told them to give her something to eat.

<sup>6:1</sup> He left there, and went to his hometown, and his disciples followed him. <sup>2</sup> When the Sabbath came, he began to teach in the synagogue. Many who heard him were astonished, saying, “Where did this man get these things? What is this wisdom given to him? How are such miracles done by his hands? <sup>3</sup> Isn’t this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Aren’t his sisters here with us?” And they took offense at him.

<sup>6:4</sup> Jesus said to them, “A prophet is without honor only in his hometown, among his relatives, and in his own household.” <sup>5</sup> He could do no miracle there, except to lay his hands on a few sick people and heal them. <sup>6</sup> He was amazed at their unbelief.

<sup>6:6</sup> He went around the villages teaching. <sup>7</sup> He summoned the twelve, and began to send them out in pairs. He gave them authority over unclean spirits. <sup>8</sup> He instructed them to take nothing for their journey except a staff: no bread, no bag, no money in their belts; <sup>9</sup> but to wear sandals and not a second shirt.

<sup>6:12</sup> They went out, and preached that people should repent. <sup>13</sup> They cast out many demons, anointed many sick people with oil, and healed them.

<sup>6:14</sup> King Herod heard about this because Jesus’s name had become well known. <sup>16</sup> When Herod heard it, he said, “John, whom I beheaded, has risen.”

<sup>6:32</sup> They went away in the boat by themselves to a deserted place. <sup>33</sup> Many saw them going and recognized them, and ran on foot from all the towns and arrived ahead of them. <sup>34</sup> When he went ashore, he saw a large crowd, and had compassion on them, because they were like sheep without a shepherd. He began to teach them many things.

<sup>6:35</sup> When it grew late, his disciples came to him and said, “This is a desolate place, and it’s getting late. <sup>36</sup> Send them away to go into the surrounding countryside and villages to buy themselves something to eat.”

<sup>6:37</sup> He answered, “You give them something to eat.” They asked him, “Should we go and buy two hundred denarii worth of bread, and give it to them to eat?”

<sup>6:38</sup> He said, “How many loaves do you have? Go and see.” Once they had found out, they said, “Five, and two fish.”

<sup>6:39</sup> He commanded them all to sit down in groups on the green grass. <sup>40</sup> They sat down in groups of hundreds and fifties.

<sup>6:41</sup> He took the five loaves and the two fish. Looking up to heaven, he blessed and broke the loaves. He gave them to his disciples to set before the people, and divided the two fish among them all. <sup>42</sup> Everyone ate and was satisfied. <sup>43</sup> They picked up twelve baskets full of broken pieces and of fish. <sup>44</sup> There were five thousand men who ate the loaves.

<sup>7:1</sup> The Pharisees, and some of the scribes who had come from Jerusalem, gathered around him, <sup>2</sup> and saw some of his disciples eating their bread with unwashed hands. <sup>3</sup> The Pharisees only eat if they have carefully washed their hands, keeping the tradition of the elders. <sup>4</sup> When they come from the marketplace, they only eat after they have washed. They keep many other traditions such as the washing of cups, pitchers, copper pots, and dining couches.

<sup>7:5</sup> The Pharisees and the scribes asked him, “Why don’t your disciples keep the tradition of the elders? Instead, they eat with unwashed hands.”

<sup>7:6</sup> He replied, “Isaiah prophesied correctly about you hypocrites, as it is written: ‘This people honors me with their lips, but their heart is far from me. <sup>7</sup> They worship me in vain, teaching as doctrines the commandments of men.’ <sup>8</sup> Neglecting the commandment of God, you hold on to the

tradition of men. <sup>9</sup> You have a fine way of rejecting the commandment of God in order to keep your tradition. <sup>13</sup> The tradition that you have handed down nullifies the word of God. You do many things like that.”

<sup>7:14</sup> He summoned the crowd again, and said to them, “Everyone listen to me and understand: <sup>15</sup> Nothing that enters a person from outside can defile him, but the things that come out of a person are what defile him.”

<sup>7:17</sup> When he entered the house, away from the crowd, his disciples asked him about the parable. <sup>18</sup> He said to them, “Are you also without understanding? Don’t you see that whatever goes into a person from outside cannot defile him, <sup>19</sup> because it doesn’t go into his heart, but into his stomach and is eliminated?” Thus he declared all foods clean.

<sup>7:20</sup> He said, “What comes out of a person is what defiles him. <sup>21</sup> For from within, out of a person’s heart, come evil thoughts, sexual immorality, theft, murder, adultery, <sup>22</sup> coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. <sup>23</sup> All these evil things proceed from within, and defile a person.”

<sup>8:11</sup> The Pharisees came and began to argue with him, demanding of him a sign from heaven to test him. <sup>12</sup> He sighed deeply in his spirit, and said, “Why does this generation demand a sign? No sign will be given to this generation.” <sup>13</sup> He left them, got back into the boat, and went to the other side.

<sup>8:27</sup> Jesus and his disciples went to the villages of Caesarea Philippi. On the way he asked his disciples, “Who do people say that I am?”

<sup>8:28</sup> They told him, “John the Baptist; others say Elijah; but others, one of the prophets.”

<sup>8:29</sup> He asked them, “But who do you say that I am?” Peter answered, “You’re the Christ.”

8:30 He warned them to tell no one about him.

8:31 He began to teach them that the son of man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be killed, and after three days rise again. 32 He spoke openly about this. Peter took him aside, and began to rebuke him.

8:33 Turning and seeing his disciples, he rebuked Peter, and said, "Get behind me, Tempter. For you're not thinking about the things of God, but the things of man."

8:34 He summoned the crowd with his disciples, and said to them, "If anyone wants to come after me, let him deny himself, take up his cross, and follow me. 35 For whoever wants to save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. 36 What does it profit a man to gain the whole world and forfeit his soul? 37 What can a man give in exchange for his soul? 38 Whoever is ashamed of me and my words in this adulterous and sinful generation, the son of man will also be ashamed of him when he comes in his father's glory with the holy angels."

9:2 After six days, Jesus took Peter, James, and John with him, and led them up a high mountain by themselves. He was transfigured in front of them, 3 and his clothes became radiant, intensely white, as no one on earth could whiten them. 4 Elijah and Moses appeared to them, and they were talking with Jesus.

9:7 A cloud overshadowed them, and a voice from the cloud said, "This is my beloved son. Listen to him." 8 Suddenly, looking around, they no longer saw anyone with them except Jesus.

9:9 As they were coming down the mountain, he ordered them to tell no one what they had seen, until the son of man had risen from the dead. 10 They kept it to themselves, discussing what it meant to rise from the dead.

<sup>9:14</sup> When they came to the disciples, they saw a large crowd around them, and scribes arguing with them. <sup>15</sup> As soon as the crowd saw him, they were amazed, and ran to greet him. <sup>16</sup> He asked them, “What are you arguing with them about?”

<sup>9:17</sup> Someone in the crowd answered him, “Teacher, I brought my son to you. He has a spirit that makes him mute. <sup>18</sup> Whenever it seizes him, it throws him down. He foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to cast it out, but they couldn’t.”

<sup>9:19</sup> He answered them, “You unbelieving generation, how long will I be with you? How long will I put up with you? Bring him to me.”

<sup>9:20</sup> They brought the boy to him. When the spirit saw him, it immediately threw the boy into a convulsion. He fell to the ground, and rolled around, foaming at the mouth.

<sup>9:21</sup> Jesus asked his father, “How long has this been happening to him?” And he said, “From childhood. <sup>22</sup> It has often thrown him into fire or water to destroy him. If you can do anything, have compassion on us, and help us.”

<sup>9:23</sup> Jesus said to him, “‘If you can?’ Everything is possible for one who believes.”

<sup>9:24</sup> Immediately the boy’s father cried out, “I do believe. Help my unbelief.”

<sup>9:25</sup> When Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, “You mute and deaf spirit, I command you: come out of him and never enter him again.”

<sup>9:26</sup> After crying out, and throwing him into terrible convulsions, it came out. The boy was like a corpse, so that most of them said, “He’s dead.” <sup>27</sup> But Jesus took him by the hand, lifted him up, and he got up.

<sup>9:28</sup> After he entered the house, his disciples asked him privately, “Why couldn’t we cast it out?”

<sup>9:29</sup> He said to them, “This kind only comes out by prayer.”

<sup>9:30</sup> They left that place, and passed through Galilee. He didn't want anyone to know <sup>31</sup> because he was teaching his disciples, saying to them, "The son of man will be delivered into the hands of men, and they'll kill him. After he's killed, he'll rise three days later." <sup>32</sup> But they didn't understand this statement, and were afraid to ask him.

<sup>9:33</sup> They came to Capernaum. He asked them, "What were you discussing on the way?" <sup>34</sup> But they were silent, because they had been arguing about which of them was the greatest. <sup>35</sup> He sat down, called the twelve, and said to them, "If anyone wants to be first, he must be last of all, and servant of all."

<sup>9:36</sup> He took a child, and had him stand among them. Taking him in his arms, he said to them, <sup>37</sup> "Whoever welcomes one child like this in my name welcomes me. Whoever welcomes me, doesn't welcome me, but him that sent me."

<sup>9:38</sup> John said to him, "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he didn't follow us."

<sup>9:39</sup> But Jesus said, "Don't stop him. No one can do a miracle in my name, then soon afterward speak evil of me. <sup>40</sup> Whoever is not against us is for us. <sup>41</sup> Whoever gives you a cup of water to drink, because you are Christ's, will never lose his reward."

<sup>9:42</sup> "Whoever causes one of these little ones who believe in me to stumble, it would be better for him if a heavy millstone were hung around his neck, and he were thrown into the sea. <sup>43</sup> If your hand causes you to stumble, cut it off. It's better for you to enter life crippled than to go to hell with two hands. <sup>45</sup> If your foot causes you to stumble, cut it off. It's better for you to enter life lame than to be thrown into hell with two feet. <sup>47</sup> If your eye causes you to stumble, tear it out. It's better for you to enter God's kingdom with one eye than to

be thrown into hell with two eyes.”

<sup>10:1</sup> He left there and went into the region of Judea and beyond the Jordan. Crowds gathered around him again. Again he taught them, as was his custom.

<sup>10:2</sup> Pharisees came to him. Testing him, they asked, “Is it lawful for a man to divorce a wife?”

<sup>10:3</sup> He answered, “What did Moses command you?”

<sup>10:4</sup> They said, “Moses allowed a man to ‘write a certificate of divorce, and send her away.’”

<sup>10:5</sup> But Jesus said, “He wrote you this commandment because of your hard hearts. <sup>6</sup> But from the beginning of creation, ‘God made them male and female.’ <sup>7</sup> ‘Therefore a man will leave his father and mother, <sup>8</sup> and the two will become one flesh.’ So they are no longer two, but one flesh. <sup>9</sup> Therefore, what God has joined together, let no one separate.”

<sup>10:10</sup> In the house the disciples asked him about this again. <sup>11</sup> He said, “Whoever divorces his wife, and marries another, commits adultery against her. <sup>12</sup> If she divorces her husband, and marries another, she commits adultery.”

<sup>10:13</sup> People were bringing children to him, so that he might touch them, but the disciples rebuked them. <sup>14</sup> When Jesus saw it, he was indignant, and said, “Let the children come to me. Don’t hinder them, for God’s kingdom belongs to such as these. <sup>15</sup> Whoever does not receive God’s kingdom like a child will never enter it.” <sup>16</sup> He took them in his arms, laid his hands on them, and blessed them.

<sup>10:17</sup> As he was setting out on his journey, a man ran up to him, knelt in front of him, and asked him, “Good teacher, what must I do to inherit eternal life?”

<sup>10:18</sup> Jesus replied, “Why do you call me good? No one is good except God alone. <sup>19</sup> You know the commandments: ‘Don’t murder; don’t commit adultery; don’t steal; don’t bear false witness; don’t defraud; honor your father and mother.’”

<sup>10:20</sup> He said, "I've kept all these from my youth."

<sup>10:21</sup> Looking at him, Jesus loved him, and said to him, "You lack one thing: go, sell all you have, give to the poor, and you'll have treasure in heaven. Then come, follow me."

<sup>10:22</sup> But he was saddened by these words, and went away grieving, for he had many possessions.

<sup>10:23</sup> Jesus looked around, and said to his disciples, "How hard it will be for those who have wealth to enter God's kingdom." <sup>24</sup> The disciples were amazed at his words. But Jesus said to them again, "Children, how hard it is to enter God's kingdom. <sup>25</sup> It's easier for a camel to go through the eye of a needle than for a rich person to enter God's kingdom."

<sup>10:26</sup> They were even more astonished, and asked him, "Then who can be saved?"

<sup>10:27</sup> Looking at them, Jesus said, "With man it's impossible, but not with God. Because all things are possible with God."

<sup>10:28</sup> Peter began to tell him, "We've left everything, and followed you."

<sup>10:29</sup> Jesus said, "Anyone who has left house or brothers or sisters or mother or father or children or fields, for my sake, and for the gospel, <sup>30</sup> will receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and fields, with persecutions, and eternal life in the age to come. <sup>31</sup> But many who are first will be last, and the last first."

<sup>10:32</sup> They were on the road, going up to Jerusalem, and Jesus was walking ahead of them. He took the twelve again, <sup>42</sup> and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. <sup>43</sup> But it's not this way among you. Instead, whoever wants to become great among you must be your servant, <sup>44</sup> and whoever wants to be first among you must be slave of all. <sup>45</sup> For even the son of man didn't

come to be served, but to serve, and to give his life as a ransom for many.”

<sup>10:46</sup> As he was leaving Jericho with his disciples and a large crowd, a blind beggar was sitting by the road. <sup>47</sup> When he heard that it was Jesus, he began to cry out, “Jesus, have mercy on me.”

<sup>10:48</sup> Many sternly told him to be silent, but he cried out even louder, “Have mercy on me.”

<sup>10:49</sup> Jesus stopped and said, “Call him.” They called the blind man, saying to him, “Take courage. Get up. He’s calling for you.” <sup>50</sup> Throwing aside his cloak, he jumped up, and came to Jesus.

<sup>10:51</sup> Jesus asked him, “What do you want me to do for you?” The blind man said to him, “I want to regain my sight.”

<sup>10:52</sup> Jesus said to him, “Go, your faith has made you well.” Immediately he regained his sight, and began following him on the road.

<sup>11:1</sup> As they approached Jerusalem, near the Mount of Olives, he sent two of his disciples, <sup>2</sup> and told them, “Go into the village ahead of you. As soon as you enter it, you’ll find a colt tied, on which no one has ever sat. Untie it, and bring it. <sup>3</sup> If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back immediately.’”

<sup>11:4</sup> They went, found a colt outside in the street tied by a door, and untied it. <sup>5</sup> Some of the bystanders asked them, “Why are you untying the colt?” <sup>6</sup> They told them what Jesus had said, and they gave them permission. <sup>7</sup> They brought the colt to Jesus, and put their coats on it. He sat on it, <sup>11</sup> and went into Jerusalem, and into the temple. After looking around at everything, he left for Bethany with the twelve, since it was already late.

<sup>11:15</sup> They came to Jerusalem. He entered the temple, and began to drive out those buying and selling in the temple,

and overturned the tables of the money changers and the seats of those selling doves. <sup>16</sup> He wouldn't allow anyone to carry merchandise through the temple. <sup>17</sup> He taught, "Isn't it written, 'My house will be called a house of prayer for all the nations'? But you've made it 'a den of robbers.'"

<sup>11:27</sup> As he was walking in the temple, the chief priests, the scribes, and the elders came to him. <sup>28</sup> They asked him, "By what authority are you doing these things?"

<sup>11:29</sup> Jesus said to them, "I will ask you one question. Answer me, and I will tell you by what authority I do these things. <sup>30</sup> Was John's baptism from heaven or from men?"

<sup>11:31</sup> They discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Then why didn't you believe him?'" <sup>32</sup> But should we say, 'From men'?" They feared the people, for everyone thought that John really was a prophet.

<sup>11:33</sup> They answered Jesus, "We don't know." Jesus said to them, "Neither will I tell you by what authority I do these things."

<sup>12:1</sup> He began to speak to them in parables. "A man planted a vineyard, put a fence around it, dug a pit for a winepress, and built a tower. Then he leased it to tenants, and went on a journey. <sup>2</sup> At harvest time, he sent a servant to the tenants to collect some of the fruit of the vineyard from them. <sup>3</sup> They took him, beat him, and sent him away empty-handed. <sup>4</sup> Again he sent them another servant. They hit him on the head, and treated him shamefully. <sup>5</sup> He sent another, and they killed that one. He sent many others; they beat some, and killed others. <sup>6</sup> He had one more to send, a beloved son. Finally he sent him to them, saying, 'They will respect my son.'

<sup>12:7</sup> "But those tenants said to one another, 'This is the heir. Come, let's kill him, and the inheritance will be ours.'  
<sup>8</sup> They took him, killed him, and threw him out of the vine-

yard.

<sup>12:9</sup> “What will the vineyard’s owner do? He will come and destroy the tenants, and give the vineyard to others. <sup>10</sup> Haven’t you read this scripture: ‘The stone that the builders rejected has become the cornerstone.’”

<sup>12:12</sup> They were seeking to arrest him, because they understood that he spoke the parable against them, but they feared the crowd. So they left him, and went away.

<sup>12:13</sup> They sent some of the Pharisees and Herodians to him, so that they might trap him in his words. <sup>14</sup> When they came, they said to him, “Teacher, we know that you’re truthful. You don’t care what anyone thinks, because you’re impartial. You truthfully teach the way of God. Is it lawful to pay taxes to Caesar?” <sup>15</sup> Knowing their hypocrisy, he said to them, “Why are you testing me? Bring me a denarius to look at.”

<sup>12:16</sup> They brought one. He asked them, “Whose image and inscription is this?” They answered, “Caesar’s.” <sup>17</sup> Jesus said to them, “Give to Caesar the things that are Caesar’s, and to God the things that are God’s.” They marveled at him.

<sup>12:18</sup> Some Sadducees, who say there is no resurrection, came to Jesus and asked him, <sup>19</sup> “Moses wrote that if a man’s brother dies, and leaves behind a wife but no child, that his brother must marry the widow, and raise up children for his brother. <sup>20</sup> There were seven brothers. The first one took a wife, and died without children. <sup>21</sup> The second one married her, and died without children. <sup>22</sup> None of the seven left children. Last of all, the woman died too. <sup>23</sup> In the resurrection, when they rise, whose wife will she be? For all seven had married her.”

<sup>12:24</sup> Jesus said to them, “Isn’t this the reason you’re mistaken: you don’t know the scriptures or the power of God?

<sup>25</sup> For when the dead rise, they neither marry nor are given in marriage, but are like angels in heaven.”

<sup>12:26</sup> “As for the dead being raised, haven’t you read in the book of Moses, in the passage about the burning bush, how God said to him, ‘I am the God of Abraham, Isaac, and Jacob’? <sup>27</sup> He isn’t God of the dead, but of the living. You’re greatly mistaken.”

<sup>12:28</sup> One of the scribes came and heard them arguing. Seeing that he answered them well, he asked him, “Which commandment is the most important?”

<sup>12:29</sup> Jesus answered, “The most important is, <sup>30</sup> ‘Love the Lord your God with all your heart, soul, mind, and strength.’ <sup>31</sup> The second is this, ‘Love your neighbor as yourself.’ There is no commandment greater than these.”

<sup>12:32</sup> The scribe said to him, “You stated correctly that <sup>33</sup> to love him with all the heart, understanding, and strength, and to love one’s neighbor as himself is more important than all burnt offerings and sacrifices.”

<sup>12:34</sup> When Jesus saw that he answered wisely, he said to him, “You aren’t far from God’s kingdom.” After that, no one dared to ask him any more questions.

<sup>12:38</sup> In his teaching he said, “Beware of the scribes, who like walking around in long robes, being greeted in the market-places, <sup>39</sup> the best seats in the synagogues, and places of honor at banquets. <sup>40</sup> They devour widows’ houses, and offer long prayers for show. They will receive greater condemnation.”

<sup>13:1</sup> As he came out of the temple, one of his disciples said to him, “Look at these wonderful stones and buildings!”

<sup>13:2</sup> Jesus said to him, “Do you see these great buildings? Not one stone will be left upon another; all will be thrown down.”

<sup>13:3</sup> As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately,

<sup>4</sup> “When will these things happen? What will be the sign that they are about to be fulfilled?”

<sup>13:5</sup> Jesus said to them, “See that no one leads you astray. <sup>6</sup> Many will come in my name, saying, ‘I am he,’ and will mislead many. <sup>12</sup> Brother will betray brother to death, and a father his child. Children will rise against parents, and have them put to death. <sup>13</sup> Everyone will hate you because of my name, but he who endures to the end will be saved.

<sup>13:31</sup> “Heaven and earth will pass away, but my words won’t pass away. <sup>32</sup> No one knows about that day or that hour, not even the angels in heaven, nor the son, but only the father. <sup>33</sup> Be on guard. Be alert. For you don’t know when the time will come.

<sup>13:34</sup> “It’s like a man on a journey: when he leaves home, he puts his servants in charge, each with a task, and commands the doorkeeper to be alert. <sup>35</sup> Therefore be alert. You don’t know when the master of the house will come. <sup>36</sup> Otherwise, he may come suddenly and find you asleep. <sup>37</sup> What I say to you, I say to everyone: Be alert.”

<sup>14:1</sup> The Passover and the Feast of Unleavened Bread were now two days away. The chief priests and the scribes sought a way to arrest him by stealth, and kill him. <sup>2</sup> But they said, “Not during the feast, otherwise the people might riot.”

<sup>14:3</sup> While he was in Bethany in the house of Simon the leper, and reclining at the table, a woman came with an alabaster jar of very expensive perfume. She broke the jar, and poured it over his head. <sup>4</sup> Some expressed indignation to one another, saying, “Why has this perfume been wasted? <sup>5</sup> This perfume might have been sold for more than three hundred denarii, and the money given to the poor.” And they scolded her.

<sup>14:6</sup> Jesus said, “Leave her alone. Why are you bothering her? She’s done a beautiful thing for me. <sup>7</sup> You always have the poor with you. Whenever you want, you can do good for

them, but you won't always have me. <sup>8</sup> She has done what she could. She has anointed my body beforehand for the burial. <sup>9</sup> Wherever the gospel is preached in the whole world, what she has done will be told in memory of her."

<sup>14:10</sup> Then Judas Iscariot, one of the twelve, went to the chief priests to betray him to them. <sup>11</sup> They were glad when they heard this, and promised to give him money. He began looking for an opportunity to betray him.

<sup>14:12</sup> On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, his disciples asked him, "Where do you want us to go to prepare for you to eat the Passover?"

<sup>14:13</sup> He sent two of his disciples, and told them, "Go into the city. A man carrying a pitcher of water will meet you. Follow him. <sup>14</sup> Wherever he enters, say to the owner of the house, 'The teacher says, Where is my guest room, where I may eat the passover with my disciples?' <sup>15</sup> He will show you a large upper room furnished and ready. Prepare for us there." <sup>16</sup> The disciples went out, entered the city, and found it just as he had told them. They prepared the Passover.

<sup>14:17</sup> When it was evening, he arrived with the twelve. <sup>18</sup> While they were reclining at table and eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me."

<sup>14:19</sup> They began to be grieved, and to say to him one by one, "Surely not I?"

<sup>14:20</sup> He said to them, "It's one of the twelve, one who is dipping bread into the bowl with me. <sup>21</sup> For the son of man goes as it is written of him, but woe to that man by whom the son of man is betrayed! It would have been better for that man if he had not been born."

<sup>14:22</sup> As they were eating, he took bread, blessed it, broke it, gave it to them, and said, "Take it. This is my body."  
<sup>23</sup> He took a cup, and after giving thanks, he gave it to them,

and they all drank from it. <sup>24</sup> He said to them, “This is my blood of the covenant, which is poured out for many. <sup>25</sup> I won’t drink of the fruit of the vine again until that day when I drink it new in God’s kingdom.”

<sup>14:26</sup> After singing a hymn, they went out to the Mount of Olives.

<sup>14:27</sup> Jesus said to them, “You’ll all fall away, because it’s written, ‘I will strike down the shepherd, and the sheep will be scattered.’ <sup>28</sup> But after I’m raised up, I’ll go ahead of you to Galilee.”

<sup>14:29</sup> Peter said to him, “Even if everyone falls away, I won’t.”

<sup>14:30</sup> Jesus said to him, “This very night, before a rooster crows twice, you will deny me three times.”

<sup>14:31</sup> But he kept insisting, “If I have to die with you, I won’t deny you.” They all said the same thing.

<sup>14:32</sup> They went to a place called Gethsemane. He told his disciples, “Sit here while I pray.” <sup>33</sup> He took Peter, James, and John with him, and began to be very distressed and troubled. <sup>34</sup> He told them, “My soul is deeply grieved to the point of death. Stay here, and keep watch.”

<sup>14:35</sup> He went a little farther, fell to the ground, and prayed that the hour might pass from him. <sup>36</sup> He said, “Father, everything is possible for you. Remove this cup from me. Yet not what I will, but what you will.”

<sup>14:37</sup> He came, found them sleeping, and said to Peter, “Are you asleep? Couldn’t you keep watch for one hour? <sup>38</sup> Keep watch and pray, that you won’t come into temptation. The spirit is willing, but the flesh is weak.”

<sup>14:39</sup> Again he went away, and prayed, saying the same words. <sup>40</sup> Again he came, and found them sleeping, because their eyes were very heavy. They didn’t know what to say to him.

<sup>14:41</sup> He came the third time, and said to them, “Are you still sleeping and resting? It’s enough. The time has come. See, the son of man is being betrayed into the hands of sinners. <sup>42</sup> Get up. Let’s go. See, my betrayer is near.”

<sup>14:43</sup> While he was still speaking, Judas, one of the twelve, arrived. With him was a crowd, armed with swords and clubs, who was sent from the chief priests, the scribes, and the elders. <sup>44</sup> The betrayer had given them a sign, saying, “The one I kiss is the one. Arrest him, and lead him away under guard.” <sup>45</sup> Going directly to Jesus, he said, “Rabbi!” and kissed him.

<sup>14:46</sup> They laid hands on him, and arrested him. <sup>47</sup> One of the bystanders drew his sword, and struck the high priest’s servant, cutting off his ear.

<sup>14:48</sup> Jesus said to them, “Have you come out with swords and clubs to arrest me, as you would arrest a robber? <sup>49</sup> I was with you every day, teaching in the temple, and you didn’t arrest me.”

<sup>14:50</sup> They all left him, and fled. <sup>51</sup> A young man was following him, wearing only a linen cloth around his naked body. They seized him, <sup>52</sup> but he left the linen cloth, and fled naked.

<sup>14:53</sup> They led Jesus to the high priest. All the chief priests, the elders, and the scribes assembled. <sup>54</sup> Peter followed him at a distance, right into the high priest’s courtyard. He was sitting with the guards, and warming himself by the fire.

<sup>14:55</sup> The chief priests and the whole council sought testimony against Jesus to put him to death, but found none. <sup>56</sup> Many gave false testimony against him, but their testimony was inconsistent. <sup>57</sup> Some stood up, and gave false testimony against him, <sup>58</sup> “We heard him say, ‘I’ll destroy this temple made with hands, and in three days I’ll build another made without hands.’” <sup>59</sup> But even this testimony was inconsistent.

<sup>14:60</sup> The high priest stood up in front of them, and asked Jesus, “Don’t you answer? What is it that these men testify against you?” <sup>61</sup> But he kept silent, and didn’t answer. Again

the high priest asked him, “Are you the Christ, the son of the Blessed One?”

<sup>14:62</sup> Jesus said, “I am. You’ll see the son of man sitting at the right hand of power, and coming with the clouds of heaven.”

<sup>14:63</sup> The high priest tore his clothes, and said, “Why do we need any more witnesses? <sup>64</sup> You’ve heard the blasphemy. What’s your decision?” They all condemned him as deserving death. <sup>65</sup> Some began to spit on him, and to cover his face and strike him, saying, “Prophesy.” The guards received him with slaps in the face.

<sup>14:66</sup> While Peter was in the courtyard below, one of the high priest’s servant girls came. <sup>67</sup> Seeing Peter, she looked at him, and said, “You also were with Jesus the Nazarene.”

<sup>14:68</sup> But he denied it, “I don’t know or understand what you’re talking about.” He went out to the entryway, and a rooster crowed.

<sup>14:69</sup> The servant girl saw him, and began again to tell the bystanders, “This man is one of them.”

<sup>14:70</sup> But again he denied it. After a little while the bystanders again said to Peter, “You’re certainly one of them, since you’re a Galilean too.” <sup>71</sup> But he began to curse and swear, “I don’t know this man you’re talking about.”

<sup>14:72</sup> Immediately a rooster crowed a second time. Peter remembered when Jesus said to him, “Before a rooster crows twice, you’ll deny me three times”. He began to weep.

<sup>15:1</sup> Early in the morning, the chief priests, elders, scribes, and the whole council held a consultation. They bound Jesus, led him away, and delivered him to Pilate.

<sup>15:2</sup> Pilate asked him, “Are you the king of the Jews?” He answered, “You have said so.”

<sup>15:3</sup> The chief priests accused him of many things. <sup>4</sup> Pilate again asked him, “Don’t you answer? Look how many charges

they bring against you.”<sup>5</sup> But Jesus answered no further, so Pilate was amazed.

<sup>15:6</sup> Now at the feast he used to release for them any one prisoner whom they requested.<sup>7</sup> The man named Barabbas was in prison with rebels who had committed murder during the insurrection.<sup>8</sup> The crowd began to ask Pilate to do for them as he usually did.

<sup>15:9</sup> Pilate answered them, “Do you want me to release the king of the Jews for you?”<sup>10</sup> For he knew that the chief priests had handed him over because of envy.<sup>11</sup> But the chief priests stirred up the crowd to have him release Barabbas instead.<sup>12</sup> Pilate again asked them, “Then what should I do with the one you call the king of the Jews?”

<sup>15:13</sup> They shouted back, “Crucify him!”

<sup>15:14</sup> Pilate asked them, “Why? What evil has he done?” But they shouted all the more, “Crucify him!”

<sup>15:15</sup> Wishing to satisfy the crowd, Pilate released Barabbas for them. After having Jesus flogged, he handed him over to be crucified.

<sup>15:22</sup> They brought Jesus to the place called Golgotha, which means place of a skull.<sup>23</sup> They offered him wine mixed with myrrh, but he didn’t take it.

<sup>15:24</sup> They crucified him, and divided his clothes among themselves, casting lots to decide what each should take.<sup>25</sup> It was nine in the morning when they crucified him.<sup>27</sup> They crucified two robbers with him, one on his right and one on his left.

<sup>15:29</sup> Those who passed by derided him, shaking their heads, and saying, “Ha! You who would destroy the temple and rebuild it in three days,<sup>30</sup> save yourself, and come down from the cross.”

<sup>15:31</sup> In the same way, the chief priests and the scribes mocked him to one another saying, “He saved others. He can’t save himself.<sup>32</sup> Let this Christ, the King of Israel, come

down now from the cross, so that we may see and believe.” Those who were crucified with him also insulted him.

<sup>15:33</sup> At noon, darkness fell over the whole land until three in the afternoon. <sup>34</sup> At three in the afternoon Jesus cried with a loud voice, “My God, my God, why have you abandoned me?”

<sup>15:37</sup> Jesus let out a loud cry, and breathed his last.

<sup>15:40</sup> There were also women watching from a distance. Among them were Mary Magdalene, Salome, and Mary the mother of James. <sup>41</sup> When he was in Galilee, they followed him and took care of him. Many other women had come up with him to Jerusalem.

<sup>15:42</sup> When evening had come, because it was the day before the Sabbath, <sup>43</sup> Joseph of Arimathea came, a prominent member of the council, who was himself waiting for God’s kingdom. He boldly went to Pilate, and asked for Jesus’s body. <sup>44</sup> Pilate was surprised that he was already dead. <sup>45</sup> He granted the body to Joseph.

<sup>15:46</sup> Joseph bought a linen cloth, took him down, wrapped him in the linen cloth, laid him in a tomb cut out of a rock, and rolled a stone against the entrance of the tomb. <sup>47</sup> Mary Magdalene and Mary the mother of Joses were watching to see where he was laid.

<sup>16:1</sup> When the Sabbath was past, Mary Magdalene, Salome, and Mary the mother of James bought spices, so that they could go and anoint him. <sup>2</sup> Very early on the first day of the week, when the sun had risen, they went to the tomb. <sup>3</sup> They were saying to one another, “Who will roll away the stone from the entrance of the tomb for us?” <sup>4</sup> Looking up, they saw that the stone had already been rolled away, although it was extremely large.

<sup>16:5</sup> Entering the tomb, they saw a young man sitting at the right, wearing a white robe, and they were alarmed. <sup>6</sup> He

told them, “Don’t be alarmed. You’re looking for Jesus the Nazarene, who was crucified. He has risen. He’s not here. See, here is the place where they laid him. <sup>7</sup> But go, tell his disciples and Peter, ‘He’s going ahead of you to Galilee. You’ll see him there, just as he told you.’”

<sup>16:8</sup> They fled from the tomb, for trembling and astonishment had seized them. They said nothing to anyone, because they were afraid.

# Mormon

*An abridgment of the Book of Mormon.*

## Introduction

*Abridged from Joseph Smith—History*

<sup>1:1</sup> I, Joseph Smith, write this history to put all inquirers after truth in possession of the facts.

<sup>1:5</sup> There was in the place where I lived an unusual excitement on the subject of religion. <sup>6</sup> The clergy promoted this scene of religious feeling in order to have everybody converted, let them join what sect they pleased. Yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, lost in a strife of words: priest contending against priest, convert against convert.

<sup>1:7</sup> I was at this time fourteen years old. <sup>8</sup> My mind was called up to serious reflection and great uneasiness. My feelings were deep and often poignant, but still I kept myself aloof from all the parties, though I attended their meetings as often as occasion would permit. So great were the confusion and strife among the different denominations that it

was impossible for a person as young as I was to come to any certain conclusion who was right and who was wrong.

<sup>1:10</sup> In the midst of this war of words and tumult of opinions, I often said to myself, "What is to be done? If any of these parties is right, which is it, and how will I know?"

<sup>1:11</sup> One day I was reading James 1:5, which reads, "If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given to him." <sup>12</sup> This passage entered with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

<sup>1:13</sup> At length I came to the determination to "ask God."  
<sup>14</sup> So, in accordance with my determination, I retired to the woods to make the attempt. It was the first time in my life that I had made the attempt to pray vocally.

<sup>1:15</sup> Having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when <sup>16</sup> I saw a pillar of light over my head. <sup>17</sup> When the light rested upon me, I saw two personages. One of them said to me, "Joseph, this is my beloved son. Hear him."

<sup>1:18</sup> I asked the personages which of all the sects was right, and which I should join. <sup>19</sup> I was answered that I must join none of them.

<sup>1:21</sup> A few days after I had this vision, I was with one of the preachers who was very active in the religious excitement. I gave him an account of the vision which I had had. He treated my communication with contempt, saying that there were no such things as visions or revelations in these days.

<sup>1:22</sup> I soon found that my story had excited a great deal of prejudice against me among the professors of religion. They

excited the public mind against me and created a bitter persecution. This was common among all the sects, <sup>23</sup> and it often caused me great sorrow.

<sup>1:24</sup> However, it was nevertheless a fact that I had seen a vision, and all the persecution under heaven could not make it otherwise. <sup>25</sup> I said in my heart, “Why persecute me for telling the truth? For I have seen a vision. I know it, and I know that God knows it, and I can not deny it.”

<sup>1:27</sup> I continued to pursue my common vocations in life, all the time being <sup>28</sup> persecuted by those who ought to have been my friends and to have treated me kindly. If they supposed me to be deluded, they ought to have endeavored to reclaim me in a proper and affectionate manner. I was left to mingling with all kinds of society, and frequently fell into many foolish errors. In making this confession, no one need suppose me guilty of any great sins, but I was guilty of levity and sometimes associated with jovial company.

<sup>1:29</sup> In consequence of these things, I often felt condemned for my weaknesses and imperfections. One evening, I committed myself to prayer and supplication to God for forgiveness of my sins and follies. <sup>30</sup> While I was calling upon God, a light appeared in my room, and immediately a personage appeared.

<sup>1:33</sup> He called me by name, said that he was a messenger from God, and that his name was Moroni. <sup>34</sup> He said that there was a book, written upon gold plates, giving an account of the former inhabitants of this continent. <sup>42</sup> The vision was opened to my mind so that I could see the place where the plates were deposited. <sup>46</sup> He added a caution, telling me that Satan would try to tempt me to get the plates for the purposes of getting rich. This he forbid me, saying that I must only get the plates to glorify God. <sup>53</sup> The messenger informed me that the time for bringing forth the plates would arrive in four years.

<sup>1:54</sup> I went at the end of each year to the place where the plates were deposited. Each time I found the messenger there, and received instruction from him.

<sup>1:59</sup> At length, the time arrived for obtaining the plates. Having gone as usual at the end of another year to the place where they were deposited, the same messenger delivered them to me. <sup>67</sup> I commenced to translate the Book of Mormon:

## 1 Nephi

<sup>1:1</sup> I, Nephi, am making a record of my proceedings during my lifetime.

<sup>1:4</sup> In the first year of the reign of Zedekiah, king of Judah, <sup>18</sup> God showed my father, Lehi, many things about the destruction of Jerusalem. He went among the people, and declared to them what he had seen. <sup>20</sup> When the people heard these things, they were angry with him, and sought his life.

<sup>2:2</sup> God commanded my father in a dream to take his family, and depart into the wilderness. <sup>4</sup> He left his house, land, gold, silver, and precious things, and took nothing with him, except his family, provisions, and tents, and departed into the wilderness.

<sup>2:11</sup> Laman and Lemuel, my older brothers, grumbled against their father because he had led them out of Jerusalem, leaving their land, gold, silver, and precious things. They said he had done this because of the foolish imaginations of his heart. <sup>13</sup> They also didn't believe that Jerusalem could be destroyed.

<sup>2:16</sup> I believed all that my father had spoken. Therefore, I didn't rebel against him like my brothers.

<sup>3:2</sup> My father said to me, <sup>3</sup> "Laban has the record of the Jews, and it's engraved on brass plates. <sup>4</sup> Therefore, God has commanded me that you and your brothers should return to

Jerusalem, go to Laban's house, seek the records, and bring them here into the wilderness."

<sup>3:7</sup> I said to my father, "I'll do what God has commanded, for I know that God only gives commandments if he prepares a way to accomplish them."

<sup>3:19</sup> I said to my brothers, "It's wisdom in God that we should obtain these records, that we can preserve for our children <sup>20</sup> the words spoken by all the holy prophets."

<sup>3:23</sup> We went up to the house of Laban. <sup>4:38</sup> My brothers and I took the brass plates, departed into the wilderness, and journeyed to our father's tent.

<sup>5:1</sup> After we returned to our father, he was filled with joy, and also my mother was very glad. <sup>21</sup> We had obtained the records which God had commanded us, and found that they had great value to us because we could preserve the commandments of God for our children.

<sup>7:6</sup> As we journeyed in the wilderness, Laman and Lemuel <sup>16</sup> were angry with me and tried to take away my life, <sup>19</sup> but some of our company plead with them, and they stopped trying to take away my life. <sup>21</sup> I forgave them all that they had done, and we traveled again on our journey.

<sup>17:5</sup> We came to the land which we called Bountiful, because it had much fruit and wild honey. God had prepared all these things that we might not perish. <sup>6</sup> We pitched our tents by the seashore and rejoiced greatly.

<sup>17:7</sup> God said to me, Nephi, <sup>8</sup> "Construct a ship after the manner that I will show you, that I may carry your people across these waters."

<sup>17:17</sup> When my brothers saw that I was about to build a ship, they began to grumble against me, "Our brother is a fool for he thinks that he can build a ship, and cross these great waters."

<sup>17:19</sup> I was deeply grieved because of the hardness of their hearts. When they saw this, they were glad, saying, “We knew that you couldn’t construct a ship, and that you lacked judgment. <sup>20</sup> You’re like our father, led away by the foolish imaginations of his heart. He has led us out of the land of Jerusalem, and we’ve wandered in the wilderness all these years.”

<sup>18:4</sup> After I had finished the ship, my brothers saw that it was good, and they humbled themselves again before God. <sup>6</sup> We prepared many provisions, went into the ship with our wives and children, <sup>8</sup> and put forth into the sea.

<sup>18:23</sup> After we had sailed for many days we arrived at the promised land.

<sup>19:1</sup> I made plates of ore on which to engrave the record of my people, <sup>5</sup> to keep the more sacred things for instructing my people.

<sup>19:7</sup> The things which some men esteem to be of great worth, both to the body and soul, others set at naught. <sup>9</sup> The world, because of their iniquity, will judge Jesus to be a thing of naught.

<sup>22:23</sup> All churches which are built up to make a profit, and to get power, and to become popular in the eyes of the world, must be brought low in the dust.

<sup>22:31</sup> If you are obedient to the commandments, and endure to the end, you will be saved at the last day.

## 2 Nephi

<sup>4:13</sup> Not many days after Lehi's death, Laman and Lemuel were angry with me, <sup>5:2</sup> so they sought to take away my life. <sup>5:5</sup> God warned me to depart from them, and flee into the wilderness along with all those who would go with me. <sup>5:6</sup> Therefore, I took my family, and Sam, my older brother, and Jacob and Joseph, my younger brothers, and also my sisters, and their families. All those who went with me were those who believed in the warnings and revelations of God.

<sup>5:7</sup> We journeyed in the wilderness for many days, and pitched our tents. <sup>10</sup> We were careful to keep the commandments of God in all things. <sup>11</sup> We prospered greatly, for we sowed seed, reaped in abundance, and raised flocks, herds, and animals of every kind.

<sup>5:14</sup> I made many swords so that our enemies wouldn't come upon us and destroy us.

<sup>6:1</sup> The words of Jacob, the brother of Nephi:

<sup>9:27</sup> Woe to him who has all the commandments of God, and transgresses them, and wastes the days of his probation.

<sup>9:28</sup> Oh the vanity, and foolishness of men! When they are learned they think they are wise, and they don't listen to God's counsel, for they set it aside, supposing they know of themselves, therefore, their wisdom is foolishness and it does not profit them. <sup>29</sup> But to be learned is good if they listen to God's counsels.

<sup>9:30</sup> Woe to the rich who despise the poor, persecute the meek, and whose hearts are on their treasures; therefore, their treasure is their God.

<sup>9:34</sup> Woe to the liar, <sup>35</sup> to the murderer who kills deliberately, <sup>36</sup> and to those who commit fornication.

<sup>9:39</sup> Remember, the mind set on the flesh is death, and the mind set on the spirit is eternal life. <sup>45</sup> Turn away from your sins. <sup>46</sup> Prepare your souls for the day of judgment.

<sup>9:51</sup> Don't spend money on what has no value, nor your labor on what cannot satisfy.

<sup>10:23</sup> Cheer up your hearts, and remember that you are free to act for yourselves: to choose the way of everlasting death or the way of eternal life. <sup>24</sup> Therefore, reconcile yourselves to the will of God, and not to the will of the flesh.

<sup>11:1</sup> Jacob spoke many more things to my people, but I, Nephi, have only written these.

<sup>25:23</sup> We labor diligently to write, to persuade our children, and also our brothers, to believe in Christ, and to be reconciled to God. <sup>26</sup> We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ.

<sup>26:21</sup> There are many churches built up which cause envy, strife, and malice. <sup>22</sup> The devil leads them by the neck with a flaxen cord until he binds them with his strong cords forever.

<sup>26:23</sup> God doesn't work in darkness. <sup>25</sup> Does he say to anyone, "Depart from me"? No. <sup>26</sup> Has he commanded anyone to depart from the houses of worship? No.

<sup>26:29</sup> He commands that there shall be no priestcrafts, which are when men preach and set themselves up as a light to the world, to make a profit, and get praise of the world. <sup>30</sup> God has forbidden this. Therefore, he has commanded that all men should have love, and except they have love they are nothing.

<sup>26:32</sup> God has commanded men not to murder, lie, steal, envy, take his name in vain, have malice, contend with one another, or commit fornication. <sup>33</sup> None of these iniquities come from God, for he does good among the children of men.

<sup>28:3</sup> One church will say to the other, "Behold, I, I am God's." And the other churches will say, "I, I am God's." Thus will every one say that has built up churches, and not to God. <sup>4</sup> They will contend with one another, and their priests will contend with one another.

<sup>28:8</sup> Many will say, "Eat, drink, and be merry, nevertheless

fear God. He will justify in committing a little sin. Lie a little, take advantage of one because of his words, dig a pit for your neighbor. There is no harm in this. Do all these things, for tomorrow we die. If we are guilty, God will beat us with a few lashes, and at last we will be saved.”

<sup>28:12</sup> Because of pride their churches have become corrupted. <sup>13</sup> They rob the poor because of their fine sanctuaries and their fine clothing. They persecute the meek and the poor in heart, because in their pride they have become arrogant.

<sup>28:16</sup> Woe to those who turn aside the just for nothing, and revile against what is good and say that it has no worth! <sup>29</sup> Woe to him who says, “We have received the word of God, and we need no more of the word of God, for we have enough!”

<sup>28:30</sup> God says, “To him who receives I will give more. From them who say, ‘We have enough,’ will be taken away whatever they have.

<sup>29:3</sup> “Some will say, ‘We have a Bible, and there cannot be any more Bible.’ <sup>10</sup> Because you have a Bible you don’t need to suppose that it contains all my words. <sup>11</sup> For I command all men to write the words which I speak to them.”

<sup>30:17</sup> There is nothing secret that will not be revealed.

<sup>32:8</sup> Know that you must pray, for the evil spirit teaches a man that he must not pray.

## Jacob

<sup>1:2</sup> Nephi gave me, Jacob, a commandment to write a few of the most precious things. <sup>15</sup> The people began to grow hard in their hearts, and to indulge somewhat in wickedness, <sup>17</sup> therefore I gave them these words:

<sup>2:12</sup> Many of you have begun to search for gold, silver, and precious ores, <sup>13</sup> and providence has smiled on you most pleasingly, that you have obtained many riches. Because some of you have obtained more abundantly than others, you are lifted up in the pride of your hearts because of the costliness of your apparel, and persecute others because you suppose that you are better than they. <sup>14</sup> Do you suppose that God justifies you in this thing? No, but he condemns you, and if you persist, his judgments will speedily come to you.

<sup>2:17</sup> Think of others like yourselves, be familiar with all, and free with your possessions, that they may be rich like you. <sup>18</sup> But before you seek for riches, seek for the kingdom of God. <sup>19</sup> After you have obtained a hope in Christ you will obtain riches, if you seek them, and you will seek them with the intent to do good: to clothe the naked, to feed the hungry, to liberate the captive, and to administer relief to the sick and the afflicted. <sup>21</sup> Don't you suppose that one being is as precious in God's sight as the other?

<sup>2:35</sup> You have broken your tender wives' hearts, and lost your children's confidence, because of your bad examples before them. The sobbing of their hearts ascends up to God against you.

<sup>4:8</sup> Don't despise God's revelations. <sup>10</sup> Don't seek to counsel God, but to take counsel from him. For you know that he counsels in wisdom, justice, and great mercy.

<sup>6:12</sup> Be wise; what more can I say?

## Zeniff

*Abridged from chapters 11-23 of the Book of Mosiah*

<sup>11:1</sup> Zeniff conferred the kingdom on Noah, one of his sons. <sup>2</sup> Noah didn't keep God's commandments, but followed the desires of his own heart. <sup>3</sup> He imposed a tax of one fifth of all the people possessed <sup>4</sup> to support himself, and his priests.

<sup>11:20</sup> There was a man named Abinadi who went among the people saying, "God says, 'Woe to this people, for I have seen their abominations, their wickedness, and their fornication.

<sup>21</sup> Unless they repent they will be brought into bondage.'"

<sup>11:27</sup> When king Noah heard of Abinadi's words, he was angry. He said, "Who is Abinadi that he should judge me and my people, or who is God to bring such great affliction on my people? <sup>28</sup> Bring Abinadi here so I can kill him."

<sup>12:9</sup> They took him and carried him bound before the king. <sup>29</sup> Abinadi said to the priests, "Why do you set your hearts on riches? Why do you spend your strength with prostitutes?"

<sup>13:4</sup> "You're angry with me because I've told you the truth. <sup>15:26</sup> But fear and tremble before God, for he redeems none who have wilfully rebelled against him, who have known his commandments and refused to keep them."

<sup>17:1</sup> The king commanded the priests to take Abinadi and cause him to be put to death.

<sup>17:2</sup> There was a young man among the priests whose name was Alma, and he believed Abinadi's words, therefore he began to plead with the king to let Abinadi depart in peace. <sup>3</sup> But the king was more angry and sent his servants after Alma to kill him. <sup>4</sup> But he fled from them and hid. Being concealed for many days, he wrote all the words which Abinadi had spoken.

<sup>17:7</sup> The king said, "Abinadi, <sup>8</sup> you will be put to death unless you take back all the evil you've spoken about me and

my people.”

<sup>17:9</sup> Abinadi said, “I will not take back what I’ve spoken, for it is true. <sup>10</sup> It will stand as a testimony against you at the last day.”

<sup>17:11</sup> King Noah was about to release him, for he feared that God’s judgments would come upon him. <sup>12</sup> But the priests said, “He has reviled the king.” Therefore, the king was incited to anger against him, and delivered him to be killed.

<sup>17:20</sup> Abinadi suffered death by fire because he would not deny the commandments of God, having sealed the truth of his words with his death.

<sup>18:1</sup> Alma, who had fled from king Noah’s servants, began to teach Abinadi’s words. <sup>3</sup> Many believed his words.

<sup>18:31</sup> These things were done in the borders of the land, that the king might not know. <sup>32</sup> But they were made known to the king. <sup>33</sup> He said that Alma was inciting the people to rebellion against him, therefore he sent his army to destroy them.

<sup>23:1</sup> Now Alma, having been warned by God, told his people, therefore they gathered together their flocks and their grain, and <sup>3</sup> they fled eight days’ journey into the wilderness.

<sup>23:4</sup> They came to a beautiful and pleasant land, <sup>5</sup> and began to till the ground, and build buildings. They were industrious, and worked very hard.

<sup>23:6</sup> The people wanted Alma to be their king, for his people loved him. <sup>7</sup> But he said to them, “It’s not expedient for us to have a king. <sup>9</sup> Remember the iniquity of king Noah and his priests. <sup>12</sup> King Noah oppressed you, and you were in bondage to him and his priests. <sup>13</sup> Because you have been delivered out of the hands of king Noah and his people, I ask you not to trust any man to be a king over you.”

<sup>23:15</sup> Thus did Alma teach his people that every man should

love his neighbor as himself, and that there should be no contention among them.

## Mosiah

<sup>1:2</sup> King Benjamin had three sons, and he caused them to be taught so that they might become men of understanding. <sup>3</sup> He also taught them about the records which were engraved on the brass plates: “My sons, <sup>4</sup> it wasn’t possible for our father, Lehi, to remember all these things; but he could read these engravings, and teach them to his children, that they could teach them to their children, even down to the present time.”

<sup>1:9</sup> King Benjamin grew old, and saw that he must very soon go the way of all the earth. <sup>18</sup> Therefore, he proclaimed to all the people to gather themselves together to hear his words.

<sup>2:5</sup> When they arrived, they pitched their tents on every side, every family being separate from one another.

<sup>2:8</sup> King Benjamin caused his words to be written and sent to those who could not hear him, that they might also receive his words. <sup>9</sup> These are the words which he spoke:

<sup>2:10</sup> I have not commanded you to come here to fear me, or to think that I am more than a mortal man. <sup>11</sup> But I am like you, subject to all kinds of infirmities in body and mind; yet the people have chosen me, and God has allowed me to be a king; to serve you with all the might, mind and strength which he has granted me.

<sup>2:12</sup> I have been allowed to spend my days in your service, and have not sought gold, or silver, or any kind of riches from you. <sup>13</sup> Neither have I allowed you to be confined in dungeons, or to make slaves of one another, or to murder, or steal, or commit adultery. <sup>14</sup> And even I, myself, have labored with

my own hands that I might serve you, and that you should not be burdened with taxes.

<sup>2:15</sup> Yet, I have not done this to boast. <sup>17</sup> I tell you so you may learn wisdom; that you may learn that when you serve your fellow beings you are only serving God.

<sup>2:18</sup> If I, whom you call your king, labor to serve you, then shouldn't you labor to serve one another? <sup>19</sup> If I, whom you call your king, merit any thanks from you, O how you should thank your heavenly king!

<sup>2:41</sup> Consider the blessed and happy state of those who keep God's commandments. They are blessed in all things, both temporal and spiritual, and if they remain faithful to the end they are received into heaven to dwell with God in never-ending happiness.

<sup>3:19</sup> The natural man is an enemy to God, and will be forever, unless he puts off the natural man and becomes like a child: submissive, meek, humble, patient, full of love, willing to submit to all things, even as a child submits to his father.

<sup>4:9</sup> Believe in God. Believe that he is, and that he created all things. Believe that he has all wisdom. Believe that man does not comprehend all that God can comprehend. <sup>10</sup> Believe that you must repent of your sins and forsake them, and humble yourselves before God. Ask in sincerity of heart that he would forgive you. And now, if you believe all these things see that you do them.

<sup>4:11</sup> Humble yourselves, calling on God daily. <sup>12</sup> If you do this you will always rejoice, <sup>13</sup> and you will not have a mind to injure one another, but to live at peace, and to repay every man what he is due. <sup>14</sup> You will not allow your children to go hungry, or naked, or to transgress God's laws and fight and quarrel with one another. <sup>15</sup> But you will teach them to walk in the ways of sober truth, to love one another, and to serve one another.

<sup>4:16</sup> You will help those who need your help. You will give of your possessions to him who stands in need. You won't

allow the beggar to petition you in vain, and turn him away to perish. <sup>17</sup> Perhaps you will say, "The man has brought his misery on himself, therefore I won't give him of my food, or of my possessions, for his punishments are just." <sup>18</sup> Whoever does this has great cause to repent. Unless he repents he perishes forever, and has no part in the kingdom of God. <sup>19</sup> For aren't we all beggars? Don't we all depend on God for all our possessions, for food and clothing, for gold and silver, and for all our riches of every kind?

<sup>4:22</sup> If you judge the man who petitions you for your possessions, that he perish not, and condemn him, how much more just will be your condemnation for withholding your possessions, which don't belong to you but to God. <sup>23</sup> Woe to that man, for his possessions will perish with him. I speak to those who are rich in the things of this world.

<sup>4:24</sup> I say to the poor, you who only have enough to remain from day to day; I mean all you who deny the beggar, because you have not. Say in your hearts: "I don't give because I don't have, but if I had I would give." <sup>25</sup> If you say this in your hearts you remain guiltless. Otherwise you are condemned, for you covet what you have not received.

<sup>4:26</sup> To retain forgiveness of your sins, share your possessions with the poor, every man according to what he has, such as feeding the hungry, clothing the naked, visiting the sick and helping them, both spiritually and temporally, according to their needs. <sup>27</sup> And see that all this is done in wisdom and order; for it is not necessary for a man to run faster than he has strength. It is expedient for him to be diligent, that he might win the prize. Therefore, all things must be done in order.

<sup>4:28</sup> Remember that whoever borrows from his neighbor should return the thing, as he has agreed, or else you will sin; and perhaps you will cause your neighbor to sin also.

<sup>4:30</sup> If you don't watch yourselves, and your thoughts, and your words, and your deeds, and observe God's command-

ments, even until the end of your lives, you must perish.

<sup>5:13</sup> How does a man know the master whom he has not served, and who is a stranger to him, and is far from the thoughts and intents of his heart?

<sup>6:4</sup> Mosiah began to reign in his father's place. <sup>25:1</sup> He gathered all the people together, and <sup>25:5</sup> read the records of Zeniff to them. <sup>25:6</sup> He also read the account of Alma and his people. <sup>25:15</sup> Alma also spoke to them, preaching repentance and faith on God.

<sup>28:10</sup> King Mosiah had no one to confer the kingdom on, for none of his sons would accept the kingdom. <sup>11</sup> Therefore, he took the records <sup>20</sup> and conferred them on Alma, who was the son of Alma, and commanded him to keep and preserve them, and also to keep a record of the people, handing them down from one generation to the next.

<sup>29:4</sup> King Mosiah wrote to the people, <sup>5</sup> "You want to have a king. <sup>6</sup> He to whom the kingdom rightly belongs has declined. <sup>7</sup> If I appoint another in his place, I fear there would arise contentions which would cause wars, which would destroy the souls of many people.

<sup>29:10</sup> "Let us be wise and anticipate these things, and do what will make for peace. <sup>11</sup> Therefore, I will be your king for the rest of my life. Nevertheless, let us appoint judges to judge this people according to our law, and we will newly arrange the affairs of this people.

<sup>29:16</sup> "Because all men are not just, it is not expedient to have a king or kings to rule over you. <sup>17</sup> For behold how much iniquity one wicked king causes, and what great destruction!

<sup>29:21</sup> "You can only dethrone an iniquitous king through much contention and bloodshed. <sup>22</sup> For he has his friends in iniquity, and he keeps his guards around him, and he tears up the laws of those who have reigned in righteousness before him, and he tramples God's commandments under his feet,

<sup>23</sup> and he enacts laws according to his own wickedness, and he destroys whoever doesn't obey his laws.

<sup>29:25</sup> "Therefore, choose judges by the voice of the people, that you may be judged according to the laws which have been given by our fathers. <sup>26</sup> Observe this and make it your law: do your business by the voice of the people."

<sup>29:37</sup> The people were convinced of the truth of his words, <sup>38</sup> therefore they relinquished their desire for a king.

<sup>29:40</sup> The people loved Mosiah, for they didn't consider him a tyrant who was seeking for that money which corrupts the soul, for he hadn't exacted riches from them, neither had he delighted in shedding blood, but he had established peace in the land, and had granted to his people that they should be delivered from all kinds of bondage, therefore they esteemed him beyond measure.

<sup>29:41</sup> They appointed judges to judge them according to the law. <sup>42</sup> Alma was appointed to be the first chief judge.

<sup>29:47</sup> Thus ended the reign of the kings over the people.

## Alma

<sup>1:2</sup> In the first year of Alma's reign in the judgment seat, there was a man named Nehor <sup>3</sup> who was preaching that every priest and teacher should become popular, and should not labor with his hands, but be supported by the people.

<sup>1:7</sup> As he was preaching, Nehor began to contend sharply with a man <sup>8</sup> named Gideon. <sup>9</sup> Nehor drew his sword and killed Gideon.

<sup>1:10</sup> Nehor was brought before Alma to be judged. <sup>12</sup> Alma said to him, <sup>14</sup> "You are condemned to die according to the law."

<sup>1:15</sup> Nehor suffered a shameful death, <sup>16</sup> yet this did not stop priestcraft from spreading through the land, for there were many who loved the vain things of the world.

<sup>1:21</sup> There was a strict law among the people of the church that no one should persecute those who did not belong to the church. <sup>27</sup> They imparted of their possessions to the poor, the needy, the sick, and the afflicted. They didn't wear expensive clothing, yet they were neat and comely.

<sup>1:29</sup> Because of the steadiness of the church they became very rich, having an abundance of everything they needed. <sup>30</sup> In their prosperous circumstances, they didn't send away any who were naked, hungry, or sick. They didn't set their hearts on riches, therefore they were generous to all.

<sup>4:6</sup> The people of the church began to grow proud because of the great riches they had obtained by their diligence. They were lifted up in pride, for they began to wear very expensive clothing. <sup>7</sup> Now this caused Alma much affliction.

<sup>4:9</sup> There began to be great contentions among the people of the church. There was envy, strife, malice, persecution, and pride.

<sup>4:15</sup> Alma, seeing the afflictions, persecutions, and inequality, began to be very sorrowful. <sup>16</sup> He selected a wise man and <sup>18</sup> delivered the judgment seat to him. <sup>19</sup> He did this so that he might go out among his people to remind them of their duty, and to tear down all the pride, craftiness, and contention among them. <sup>20</sup> And thus, Alma delivered up the judgment seat, and confined himself wholly to the priesthood of God.

<sup>5:2</sup> Alma said to the people of the church, <sup>14</sup> "I ask you, have you experienced a mighty change in your hearts? <sup>15</sup> Do you look forward and view this mortal body raised in immortality to stand before God to be judged according to the deeds which have been done in the mortal body?"

<sup>5:17</sup> “Do you imagine that you can lie to God in that day, and say, ‘God, our works have been righteous,’ and that he will save you?”

<sup>5:26</sup> “If you have experienced a change of heart, can you feel so now? <sup>27</sup> Have you walked, keeping yourselves blameless before God? Could you say, if you were called to die at this time, that you have been sufficiently humble? <sup>28</sup> Are you stripped of pride? If not, you are not prepared to meet God.

<sup>5:30</sup> “Is there one among you who mocks his brother, or heaps persecutions on him? <sup>31</sup> Woe to such a one, for he is not prepared, and must repent!”

<sup>5:57</sup> “All of you who desire to follow the voice of the good shepherd, come out from the wicked, be separate, and don’t touch their unclean things.

<sup>7:2</sup> “If I hadn’t given the judgment seat to another, to reign in my place, I could not have come at this time.

<sup>7:15</sup> “Lay aside every sin which so easily entangles you, which binds you down to destruction. Show God that you are willing to repent of your sins. <sup>23</sup> Be humble, submissive, gentle, open to reason, full of patience and long-suffering; exercising self-control in all things; diligent in keeping the commandments of God at all times; asking for whatever you need, both spiritual and temporal; always thanking God for whatever you receive.”

<sup>8:6</sup> Alma came to a city called Ammonihah. <sup>19</sup> As he entered the city he said to a man, “Will you give a humble servant of God something to eat?”

<sup>8:21</sup> The man was named Amulek. He brought bread and meat, and placed them before Alma. <sup>27</sup> Alma stayed with Amulek for many days before he began to preach to the people.

<sup>8:30</sup> Alma and Amulek went out among the people to declare God’s words. <sup>12:9</sup> Alma began to explain things to them

saying, "God only imparts to the children of men according to the attention and diligence which they give him. <sup>12:10</sup> Therefore, he who hardens his heart receives the lesser portion of the word, and he who will not harden his heart receives the greater portion of the word.

<sup>12:12</sup> "All men must die and be brought before God to be judged according to our works. <sup>14</sup> For our words, our works, and our thoughts will condemn us.

<sup>12:24</sup> "We see that death comes to mankind. Nevertheless there was a space granted to man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God. <sup>37</sup> Because we know these things, let us repent, and not harden our hearts.

<sup>13:27</sup> "I wish, from the innermost part of my heart, that you would listen to my words, and cast off your sins, and not procrastinate the day of your repentance, <sup>28</sup> but that you would humble yourselves before God, and watch and pray continually that you may not be tempted above what you can bear, becoming humble, meek, submissive, patient, full of love and all long-suffering; <sup>29</sup> having faith in God; having hope that you will receive eternal life; always having the love of God in your hearts."

<sup>13:31</sup> Alma spoke many more words to the people which are not written in this book.

<sup>14:1</sup> After he had spoken to the people, many of them believed his words, and began to repent, and to search the scriptures.

<sup>15:16</sup> Amulek had left all his gold, silver, and precious things, being rejected by those who were once his friends and also by his father and his relatives. <sup>18</sup> Alma, seeing all these things, took Amulek to his own house, and ministered to him in his tribulations.

<sup>29:2</sup> I, Alma, would declare repentance to everyone, that they should repent and come to God, that there might be

less sorrow on the earth. <sup>3</sup> But I sin in my wish, for I should be content with what God has allotted me. <sup>8</sup> For God grants to all nations, of their own nation and language, people to teach what he sees fit that they should have.

<sup>30:6</sup> A man named Korihor began to preach against the coming of Christ. <sup>7</sup> Now there was no law against a man's belief. <sup>9</sup> If a man desired to serve God, it was his privilege, but if he did not believe in him there was no law to punish him.

<sup>30:12</sup> Korihor preached, <sup>14</sup> "These things which you call prophecies are foolish traditions of your fathers. <sup>15</sup> You can't know of things you don't see. <sup>16</sup> You say that you see a remission of your sins, but it's the effect of a frenzied mind. This derangement of your minds comes because of the traditions of your fathers which lead you away to believe in things which are not so." <sup>17</sup> And he told them that whatever a man did was no crime.

<sup>30:31</sup> He reviled against Alma and the priests, accusing them of leading away the people after the silly traditions of their fathers, to glut on the labors of the people.

<sup>30:32</sup> Alma said to him, "You know that we don't glut ourselves on the labors of this people. I've labored with my own hands for my support. <sup>33</sup> Notwithstanding the many labors I've performed in the church, I've never received as much as one penny for my labor; neither have any of my brothers."

<sup>31:1</sup> Alma received news that one Zoram was leading the people to bow down to idols. <sup>5</sup> As preaching the word had a great tendency to lead the people to do what was just—it had had a more powerful effect on the minds of the people than the sword, or anything else which had happened to them—therefore Alma thought it was expedient to try the power of the word of God. <sup>7</sup> Therefore, he went among the Zoramites to preach the word to them.

<sup>32:2</sup> After much labor, they began to have success among the poor, for they were cast out of the synagogues because of their coarse clothing. <sup>5</sup> One of them said, “They cast us out of our synagogues and we have no place to worship God. What shall we do?”

<sup>32:7</sup> Alma said to them, <sup>10</sup> “Do you suppose that you can only worship God in your synagogues? <sup>11</sup> Do you suppose that you must only worship God once per week?”

<sup>32:22</sup> “God is merciful to all who believe his word. <sup>23</sup> He imparts his word to men and women. This is not all, little children often have words given to them which confound the wise and the learned.

<sup>32:28</sup> “We will compare the word to a seed. If you make room to plant a seed in your heart, you will begin to say within yourselves, ‘It’s a good seed, for it begins to enlighten my understanding.’ <sup>33</sup> Because you have tried the experiment, and planted the seed, <sup>34</sup> you know that the word has sprouted up, that your understanding begins to be enlightened, and your mind begins to expand. <sup>37</sup> As the tree begins to grow, you will say, ‘Let’s nourish it carefully, that it may bear fruit.’ <sup>38</sup> But if you neglect the tree, and don’t think about its nourishment, it withers away. <sup>39</sup> Now, this isn’t because the seed was not good, or because its fruit would not be desirable, but it’s because you won’t nourish the tree.

<sup>33:2</sup> “You’ve said that you couldn’t worship God because you’re cast out of your synagogues, but you’re greatly mistaken. <sup>3</sup> Do you remember what Zenos, the prophet of old, said about prayer? <sup>4</sup> He said, ‘You are merciful, O God, for you have heard my prayer, even when I was in the wilderness, <sup>5</sup> and when I cried to you in my field. <sup>6</sup> And again, when I turned to my house, you heard my prayer. <sup>8</sup> You are merciful to your children when they cry to you, to be heard by you and not by men, and you will hear them.’”

<sup>34:1</sup> After Alma had spoken, Amulek taught them, <sup>20</sup> “Cry to God when you’re in your fields, over all your flocks. <sup>21</sup> Cry

to him in your houses, over all your household, both morning, midday, and evening. <sup>24</sup> Cry to him over the crops of your fields, that you may prosper in them. <sup>25</sup> Cry over the flocks of your fields, that they may increase. <sup>26</sup> You must pour out your souls in your secret places, and in your wilderness.

<sup>34:28</sup> “Don’t suppose that this is all; if you turn away the needy, and the naked, and don’t visit the sick and afflicted, your prayer is empty, and brings you nothing, and you are hypocrites.

<sup>34:32</sup> “This life is the time for men to labor. <sup>33</sup> Don’t procrastinate the day of your repentance. <sup>40</sup> Have patience, and bear all kinds of affliction. Don’t revile against those who cast you out because of your great poverty, lest you become sinners like them.”

<sup>35:16</sup> Alma gathered his sons together:

<sup>37:1</sup> My son Helaman, take the records which have been entrusted to me, <sup>2</sup> and keep a record of this people. <sup>6</sup> You may suppose that this is foolishness, but by small and simple things are great things brought to pass. <sup>8</sup> These things have enlarged the memory of this people, and convinced many of the error of their ways.

<sup>37:35</sup> In your youth, learn wisdom and to keep the commandments of God. <sup>47</sup> Be sober. My son, farewell.

<sup>38:1</sup> My son Shiblón, <sup>10</sup> be diligent and temperate in all things. <sup>11</sup> Don’t be lifted up in pride. Don’t boast in your own wisdom, or in your much strength. <sup>12</sup> Use boldness, but not overbearance. Bridle all your passions, that you may be filled with love. Refrain from idleness.

<sup>38:14</sup> Don’t say, “God, I thank you that we’re better than our brothers.” Rather say, “God, forgive my unworthiness, and remember my brothers in mercy.”

<sup>38:15</sup> Be sober. My son, farewell.

<sup>39:1</sup> My son Corianton, <sup>2</sup> this is what I have against you:

you went on boasting in your strength and your wisdom,<sup>3</sup> and you went after a prostitute.<sup>5</sup> Don't you know that these things are an abomination to God?

<sup>39:9</sup> Repent and forsake your sins, and don't go after the lusts of your eyes anymore.<sup>11</sup> Don't allow yourself to be led away by any vain or foolish thing.<sup>14</sup> Don't seek after riches or the vain things of this world, for you can't carry them with you.

<sup>41:14</sup> Be merciful to your brothers. Deal justly, judge righteously, and do good continually.<sup>15</sup> For what you send out will return to you again.

<sup>42:27</sup> Whoever will come may partake of the waters of life freely, and whoever will not come is not compelled to come.

<sup>42:31</sup> My son, declare the word with truth and soberness.

## Helaman

<sup>3:37</sup> In the fifty-third year of the reign of the judges, Nephi, the son of Helaman, the son of Helaman, began to reign in the judgment seat.

<sup>4:18</sup> In the sixty-second year of the reign of the judges,<sup>5:1</sup> Nephi delivered the judgment seat to Cezoram,<sup>5:4</sup> for Nephi was weary because of the iniquity of the people. He gave up the judgment seat to preach the word of God for the rest of his life, and his brother Lehi also.<sup>5:5</sup> For they remembered what their father Helaman had said to them:

<sup>5:6</sup> "My sons, declare these words to the people:<sup>12</sup> Remember that it is upon the rock of Christ that you must build your foundation; that when the devil sends forth his mighty winds, when all his hail and his mighty storm beats upon you, it will have no power to drag you down to the gulf of misery and endless woe because of the rock on which you are built."

<sup>6:15</sup> In the sixty-sixth year of the reign of the judges, Cezoram was murdered. His son, who had been appointed by the people in his place, was also murdered.

<sup>6:16</sup> The people grew very wicked. <sup>17</sup> For God had blessed them so long with the riches of the world that they began to set their hearts on their riches. They began to seek for profit that they might be lifted up one above another. Therefore they began to murder, rob, and plunder, to get money.

<sup>6:18</sup> Those murderers and plunderers were a band formed by Gadianton. <sup>22</sup> They had signs and secret words to recognize a brother who had entered into the covenant, that whatever wickedness he did he should not be injured by those who belonged to his band. <sup>23</sup> Thus they might murder, plunder, steal, and commit fornication and all kinds of wickedness, contrary to the laws of their country and the laws of God.

<sup>7:4</sup> Nephi saw the people in a state of awful wickedness, and the Gadianton robbers filling the judgment seats, having usurped the authority of the land; <sup>5</sup> letting the guilty go unpunished because of their money; being held in office to get money and glory of the world, that they might more easily commit adultery, steal, and kill.

<sup>7:6</sup> This great iniquity had come upon the people in only a few years.

<sup>7:13</sup> Nephi said to the people, <sup>20</sup> "How could you have forgotten God? <sup>21</sup> Behold, it's to get money, and to be praised of men. <sup>26</sup> Woe will come to you because of that pride which you have allowed to enter your hearts, which has lifted you up because of your very great riches!

<sup>8:25</sup> "You have rejected the truth, and rebelled against God. Instead of storing up for yourselves treasures in heaven, where nothing destroys, you are accumulating for yourselves anger for the day of judgment."

<sup>10:18</sup> They would not listen to his words.

<sup>12:1</sup> Thus we can see the unsteadiness of the hearts of the

children of men. <sup>2</sup> At the very time when God prospers his people, doing all things for their welfare and happiness, then is the time that they harden their hearts and forget God because of their ease and very great prosperity.

<sup>12:4</sup> How foolish, vain, and quick to do iniquity, and how slow to do good, are the children of men. How quick to set their hearts on the vain things of the world! <sup>5</sup> How quick to be lifted up in pride; how quick to boast; and how slow to remember God, to listen to his guidance, and to walk in wisdom's paths!

<sup>12:6</sup> They neglect God's guidance, and will not have him as their guide. <sup>23</sup> Blessed are they who will repent and listen to the voice of God.

<sup>13:2</sup> There was one Samuel who came into the land and preached repentance to the people. <sup>4</sup> They wouldn't let him enter the city, so he got on the city wall, and <sup>5</sup> said to them, <sup>8</sup> "God says, 'Because of the hardness of the hearts of the people, unless they repent I will take away my word from them. <sup>10</sup> Your enemies of the fourth generation will live to see your utter destruction.'

<sup>13:21</sup> "Your riches are cursed because you've set your hearts on them, and haven't listened to the words of him who gave them to you. <sup>22</sup> You don't remember God in the things with which he has blessed you, but you always remember your riches, not to thank God for them. Your hearts swell with great pride unto boasting, envy, strife, malice, persecution, murder, and all manner of iniquity.

<sup>13:24</sup> "Woe to you because you drive out the prophets, mock them, throw stones at them, and kill them, just as they did long ago. <sup>25</sup> And now you say, 'If we had lived in the time of our fathers, we would not have killed the prophets. We would not have stoned them and driven them out.'

<sup>13:26</sup> "You're worse than they. If a prophet comes to you and declares your sins and iniquities, you're angry with him,

and look for ways to destroy him. You'll say that he's a false prophet because he testifies that your deeds are evil.

<sup>13:27</sup> "But if a man comes to you and says, 'Do this and there is no iniquity. Walk after the pride of your eyes, and do whatever your heart desires,' you'll say that he's a prophet. <sup>28</sup> You'll dress him in expensive clothing because he speaks flattering words and says that all is well.

<sup>14:30</sup> "Remember that you are free. You are permitted to act for yourselves. <sup>31</sup> God has allowed you to know good from evil, and to choose life or death. You can do good and have good restored to you, or you can do evil and have evil restored to you."

<sup>16:1</sup> Many heard the words of Samuel, believed him, and confessed their sins. <sup>2</sup> But those who didn't believe Samuel were angry with him. They threw stones and shot arrows at him as he stood on the wall, but they couldn't hit him.

<sup>16:7</sup> He jumped down from the wall, fled out of their land, <sup>8</sup> and was never heard from again.

### 3 Nephi

<sup>2:10</sup> The people still remained in wickedness. <sup>11</sup> The Gadianton robbers had become so numerous, and killed so many of the people, that all the people <sup>12</sup> were compelled, for the safety of their lives and their women and their children, to take up arms against those Gadianton robbers to maintain their liberty.

<sup>6:4</sup> The people began again to prosper, and there was great order in the land. <sup>5</sup> There was nothing to hinder the people from prospering continually, except if they fell into transgression.

<sup>6:10</sup> There began to be some disputes among the people, and some were lifted up in pride and boasting because of their

very great riches, even to great persecutions. <sup>12</sup> The people began to be distinguished by rank, according to their riches and their chances for learning. Some were ignorant because of their poverty, and others received great learning because of their riches. <sup>14</sup> And thus there arose a great inequality in the land, so the church began to be broken up.

<sup>6:15</sup> Now the cause of the iniquity was this: the people were puffing up with pride, seeking for power, authority, riches, and the vain things of the world. <sup>18</sup> They did not sin ignorantly, because God's will had been taught to them, therefore they wilfully rebelled against God.

<sup>7:14</sup> The people divided into tribes, every man according to his family. They had come to an agreement that they would not go to war with one another, or trespass against one another, so in some degree they had peace in the land. Nevertheless, their hearts were turned from God, and they stoned the prophets and cast them out.

<sup>7:17</sup> Nephi preached many things to the people. <sup>18</sup> They were angry with him. <sup>21</sup> Only a few were converted to God.

<sup>11:1</sup> A great multitude were gathered together <sup>2</sup> talking about Jesus Christ. <sup>3</sup> While they were talking with one another, they heard a voice as if it came from heaven. <sup>8</sup> They looked up and saw a man descending out of heaven. He came down and stood among them. <sup>9</sup> He reached out his hand and spoke to the people, saying, <sup>10</sup> "I am Jesus Christ, whom the prophets testified would come into the world."

<sup>11:12</sup> When Jesus said these words the whole multitude fell to the ground, for they remembered that it had been prophesied that Christ would show himself to them.

<sup>11:18</sup> Jesus commanded Nephi to come forward, <sup>22</sup> and called others, and said to them, <sup>28</sup> "There shall be no disputes among you, as there have been until now. <sup>29</sup> For he that has the spirit of contention is not of me, but is of the devil,

who is the father of contention, and he stirs up the hearts of men to contend with anger, one with another.”

<sup>12:1</sup> When Jesus had spoken these words to Nephi and those who had been called, he said to the multitude:

<sup>12:3</sup> Blessed are the poor in spirit who come to me, for the kingdom of heaven is theirs. <sup>4</sup> Blessed are all those who mourn, for they will be comforted. <sup>5</sup> Blessed are the meek, for they will inherit the earth. <sup>6</sup> Blessed are all those who hunger and thirst for righteousness, for they will be filled with the holy spirit. <sup>7</sup> Blessed are the merciful, for they will receive mercy. <sup>8</sup> Blessed are all the pure in heart, for they will see God. <sup>9</sup> Blessed are all the peacemakers, for they will be called sons of God. <sup>10</sup> Blessed are all those who are persecuted because of my name, for the kingdom of heaven is theirs. <sup>11</sup> Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of me, <sup>12</sup> for you will have great joy and be glad, for your reward in heaven will be great; for in the same way they persecuted the prophets who were before you.

<sup>12:15</sup> Do people light a lamp and put it under a basket? No, but on a stand, and it gives light to everyone in the house. <sup>16</sup> Therefore, let your light shine before this people so that they may see your good works and glorify God who is in heaven.

<sup>12:19</sup> You have the commandments. <sup>20</sup> Unless you keep my commandments, you will never enter into the kingdom of heaven.

<sup>12:21</sup> It's written that you shall not murder, and whoever murders will be subject to God's judgment. <sup>22</sup> But I tell you that everyone who is angry with his brother will be subject to his judgment. And whoever says, "You fool," will be subject to hell fire. <sup>23</sup> Therefore, if you want to come to me, and remember that your brother has something against you, <sup>24</sup> go to your brother, first be reconciled to him, then come to me

with full purpose of heart, and I will receive you.

<sup>12:27</sup> It's written that you shall not commit adultery. <sup>28</sup> But I tell you that everyone who looks at a woman with lust for her has already committed adultery in his heart.

<sup>12:29</sup> Allow none of these things to enter your heart, <sup>30</sup> for it's better to deny yourselves these things than to be thrown into hell.

<sup>12:33</sup> It's written that you shall not break your oath but shall fulfill your oaths to God. <sup>34</sup> But I tell you, make no oath at all, <sup>37</sup> but let your statement be "Yes" or "No". Anything more than this is evil.

<sup>12:38</sup> It's written, an eye for an eye, and a tooth for a tooth. <sup>39</sup> But I tell you, don't resist an evil person. Instead, if someone slaps you on the right cheek, turn to him the other also. <sup>40</sup> If someone wants to sue you and take your shirt, let him have your coat also. <sup>41</sup> If someone forces you to go one mile, go with him two. <sup>42</sup> Give to him who asks you, and don't turn away from him who wants to borrow from you.

<sup>12:43</sup> It's written, "Love your neighbor and hate your enemy." <sup>44</sup> But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you <sup>45</sup> that you may be sons of God. For he makes his sun rise on the evil and the good.

<sup>13:1</sup> You should give to the poor, but beware of practicing your righteousness before men to be seen by them. <sup>2</sup> So when you give to the poor, don't sound a trumpet before you, as the hypocrites do, to be praised by men. They have their reward. <sup>3</sup> But when you give to the poor, don't let your left hand know what your right hand is doing, <sup>4</sup> so that your giving may be in secret.

<sup>13:5</sup> When you pray, don't do as the hypocrites, for they love to pray to be seen by men. They have their reward. <sup>6</sup> But when you pray, go into your room, shut your door, and pray to God who is in secret. <sup>7</sup> When you pray, don't use meaningless repetition like the pagans, for they think that

they will be heard for their many words.

<sup>13:16</sup> When you fast, don't look gloomy like the hypocrites, for they disfigure their faces to show men that they're fasting. They have their reward. <sup>17</sup> But when you fast, anoint your head, and wash your face <sup>18</sup> so that your fasting is not obvious to men, but to God, who is in secret.

<sup>13:19</sup> Don't store up for yourselves treasures on earth, where moth and rust destroy, and thieves break in and steal. <sup>20</sup> But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.

<sup>13:24</sup> No one can serve two masters, for either he'll hate the one and love the other, or he'll be devoted to the one and despise the other. You can't serve God and money.

<sup>14:1</sup> Don't judge, so that you won't be judged. <sup>2</sup> For in the way you judge, you will be judged; and with the measure you use, it will be measured to you. <sup>3</sup> Why do you look at the speck in your brother's eye but don't notice the log in your own eye? <sup>12</sup> Therefore, whatever you want others to do to you, do also to them.

<sup>14:15</sup> Beware of false prophets who come to you in sheep's clothing, but inwardly are ravenous wolves. <sup>16</sup> You will recognize them by their fruits. Are grapes gathered from thorn-bushes, or figs from thistles? <sup>17</sup> Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup> A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. <sup>20</sup> So you'll recognize them by their fruits.

<sup>14:24</sup> Everyone who hears these words of mine and acts on them will be like a wise man who built his house on the rock. <sup>25</sup> The rain fell, the floods came, and the winds blew and beat against that house. Yet it did not fall, because its foundation was on the rock.

<sup>14:26</sup> Everyone who hears these words of mine and doesn't act on them, will be like a foolish man who built his house

on the sand. <sup>27</sup> The rain fell, the floods came, and the winds blew and beat against that house, and it fell.

<sup>15:9</sup> Turn to me, and endure to the end, and you will live. For to him who endures to the end, I will give eternal life. <sup>10</sup> I've given you the commandments, therefore keep my commandments.

<sup>17:2</sup> I can see that you're weak, that you can't understand everything I'm speaking to you. <sup>3</sup> Therefore, go to your homes, ponder on what I've said, and ask God that you may understand.

<sup>18:18</sup> You must watch and pray always to avoid temptation. <sup>21</sup> Pray to God in your families that your wives and your children may be blessed. <sup>22</sup> Meet together often, and forbid no man from coming to you when you meet together, <sup>23</sup> but pray for them, and don't cast them out.

<sup>18:36</sup> When Jesus finished these sayings, <sup>39</sup> he departed from them.

## Mormon

<sup>8:1</sup> I, Moroni, finish the record of my father, Mormon. I only have a few things to write, which things my father commanded me.

<sup>8:3</sup> Our enemies killed my father, and I alone remain to write the sad tale of the destruction of my people. I don't know whether they will kill me. <sup>5</sup> All my relatives have been killed in battle, and I have no friends, and nowhere to go.

<sup>8:12</sup> Whoever receives this record, and doesn't condemn it because of its imperfections, will know of greater things than these; <sup>19</sup> for one who judges rashly will be judged rashly again; for his wages will be according to his works. <sup>20</sup> The scripture says, "God says, 'Man shall not strike, neither shall

he judge, for judgment is mine, and vengeance is mine also, and I will repay.”

<sup>8:22</sup> For the eternal purposes of God will roll on until all his promises are fulfilled.

<sup>8:31</sup> Many will say, “Do this or do that, and it doesn’t matter, for God will uphold them at the last day.” But woe to them, for they are in the gall of bitterness and in the bonds of iniquity. <sup>32</sup> Churches will be built up that will say, “Come to me and for your money you will be forgiven of your sins.” <sup>33</sup> You wicked and perverse and stubborn people.

<sup>8:36</sup> I know that you walk in the pride of your hearts, to wearing very fine clothing, to envying, strife, malice, persecution, and all manner of iniquity. <sup>37</sup> For you love money, your possessions, your fine clothing, and adorning your churches more than you love the poor and the needy, the sick and the afflicted. <sup>39</sup> Why do you adorn yourselves with what has no life and yet allow the hungry, the needy, the naked, the sick, and the afflicted to pass by you, and not notice them?

<sup>9:27</sup> Don’t doubt, but believe, and come to God with all your heart, and work out your own salvation with fear and trembling before him. <sup>28</sup> Be wise during your probation. Strip yourselves of all impurity. Don’t ask so that you may spend it on your pleasures, but ask with an unwavering firmness that you will yield to no temptation, but serve the true and living God.

<sup>9:31</sup> Don’t condemn me or my father because of our imperfections, neither those who have written before us. Rather, give thanks to God that he has revealed our imperfections to you, that you may learn to be wiser than we have been.

## Moroni

<sup>7:1</sup> I, Moroni, write some of the words of my father Mormon:

<sup>7:2</sup> I, Mormon, speak to you. <sup>5</sup> I remember God's word, which says you will recognize them by their works, for if their works are good then they are also good. <sup>6</sup> For God has said, an evil man cannot do what is good. For if he offers a gift, or prays to God, unless he does it with real intent he gains nothing, <sup>7</sup> for it is not counted to him as righteousness. <sup>8</sup> For if an evil man gives a gift, he does it reluctantly, therefore it's counted to him the same as if he had retained the gift, therefore he's counted evil before God.

<sup>7:9</sup> Likewise, it's counted evil to a man if he prays without real intent of heart. He gains nothing, for God receives none such. <sup>10</sup> Therefore, an evil man cannot do what is good. <sup>11</sup> A bitter spring cannot pour out good water, neither can a good spring pour out bitter water.

<sup>7:13</sup> That which is of God invites and entices to do good continually. Therefore, everything which invites and entices to do good, to love God, and to serve him, is inspired of God. <sup>14</sup> Be on guard that you don't judge what is evil to be of God, or what is good and of God to be of the devil. <sup>18</sup> See that you don't judge unjustly, for with the same judgment that you judge you will also be judged.

<sup>7:44</sup> If a man doesn't have love he is nothing. <sup>45</sup> Love is patient, is kind, doesn't envy, isn't arrogant, isn't self-seeking, isn't irritable, keeps no record of wrongs, doesn't rejoice in unrighteousness but rejoices in the truth, bears all things, believes all things, hopes all things, and endures all things.

<sup>7:46</sup> Therefore, love never ends. Hold fast to love, which is the greatest of all, for all things must end, <sup>47</sup> but love endures forever, and whoever possesses it at the last day, it will go well with him.

<sup>10:1</sup> Now I, Moroni, <sup>3</sup> exhort you that when you read these things, you should remember how merciful God has been to the children of men, and ponder it in your hearts.

<sup>10:8</sup> Don't deny the gifts of God, for they are many, and they come from the same God. There are different ways that these gifts are administered, but it's the same God who works all things in all men, and they're given to profit men. <sup>9</sup> To one is given that he may teach a message of wisdom, <sup>10</sup> to another teaching a message of knowledge, <sup>11</sup> to another very great faith, to another the gifts of healing, <sup>12</sup> to another working mighty miracles, <sup>13</sup> to another prophesy about all things, <sup>14</sup> to another seeing angels and ministering spirits, <sup>15</sup> to another all kinds of tongues, <sup>16</sup> and to another the interpretation of languages. <sup>17</sup> All these gifts come from God to every man individually, as he wills.

<sup>10:21</sup> Unless you have love, faith, and hope, you cannot be saved. <sup>22</sup> If you don't have hope you must be in despair, and despair comes because of iniquity.

<sup>10:34</sup> I say to all, farewell. I soon go to rest in God's paradise.

# Muhammad

*An abridgment of the Qur'an.*

<sup>1:1</sup> In the name of God, Most Gracious, Most Merciful. <sup>2</sup> All praise is owed to God, sustainer of the worlds, <sup>4</sup> Master of the Day of Judgment. <sup>5</sup> You alone we worship, and you alone we ask for help. <sup>6</sup> Guide us to the straight path; <sup>7</sup> the path of those you have blessed, not of those who earned your anger, nor of those who stray.

<sup>2:2</sup> This book is a guidance for those conscious of God, <sup>3</sup> who believe in the unseen, are steadfast in prayer, give out of what We have provided them, <sup>4</sup> believe in the revelation sent to you, Muhammad, and what was sent before your time, and who have firm faith in the hereafter. <sup>5</sup> They are following guidance from their Lord, and they will prosper. <sup>6</sup> As for those who disbelieve, it is the same to them whether you warn them or not: they won't believe.

<sup>2:42</sup> Don't mix truth with falsehood, nor knowingly conceal the truth. <sup>43</sup> Be steadfast in prayer, spend in charity, and bow down with those who bow down in worship.

<sup>2:44</sup> Do you enjoin righteousness on the people and forget to do it yourselves, even though you recite the Scripture? Have you no sense? <sup>45</sup> Seek help with patience and prayer. It is difficult indeed, except for the humble, <sup>46</sup> who are certain that they will meet their Lord and return to Him.

<sup>2:62</sup> All who believe in God and the Last Day, and do righteousness, will have their reward with their Lord. They will have no fear, nor will they grieve.

<sup>2:79</sup> Woe to those who write a book with their own hands then say, "This is from God," in order to sell it for a small price!

<sup>2:111</sup> They say, "None will enter Paradise unless he is a Jew or a Christian." <sup>112</sup> In fact, whoever submits himself wholly to God and does good will have his reward with his Lord.

<sup>2:135</sup> They say, "Become Jews or Christians, then you will be rightly guided." <sup>136</sup> Say, "We believe in God, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and their descendants, and the revelation given to Moses, Jesus, and the prophets from their Lord. We make no distinction between any of them, and we submit to Him."

<sup>2:153</sup> Believers, seek help through patience and prayer. For God is with the steadfast.

<sup>2:172</sup> Believers, eat the good things We have provided for you, and be grateful to God, if it is Him you worship.

<sup>2:177</sup> Righteousness is not turning your faces towards east or west, but righteousness is one who believes in God, the Last Day, the angels, the Book, and the prophets; who gives of his wealth, even though he loves it, to relatives, orphans, the needy, the traveler, beggars, and for freeing slaves; who are steadfast in prayer, and spend in charity; who keep their promises, and are patient in poverty, adversity, and during battle. These ones are true, and conscious of God.

<sup>2:180</sup> When death approaches any of you and he leaves behind wealth, it is prescribed that he make a proper bequest to parents and near relatives. This is a duty for those conscious of God. <sup>181</sup> If anyone alters the bequest after hearing it, the sin is on them: God hears and knows all. <sup>182</sup> But if anyone fears that the testator made a mistake or did wrong, and makes peace between the heirs, he incurs no sin: God is forgiving and merciful.

<sup>2:183</sup> Believers, fasting is prescribed for you, as it was for those before you, that you may become conscious of God. <sup>184</sup> Fast for a specific number of days, but if you are sick or traveling, make up the days later. Those who can only fast with difficulty may feed a poor person instead. Whoever volunteers to give more, it's better for him. <sup>185</sup> In the month of Ramadan the Qur'an was revealed as a guidance for mankind, as a clear sign of that guidance, and as judgment between right and wrong. So whoever is present during that month should fast. God wants ease for you, not hardship; and perhaps you will be grateful.

<sup>2:188</sup> Don't consume one another's property unjustly, nor use it to bribe judges, intending to consume some of the property of others sinfully and knowingly.

<sup>2:215</sup> Whatever you spend in charity should be for parents, close relatives, orphans, the poor, and for travelers. Whatever good you do, God knows it well.

<sup>2:216</sup> You may dislike something that's good for you, and love something that's bad for you. God knows and you do not.

<sup>2:219</sup> They ask you about wine and gambling. Say, "In them is great sin, yet some benefit, but the sin is greater than the benefit." They ask you how much they should give. Say, "The excess." <sup>220</sup> They ask you about orphans. Say, "Improving their condition is best. God knows who spoils things and who improves them. If God had wished, He could have put you into difficulties."

<sup>2:221</sup> Don't marry idolatrous women until they believe. A slave who believes is better than an idolatress, even if she pleases you. These invite you to the fire.

<sup>2:238</sup> Strictly guard your habit of prayers. Stand before God in devout obedience. <sup>239</sup> If you're in danger, pray walking or riding, but when you're secure, remember God, for He taught you what you didn't know.

<sup>2:256</sup> There shall be no compulsion in religion. The right

path has become clear from the wrong. Whoever rejects false gods and believes in God has grasped the most trustworthy handhold that never breaks.

<sup>2:261</sup> Those who spend their wealth in God's cause are like a grain of corn which grows seven ears, and each ear has a hundred grains. <sup>262</sup> Those who spend their wealth in God's cause will have their reward with their Lord: they'll have no fear, nor will they grieve.

<sup>2:263</sup> Kind words and forgiveness are better than charity followed by injury. <sup>264</sup> Believers, don't cancel your charity with reminders of your generosity or with injury, like those who spend their wealth to be seen of men, but don't believe in God or the Last Day. They're like a smooth rock with dust on it. Heavy rain falls, leaving it bare. They're unable to keep anything they've earned. God doesn't guide disbelievers. <sup>265</sup> Those who spend their wealth seeking to please God are like a garden on high ground. Heavy rain falls, yielding a double harvest. If heavy rain doesn't fall, light rain will.

<sup>2:267</sup> Believers, give from the good things you've earned. Don't give from what's bad, when you yourselves would only accept it if your eyes were closed.

<sup>2:268</sup> Satan threatens you with poverty and orders you to commit immorality. God promises you His forgiveness and bounty.

<sup>2:270</sup> Whatever you give, or vow to give, God knows it. But the wrongdoers will have no helpers. <sup>271</sup> If you disclose your charity, it's good, but if you conceal it and give it to the poor, it's better for you. It will atone for some of your bad deeds.

<sup>2:272</sup> Whatever charity you give benefits your own soul when you do it only to seek the face of God. Whatever you give will be repaid to you in full, and you won't be wronged. <sup>273</sup> Give to the poor who're wholly occupied in God's cause, unable to travel in the land for work. The unknowing might think they are rich because of their restraint, but you'll recognize them because they don't beg persistently. Whatever

good you give, be assured that God knows it.

<sup>2:274</sup> Those who give of their possessions by night and by day, privately and publicly, will have their reward with their Lord: they'll have no fear, nor will they grieve. <sup>277</sup> Those who believe, do good works, are steadfast in prayer, and spend in charity, will have their reward with their Lord: they'll have no fear, nor will they grieve.

<sup>2:282</sup> When you contract a debt for a specified term, write it down. Let the debtor write and not diminish what he owes. Bring two witnesses. They must not refuse when called to testify. Don't disdain to write down your contract, whether it's small or large, along with the time it falls due: this is more just with God, more reliable as evidence, and more likely to prevent doubt between you. If it's an immediate trade, there's no blame if you don't write it down. Have witnesses present when you trade with one another.

<sup>3:3</sup> He sent down to you the Book with the truth, confirming what went before it. He sent down the Torah and the Gospel <sup>4</sup> as a guidance for the people.

<sup>3:14</sup> Alluring to men is the love of their desires: women, children, heaping treasures of gold and silver, fine horses, cattle, and farmland. These are pleasures of life in this world, but with God is the best place to return.

<sup>3:92</sup> You'll only attain true piety if you give out of what you love. Whatever you give, truly, God knows it.

<sup>3:137</sup> Situations similar to yours have happened before: travel through the earth and see how it ended for the disbelievers.

<sup>3:156</sup> Believers, don't say of your brothers who traveled or went out to fight, "If they had stayed with us, they wouldn't have died." This will become a source of regret in your hearts.

<sup>4:2</sup> Give orphans their property. Don't replace their good things with your bad things, nor consume their property together with your own. Surely, this is a great sin.

<sup>4:3</sup> Marry women of your choice, two or three or four. If you fear that you won't treat them fairly, then only one. That will help you avoid bias. <sup>4</sup> Give the women their dower graciously. If they willingly remit any of it to you, enjoy it with a clear conscience.

<sup>4:5</sup> Don't entrust your property to the weak-minded. God made it a means of support for you, but feed and clothe them with it, and speak to them with kindness.

<sup>4:6</sup> Test orphans until they reach marriageable age. If they have sound judgment, release their property to them. Don't consume it wastefully or hastily before they grow up. If the guardian is wealthy, he should take no compensation. If he's poor, he should use only what is reasonable. When you release their property to them, bring witnesses.

<sup>4:7</sup> Men and women shall each have a share of what parents and close relatives leave, whether the property is small or large. <sup>8</sup> If other relatives, or orphans, or poor are present during the division, then give them something from the estate, and speak to them with kindness. <sup>9</sup> Let executors have the same fear in their minds as if they had left helpless children behind. Let them fear God, and speak justly.

<sup>4:18</sup> Repentance has no effect for those who continue to do evil until death confronts them and they say, "Now I repent."

<sup>4:19</sup> Believers, you are forbidden to inherit women against their will. Don't treat your wives harshly. Live with them in kindness. If you dislike them, it may be that you dislike something in which God has placed much good.

<sup>4:22</sup> Don't marry women whom your fathers married, <sup>23</sup> women who are close relatives, your wet nurses, your milk sisters, your wives' mothers, your stepdaughters, those whom your sons married, two sisters at the same time, <sup>24</sup> and women already married. All other women are lawful to you, provided that you seek them in marriage, with dower from your property, desiring marriage not fornication.

<sup>4:29</sup> Believers, don't consume one another's wealth unjustly,

but let there be trade by mutual consent. Don't kill yourselves or one another, for God is merciful to you.

<sup>4:31</sup> If you avoid the great sins, We will remove your minor sins, and admit you through the entrance of honor. <sup>32</sup> Don't covet what God has bestowed more freely on some than on others. Men and women receive a share of what they earn.

<sup>4:36</sup> Worship God, and join nothing with Him. Do good to parents, relatives, orphans, the poor, neighbors, the companion by your side, and travelers. God doesn't like the arrogant, the boastful, <sup>37</sup> the stingy; those who command others to be stingy, hiding the bounty God has given them; <sup>38</sup> those who spend their wealth to be seen by men, and don't believe in God nor the Last Day. <sup>39</sup> What harm would it do them to believe in God and the Last Day, and to spend out of what God has provided them? <sup>40</sup> God wrongs no one in the least degree. If there is a good deed, He doubles it, and gives a great reward.

<sup>4:58</sup> God commands you to return what you've been entrusted to its rightful owner. When you judge between people, do so with justice. <sup>59</sup> Believers, obey God, the Messenger, and those in authority among you.

<sup>4:85</sup> Whoever intercedes for a good cause will share in its reward. Whoever intercedes for an evil cause will share in its burden.

<sup>4:86</sup> When offered a greeting, respond with a better one, or at least its equal. God takes account of everything.

<sup>4:95</sup> God prefers the believers who strive with their wealth and lives over those who sit—other than the disabled. Although He has promised good to all of them, those who strive receive a greater reward than those who sit.

<sup>4:97</sup> The angels ask, "What was your situation?" They reply, "We were oppressed in the land." The angels respond, "Wasn't God's earth spacious enough for you to migrate elsewhere?" <sup>100</sup> Whoever emigrates for God's cause will find abundance on the earth, and many places of refuge. If he then dies as a

refugee, his reward from God is certain.

<sup>4:101</sup> When you travel, it's no sin to shorten your prayers, if you fear that disbelievers may attack you. <sup>103</sup> When you've completed the prayer, remember God: standing, sitting, and lying down. Once you're secure, reestablish regular prayer, for prayer is mandatory for believers at specific times.

<sup>4:110</sup> One who does evil or wrongs himself, but then asks God for forgiveness, will find God is forgiving and merciful. <sup>112</sup> But if one sins then blames an innocent person, he burdens himself with a slander and a flagrant sin.

<sup>4:123</sup> Anyone who does wrong will be repaid accordingly and will find no protector or helper besides God. <sup>124</sup> Any believer, male or female, who does good deeds will enter heaven, and will not receive the least injustice.

<sup>4:129</sup> You'll never be able to treat your wives with perfect fairness, however much you may want to, but don't favor one completely so as to leave another hanging. If you make amends and are conscious of God, He is forgiving and merciful.

<sup>4:135</sup> Believers, steadfastly uphold justice, as witnesses for God, even if it's against yourselves, your parents, or your relatives. Whether rich or poor, God can best protect them both. Don't follow your own desire lest you swerve from justice. If you distort or neglect justice, God knows what you do.

<sup>4:140</sup> When you hear people deny and ridicule God's messages, don't sit with them until they change topics. Otherwise you will become like them: God will gather the hypocrites and disbelievers in hell.

<sup>4:142</sup> When hypocrites stand to pray, they stand lazily, to be seen of men, remembering God only a little, <sup>143</sup> wavering between this and that, belonging to neither these nor those.

<sup>4:148</sup> God does not like evil to be mentioned in public, except by the one who was wronged. God hears and knows all. <sup>149</sup> Whether you do good openly or privately, or pardon an evil, God is forgiving and powerful.

<sup>4:163</sup> Muhammad, we've sent you revelation as We did to Noah and the prophets after him: Abraham, Ishmael, Isaac, Jacob, Jesus, Job, Jonah, Aaron, and Solomon; to David We gave the Psalms; <sup>164</sup> to other messengers We've mentioned before; to others We haven't mentioned; and to Moses God spoke directly.

<sup>5:2</sup> Some people shut you out of the Sacred Mosque. Don't let your hatred for them lead you to transgress. Help one another in righteousness and piety, but don't help one another in sin and aggression. Fear God, for God is severe in punishment.

<sup>5:7</sup> Remember God's blessing on you. Fear God, for He knows all the secrets of your heart. <sup>8</sup> Believers, be steadfast in devotion to God, as impartial witnesses. Don't let hatred of others lead you away from justice. Be just: that is nearer to piety. <sup>9</sup> God has promised forgiveness and a great reward to those who believe and do good works.

<sup>5:35</sup> Believers, fear God, seek ways to come closer to Him, and strive in His cause that you may prosper.

<sup>5:38</sup> Cut off the hands of thieves as recompense for what they have done: a deterrent from God. <sup>39</sup> But whoever repents after his crime and makes amends, God will accept his repentance, for God is forgiving and merciful.

<sup>5:44</sup> We revealed the Torah containing guidance and light. <sup>45</sup> In it we ordained a life for a life, an eye for an eye, and similar retribution for wounds. But if anyone forgoes this out of charity, it is an atonement for himself. Those who don't judge by what God has revealed are the wrongdoers.

<sup>5:48</sup> Muhammad, We revealed to you this Book with the truth, confirming the scriptures that came before it. To each of you We have prescribed a law and a clear path. Had God wanted it, He would have made you all a single community, but He wanted to test you in what He has given you, so race to do good. You'll all return to God, then He'll clarify your

differences.

<sup>5:57</sup> Believers, don't take allies who view your religion with ridicule and amusement.

<sup>5:89</sup> God won't punish you for your thoughtless oaths, only for your deliberate oaths. The atonement for breaking an oath is to feed ten poor people as you would feed your own family, or to clothe them, or to free a slave. If you can't afford it, fast for three days. That is the atonement for broken oaths, but keep your oaths.

<sup>5:90</sup> Believers: intoxicants, gambling, idolatry, and divination are abominations from Satan. Avoid them so that you may prosper. <sup>91</sup> Satan only wants to use intoxicants and gambling to cause enmity and hatred among you, and to hinder you from remembering God and prayer. So will you quit?

<sup>5:106</sup> Believers, when making bequests as death approaches you, let there be two honest witnesses.

<sup>6:7</sup> Muhammad, even if We had sent you a message written on paper, and the disbelievers had touched it with their hands, they would have said, "This is nothing but obvious magic!" <sup>8</sup> They say, "Why was no angel sent down to him?" Had We sent down an angel, their judgment would have come at once, without respite. <sup>9</sup> Even if We had sent an angel, We would have sent him as a man, adding to their confusion.

<sup>6:48</sup> We send the messengers only to give good news and to warn. Whoever believes and reforms will have no fear, nor will they grieve. <sup>49</sup> But suffering afflicts those who reject our messages, because of their defiant disobedience.

<sup>6:52</sup> Don't send away those who call on their Lord morning and evening, seeking His face. You're not accountable for them, nor they for you. If you turn them away, you become one of the unjust. <sup>54</sup> Your Lord has prescribed for Himself mercy: if any of you does wrong out of ignorance, but then repents and corrects himself, He is forgiving and merciful.

<sup>6:70</sup> Leave alone those who take play and amusement as their religion, and are deceived by the life of this world. Remind them, lest a soul be destroyed for what it has earned, that it will find no protector or intercessor except God.

<sup>6:108</sup> Don't revile those whom idolaters call upon, lest they revile God in their spite and ignorance. To every community We have made its own deeds seem pleasing. In the end they'll return to their Lord, and He'll inform them of all they did.

<sup>6:120</sup> Avoid sin, both open and secret, for those who sin will be repaid for what they've done. <sup>121</sup> Eat nothing over which God's name has not been pronounced: that is disobedience indeed.

<sup>6:141</sup> Don't be excessive, for God dislikes the wasteful. <sup>142</sup> Eat what God has provided for you, whether it's livestock for burdens or for meat.

<sup>6:151</sup> Don't ascribe any equals with God. Be good to your parents. Don't kill your children for fear of poverty—We will provide for you and for them. Don't approach shameful deeds, whether open or secret. Don't take the life that God has made sacred, except by legal right. <sup>152</sup> Don't approach the orphan's property before he comes of age, except to improve it. Give full measure and weight with justice; we burden no one with more than he can bear. When you speak, be just, even if it concerns a relative. <sup>153</sup> This is My straight path, so follow it. Don't follow other paths. They'll lead you away from His.

<sup>6:164</sup> Every soul is responsible for its own actions, and no one bears another's burden. You'll all return to your Lord in the end, and He'll clarify that on which you used to differ.

<sup>7:3</sup> Believers, follow the revelation to you from your Lord, and follow no masters other than Him.

<sup>7:204</sup> When the Qur'an is recited, pay attention and listen silently that you may receive mercy. <sup>205</sup> In the mornings and evenings, remember your Lord inwardly, with humility, reverence, and a quiet voice. Don't be among the heedless.

<sup>206</sup> Even those who are near your Lord aren't too proud to worship Him: they glorify Him, and prostrate before Him.

<sup>8:2</sup> Believers are those whose hearts tremble with awe when God is mentioned, whose faith strengthens when His messages are recited to them, who trust in their Lord, <sup>3</sup> who are steadfast in prayer, and who give from what We have provided them. <sup>4</sup> They are the true believers. They have forgiveness with their Lord, and generous sustenance.

<sup>8:20</sup> Believers, obey God and His Messenger. Don't turn away from him when you're listening. <sup>21</sup> Don't be like those who say, "We've heard," but don't actually listen. <sup>22</sup> Indeed, the worst creatures in God's sight are the deaf and dumb who don't use reason.

<sup>8:47</sup> Don't be like those who came out of their homes conceited, showing off, and hindering others from God's path.

<sup>9:24</sup> If your fathers, your sons, your brothers, your wives, your tribes, the wealth you have gained, the commerce you fear will decline, and the dwellings you love are dearer to you than God, His Messenger, and struggle in His cause, then wait until God executes His command. God doesn't guide the rebellious.

<sup>9:34</sup> Believers, many rabbis and monks falsely devour men's wealth and divert men from God's path. Tell those who hoard gold and silver, without giving for God's cause, that they will receive a painful punishment.

<sup>9:54</sup> Only this prevents a gift from being accepted: they don't believe God and His Messenger, they come to prayer lazily, and they give unwillingly.

<sup>9:60</sup> Alms are for the poor, the needy, those who administer the funds, those whose hearts are to be won over, to free slaves, to help debtors, for God's cause, and needy travelers.

<sup>9:71</sup> The believers protect one another. They enjoin what is right, forbid what is wrong, are steadfast in prayer, spend

in charity, and obey God and His Messenger. God will have mercy on them.

<sup>9:91</sup> There is no blame on the weak, the ill, or those without resources to spend, when they are sincere to God and His Messenger. There is no reason to reproach those who do good. <sup>92</sup> There is also no blame on those who came to you for mounts, and when you said, "I can't find a mount for you," they turned back, their eyes overflowing with tears of grief that they had nothing to spend. <sup>93</sup> Only those who request exemption, despite being rich, are open to blame. They're content to be with those who stay behind.

<sup>10:11</sup> If God were to hasten the ill that men have earned, as they wish to hasten the good, their end would already be here. <sup>12</sup> And when trouble touches man, he cries out to Us whether lying on his side, sitting, or standing, but when We remove his trouble, he goes on his way as if he had never cried out to Us.

<sup>10:41</sup> If they don't believe you, say, "My deeds for me, and yours for you. You're not responsible for what I do, nor I for what you do."

<sup>10:47</sup> Every community is sent a messenger. When their messenger comes, they will be judged with justice, and won't be wronged.

<sup>11:9</sup> If We let man taste mercy, and then withdraw it, he despairs and is ungrateful. <sup>10</sup> But if We let him taste mercy after adversity has touched him, he's sure to say, "Misfortune has left me." He becomes exultant and boastful. <sup>11</sup> Those who are steadfast and do righteous deeds don't act this way. They will have forgiveness and a great reward.

<sup>11:112</sup> Stay on the right path as you've been commanded, together with those who've turned to God. Don't transgress, for He sees all that you do. <sup>113</sup> Don't incline toward nor rely on those who do wrong. <sup>114</sup> Be steadfast in prayer at both

ends of the day and during parts of the night. Good deeds drive away evil deeds. <sup>115</sup> Be steadfast: God won't lose the reward of those who do good.

<sup>11:117</sup> Your Lord would never destroy communities unjustly if its people act righteously. <sup>118</sup> If your Lord had wanted, He could have made mankind one community, but they continue to differ.

<sup>13:4</sup> There are neighboring plots in the land: vineyards, cornfields, and date palms. They're all watered with the same water, yet We make some better to eat than others. These are signs for people who reason.

<sup>13:11</sup> God doesn't change the condition of a people unless they change what's within themselves.

<sup>13:22</sup> Those who are patient, seeking their Lord's face; who are steadfast in prayer; who spend secretly and openly from what We have provided them; and who repel evil with good: those will have the reward of an eternal home.

<sup>13:26</sup> They rejoice in the life of this world, but it's a fleeting pleasure compared to the hereafter. <sup>27</sup> The disbelievers say, "Why hasn't his Lord sent him a sign?" Say, "God lets stray whom He will, and guides to Himself those who turn to Him," <sup>28</sup> those who believe, and those whose hearts find rest in remembering God. <sup>29</sup> Joy and a beautiful homecoming await those who believe and do righteous deeds."

<sup>14:3</sup> Those who prefer this world over the hereafter, and turn others from God's way, making it seem crooked: they are far astray.

<sup>14:4</sup> We've only sent messengers who speak the language of their people, in order to make things clear for them.

<sup>14:10</sup> The messengers said to them, "Can there be any doubt about God, the creator of the heavens and earth? He invites you in order to forgive your sins and let you live until the appointed time." They said, "You're only men like us. You

want to turn us away from what our fathers worshipped. In that case, bring us clear proof.”<sup>11</sup> Their messengers answered, “True, we are only men like you, but God favors His servants as He pleases. We can’t bring you proof unless God permits it, so let all believers put their trust in God.”

<sup>15:2</sup> Perhaps the disbelievers will wish that they had submitted to God. <sup>3</sup> Let them eat and enjoy. Let false hope distract them. They’ll come to know.

<sup>15:19</sup> We’ve spread out the earth, placed firm mountains on it, and let everything grow on it in due balance. <sup>20</sup> We’ve provided sustenance in it for you and for other creatures.

<sup>16:5</sup> He has created livestock for you. You derive warmth, food, and other benefits from them. <sup>6</sup> You find beauty in them when you bring them home in the evening, and as you lead them to pasture in the morning. <sup>7</sup> They carry your loads to lands that you could only reach on your own with great hardship. Truly your Lord is kind and merciful. <sup>8</sup> He has created horses, mules, and donkeys for you to ride, and as adornment. He also creates things you know nothing about.

<sup>16:10</sup> He sends down water from the sky. It provides a drink for you and for the vegetation which feeds your livestock. <sup>11</sup> With it He grows for you crops, olives, date palms, grapes, and every kind of fruit. These are signs for those who reflect.

<sup>16:14</sup> He has subjected the sea for you, that you may eat fresh meat from it, and extract ornaments from it to wear. You see the ships plowing through its waves seeking the bounty of God that you may be grateful. <sup>15</sup> He has placed rivers and roads on the earth, so you may find your way, <sup>16</sup> and landmarks and stars that men may guide themselves. <sup>17</sup> Is He who creates like one who doesn’t create?

<sup>16:36</sup> We sent a messenger to every community saying, “Serve God and avoid false gods.” Among them were some

whom God guided and some who strayed. So travel through the earth and observe how it ended for the deniers.

<sup>16:61</sup> If God were to punish men for their wrongdoing, He would leave no living creature on the earth, but He gives them respite for an appointed time. When their time comes, they are unable to delay it or advance it by a single hour.

<sup>16:90</sup> God commands justice, doing good, and generosity towards relatives. He forbids all shameful deeds, bad conduct, and oppression. He instructs you so that you may take heed. <sup>91</sup> Fulfill the covenant of God once you have made it, and don't break your oaths. <sup>92</sup> Don't be like a woman who unravels the yarn which she has firmly spun.

<sup>16:93</sup> If God wanted, He could have made you all one people, but He lets some stray and guides others. You will be accountable for your actions. <sup>94</sup> Don't use your oaths to deceive one another, lest a foot slip that was firmly planted. Then you will taste the evil of hindering someone from God's path, and will suffer great punishment.

<sup>16:96</sup> What you have will vanish, but what God has will endure. We will certainly reward the steadfast according to the best of their actions. <sup>97</sup> We will give a new life, one that is good and pure, to whoever works righteousness and has faith, whether male or female.

<sup>16:99</sup> Satan has no power over those who believe and trust in their Lord. <sup>100</sup> He only has power over those who ally with him and who join partners with God.

<sup>16:110</sup> Your Lord is forgiving and merciful to those who emigrate because of persecution, then fight for the faith and remain steadfast. <sup>111</sup> On the Day when every soul comes to plead for himself, every soul will be fully paid for his actions and none will be wronged.

<sup>16:114</sup> Eat the good and lawful food which God has provided for you, and be grateful for His favors.

<sup>16:119</sup> Your Lord is forgiving and merciful to those who do wrong out of ignorance, but afterwards repent and make

amends.

<sup>16:125</sup> Invite everyone to your Lord's path with wisdom and beautiful teaching. Argue with them in the most polite way, for your Lord knows who has strayed from His path and who is rightly guided. <sup>126</sup> If you must respond to an attack, respond no worse than the attack, but it's better to show patience. <sup>127</sup> Be patient, for your patience is from God.

<sup>17:15</sup> Whoever receives guidance does so for his own benefit. Whoever strays does so to his own detriment. No one will bear another's burden, but We only punish after We have sent a messenger.

<sup>17:20</sup> We bestow some of our bounty on all. Your Lord's bounty is not closed to anyone. <sup>21</sup> Notice that We've bestowed more on some than on others, but the hereafter holds greater rank and bounty.

<sup>17:22</sup> Don't make another deity equal with God or you'll become disgraced and forsaken. <sup>23</sup> Your Lord has decreed that you worship only Him, and that you be kind to your parents. Don't speak a word of disrespect to them, nor scold them, but address them respectfully. <sup>24</sup> Say, "My Lord, have mercy on them just as they reared me when I was small."

<sup>17:25</sup> Your Lord knows what's in your hearts. If you're righteous, He forgives those who turn to Him again and again. <sup>26</sup> Give what's due to relatives, the needy, and travelers; but don't spend your wealth wastefully. <sup>27</sup> Indeed, the wasteful are brothers of Satan, and Satan is always ungrateful to his Lord. <sup>28</sup> Even if you must turn away from the needy in pursuit of mercy from your Lord, then at least speak a kind word to them.

<sup>17:31</sup> Don't kill your children for fear of poverty. We will provide for them and for you. Indeed, killing them is a great sin. <sup>32</sup> Don't go near adultery, for it is shameful and an evil path. <sup>33</sup> Don't take life, which God has made sacred, except in pursuit of justice. <sup>34</sup> Don't go near an orphan's proper-

ty, except to improve it, until he reaches maturity. Fulfill every commitment, for you will be questioned about your commitments. <sup>35</sup> Give full measure when you measure, and weigh with honest scales. That's best and advantageous in the end. <sup>36</sup> Don't concern yourself with things you know nothing about: you'll be questioned about hearing, seeing, and feeling. <sup>37</sup> Don't walk on the earth with arrogance: you can't tear the earth apart, nor match the mountains in height. <sup>38</sup> Your Lord detests all these actions. <sup>39</sup> This is some of the wisdom your Lord has revealed to you.

<sup>17:70</sup> We've honored Adam's children, carried them on land and sea, given them good sustenance, and favored them above much of our creation. <sup>71</sup> One day We'll call together all men along with their leaders. Whoever is given his record in his right hand will read it with pleasure, and won't be wronged in the least. <sup>72</sup> But whoever is blind in this world will be blind in the hereafter and even further astray.

<sup>17:78</sup> Establish regular prayer from midday until the darkness of night. Recite the Qur'an at dawn, for morning recitation is always witnessed.

<sup>17:100</sup> If you possessed the treasuries of my Lord's mercy, you would withhold them for fear of spending too much: man is ever stingy.

<sup>17:110</sup> Call on God, or on the Most Merciful. Whichever name you call is the same, for the best names belong to Him. Don't pray too loudly or too quietly, but seek a middle way.

<sup>18:23</sup> Never say, "I'll do that tomorrow," <sup>24</sup> without adding, "God willing." When you forget, remember your Lord and say, "May my Lord guide me closer to the right path."

<sup>18:32</sup> There were two men. We gave one of them two vineyards surrounded by date palms with cornfields in between. <sup>33</sup> Both vineyards produced fruit, didn't fail, and We caused a river to flow through them, <sup>34</sup> so this man had abundant fruit. He said to his friend, "I have more wealth and men than you."

<sup>35</sup> Having thus sinned against himself, he went into his garden. He said, “I don’t think this will ever perish, <sup>36</sup> nor that the Hour of Judgment will ever come. Even if I were brought back to my Lord, I would surely find something even better than this.”

<sup>18:37</sup> His friend said to him, “Do you disbelieve in Him who created you? <sup>38</sup> But as for me, He is God, My Lord, and I associate no partner with Him. <sup>39</sup> When you entered your garden, why didn’t you say, ‘This is God’s will. There is no power but with God.’ Although I have less wealth and offspring than you, <sup>40</sup> my Lord may give me something better than your garden, or a calamity may turn your garden into slippery sand, <sup>41</sup> or its water might sink underground so that you can’t reach it.”

<sup>18:42</sup> And thus it happened: his fruit was ruined. He remained, wringing his hands over what he had spent on it, while it collapsed upon its trellises, saying, “I wish that I had never ascribed partners to my Lord.” <sup>43</sup> He had none to help him other than God, nor could he help himself.

<sup>18:45</sup> This world’s life is like rain sent down from the sky. The earth’s vegetation absorbs it but soon becomes dry stubble, scattered by the wind. <sup>46</sup> Wealth and children adorn this world’s life, but enduring good deeds are better to your Lord, and a better source of hope.

<sup>20:2</sup> We didn’t send down the Qur’an to distress you, <sup>3</sup> but only as a reminder for those who fear God.

<sup>20:15</sup> Although I keep the hour hidden, the time is coming for each soul to be rewarded for its effort. <sup>16</sup> Don’t let those who deny it and follow their own desires distract you from it, lest you perish.

<sup>20:81</sup> Eat from the good things We’ve provided you, but don’t transgress lest My anger descend on you. <sup>82</sup> Yet I repeatedly forgive those who repent, believe, do right, and continue receiving guidance.

<sup>22:39</sup> Those who have been wrongfully attacked may fight back. Indeed, God has the power to help <sup>40</sup> those who have been unjustly driven from their homes only for saying, “Our Lord is God.” If God didn’t repel one people with another, many monasteries, churches, synagogues, and mosques would have been destroyed; places in which the name of God is frequently invoked.

<sup>22:67</sup> We’ve appointed a different manner of worship for each community to observe, so don’t let others argue with you about the matter. <sup>68</sup> If they do argue with you, say, “God knows best what you’re doing.” <sup>69</sup> On Resurrection Day, God will judge the differences between you.

<sup>23:1</sup> The believers are indeed successful: <sup>2</sup> those who pray humbly, <sup>3</sup> avoid idle talk, <sup>4</sup> give alms, <sup>5</sup> guard their chastity <sup>6</sup> (except with their spouses), <sup>8</sup> who are attentive to their trusts and promises, <sup>9</sup> and guard their prayers. <sup>11</sup> These will inherit Paradise and live there forever.

<sup>23:44</sup> We sent our messengers one after another. Every time a community’s messenger arrived, they denied him. So We let them follow each other to destruction and they became cautionary tales.

<sup>23:68</sup> Have they never contemplated the word of God? Has something new come to them that didn’t come to their forefathers? <sup>69</sup> Do they deny their Messenger because they don’t recognize him? <sup>70</sup> Do they say, “He is possessed”? No, he brought them the truth and most of them hate it. <sup>71</sup> If truth had followed their desires, the heavens, the earth, and everything that lives in them would be ruined. We sent them a reminder, but they turn away from it.

<sup>24:27</sup> Believers, before entering another person’s house, ask permission and greet its occupants. <sup>28</sup> Even if no one is in the house, wait until you receive permission. If you’re told, “Go away,” do so. God is aware of all that you do.

<sup>24:30</sup> Tell believing men to lower their gaze and guard their private parts. <sup>31</sup> Tell believing women to lower their gaze and guard their private parts, to cover their breasts, and not to stamp their feet to draw attention to what is hidden.

<sup>25:7</sup> They say, "What sort of a messenger is this? He eats food and walks through the marketplace. Why wasn't an angel sent down to help him warn?" <sup>8</sup> Why hasn't he been given treasure, or a garden to feed him? The man you follow is simply bewitched." <sup>9</sup> They've gone astray and can't find the right path.

<sup>25:20</sup> Muhammad, all the messengers We sent before you were also men who ate food and walked through the marketplace. We've made some people a test for others. Will you have patience? Your Lord sees everything.

<sup>25:27</sup> On that Day the wrongdoer will bite his hand and say, "If only I had taken the same path as the Messenger!" <sup>28</sup> Woe is me! If only I had not taken so-and-so as a friend! <sup>29</sup> He led me away from the Reminder after it came to me."

<sup>25:32</sup> Disbelievers say, "Why isn't the Qur'an revealed to him all at once?" This is to strengthen your heart. We've revealed it gradually, in stages.

<sup>25:47</sup> He makes the night as clothing for you, sleep as rest, and the day like a resurrection. <sup>48</sup> He sends the winds as messengers of good news before His mercy. We send down pure water from the sky <sup>49</sup> to revive a dead land and as a drink for our creations: animals and men in great numbers. <sup>50</sup> We've repeated this many times among them as a reminder, but most remain ungrateful.

<sup>25:56</sup> Muhammad, We've only sent you to deliver good news and a warning. <sup>57</sup> Say, "The only payment I ask for it is that whoever wishes takes a path to his Lord."

<sup>25:63</sup> The servants of the Most Gracious are those who walk humbly on the earth, and when fools address them, they reply, "Peace;" <sup>67</sup> those who, when they spend, are neither

extravagant nor stingy, but moderate between those extremes; <sup>68</sup> those who never invoke a deity beside God; nor take a life which God has made sacred; nor commit fornication.

<sup>25:70</sup> God will change evil into good for him who repents, believes, and does good deeds. God is forgiving and merciful. <sup>71</sup> Whoever repents and does good has turned towards God with true repentance.

<sup>25:72</sup> Servants of God are those who give no false witness and pass by frivolity with dignity; <sup>73</sup> those who don't ignore their Lord's messages when reminded of them; <sup>74</sup> and those who pray, "Our Lord, give us joy in our wives and children, and let us be examples to the righteous."

<sup>28:50</sup> Who is further astray than one who follows his own desires without guidance from God? Indeed, God doesn't guide wrongdoers. <sup>51</sup> We've conveyed the Word to them, so they may remember.

<sup>28:54</sup> Those who believe the Scriptures will be rewarded double, because they're steadfast, repel evil with good, give out of what We've given them, <sup>55</sup> and turn away from frivolous speech saying, "We have our actions and you have yours. Peace be with you. We don't seek association with the ignorant." <sup>56</sup> You can't guide everyone you love.

<sup>28:76</sup> Qarun had great riches. His people said to him, "Don't gloat, for God doesn't like gloaters. <sup>77</sup> Instead, use your wealth to seek the home of the hereafter without forgetting your share in this world. Do good, as God has been good to you. Don't spread corruption in the land, for God doesn't like those who spread corruption." <sup>79</sup> He went out among the people in his pomp. Those who desired a worldly life said, "If only we had what Qarun has. He is truly fortunate." <sup>80</sup> But those with knowledge said, "Woe to you. God's reward is better for those who believe and do good. Only the steadfast will attain it."

<sup>28:84</sup> Whoever does good will receive something better, but

whoever does evil will only be punished for what he has done.

<sup>29:7</sup> For those who believe and do good deeds, We will blot out all their evil and reward them according to their best deeds.

<sup>29:8</sup> We've commanded man to treat his parents with kindness, but if they try to make you worship gods beside Me, disobey them. You'll all return to me, and I'll tell you the truth about everything you've done.

<sup>29:10</sup> Some men say, "We believe in God," but when they suffer for His cause, they consider persecution from men as if it were God's punishment. If help comes to you from your Lord, they say, "We've always been with you." God knows best what's in everyone's heart.

<sup>29:45</sup> Prayer restrains immoral and unjust behavior. <sup>46</sup> Don't argue with followers of earlier revelation, but say, "We believe in what was revealed to us and in what was revealed to you. Our God and your God are the same. We all bow to Him."

<sup>29:57</sup> Everyone will taste death then return to Us. <sup>58</sup> To them who believe and do good, We'll give mansions to live in forever in a paradise with flowing rivers. The reward is excellent for those who labor, <sup>59</sup> are steadfast, and trust in their Lord.

<sup>30:21</sup> Among His signs is this: He created spouses for you that you may live in tranquility with them. He put love and mercy between you. Indeed, there are signs in this for those who reflect. <sup>22</sup> Among His signs is the creation of the heavens and the earth, and the diversity of your languages and your colors. Indeed, in that are signs for those who know. <sup>23</sup> Among His signs is your sleep, by night and day, and your quest for some of His bounty.

<sup>30:33</sup> When men encounter trouble, they cry to their Lord and turn to Him for help, but as soon as He gives them a taste of mercy, some of them worship gods beside Him, <sup>34</sup> showing

ingratitude for what We gave them.

<sup>30:36</sup> When We give men a taste of mercy, they rejoice, but when evil afflicts them because of their own actions, they despair.

<sup>30:38</sup> Give what's due to relatives, the needy, and the traveler. That's best for those who seek God's countenance, and they will prosper. <sup>39</sup> Whatever you lend in usury, to increase through the property of others, has no increase with God, but whatever you give in charity, seeking God's countenance, will increase repeatedly.

<sup>31:4</sup> Those who're steadfast in prayer, spend in charity, and are certain of the hereafter, <sup>5</sup> are guided by their Lord and will prosper.

<sup>31:14</sup> We've commanded man to be good to his parents. His mother carried him in weakness, and it took two years to wean him. Be grateful to Me and your parents. <sup>15</sup> But if they try to make you associate others with Me, disobey them. Yet accompany them in this life with kindness, and follow the path of those who turn to me. You'll all return to Me in the end, and I'll tell you the truth about all you did.

<sup>31:17</sup> Be steadfast in prayer, enjoin what's right, forbid what's wrong, and patiently bear whatever happens to you: aspire to these things. <sup>18</sup> Don't turn away from men in pride, nor walk arrogantly through the earth, for God dislikes the arrogant and boastful. <sup>19</sup> Be moderate in your pace and lower your voice, for the ugliest sound is the braying of asses.

<sup>31:32</sup> When waves cover them like a canopy, they call to God, offering Him sincere devotion. But once He has safely delivered them to land, some of them waver.

<sup>33:35</sup> God has prepared forgiveness and a great reward for those who are devoted to God, for the believers, the devout, the honest, the steadfast, the humble, the charitable, those who fast, the chaste, and those who frequently remember

God.

<sup>33:54</sup> God has full knowledge of everything, whether you reveal or conceal it.

<sup>34:34</sup> Whenever we send a warner to a community, the wealthy say, “We don’t believe in the message you bring. <sup>35</sup> We have more wealth and children than you, and won’t be punished.”

<sup>34:37</sup> Neither wealth nor children will bring you nearer to Us: only faith and righteousness.

<sup>35:45</sup> If God immediately punished men for their wrongdoing, He wouldn’t leave a single creature on the earth. However, He defers for a stated time.

<sup>39:7</sup> If you’re ungrateful, God has no need of you. He dislikes ingratitude in His servants. If you’re grateful, He is pleased with you. No one will bear another’s burden. You’ll return to your Lord in the end, and He’ll inform you about what you did. He knows what’s in men’s hearts.

<sup>39:10</sup> Those who do good in this world receive a good reward. The patient will receive a reward without measure.

<sup>39:49</sup> When man suffers, he cries out to Us, but when We favor him, he says, “I’ve received this because of my own wisdom.” This is only a test, but most don’t know it.

<sup>39:69</sup> The earth will shine with the light of its Lord, the record of deeds will be opened, the prophets and witnesses will be brought forward, and fair judgment pronounced between them. They won’t be wronged. <sup>70</sup> Every man will be paid in full for his actions. <sup>71</sup> Disbelievers will be led to hell in crowds. When they arrive, its gates will open, and its keepers will say, “Didn’t messengers come from among you, reciting your Lord’s messages to you, and warning you about today’s meeting?”

<sup>40:55</sup> Be patient, for God's promise is true. Ask forgiveness for your sins, and praise your Lord evening and morning. <sup>56</sup> Those who dispute God's messages without authority have hearts full of pride, which they'll never satisfy. Seek refuge in God.

<sup>40:61</sup> God made the night for you, so that you may rest. He made the day to help you see. God is bountiful towards men, but most men give no thanks.

<sup>41:33</sup> Who speaks better than one who calls men to God, does what is right, and says, "I submit to God"? <sup>34</sup> Repel evil with something better, then your enemy will become like a close friend. <sup>36</sup> If whispers from Satan stir you up, seek refuge in God.

<sup>41:49</sup> Man never tires of asking for good things, but if evil touches him, he gives up all hope and is lost in despair. <sup>50</sup> When we let him taste mercy after adversity, he's sure to say, "This is due to my merit. I don't think that the Hour will come, but if I am brought back to my Lord, I'll receive the best reward." We will inform the disbelievers of everything they did, and make them taste a severe torment.

<sup>42:13</sup> He has established the same religion for you that He gave to Noah, Abraham, Moses, and Jesus: uphold the faith, and make no factions therein. <sup>14</sup> They became divided through jealous animosity among themselves. <sup>15</sup> Therefore say, "God is our Lord and your Lord. Our deeds for us, and your deeds for you. Let there be no arguments between us. God will bring us together, and we will return to Him."

<sup>42:27</sup> If God were to grant abundant provision to His servants, they would misbehave, but he sends down in due measure what He pleases. He knows His servants and watches over them.

<sup>42:36</sup> What you've been given is for temporary enjoyment in this life. What is with God is better and more lasting

for those who believe and trust in their Lord; <sup>37</sup> who avoid great sins and immoralities; who forgive, even when angry; <sup>38</sup> who respond to their Lord; who are steadfast in prayer; who conduct their affairs by mutual consultation; who give from what We have provided them; <sup>39</sup> and who defend themselves when tyranny afflicts them.

<sup>42:40</sup> The recompense for harm is an equal harm, but God rewards him who forgives and reconciles. <sup>41</sup> There's no reason to blame someone who defends himself after being wronged. <sup>43</sup> It requires great determination to be patient and forgiving.

<sup>42:48</sup> Man rejoices when We let him taste Our mercy, but he's ungrateful when his own deeds bring misfortune.

<sup>43:6</sup> We sent many prophets among earlier people, <sup>7</sup> but they mocked each one.

<sup>43:22</sup> They said, "Our fathers followed a certain religion, and we guide ourselves by their footsteps." <sup>23</sup> In the same way, whenever We sent a messenger to warn a community, the wealthy ones said, "Our fathers followed a certain religion, and we will certainly follow them."

<sup>45:14</sup> Tell the believers to forgive those who don't expect the Days of God. He alone will repay people for what they've earned. <sup>15</sup> Whoever does good benefits himself. Whoever does evil harms himself. You will all return to your Lord.

<sup>47:2</sup> For those who have faith, do good, and believe in the revelation given to Muhammad, God will remove their misdeeds and improve their condition.

<sup>47:36</sup> If you believe and fear God, He will give you your rewards. He doesn't ask you to give up all your possessions. <sup>37</sup> If He pressed you for them, you would begrudge Him, and it would bring out your ill feelings.

<sup>47:38</sup> You're invited to give towards God's cause, but some among you are grudging. Whoever withholds, only withholds

from himself. God is free from all wants. You're the needy ones. If you turn away, He'll replace you with someone else.

<sup>49:6</sup> Believers, if a troublemaker brings you news, verify it, lest you unwittingly harm someone, and later regret what you've done.

<sup>49:11</sup> Believers, one group should not ridicule another, who may after all be better than them. Don't insult one another. Don't use offensive nicknames for one another. <sup>12</sup> Avoid making too many assumptions, for some assumptions are sins. Don't spy on or backbite one another.

<sup>53:29</sup> Avoid those who turn away from Our message and only desire a worldly life. <sup>30</sup> That is the extent of their knowledge. <sup>31</sup> Everything in the heavens and on earth belongs to God. He repays those who do evil according to their deeds, and those who do good with what is best. <sup>32</sup> Your Lord is ample in forgiveness to those who avoid great sins and shameful deeds, though they may commit small sins.

<sup>57:7</sup> Believe in God and His messenger, and give out of what you inherit from Him. Those who believe and give will receive a great reward.

<sup>57:20</sup> This life is like rain: the growth it causes delights the tillers, but soon it withers. You see it yellow, then dry and crumble away. Worldly life is only a pleasant illusion. <sup>21</sup> Race for your Lord's forgiveness and for a garden as wide as heaven and earth, prepared for those who believe in God and His messengers.

<sup>57:23</sup> You don't need to despair over what eludes you or gloat over what you receive. For God dislikes those who are conceited, boastful, <sup>24</sup> stingy, and enjoin stinginess on others.

<sup>57:26</sup> We sent Noah and Abraham, and gave prophethood and scripture to their descendants. Some of them were rightly guided, but many were transgressors. <sup>27</sup> We sent other

messengers in their footsteps. We sent Jesus the son of Mary, gave him the Gospel, and put compassion and mercy into the hearts of his followers. But We didn't prescribe monasticism for them; they invented that themselves. We gave the believers among them their reward, but many of them were transgressors.

<sup>61:2</sup> Believers, why do you say one thing and do another?  
<sup>3</sup> It's most hateful in God's sight.

<sup>62:9</sup> Believers, when the call to prayer is proclaimed on Friday, hurry to God's remembrance, and leave your commerce. That is best for you if only you knew. <sup>10</sup> When the prayer is finished, disperse throughout the land, seek God's bounty, and remember Him often, so that you may prosper.

<sup>62:11</sup> Muhammad, when they see commerce or amusement, they rush towards it, and leave you standing. Say, "What God has is better than any amusement or commerce. God is the best provider."

<sup>68:7</sup> Your Lord knows best who strays from His path and who receives guidance, <sup>8</sup> so don't obey the deniers. <sup>10</sup> Don't obey a worthless oath-maker, <sup>11</sup> a slanderer, a malicious gossip, <sup>12</sup> one who hinders good, a transgressor, sinful, <sup>13</sup> cruel, a pretender.

<sup>70:19</sup> Man was created anxious. <sup>20</sup> He's fretful when misfortune touches him, <sup>21</sup> and stingy when good fortune touches him. <sup>22</sup> Except for those devoted to prayer <sup>23</sup> who remain constant in their prayers, <sup>24</sup> and who give a share of their wealth <sup>25</sup> to beggars and the deprived; <sup>26</sup> those who believe in the Day of Judgment; <sup>27</sup> those who fear their Lord's punishment, <sup>28</sup> for none is safe from it; <sup>29</sup> those who guard their chastity, <sup>30</sup> except with their wives; <sup>32</sup> those who are attentive to their trusts and pledges; <sup>33</sup> those who bear witness honestly;

<sup>34</sup> those who guard their prayers. <sup>35</sup> They will be honored in the Gardens.

<sup>73:7</sup> You're busy for much of the day, <sup>8</sup> but remember your Lord and devote yourself to Him wholeheartedly. <sup>11</sup> Let Me deal with the deniers who live in luxury. Bear with them for a little while.

<sup>73:20</sup> Recite as much of the Qur'an as may be easy for you. He knows that some of you are sick, others travel throughout the land seeking God's bounty, and others fight in God's cause. Therefore, recite as much of the Qur'an as may be easy for you, establish regular prayer, and spend in charity.

<sup>74:3</sup> Glorify your Lord, <sup>4</sup> purify yourself, <sup>5</sup> and shun all filth. <sup>6</sup> Don't bestow favors to receive increase, <sup>7</sup> but be patient for your Lord.

<sup>74:11</sup> Let Me alone deal with him whom I alone created, <sup>12</sup> to whom I gave vast wealth <sup>13</sup> and children by his side, <sup>14</sup> for whom I made life comfortable, <sup>15</sup> yet he still wants Me to give him more.

<sup>74:40</sup> The companions of the right will be in gardens asking one another <sup>41</sup> about the sinners, <sup>42</sup> "What led you into hell-fire?" <sup>43</sup> They'll answer, "We neither prayed <sup>44</sup> nor fed the poor, <sup>45</sup> but we indulged in vain conversation with others <sup>46</sup> and denied the Day of Judgment <sup>47</sup> until certainty came upon us."

<sup>74:49</sup> Why do they turn away from admonition <sup>50</sup> like frightened donkeys <sup>51</sup> fleeing from a lion?

<sup>76:7</sup> The righteous fulfill their vows; they fear a day of widespread evil; <sup>8</sup> they feed the poor, the orphan, and the captive, <sup>9</sup> saying, "We feed you for the sake of God alone. We seek neither reward nor gratitude from you."

<sup>76:24</sup> Patiently await your Lord's judgment, and don't obey the sinner or disbeliever. <sup>25</sup> Remember your Lord's name

morning and evening. <sup>26</sup> Bow to Him during the night, and glorify Him throughout the long night.

<sup>81:1</sup> When the sun is wrapped in darkness, <sup>2</sup> when the stars fall, <sup>3</sup> when the mountains vanish, <sup>8</sup> when the baby girl buried alive is asked <sup>9</sup> for what sin she was killed, <sup>10</sup> when the pages are laid open, <sup>14</sup> then every person will know what he has prepared for himself.

<sup>83:2</sup> Woe to those who demand a full measure for themselves <sup>3</sup> but give to others less than what's due. <sup>4</sup> Don't they think that they'll be resurrected <sup>6</sup> on a Day when all men will stand before the Lord of the worlds?

<sup>83:29</sup> Sinners used to laugh at believers, <sup>30</sup> wink at each other when they passed by, <sup>31</sup> joke about them when they returned to their own people, <sup>32</sup> and say, "These people are truly lost," <sup>33</sup> but they weren't sent as guardians over them.

<sup>87:8</sup> We'll make the path towards ease easy for you. <sup>9</sup> So remind others, if a reminder will help them. <sup>10</sup> Those who fear God will receive the reminder, <sup>11</sup> but the wicked will avoid it.

<sup>87:14</sup> Those will prosper who purify themselves, <sup>15</sup> remember the name of their Lord, and pray. <sup>16</sup> Yet you prefer the life of this world <sup>17</sup> even though the Hereafter is better and more enduring.

<sup>89:15</sup> As for man, when his Lord tries him by giving him honor and gifts, he says "My Lord has honored me." <sup>16</sup> But when He tries him by restricting his provision, he says, "My Lord has humiliated me."

<sup>92:4</sup> You all strive for diverse goals. <sup>5</sup> For him who gives, fears God, <sup>6</sup> and believes in the best, <sup>7</sup> We will smooth his path towards ease. <sup>8</sup> But for him who is stingy, considers himself self-sufficient, <sup>9</sup> and denies the best, <sup>10</sup> We'll smooth

his path towards difficulty, <sup>11</sup> and his wealth won't help him when he falls.

<sup>92:17</sup> The righteous will remain far from hell. <sup>18</sup> Those who spend their wealth on self-purification, <sup>19</sup> not to return a favor <sup>20</sup> but only seeking their Lord's face, <sup>21</sup> will be satisfied.

<sup>93:6</sup> Muhammad, did He not find you as an orphan and shelter you, <sup>7</sup> find you lost and guide you, <sup>8</sup> find you in need and make you rich? <sup>9</sup> Therefore, don't oppress the orphan, <sup>10</sup> nor repel the beggar, <sup>11</sup> but talk about your Lord's blessings.

<sup>96:3</sup> Your Lord is the most Bountiful, <sup>4</sup> who taught by the pen, <sup>5</sup> who taught man what he didn't know. <sup>6</sup> But man transgresses <sup>7</sup> by considering himself self-sufficient.

<sup>104:1</sup> Woe to every slanderer and backbiter <sup>2</sup> who amasses wealth and continuously counts it, <sup>3</sup> thinking that his wealth will make him immortal.

<sup>107:1</sup> Have you considered the man who denies the Judgment? <sup>2</sup> He's the one who pushes the orphan away, <sup>3</sup> and doesn't encourage the feeding of the poor. <sup>4</sup> So woe to those who pray <sup>5</sup> but are heedless of their prayer, <sup>6</sup> who only want to be seen, <sup>7</sup> and withhold small kindnesses.

<sup>109:1</sup> Muhammad, say, "Disbelievers, <sup>2</sup> I don't worship what you worship, <sup>3</sup> nor do you worship what I worship. <sup>6</sup> You have your religion and I have mine."

# Mary Baker Eddy

*An abridgment of Science and Health by  
Mary Baker Eddy.*

<sup>1:1</sup> The prayer that reforms the sinner and heals the sick <sup>2</sup> is an absolute faith that all things are possible to God.

<sup>1:6</sup> Prayer, watching, and working, combined with self-sacrifice, <sup>7</sup> are God's gracious means for accomplishing <sup>8</sup> whatever has been successfully done for mankind.

<sup>1:11</sup> Desire is prayer; and no loss can occur from trusting God with our desires, <sup>12</sup> that they may be moulded and exalted <sup>13</sup> before they take form in words and in deeds.

<sup>2:8</sup> God isn't moved by the breath of praise to do more than He has already done. <sup>11</sup> We can do more for ourselves by humble fervent petitions, <sup>12</sup> but the All-loving doesn't grant them <sup>13</sup> simply on the ground of lip service.

<sup>2:15</sup> Prayer cannot change the Science of being, <sup>16</sup> but it tends to bring us into harmony with it.

<sup>2:24</sup> God is intelligence. Can we inform the infinite Mind of <sup>25</sup> anything He doesn't already comprehend? <sup>26</sup> Do we expect to change perfection? <sup>27</sup> Shall we plead for more at the open fount, <sup>28</sup> which is already pouring forth more than we accept?

<sup>3:4</sup> Who would stand before a blackboard, <sup>5</sup> and pray the principle of mathematics to solve the problem? <sup>6</sup> The rule is already established, <sup>7</sup> and it is our task to work out the solution.

<sup>3:21</sup> We plead for unmerited pardon and for a liberal outpouring of benefactions. <sup>22</sup> Are we really grateful for the good already received? <sup>23</sup> Then we shall avail ourselves of the blessings we have, <sup>24</sup> and thus be fitted to receive more. <sup>25</sup> Gratitude is much more than a verbal expression of thanks. <sup>26</sup> Action expresses more gratitude than speech.

<sup>3:27</sup> If we are ungrateful for Life, Truth, and Love, <sup>28</sup> and yet return thanks to God for all blessings, <sup>29</sup> we are insincere and incur the sharp censure our Master pronounces on hypocrites. <sup>30</sup> In such a case, the only acceptable prayer is to put the finger on the lips.

<sup>5:3</sup> Sorrow for wrongdoing is but one step towards reform and the very easiest step. <sup>4</sup> The next and great step <sup>5</sup> is the test of our sincerity — <sup>6</sup> namely, reformation.

<sup>5:25</sup> If prayer nourishes the belief that sin is cancelled, <sup>26</sup> and that man is made better merely by praying, prayer is an evil. <sup>27</sup> He grows worse who continues in sin <sup>28</sup> because he fancies himself forgiven.

<sup>6:7</sup> Calling on Him to forgive our work badly done or left undone, <sup>8</sup> implies the vain supposition that <sup>9</sup> we have nothing to do but to ask pardon, <sup>10</sup> and that afterwards we shall be free to repeat the offence.

<sup>8:31</sup> If a friend informs us of a fault, <sup>32</sup> do we listen patiently to the rebuke and credit what is said? <sup>9:2</sup> During many years I have been most grateful for merited rebuke. <sup>9:3</sup> The wrong lies in unmerited censure.

<sup>10:29</sup> It isn't always best for us to receive what we desire and what we ask for. <sup>30</sup> In this case infinite Love won't grant the request.

<sup>13:5</sup> In public prayer we often go beyond our convictions, <sup>6</sup> beyond the honest standpoint of fervent desire. <sup>7</sup> If we aren't secretly yearning and openly striving for <sup>8</sup> the accomplishment of all we ask, <sup>9</sup> our prayers are "vain repetitions." <sup>10</sup> If our petitions are sincere, we labor for what we ask; <sup>11</sup> and our Father, who sees in secret, will reward us openly. <sup>13</sup> Do we gain

the omnipotent ear sooner by words than by thoughts? <sup>16</sup> If we cherish our desire honestly and silently and humbly, <sup>17</sup> God will bless it, <sup>18</sup> and we shall incur less risk of overwhelming our real wishes <sup>19</sup> with a torrent of words.

<sup>15:7</sup> The Father is unseen to the physical senses, <sup>8</sup> but He knows all things and rewards according to motives, <sup>9</sup> not according to speech.

<sup>18:6</sup> Jesus did life's work aright <sup>8</sup> to show mortals how to do theirs, but not to do it for them <sup>9</sup> nor to relieve them of a single responsibility. <sup>10</sup> He acted boldly, against the accredited evidence of the senses, <sup>11</sup> against Pharisaical creeds and practices.

<sup>19:5</sup> Even Christ cannot reconcile Truth to error, <sup>6</sup> for Truth and error are irreconcilable.

<sup>19:23</sup> Practical repentance reforms the heart <sup>24</sup> and enables man to do the will of wisdom.

<sup>20:10</sup> Jesus established no ritualistic worship. <sup>11</sup> He knew that men can be baptized, partake of the Eucharist, support the clergy, <sup>12</sup> observe the Sabbath, make long prayers, <sup>13</sup> and yet be sensual and sinful.

<sup>20:25</sup> The truth is the center of all religion.

<sup>21:12</sup> If honest, the disciple will be in earnest from the start, <sup>13</sup> and gain a little each day in the right direction, <sup>14</sup> until at last he finishes his course with joy.

<sup>29:7</sup> Christian experience teaches faith in the right and disbelief in the wrong. <sup>8</sup> It bids us work the more earnestly in times of persecution, <sup>9</sup> because then our labor is more needed.

<sup>40:9</sup> Science removes the penalty only by first removing the sin which incurs the penalty. <sup>10</sup> This is my sense of divine pardon, <sup>11</sup> which I understand to mean God's method of destroying sin. <sup>14</sup> Another's suffering cannot lessen our own liability.

<sup>40:25</sup> Our heavenly Father demands that all men <sup>26</sup> should follow the example of Jesus and his apostles, <sup>27</sup> not merely

worship his personality. <sup>28</sup> It's sad that the phrase "divine service" has come so generally to mean public worship instead of daily deeds.

<sup>57:4</sup> Union of the masculine and feminine qualities constitutes completeness. <sup>8</sup> These different elements conjoin naturally with each other, <sup>9</sup> and their true harmony is in spiritual oneness. <sup>10</sup> Both sexes should be loving, pure, tender, and strong.

<sup>57:15</sup> Beauty, wealth, or fame is incompetent to meet the demands of the affections between the sexes, <sup>16</sup> and should never weigh against the better claims of <sup>17</sup> intellect, goodness, and virtue.

<sup>57:22</sup> Human affection isn't poured forth vainly, even though it meets no return. <sup>23</sup> Love enriches the nature, <sup>24</sup> enlarging, purifying, and elevating it. <sup>25</sup> The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; <sup>26</sup> but this severance of fleshly ties <sup>27</sup> serves to unite thought more closely to God, <sup>28</sup> for Love supports the struggling heart <sup>29</sup> until it ceases to sigh over the world and begins to unfold its wings for heaven.

<sup>58:16</sup> The narrowness and jealousy which would confine a wife <sup>17</sup> or a husband forever within four walls <sup>18</sup> won't promote a sweet interchange of confidence and love. <sup>19</sup> On the other hand, a wandering desire for incessant amusement outside the home <sup>20</sup> is a poor indicator for the happiness of wedlock. <sup>21</sup> Home is the dearest spot on earth, <sup>22</sup> and it should be the center, <sup>23</sup> though not the boundary, of the affections.

<sup>58:26</sup> A wife ought not to court vulgar extravagance <sup>27</sup> or stupid ease because another supplies her wants.

<sup>59:17</sup> Tender words and unselfish care that promote the welfare and happiness of your wife <sup>18</sup> will prove more salutary in prolonging her health and smiles <sup>19</sup> than stolid indifference or jealousy. <sup>20</sup> Husbands, remember <sup>21</sup> how slight a word or deed may renew <sup>22</sup> the old trysting times.

<sup>60:4</sup> Kindred tastes, motives, and aspirations are necessary to <sup>5</sup> a happy and permanent companionship.

<sup>60:16</sup> Marriage should improve the human species, <sup>17</sup> becoming a barrier against vice, a protection to woman, <sup>18</sup> strength to man, and a center for the affections. <sup>19</sup> This, however, in a majority of cases, isn't its present tendency, and why? <sup>21</sup> Because other considerations — <sup>22</sup> passion, frivolous amusements, personal adornment, display, and pride — <sup>23</sup> occupy thought.

<sup>61:24</sup> Isn't the propagation of the human species a greater responsibility, <sup>25</sup> a more solemn charge, than the culture of your garden <sup>26</sup> or the raising of stock to increase your flocks and herds? <sup>27</sup> Nothing unworthy of perpetuity should be transmitted to children.

<sup>63:12</sup> Civil law establishes very unfair differences between the rights of the two sexes. <sup>13</sup> Christian Science furnishes no precedent for such injustice.

<sup>64:8</sup> Pride, envy, or jealousy seems on most occasions to be the master of ceremonies, <sup>9</sup> ruling out primitive Christianity. <sup>10</sup> When a man lends a helping hand to some noble woman, <sup>11</sup> struggling alone with adversity, his wife should not say, <sup>12</sup> "It is never well to interfere with your neighbor's business." <sup>13</sup> A wife is sometimes debarred <sup>14</sup> by a covetous domestic tyrant <sup>15</sup> from giving the ready aid her sympathy and charity would afford.

<sup>68:2</sup> At present mortals progress slowly <sup>3</sup> for fear of being thought ridiculous. <sup>4</sup> They are slaves to fashion, pride, and sense. <sup>6</sup> We ought to weary of the fleeting and false <sup>7</sup> and to cherish nothing which <sup>8</sup> hinders our highest selfhood.

<sup>68:9</sup> Jealousy is the grave of affection. <sup>10</sup> The presence of mistrust, where confidence is due, <sup>11</sup> scatters love's petals to decay.

<sup>71:10</sup> Close your eyes, and you may dream that you see a flower — <sup>11</sup> that you touch and smell it. <sup>12</sup> Thus you learn that the flower is a product of the mind, <sup>13</sup> a formation of

thought rather than of matter.

<sup>72:19</sup> Error isn't a sieve <sup>20</sup> through which truth can be strained.

<sup>80:1</sup> We have strength in proportion to our understanding of the truth. <sup>3</sup> A cup of coffee or tea isn't equal to truth <sup>4</sup> for the inspiration of a sermon <sup>5</sup> or for the support of bodily endurance.

<sup>87:19</sup> The mine knows nothing of the emeralds within its rocks; <sup>20</sup> the sea is ignorant of the gems within its caverns, <sup>21</sup> of the corals, of its sharp reefs, of the tall ships that float on its bosom, <sup>22</sup> or of the bodies which lie buried in its sands: <sup>23</sup> yet these are all there. <sup>24</sup> Do not suppose that any mental concept is gone because you do not think of it. <sup>25</sup> The true concept is never lost. <sup>26</sup> The strong impressions produced on mortal mind by friendship <sup>27</sup> or by any intense feeling are lasting.

<sup>96:1</sup> Humanity advances slowly out of sinning sense into spiritual understanding; <sup>2</sup> unwillingness to learn all things rightly <sup>3</sup> binds Christendom with chains.

<sup>104:8</sup> An author has wisely said: <sup>9</sup> "Every great scientific truth goes through three stages. <sup>10</sup> First, people say it conflicts with the Bible. <sup>11</sup> Next, they say it has been discovered before. <sup>12</sup> Lastly, they say they have always believed it."

<sup>104:31</sup> Is it not clear that the human mind must move the body to a wicked act? <sup>32</sup> Isn't mortal mind the murderer? <sup>105:1</sup> The hands, without mortal mind to direct them, <sup>105:2</sup> could not commit a murder.

<sup>109:2</sup> Mind is All and matter is nothing.

<sup>109:11</sup> For three years after my discovery, <sup>12</sup> I sought the solution of this problem of Mind-healing, <sup>13</sup> searched the Scriptures and read little else, <sup>14</sup> kept aloof from society, and devoted time and energies to discovering a positive rule. <sup>15</sup> The search was sweet, calm, and buoyant with hope, <sup>16</sup> not selfish

nor depressing.

<sup>111:28</sup> Mind governs the body, not partially but wholly.

<sup>119:25</sup> In viewing the sunrise, one finds that it <sup>26</sup> contradicts the evidence before the senses to believe that <sup>27</sup> the earth is in motion and the sun at rest. <sup>28</sup> As astronomy reverses the human perception of <sup>29</sup> the movement of the solar system, <sup>30</sup> so Christian Science reverses the seeming relation of Soul and body <sup>31</sup> and makes body tributary to Mind.

<sup>121:17</sup> The earth's diurnal rotation is invisible to the physical eye, <sup>18</sup> and the sun seems to move from east to west, <sup>19</sup> instead of the earth from west to east. <sup>20</sup> Until rebuked by clearer views of the everlasting facts, <sup>21</sup> this false testimony of the eye deluded the judgment and induced false conclusions. <sup>22</sup> Science shows appearances often to be erroneous.

<sup>122:18</sup> The barometer, <sup>19</sup> denying the testimony of the senses, <sup>20</sup> points to fair weather in the midst of murky clouds and drenching rain. <sup>21</sup> Experience is full of similar illusions, <sup>22</sup> which every thinker can recall for himself.

<sup>125:2</sup> What is now considered the best condition for <sup>3</sup> health in the human body <sup>4</sup> may no longer be found indispensable. <sup>5</sup> Moral conditions will be found always <sup>6</sup> harmonious and health-giving.

<sup>128:4</sup> The term Science, properly understood, refers only to the laws of God <sup>5</sup> and to His government of the universe.

<sup>129:22</sup> We must look deep into realism <sup>23</sup> instead of accepting only the outward sense of things. <sup>24</sup> Can we gather peaches from a pine tree, <sup>25</sup> or learn from discord the concord of being?

<sup>130:18</sup> Material beliefs must be cast out to make place for truth. <sup>19</sup> You cannot add to the contents of a vessel already full. <sup>20</sup> Laboring long to shake the adult's faith in matter, <sup>23</sup> the author has often remembered our Master's love for little children, <sup>24</sup> and understood how truly they <sup>25</sup> belong to the heavenly kingdom.

<sup>131:4</sup> Our lives must be governed by reality in order to be <sup>5</sup> in harmony with God.

<sup>134:31</sup> A miracle fulfills God's law, but doesn't violate that law. <sup>135:7</sup> The miracle introduces no disorder, but unfolds the primal order.

<sup>135:26</sup> Christianity as Jesus taught it was not a creed, <sup>27</sup> nor a system of ceremonies, <sup>28</sup> nor a special gift from a ritualistic Jehovah.

<sup>141:10</sup> The popular thought is that all revelation <sup>11</sup> must come from the schools and along the line of scholarly and ecclesiastical descent, <sup>12</sup> as kings are crowned from a royal dynasty. <sup>13</sup> In healing the sick and sinning, <sup>14</sup> Jesus elaborated the fact that the healing effect <sup>15</sup> followed the understanding of the divine Principle. <sup>17</sup> For this Principle there is no dynasty, no ecclesiastical monopoly. <sup>19</sup> Its only priest is the spiritualized man.

<sup>142:11</sup> If the soft palm upturned to a lordly salary <sup>12</sup> and architectural skill making dome and spire tremulous with beauty <sup>13</sup> turn the poor and the stranger from the gate, <sup>14</sup> they at the same time shut the door on progress.

<sup>143:1</sup> Truth is God's remedy for error of every kind, <sup>2</sup> and Truth destroys only what is untrue.

<sup>144:27</sup> When the Science of being is universally understood, <sup>28</sup> every man will be his own physician, <sup>29</sup> and Truth will be the universal panacea.

<sup>147:15</sup> Never believe that you can absorb the whole meaning <sup>16</sup> of the Science by a simple perusal of this book. <sup>17</sup> The book needs to be studied.

<sup>149:7</sup> The prescription which succeeds in one instance fails in another, <sup>8</sup> and this is owing to the different mental states of the patient.

<sup>151:26</sup> All that really exists is the divine Mind and its idea, <sup>28</sup> The straight and narrow way is to see and acknowledge this fact, <sup>29</sup> yield to this power, <sup>30</sup> and follow the leadings of truth.

<sup>152:9</sup> Truth has a healing effect, even when not fully understood.

<sup>153:25</sup> We weep because others weep, we yawn because they

yawn, <sup>27</sup> but mortal mind, not matter, contains and carries the infection. <sup>28</sup> When this mental contagion is understood, <sup>29</sup> we shall be more careful of our mental conditions, <sup>30</sup> and we shall avoid loquacious tattling about disease, <sup>31</sup> as we would avoid advocating crime.

<sup>154:26</sup> “You look sick,” “You look tired,” “You need rest,” or <sup>27</sup> “You need medicine.” <sup>28</sup> Such a mother runs to her little one, <sup>29</sup> who thinks he has hurt his face by falling on the carpet, and says, <sup>30</sup> “Mamma knows you are hurt.” <sup>31</sup> The better and more successful method for any mother to adopt is to say: <sup>32</sup> “Oh, never mind!” <sup>155:1</sup> Presently the child forgets all about the accident, and is at play.

<sup>157:26</sup> Narcotics quiet mortal mind, and so relieve the body; <sup>27</sup> but they leave both mind and body worse for this submission.

<sup>165:18</sup> You consult your brain in order to remember what has hurt you, <sup>19</sup> when your remedy lies in forgetting the whole thing.

<sup>166:3</sup> As a man thinketh, so is he. <sup>4</sup> Mind is all that feels, acts, or impedes action. <sup>5</sup> Ignorant of this, or shrinking from its implied responsibility, <sup>6</sup> the healing effort is made on the wrong side, <sup>7</sup> and thus conscious control over the body is lost.

<sup>167:30</sup> Only through radical reliance on Truth <sup>31</sup> can scientific healing power be realized.

<sup>168:10</sup> When sick (according to belief) you rush after drugs, <sup>11</sup> search out the so-called material laws of health, <sup>12</sup> and depend upon them to heal you, <sup>13</sup> though you have already brought yourself into the quagmire of disease <sup>14</sup> through just this false belief.

<sup>168:24</sup> I have discerned disease in the human mind, <sup>25</sup> and recognized the patient’s fear of it, <sup>26</sup> months before the so-called disease made its appearance in the body. <sup>27</sup> Disease being a belief, <sup>28</sup> the sensation would not appear if the error of belief was <sup>29</sup> destroyed by truth.

<sup>174:4</sup> Is civilization only a higher form of idolatry, <sup>5</sup> that man should bow down to an exfoliating brush, to flannels, <sup>6</sup> to baths, diet, exercise, and air?

<sup>174:20</sup> Truth is revealed. It needs only to be practised.

<sup>175:17</sup> Our forefathers <sup>19</sup> had less time for <sup>20</sup> selfishness, coddling, and sickly after-dinner talk. <sup>21</sup> The exact amount of food the stomach could digest <sup>22</sup> was not discussed nor referred to sanitary laws. <sup>23</sup> A man's belief in those days was not so severe upon the gastric juices.

<sup>176:7</sup> The primitive custom of taking no thought about food <sup>8</sup> left the stomach and bowels free to act in obedience to nature, <sup>9</sup> and gave the gospel a chance to be seen <sup>10</sup> in its glorious effects upon the body. <sup>11</sup> A ghastly array of diseases was not paraded before the imagination.

<sup>176:17</sup> Human fear of miasma would load with disease the air of Eden, <sup>18</sup> and weigh down mankind with conjectural evils. <sup>19</sup> Mortal mind is the worst foe of the body, <sup>20</sup> while divine Mind is its best friend.

<sup>179:32</sup> Descriptions of disease given by physicians, <sup>180:1</sup> and advertisements of quackery are both sources of sickness.

<sup>183:16</sup> The supposed laws which result in weariness <sup>17</sup> and disease aren't His laws.

<sup>184:6</sup> Belief produces the results of belief, <sup>7</sup> and the penalties it affixes last so long as the belief and are inseparable from it. <sup>8</sup> The remedy consists in probing the trouble to the bottom, <sup>9</sup> in finding and casting out <sup>10</sup> the error of belief which produces a mortal disorder, <sup>11</sup> never honoring erroneous belief with the title of law <sup>12</sup> nor yielding obedience to it.

<sup>184:20</sup> Matter cannot suffer. <sup>21</sup> Mortal mind alone suffers — <sup>22</sup> not because a law of matter has been transgressed, <sup>23</sup> but because a law of this so-called mind has been disobeyed.

<sup>188:24</sup> The soil of disease is mortal mind, <sup>25</sup> and you have an abundant or scanty crop of disease <sup>26</sup> according to the seedlings of fear. <sup>27</sup> Sin and the fear of disease must be uprooted and cast out.

<sup>192:4</sup> We are Christian Scientists, only as we quit our reliance <sup>5</sup> upon what is false and grasp the true.

<sup>192:23</sup> The good you do and embody gives you the only power obtainable. <sup>24</sup> Evil isn't power. <sup>25</sup> It's a mockery of strength, which soon betrays its weakness and falls, <sup>26</sup> never to rise.

<sup>196:4</sup> The power of mortal mind over its own body is little understood.

<sup>196:20</sup> Books that rule disease out of mortal mind <sup>21</sup> and remove the images and thoughts of disease — <sup>22</sup> instead of impressing them <sup>23</sup> with forcible descriptions and medical details — <sup>24</sup> will help to abate sickness and to destroy it.

<sup>196:31</sup> The press unwittingly sends forth many sorrows <sup>32</sup> and diseases among the human family. <sup>197:1</sup> It does this by giving names to diseases <sup>197:2</sup> and by printing long descriptions which mirror images of disease distinctly in thought. <sup>197:3</sup> A new name for an ailment affects people <sup>197:4</sup> like a Parisian name for a novel garment. <sup>197:5</sup> Everyone hastens to get it. <sup>197:6</sup> A minutely described disease costs many men their earthly days of comfort.

<sup>199:21</sup> The devotion of thought to an honest achievement makes the achievement possible.

<sup>199:32</sup> When Homer sang of the Grecian gods, Olympus was dark, <sup>200:1</sup> but through his verse the gods became alive <sup>200:2</sup> in a nation's belief.

<sup>201:1</sup> The best sermon ever preached is Truth practised and demonstrated.

<sup>201:7</sup> We cannot build safely on false foundations. <sup>13</sup> We cannot fill vessels already full. They must first be emptied.

<sup>208:28</sup> A mortal man makes his body harmonious or discordant according to <sup>29</sup> the images of thought impressed upon it. <sup>31</sup> You should delineate upon your body thoughts of health, not of sickness. <sup>32</sup> You should banish all thoughts of disease and sin. <sup>209:2</sup> It is the mortal belief which makes the body dis-

cordant and diseased <sup>209:3</sup> in proportion as ignorance, <sup>209:4</sup> fear, or human will governs mortals.

<sup>220:18</sup> Mortal mind produces its own phenomena, <sup>19</sup> and then charges them to something else — <sup>20</sup> like a kitten glancing into the mirror at itself and <sup>21</sup> thinking it sees another kitten.

<sup>221:19</sup> God never ordained a law that <sup>20</sup> fasting should be a means of health. <sup>21</sup> Hence semi-starvation isn't acceptable to wisdom.

<sup>222:14</sup> Take less thought about what you should eat or drink, <sup>15</sup> consult the stomach less about <sup>16</sup> the economy of living and God more.

<sup>225:5</sup> You may know when Truth first leads by the fewness <sup>6</sup> and faithfulness of its followers. <sup>8</sup> The powers of this world will fight, <sup>9</sup> and will command their sentinels not to let truth pass the guard <sup>10</sup> until it subscribes to their systems; <sup>11</sup> but Science, heeding not the pointed bayonet, marches on. <sup>12</sup> There is always some tumult, but there is a rallying to truth's standard.

<sup>232:5</sup> The beliefs we commonly entertain about happiness and life afford <sup>6</sup> no permanent evidence of either.

<sup>233:7</sup> God's law demands of us only what we can certainly fulfill.

<sup>233:8</sup> In the midst of imperfection, perfection is seen and acknowledged only by degrees. <sup>9</sup> The ages must slowly work up to perfection.

<sup>234:4</sup> Whatever inspires with wisdom, Truth, or Love — <sup>5</sup> be it song, sermon, or Science — blesses the human family <sup>6</sup> with crumbs of comfort.

<sup>234:9</sup> We should become more familiar with good than with evil, <sup>10</sup> and guard against false beliefs as watchfully <sup>11</sup> as we bar our doors against the approach of thieves and murderers. <sup>12</sup> We should love our enemies <sup>13</sup> and help them on the basis of the Golden Rule; <sup>14</sup> but avoid casting pearls before those who trample them under foot, <sup>15</sup> thereby robbing both themselves and others.

<sup>234:17</sup> If mortals would keep proper ward over mortal mind,  
<sup>18</sup> the brood of evils which infest it would be cleared out.  
<sup>19</sup> We must begin with this mind <sup>20</sup> and empty it of sin and  
sickness, <sup>21</sup> or sin and sickness will never cease.

<sup>234:25</sup> Sin and disease must be thought before they can be  
manifested. <sup>26</sup> You must control evil thoughts in the first  
instance, <sup>27</sup> or they will control you in the second.

<sup>235:1</sup> Evil thoughts, lusts, and malicious purposes cannot  
go forth, like wandering pollen, <sup>2</sup> from one mind to another,  
finding an unsuspected foothold, <sup>3</sup> if virtue and truth build a  
strong defense.

<sup>235:7</sup> The teachers of schools and the readers in churches  
<sup>8</sup> should be selected with as direct reference to their morals  
<sup>9</sup> as to their learning or their correct reading.

<sup>235:28</sup> Clergymen, occupying the watchtowers of the world,  
<sup>29</sup> should uplift the standard of Truth. <sup>30</sup> They should so raise  
their hearers spiritually, <sup>31</sup> that their listeners will love to  
grapple with <sup>32</sup> a new, right idea, and broaden their concepts.

<sup>236:2</sup> Truth should emanate from the pulpit, <sup>3</sup> but never be  
strangled there.

<sup>236:12</sup> A mother is the strongest educator. <sup>13</sup> Her thoughts  
form the embryo of another mortal mind, <sup>14</sup> and unconsciously  
mould it.

<sup>236:21</sup> Children should obey their parents; <sup>22</sup> insubordination  
is an evil, blighting the buddings of self-government. <sup>23</sup> Par-  
ents should teach their children <sup>24</sup> at the earliest possible  
period the truths of health and holiness. <sup>25</sup> Children are more  
tractable than adults, <sup>26</sup> and learn more readily to love the  
simple verities <sup>27</sup> that will make them happy and good.

<sup>236:28</sup> Jesus loved little children because of their freedom  
from wrong <sup>29</sup> and their receptiveness of right. <sup>30</sup> While age  
is halting between two opinions or battling with false beliefs,  
<sup>31</sup> youth makes easy and rapid strides towards Truth.

<sup>237:10</sup> The more stubborn beliefs <sup>11</sup> and theories of parents  
often choke the good seed in the minds <sup>12</sup> of themselves and

their offspring. <sup>13</sup> Superstition, like “the fowls of the air,” snatches away the good seed before it has sprouted.

<sup>238:1</sup> Motives and acts aren’t rightly valued before they are understood. <sup>2</sup> It is well to wait until those you would benefit <sup>3</sup> are ready for the blessing.

<sup>238:6</sup> To obey the Scriptural command, <sup>7</sup> “Come out from among them, and be ye separate,” is to incur society’s frown; <sup>8</sup> but this frown, more than flatteries, enables one to be Christian.

<sup>238:27</sup> People with mental work before them <sup>28</sup> have no time for gossip about false testimony. <sup>29</sup> To place the fact above the falsehood <sup>30</sup> is the work of time.

<sup>239:5</sup> Take away wealth, fame, and social organizations, <sup>6</sup> which weigh not one jot in the balance of God, <sup>7</sup> and we get clearer views of Principle. <sup>8</sup> Break up cliques, level wealth with honesty, let worth be judged according to wisdom, <sup>9</sup> and we get better views of humanity.

<sup>239:12</sup> Let it be understood that success in error is defeat in Truth. <sup>13</sup> The watchword of Christian Science is Scriptural: <sup>14</sup> “Let the wicked forsake their way, <sup>15</sup> and the unrighteous their thoughts.”

<sup>239:16</sup> To ascertain our progress, we must learn where our affections are placed <sup>17</sup> and whom we acknowledge and obey as God. <sup>18</sup> If divine Love is becoming nearer, <sup>19</sup> dearer, and more real to us, matter is then submitting to Spirit. <sup>20</sup> The objects we pursue and the spirit we manifest <sup>21</sup> reveal our standpoint, <sup>22</sup> and show what we are winning.

<sup>240:3</sup> Arctic regions, sunny tropics, giant hills, winged winds, <sup>4</sup> mighty billows, verdant vales, festive flowers, and glorious heavens <sup>5</sup> all point to Mind, the spiritual intelligence they reflect. <sup>6</sup> The floral apostles are hieroglyphs of Deity. <sup>7</sup> Suns and planets teach grand lessons. <sup>8</sup> The stars make night beautiful, <sup>9</sup> and the leaflet turns naturally towards the light.

<sup>240:27</sup> In trying to undo the errors of sense <sup>28</sup> one must pay

fully and fairly the utmost farthing, <sup>29</sup> until all error is finally brought into subjection to Truth. <sup>30</sup> The divine method of paying sin's wages involves unwinding one's snarls.

<sup>241:10</sup> Falsehood, envy, hypocrisy, malice, hate, revenge, and so forth, <sup>11</sup> steal away the treasures of Truth.

<sup>241:17</sup> The error of ages is preaching without practice.

<sup>241:23</sup> One's aim should be to find the footsteps of Truth, <sup>24</sup> the way to health and holiness.

<sup>243:2</sup> We can never succeed in the Science and demonstration of <sup>3</sup> spiritual good through ignorance or hypocrisy.

<sup>247:10</sup> Beauty, as well as truth, is eternal; <sup>11</sup> but the beauty of material things passes away, fading and fleeting as mortal belief. <sup>12</sup> Custom, education, and fashion <sup>13</sup> form the transient standards of mortals.

<sup>248:25</sup> We must first turn our gaze in the right direction, <sup>26</sup> and then walk that way. <sup>27</sup> We must form perfect models in thought and look at them continually, <sup>28</sup> or we shall never carve them out in grand and noble lives. <sup>29</sup> Let unselfishness, goodness, mercy, justice, health, holiness, and love <sup>30</sup> reign within us, <sup>31</sup> and sin, disease, and death will diminish <sup>32</sup> until they finally disappear.

<sup>250:12</sup> Man isn't God, but like a ray of light which comes from the sun, <sup>13</sup> man reflects God.

<sup>252:7</sup> When false human beliefs learn even a little of their own falsity, <sup>8</sup> they begin to disappear. <sup>9</sup> A knowledge of error and of its operations must precede <sup>10</sup> that understanding of Truth which destroys error.

<sup>253:18</sup> If you believe in and practice wrong knowingly, <sup>19</sup> you can at once change your course and do right.

<sup>254:2</sup> Individuals are consistent who, <sup>3</sup> watching and praying, can "run and not be weary; <sup>4</sup> walk and not faint," who gain good rapidly <sup>5</sup> and hold their position, <sup>6</sup> or attain slowly and don't yield to discouragement. <sup>7</sup> God requires perfection, but not until the battle between Spirit and flesh is fought.

<sup>256:1</sup> Progress takes off human shackles.

<sup>260:15</sup> Distrust of one's ability to gain the goodness desired and <sup>16</sup> to bring out better and higher results, <sup>17</sup> often ensures failure at the outset.

<sup>266:20</sup> The sinner makes his own hell by doing evil, <sup>21</sup> and the saint his own heaven by doing right.

<sup>270:24</sup> Mortals think wickedly; consequently they are wicked. <sup>25</sup> They think sickly thoughts, and so become sick.

<sup>281:30</sup> The old belief must be cast out <sup>31</sup> or the new idea will be spilled, <sup>32</sup> and the inspiration, which is to change our standpoint, will be lost.

<sup>284:21</sup> The physical senses can obtain no proof of God. <sup>22</sup> They can neither see Spirit through the eye nor hear it through the ear, <sup>23</sup> nor can they feel, taste, or smell Spirit.

<sup>285:16</sup> The belief that a material body is man <sup>17</sup> is a false conception of man.

<sup>295:1</sup> The belief that a severed limb is aching in the old location, <sup>2</sup> the sensation seeming to be in nerves which are no longer there, <sup>3</sup> is an added proof of the unreliability of physical testimony.

<sup>295:16</sup> The manifestation of God through mortals is as light <sup>17</sup> passing through the windowpane. <sup>18</sup> The light and the glass never mingle, <sup>19</sup> but the glass is less opaque than the walls. <sup>20</sup> The mortal mind through which Truth appears most vividly <sup>21</sup> is that one which has lost much error <sup>22</sup> in order to become a better transparency for Truth. <sup>23</sup> Then, like a cloud melting into thin vapor, it no longer hides the sun.

<sup>296:4</sup> Progress is born of experience.

<sup>296:16</sup> Mortal belief must lose all satisfaction in error and sin <sup>17</sup> in order to part with them.

<sup>296:28</sup> An improved belief is one step out of error, <sup>29</sup> and aids in taking the next step.

<sup>296:32</sup> Mortal belief says, "You are wretched!" and mortals think they are so; <sup>297:1</sup> and nothing can change this state,

until the belief changes. <sup>297:2</sup> Mortal belief says, “You are happy!” and mortals are so; <sup>297:3</sup> and no circumstance can alter the situation, <sup>297:4</sup> until the belief on this subject changes. <sup>297:5</sup> Human belief says to mortals, <sup>297:6</sup> “You are sick!” and this testimony manifests itself on the body as sickness.

<sup>320:7</sup> The Scriptures have both a spiritual and a literal meaning.

<sup>322:24</sup> A man who refrains from wrong only through fear of consequences <sup>25</sup> is neither a temperate man nor a reliable religionist.

<sup>322:32</sup> It is easier to desire Truth than to rid oneself of error. <sup>323:1</sup> Mortals may seek the understanding of Christian Science, <sup>323:2</sup> but they won’t be able to glean from Christian Science <sup>323:3</sup> the facts of being without striving for them. <sup>323:4</sup> This strife consists in the endeavor to forsake error of every kind <sup>323:5</sup> and to possess no other consciousness but good.

<sup>323:13</sup> In order to apprehend more, <sup>14</sup> we must put into practice what we already know. <sup>15</sup> We must recollect that Truth is demonstrable when understood, <sup>16</sup> and that good isn’t understood until demonstrated.

<sup>323:30</sup> We are either turning away from the “still, small voice” of Truth, <sup>31</sup> or we are listening to it and going up higher. <sup>32</sup> Willingness to leave the old for the new <sup>324:1</sup> renders thought receptive to the advanced idea. <sup>324:2</sup> Gladness to leave the false landmarks <sup>324:3</sup> and joy to see them disappear <sup>324:4</sup> — this disposition helps to precipitate the ultimate harmony.

<sup>324:13</sup> Be watchful, sober, and vigilant. <sup>14</sup> The way is straight and narrow.

<sup>327:1</sup> Reform comes by understanding that there is no abiding pleasure in evil, <sup>2</sup> and also by gaining an affection for good.

<sup>327:8</sup> What a pitiful sight is malice, finding pleasure in revenge! <sup>9</sup> Evil is sometimes a man’s highest conception of right, <sup>10</sup> until his grasp on good grows stronger. <sup>11</sup> Then he loses pleasure in wickedness, and it becomes his torment.

<sup>12</sup> The way to escape the misery of sin is to cease sinning.

<sup>13</sup> There is no other way.

<sup>327:22</sup> Fear of punishment never made man truly honest.

<sup>23</sup> Moral courage is requisite to meet the wrong and to proclaim the right.

<sup>329:14</sup> One should not tarry in the storm if the body is freezing, <sup>15</sup> nor should he remain in the devouring flames.

<sup>16</sup> Until one is able to prevent bad results, he should avoid their occasion.

<sup>330:3</sup> Until I learned the vastness of Christian Science, <sup>4</sup> the fixedness of mortal illusions, <sup>5</sup> and the human hatred of Truth, <sup>6</sup> I cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance.

<sup>339:31</sup> You conquer error by denying its verity. <sup>32</sup> Our various theories will never lose their imaginary power for good or evil, <sup>340:1</sup> until we lose our faith in them.

<sup>341:1</sup> The criticisms of this volume would condemn to oblivion the truth, <sup>2</sup> which is raising up thousands from helplessness to strength <sup>3</sup> and elevating them from a theoretical to a practical Christianity.

<sup>349:13</sup> The chief difficulty in conveying the teachings of divine Science accurately <sup>14</sup> to human thought lies in this, <sup>15</sup> that like all other languages, English is inadequate.

<sup>355:11</sup> Let discord of every name and nature be heard no more.

<sup>361:21</sup> I have revised Science and Health only to give a clearer <sup>22</sup> and fuller expression of its original meaning. <sup>23</sup> Spiritual ideas unfold as we advance.

<sup>366:25</sup> The sick are terrified by their sick beliefs, <sup>26</sup> and sinners should be affrighted by their sinful beliefs; <sup>27</sup> but the Christian Scientist will be calm in the presence of <sup>28</sup> both sin and disease.

<sup>372:27</sup> A denial of Truth is fatal, <sup>28</sup> while a just acknowledgement of Truth and <sup>29</sup> of what it has done for us is an effectual help. <sup>30</sup> If pride, superstition, or any error prevents the honest recognition of benefits received, <sup>31</sup> this will be a hindrance to the recovery of the sick.

<sup>377:6</sup> Invalids flee to tropical climates in order to save their lives, <sup>7</sup> but they come back no better than when they went away. <sup>8</sup> Then is the time to cure them, <sup>9</sup> and prove that they can be healthy in all climates, <sup>10</sup> when their fear of climate is exterminated.

<sup>382:8</sup> Constant bathing and rubbing to alter the secretions <sup>10</sup> receives a useful rebuke from Jesus' precept, <sup>11</sup> "Take no thought ... for the body." <sup>12</sup> We must beware of making clean merely the outside of the platter.

<sup>383:3</sup> We need a clean body and a clean mind — <sup>4</sup> a body rendered pure by Mind as well as washed by water. <sup>8</sup> The Christian Scientist takes the best care of his body <sup>9</sup> when he leaves it most out of his thought.

<sup>384:3</sup> We should relieve our minds from the depressing thought <sup>4</sup> that we have transgressed a material law <sup>5</sup> and must of necessity pay the penalty.

<sup>386:16</sup> A blundering dispatch, mistakenly announcing the death of a friend, <sup>17</sup> occasions the same grief that the friend's <sup>18</sup> real death would bring. <sup>19</sup> You think that your anguish is occasioned by your loss. <sup>20</sup> Another dispatch, correcting the mistake, heals your grief, <sup>21</sup> and you learn that your suffering was merely the result of your belief. <sup>22</sup> Thus it is with all sorrow, sickness, and death. <sup>23</sup> You will learn at length that there is no cause for grief, <sup>24</sup> and divine wisdom will then be understood. <sup>25</sup> Error, not Truth, produces all the suffering on earth.

<sup>391:14</sup> It is error to suffer for anything but your own sins, <sup>16</sup> and real suffering for your own sins will cease in proportion as the sin ceases.

<sup>392:24</sup> Stand guard at the door of thought. <sup>25</sup> If you admit

only such conclusions as you wish realized in bodily results, <sup>26</sup> you will control yourself harmoniously. <sup>27</sup> When the condition is present <sup>28</sup> which you say induces disease, <sup>29</sup> whether it be air, exercise, heredity, contagion, or accident, <sup>30</sup> then perform your office as guard and shut out these unhealthy thoughts and fears. <sup>31</sup> Exclude from mortal mind the offending errors; <sup>32</sup> then the body cannot suffer from them.

<sup>393:32</sup> It is well to be calm in sickness; <sup>394:1</sup> to be hopeful is still better; <sup>394:2</sup> but to understand that sickness isn't real and that Truth can destroy its seeming reality, is best of all, <sup>394:3</sup> for this understanding is the universal and perfect remedy.

<sup>395:17</sup> An ill-tempered, complaining, or deceitful person <sup>18</sup> should not be a nurse. <sup>19</sup> The nurse should be cheerful, orderly, punctual, patient, full of faith — <sup>20</sup> receptive to Truth and Love.

<sup>396:1</sup> One should never hold in mind the thought of disease, <sup>2</sup> but should efface from thought <sup>3</sup> all forms and types of disease, <sup>4</sup> both for one's own sake and for that of the patient. <sup>5</sup> Avoid talking illness to the patient. <sup>6</sup> Make no unnecessary inquiries relative to feelings or disease. <sup>7</sup> Never startle with a discouraging remark about recovery, <sup>8</sup> nor draw attention to certain symptoms as unfavorable, <sup>9</sup> avoid speaking aloud the name of the disease. <sup>10</sup> Never say beforehand how much you have to contend with in a case, <sup>11</sup> nor encourage in the patient's thought <sup>12</sup> the expectation of growing worse before a crisis is passed.

<sup>397:8</sup> Suffering is no less a mental condition than is enjoyment.

<sup>401:28</sup> It is better for Christian Scientists to leave surgery <sup>29</sup> and the adjustment of broken bones and dislocations <sup>30</sup> to the fingers of a surgeon, <sup>31</sup> while the mental healer confines himself chiefly to mental reconstruction.

<sup>403:14</sup> You command the situation if you understand that <sup>15</sup> mortal existence is a state of self-deception and not the

truth of being. <sup>16</sup> Mortal mind is constantly producing on mortal body <sup>17</sup> the results of false opinions.

<sup>405:5</sup> Christian Science commands man to master the propensities — <sup>6</sup> to hold hatred in abeyance with kindness, <sup>7</sup> to conquer lust with chastity, revenge with charity, <sup>8</sup> and to overcome deceit with honesty.

<sup>405:22</sup> It were better to be exposed to every plague on earth <sup>23</sup> than to endure the cumulative effects of a guilty conscience. <sup>24</sup> The abiding consciousness of wrongdoing <sup>25</sup> tends to destroy the ability to do right. <sup>28</sup> You are conquered by the moral penalties you incur <sup>29</sup> and the ills they bring.

<sup>406:19</sup> Resist error of every sort and it will flee from you.

<sup>406:28</sup> The depraved appetite for alcoholic drinks, tobacco, <sup>29</sup> tea, coffee, and opium is destroyed only by Mind's mastery of the body.

<sup>407:6</sup> Man's enslavement to the most relentless masters — <sup>7</sup> passion, selfishness, envy, hatred, and revenge — <sup>8</sup> is conquered only by a mighty struggle. <sup>9</sup> Every hour of delay makes the struggle more severe.

<sup>409:29</sup> We cannot spend our days here in ignorance, <sup>30</sup> and expect to find beyond the grave <sup>31</sup> a reward for this ignorance. <sup>32</sup> Death won't make us harmonious and immortal as a recompense for ignorance.

<sup>416:29</sup> Assure the sick that they think too much about their ailments, <sup>30</sup> and have already heard too much on that subject. <sup>31</sup> Turn their thoughts away from their bodies to higher objects.

<sup>417:3</sup> Give sick people credit for sometimes knowing more than their doctors.

<sup>419:1</sup> A moral question may hinder the recovery of the sick. <sup>2</sup> Lurking error, lust, envy, revenge, malice, or hate <sup>3</sup> will perpetuate or even create the belief in disease.

<sup>419:18</sup> Think less of material conditions and more of spiritual.

<sup>420:10</sup> Instruct the sick that they aren't helpless victims,

<sup>11</sup> for if they will only accept Truth, <sup>12</sup> they can resist disease and ward it off, <sup>13</sup> as positively as they can the temptation to sin.

<sup>426:5</sup> I find the path <sup>6</sup> less difficult when I have the high goal always before my thoughts <sup>7</sup> than when I count my footsteps <sup>8</sup> in endeavoring to reach it.

<sup>443:10</sup> All are privileged to work out their own salvation <sup>11</sup> according to their light. <sup>12</sup> Our motto should be the Master's counsel, <sup>13</sup> "Judge not, that you might not be judged."

<sup>443:14</sup> If patients fail to experience the healing power of Christian Science, <sup>15</sup> and think they can be benefited by <sup>16</sup> ordinary physical methods of medical treatment, <sup>17</sup> then the Mind-physician should give up such cases, <sup>18</sup> and leave invalids free to resort to whatever other systems they fancy will afford relief.

<sup>444:13</sup> I advise students to be charitable and kind, <sup>14</sup> not only towards differing forms of religion and medicine, <sup>15</sup> but to those who hold these differing opinions.

<sup>445:19</sup> Christian Science silences human will, quiets fear with Truth and Love, <sup>20</sup> and illustrates the unlabored motion <sup>21</sup> of the divine energy in healing the sick. <sup>22</sup> Self-seeking, envy, passion, pride, hatred, and revenge <sup>23</sup> are cast out by the divine Mind which heals disease.

<sup>447:1</sup> The heavenly law is broken by trespassing upon <sup>2</sup> man's individual right of self-government. <sup>6</sup> You must not forget that erring human opinions, <sup>7</sup> conflicting selfish motives, <sup>8</sup> and ignorant attempts to do good may render you incapable of <sup>9</sup> knowing or judging accurately the need of your fellow-men. <sup>10</sup> Therefore the rule is, heal the sick when called upon for aid.

<sup>447:27</sup> The sick aren't healed merely by declaring there is no sickness, <sup>28</sup> but by knowing that there is none.

<sup>448:9</sup> When needed, tell the truth concerning the lie. <sup>10</sup> Evasion of Truth cripples integrity <sup>11</sup> and casts you down

from the pinnacle.

<sup>448:30</sup> To talk the right and live the wrong is foolish deceit, <sup>31</sup> doing oneself the most harm.

<sup>449:7</sup> The wrong done another reacts most heavily against oneself. <sup>8</sup> Right adjusts the balance sooner or later. <sup>9</sup> It is "easier for a camel to go through the eye of a needle" <sup>10</sup> than for you to benefit yourself by injuring others.

<sup>452:4</sup> Incorrect reasoning leads to practical error. <sup>5</sup> The wrong thought should be arrested before it has a chance <sup>6</sup> to manifest itself.

<sup>452:7</sup> Walking in the light, we are accustomed to the light and require it; <sup>8</sup> we cannot see in darkness. <sup>9</sup> But eyes accustomed to darkness are pained by the light. <sup>10</sup> When outgrowing the old, you should not fear to put on the new.

<sup>453:16</sup> Honesty is spiritual power. <sup>17</sup> Dishonesty is human weakness, which forfeits divine help.

<sup>458:23</sup> The Christianly scientific man <sup>25</sup> does violence to no man. Neither is he a false accuser. <sup>26</sup> The Christian Scientist wisely shapes his course, <sup>27</sup> and is honest and consistent in following the leadings of divine Mind.

<sup>460:14</sup> Sickness is neither imaginary nor unreal <sup>15</sup> to the frightened, false sense of the patient. <sup>16</sup> Sickness is more than fancy; it is solid conviction. <sup>17</sup> It is therefore to be dealt with <sup>18</sup> through right apprehension of the truth. <sup>19</sup> If Christian healing is abused by mere smatterers in Science, <sup>20</sup> it becomes a tedious mischief-maker. <sup>21</sup> Instead of scientifically effecting a cure, it starts a petty crossfire over every cripple and invalid, <sup>22</sup> buffeting them with the superficial and cold assertion, <sup>23</sup> "Nothing ails you."

<sup>460:24</sup> When the Science of Mind was a fresh revelation to me, <sup>26</sup> I had to impart the hue of spiritual ideas from my own spiritual condition, <sup>27</sup> and I had to do this orally <sup>28</sup> through the meager channel afforded by language <sup>29</sup> and by my manuscript circulated among students. <sup>30</sup> As former beliefs were gradually expelled from my thought, <sup>31</sup> the teaching became clearer,

<sup>32</sup> until finally the shadow of old errors was no longer cast upon divine Science.

<sup>482:26</sup> Sickness is part of the error which Truth casts out.  
<sup>27</sup> Error won't expel error.

<sup>495:2</sup> Truth casts out error now <sup>3</sup> as surely as it did centuries ago. <sup>4</sup> All of Truth isn't understood; <sup>5</sup> hence its healing power isn't fully demonstrated.