

ILLUMINATION

OF LIFE



PART I

082
C399.1.11

by
K. R. CHAWLA

ॐ ईश्वर एको ब्रह्म ॐ
الله واحد
God is One

ILLUMINATION



PART I

BY

K. R. CHAWLA

AUTHOR OF

Prem Tarang, Insaan and Lutf-i-Zindgi
(In Urdu)

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“Each for all and all for each”
DEDICATION.

**Dedicated to the good name of all those who
are desirous of seeing a “PEACE ORDER”
in the world and those who are believers
of Fatherhood of God and Brother-
hood of man.**

Urdu Publications of the Author.

		<i>Pages.</i>	<i>Price.</i>
1.	Prem Tarang alias Tarana i-Ulfat Part I	280	As. 8
2.	do do do Part II	272	As. 8
3.	Insan ... —	280	As. 8
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SOME OPINIONS.

1. *Shri 108 Swami Gobinda Nand Jee Maharaj.*

Wonderful books to eradicate communal differences.

2. *Khawaja Hassan Nizami of Delhi.*

I agree with every word of "Prem Tarang." Such books are neither written by Hindus nor Muslims. A good publication to increase mutual trust and harmony.

3. *His Holiness Sir Anand Swarup Jee, Sahib Jee Maharaj, Dyal Bagh, Agra.*

The book is replete with impressive lessons of love, affection and brotherhood.

4. *His Excellency the Rt. Hon'ble Sir Akbar Hydri, President, H.E.H. the Nizam's Executive Council, Hyderabad.*

I appreciate the efforts of the author, through these publications, to bring the two communities together. I am asking the Education Department to encourage the Author.

5. *Hon'ble Major Sir Sikandar Hayat Khan, Prime Minister, Punjab*

It is an attempt in the right direction and should prove useful in bringing about inter-communal harmony.

6. *Amin-ul-Malik Sir Mirza Ismail, Prime Minister, Mysore.*

I congratulate the author on his enterprize and the patriotic motives which have prompted it.

7. *Hon'ble Mian Abdul Haye, Minister of Education, Punjab.*

The author fully deserves congratulations on bringing out for the public such a commendable and useful piece of literature.

- 8 *The Hon'ble S. B. Sir Sundar Singh Majithia, Minister of Revenue, Punjab.*

The attempt made by the Author is creditable. It is an attempt to bring about feelings of harmony and good will, between the different communities inhabiting the Province.

9. *K. B. Nawab Ahmad Yar Khan Daulatana, M. L. A.*

I congratulate the author on this excellent contribution on a very needed subject.

10. *D. B. Raja Narindura Nath, M. L. A., Lahore.*

The Author deserves praise for having brought into prominence uniformity of the spiritual teachings of the Founders of religions, whose followers are at logger heads on trivialities.

11. *Maulvi S. Mohammad Hussain Jafri, Director of Education, Hyderabad (Deccan.)*

The publications are full of very useful material. In these times of communal dissensions, this unfortunate country needs such healthy and goodwill literature. Every College and School should possess these publications and every literate person should read them himself and to his illiterate friends and relatives.

12. *R. B. Mr. Man Mohan, Deputy Director of Education, Punjab.*

My wife and I am deriving the greatest pleasure and benefit from the study of the book.

13. *L. Devi Chand, M. A., President. Dayanand Salvation Mandal, Hoshiarpur.*

The author's attempt to bring humanity to concord is laudable. It is a yeoman's service to the cause of unity and removal of religious fanaticism.

14. *S. Gurbakhsh Singh, Editor, Prit Lari, Prit Nagar¹.*

The book shows that the author has a loving and virtuous heart. I wish him success in his laudable mission.

15. *The Tribune, Lahore.*

Such literature is sure to prove of immense value in purging all communalists of their ill founded fanaticism. All well-wishers of mankind and lovers of humanity should read it

16. *The Hindustan Times, Delhi.*

The book impresses the necessity of developing real brotherliness and love towards our neighbours.

17. *The Partap, Lahore.*

The books exhort different Communities to create mutual unity and brotherliness and thereby live peacefully.

18. *The Milap, Lahore.*

The Author teaches man to love man.

19. *The Vir Bharat, Lahore.*

By writing these books the author has done a task which even the great leaders could not do.

20. *The Om, Lahore.*

The aim of the author is to eliminate religiosity and intercommunal dissensions and to create feelings of love and tolerance among the various warring communities.

21. *The Taj, Delhi.*

This literature will prove very useful, when India is falling victim to intercommunal discord and dissensions.

22. *The Inqalab, Lahore.*

Such literature is badly needed in this country. These books will supply this need to a large extent.

23. *The Zamindar, Lahore.*

This literature will prove helpful in propagation of ideas and feelings, which go to form the foundations of mutual love, toleration and unity, without which no efforts to raise the country can be a success.

24. *The Ahsan, Lahore.*

This literature is really a boon to improve the communal atmosphere.

25. *The Alfazal, Qadian.*

The first book of its kind. It will prove very useful in the present days of communal disorder.

PREFACE.

WITH the march of civilization and progress of Science men have come to be rather sceptical about the utility of religion. Many of them hold the opinion that religion has been responsible for relentless persecution, indiscriminate slaughter and much unnecessary bloodshed. The question before us is whether religion is really needed for humanity. Does it really prove to be a strong anchor for the advancement of mankind as is commonly asserted now-a-days?

Two phases of human life. There are two phases of human life, *viz* (a) external or physical and (b) internal or spiritual. The external is closely related to the body and the internal to the mind and soul. Both these phases are intimately co-related and are therefore inter-dependent. The soundness of one depends upon the soundness of the other. The disorder of one affects the other. That person alone can be called a "man", whose physical and spiritual phases are in harmony. It is, therefore, necessary that neither of these should be neglected and both of them should be carefully cultivated.

It has been a favourite pre-occupation of the philosophers since time immemorial to try to establish a relationship between the physical world and the mental world. The mental side

of human beings has needs of its own, just like the physical part. The verdict of the greatest philosophers so far is that the values of the one cannot entirely be expressed in terms of the other, although some sort of vital connection does exist between the two. We cannot, for example, find out, the weight and density of a feeling or a thought. Similarly though the act of winning a prize may produce a pleasureable sensation in the mind of the winner, we cannot say that so many ounces of pleasure constitute the result. Hence, we are driven to the conclusion that it would be futile to ask to translate religion in terms of material utility. It does bring about a vital change in the physical aspect of men's life but primarily being a concern of the soul its utility can be correctly estimated in terms of spiritual values alone.

The human body can be kept fit by following the laws of nature and rules of health, while the mind and soul can remain in a sound condition only by following the tenets of ethics and religion. It is argued by some that the mind and the soul can be kept in good order by observing the laws of morality and it is therefore not essential to bring religion in. Those who make this contention forget that religion and morality are inseparable. Morality is but a branch of the tree of religion. Religion supplies the life giving sap to morality, which itself is one of the most valuable elements in religion. Says Long-

fellow: "Morality without religion is only a kind of dead reckoning—an endeavour to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies."

Prima has strengthened this point further by saying "In the long run, morals without religion will wither and die like seed sown upon stone or ground or among thorns." Mark Hopkins remarked "Morality without religion is impossible." J. B. Shaw also sounded the same note by saying, "Morality without religion is a tree without roots, a stream without any spring to feed it, a house built on the sand."

This point would become clearer if we could understand what is religion.

True religion shows its influence in every part of our conduct; it is like the sap of a living tree which permeates its remotest parts. It was said by H. J. V. Dyke "The task and triumph of religion is to make men and nations true and just and upright, in all their dealings."

What is Religion?

Religion is not a dogma nor an emotion but a service. True religion is the central truth in one's life. All the principles, which religion teaches and all the habits which it forms are favourable to increasing the strength of the mind. It both purifies and fortifies the heart.

The aim and object of true religion is to raise men and women morally and spiritually. Says Burke "True religion is the foundation of society, the basis on which all true Civil Government rests and from which power derives its authority, laws their efficacy and both their sanction. If it is once shaken by contempt, the whole fabric can not be stable or lasting"

Every religion inculcates the lessons of tolerance, charity, sense of brotherhood, and love, but most of the followers of all the religions are to-day sunk in the abyss of narrow-mindedness and fanaticism. The teachings of any religion, if acted upon in the right spirit, would raise the world to the pinnacle of greatness and glory. All the great religions of the world enjoin upon man a responsibility almost in the same terms. For example,

(a) *Hinduism* avers: "Bear no ill-will against any living being; be friendly and compassionate; keep yourself free from wordly attachments and egoism; do not give way to feelings of either pleasure or pain and be forgiving; practice contentment and have control over the body, the mind and the senses and dedicate your life to the service of the Lord with a firm resolve." Thus has Sri Krishna enunciated the Duties of Man in the Bhagwad Gita.

(b) *Buddhism preaches thus:* By oneself evil is done; by oneself good is done; by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity appertain to oneself; no one can purify another. You must yourself make the effort to ennoble yourself."

(c) *Zoroastrianism advises us.* "Only that which is good for every body can be good for one's self, too. Therefore one should select that path which is for the good of all. It is by obeying the dictates of one's conscience, that one can become God-like. One can be the true servant of one's conscience if one befriends good and honest men, who might belong to any caste or creed."

(d) *Mahabir Swami the founder of Jainism, teaches us in the holy Sutras* "Practise self-control and self-denial; humble thyself; injure not the meanest creature; good deeds alone can bring thee happiness in this and the next world."

(e) *Sikhism exhorts us.* "Store up God's wealth; worship the true Guru and renounce all sin; enter the asylum of saints, practise truth, patience and mercy and cultivate the virtues of humility, forbearance, and civility."

(f) *Christianity admonishes us in the following terms:—*

"But I say unto you that every idle word that men speak, they shall give account thereof on the day of judgment. For by thy words thou shalt be condemned."

(g) *Islam beckons us as follows:-*

"Come I will tell you that your Lord has forbidden you not to ascribe any partner unto Him. And that you be good to your parents. And that ye draw not nigh to lewdness whether open or concealed. And slay not any life that God hath made sacred save in the course of justice And draw not nigh to the wealth of the orphan unless it be to improve it till he reaches maturity. Give full measure and full weight in justice. and be just when you speak. although it be the case of a relative "

It is thus clear that all religions point to the same goal. Love of man is as indispensable to religion as worship of God. We must seek our evolution through the medium of this life by transforming it, by changing it into something better.

Necessity of Religion. Religion is an essential factor of human progress, a necessary element in society. "Man has structural relation. Says Kant, with three things, God, World and Soul. He cannot escape these. They haunt him wherever he may be."

Humanity cannot, therefore, do without religion. Well has it been said by Tillotson:-

"Take away God and religion and men live to no purpose, without proposing any worthy and considerable end of life to themselves."

Lord Chatham said to his nephew, "If you are not right toward God, you can never be so toward men." It was aptly remarked by Laplace "I have lived long enough to know what I did not at one time believe . . . that no society can be held in happiness and honour without the sentiment of religion."

Laws of religion, if put into practice, can make life sweet, sublime and noble. To cite T. Edwards "If you take religion as a guide you shall find it also a friend, a joy in prosperity, a comfort in adversity, peace to conscience, strength for duty and hope for the future and endless blessedness in the end."

There have been people who having led irreligious lives, tried to have their own way in the world, considered religion to be an unnecessary obstacle in the way of freedom but they had eventually to admit that they were wrong. Coleridge said at a mature age: "I have known what the enjoyments and advantages of this life are and what the more refined pleasures

which learning and intellectual powers can bestow and with all the experience that more than three score years can give, I, now, on the eve of my departure declare to you that health is a great blessing, competence, obtained by honourable industry is a great blessing, and a great blessing is to have kind, faithful and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a *Religious Man*."

In what vivid, frank and significant words was this confession made by this noble soul, and surely he must have left this world in peace.

Oneness of Religion. What a bare truth was expressed by Emerson when he said, "I do not find that the age or country makes the least difference, no, nor the language the actors spoke, nor the religion which they professed, whether Arab in the desert or French in the Academy. I see that sensible men and conscientious men all over the world were of one religion."

It has been said by another eminent thinker: "All humble, meek, merciful, just, pious and devout souls are everywhere of one religion." But it is surprising that man has seldom realised it and particularly the man of to-day does not believe in this eternal truth.

All religions are essentially one. Their teachings are identical in essence, because their

Founders had the same end in view, i.e. the well-being of mankind. To illustrate this point passages are cited here from the various scriptures on the subject of the duty of doing good to the whole of mankind without any sort of distinction:—

Hindu scriptures. Let every hand give comfort to all living beings and let it be a giver of help to the whole of mankind.

(*Rig Veda. 10-137-7.*)

Let us all, like the sun and the moon, complete the journey of life by helping each other, by knowing each other and without harming each other.

(*Rig Veda. 5-51-15.*)

He alone knows what is morality and righteousness who is always the friend of all creatures and who is always engaged in doing good to them in thought, word and deed.

(*Mahabharata Shanti Parva. 262-9.*)

Parsi scriptures. Tell me, O Mazda, let me hear; one should do good to the whole world.

(*Gatha 34-12.*)

Bhuddhist scriptures. Let yourself be always employed in doing good, prevent evil thoughts from rising in your mind. The mind of one who is slack in doing good, finds pleasure in evil.

(*Dhammapada 9-1*)

Jain scriptures. Go ye, O *Munis*, and wander forth for the peace of the many, for the welfare of the many, for the benefit of all the people, for their gain, their good and their happiness. (*Vinay Pataka.*)

Sikh scriptures Doing good to human beings is more acceptable to God than bathing at the sixty-eight places of pilgrimage and than all alms offered there.
(*Bara Mah-Majh Mohalla 5.*)

Doing good in return of good is the usual way of this world. But superior men are they who do good in return of evil as well.
(*Var Bhai Gurdas.*)

Muslim scriptures. And do good unto others, surely God loves the doer of good
(*Quran 2-215.*)

Surely God enjoins the doing of justice and the doing of good to others. (*Quran 16-90*)

Christian scriptures. Depart from evil and do good; seek peace and pursue it. (*Psalms 34-14*)

He that doeth good is of God, but he that doeth evil hath not seen God. (*I. John 3-11.*)

Difference of
faiths. It can be contended that if all the religions are essentially one, then why are there so many different ways of worship

and why do followers of different faiths quarrel with each other in the name of religion.

The question of difference may be taken first. A careful examination of the Lord's creation will reveal that there is unity in diversity. Flowers of various hues and different perfumes make one beautiful bouquet. Plants of different species, sizes and foliage form one lovely garden. Houses of different heights, value and shape make one picturesque city. Men, animals, birds, vegetation and other things, go to form this charming world. The Earth, the Sun, the Moon, and other planets combine to make this marvellous universe. Just as the union of these diverse objects makes one whole thing, similarly, many different beliefs and articles of faith make one complete religion the "Religion of Humanity." As the variety of colour and fragrance in flowers adds to the beauty and elegance of the bouquet, so does the difference in beliefs add to the grandeur and sublimity of religion.

It is true that every religion contains some universal teachings but each one is dominated by a spirit peculiar to itself. Each religion has its own predominant note, or has selected one virtue or truth upon which to lay special stress, but all these notes taken together do not produce a jarring and discordant sound but breathe a splendid harmony and concord.

The apparent differences between various religions are due to differences in the national and racial characteristics and the varying stages of intellectual growth of the people concerned, as well as to the accretions of rites and ceremonies and the serious misrepresentations, distortions and wrong interpretations by later generations of the basic truths taught by the Founders of various systems of faith.

Truth may be expressed in many different ways, but the whole can never be fully expressed. Men are now making the discovery that Truth is infinite while creeds are finite. Just as it is impossible to reduce the infinite to any geographical limitations, so it is vain to endeavour to encompass the whole of truth in one single system of faiths. Each religion has its own message for mankind. The study of all religions is, therefore, necessary in order to know the various phases of truth.

As one beam of sunlight includes seven invisible colours within itself, so different religions represent the varied colours, which by their synthesis form the one white ray of truth. As water poured in differently shaped and coloured glass tumblers assumes different shapes and colours though really it is shapeless and colourless; as the same sun seen through differently coloured glasses appears in different colours, similarly the same truth appears in different forms in different religious systems.

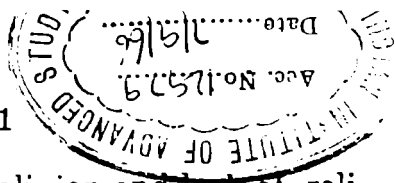
We read in the Bhagwad-Gita: Mankind comes to Me along many roads, and by whatever road a man approaches Me, on that road do I welcome him, for all roads are Mine. That is a great truth. God is the centre, the religions are all various points on the circumference, and as all the radii lead to the centre, so all religions lead to God in the long run. What is wanted is, that each one of us should deepen and spiritualise his own faith and see the essential identity of all faiths by an unbiased comparative study of all the religions.

It is a vain attempt to bring into being a "Universal Religion." Variety is the spice of life. Diversity is the basic law of the whole creation. Multiplicity is a characteristic of the universe. Evolution is the process which leads from Unity to Multiplicity and Diversity. Hence an advocate of Unity unconsciously works for the disintegration of the world.

The Founders of all the different faiths laid the foundation of their respective cults with sincere and honest motives. No religion was founded in order to hurt others. The Founders of all the great religions of the world were actuated by the same ideals and were imbued with the same spirit, hence there is unity in the essentials of all religions. The details vary according to the peculiar circumstances, and the climate of the place and the disposition of the people.

Rightly it is said: "My religion is my own concern. Let no one stand between me and my God" If we understand this principle aright, we would find that no single faith can suit all men, for they differ in their nature. Truth, of course, is one, though the ways to express it and to interpret it are different. Difference in exposition does in no way affect the truth. Viewed from this point of view, the idea of converting a person from one religion to another is fundamentally wrong. Use of force to this end is criminal. Such idiotic efforts of religious fanatics and bigoted enthusiasts have stained the fair name of religion.

Religious Quarrels. The question still remains that if religion is such an ennobling thing, why do people fight in its name and why have there been so many religious wars? It is an important question. The fact is that it is the evil tendencies of man, and not religion, which are responsible for communal bickerings or riots. It is not only in the name of religion that people fight, but they do so otherwise also. Real brothers murder each other. Sons assassinate their fathers. Wives poison husbands. Servants kill their masters. Is religion responsible for all these unprecedented and unheard of incidents? No, this all is rather due to lack of religion. It has been well said, "Religion preserved protects and religion neglected chastises." The present deplorable state of affairs is the result of our irreligious mode of living.



Our ignorance of religion and lack of religious and general education are responsible for narrow-mindedness and intolerance. Our ancestors who were more religious-minded than ourselves used to live in peace and harmony and entertained brotherly feelings for each other. While we, who are devoid of religion, and take religion light-heartedly, entertain feelings of hatred and intolerance against each other. We do not find in the past history of India any mention of a communal clash over Ram Lila and Muharram processions, or disputes over *artnamaz*, music before mosques, *jhatka* and *halal*, cow sacrifice and similar other religious and quasi-religious controversies. These are all the developments of recent times and if closely examined, will show little or no bearing on religion.

Not to talk of approving or sanctioning such a conduct, all religions abhor it. But it has become a fashion and a custom that the followers of one religion blame the followers of the other. They find fault with the teachings and dogmas of other faiths and with their teachings and consider their own faith to be faultless and the best. That is a grave error. The tragedy is that even those who do not know anything about their own religion, do not feel shy to criticise the doctrines of other faiths.

Regard for
all religions.

"So long as men and women are left,
or encouraged, or even positively

taught, to believe that religions differ, even in essentials, so long will they necessarily continue to differ. to quarrel, to fight and to shed each others's blood. If, on the contrary. they are led to see that all religions are one and the same in essentials, they will also assuredly become one in heart and feel their common humanity in loving brotherhood and sisterhood."

If the followers of different religions quarrel with one another;—one saying that Krishna is the only personage who should be followed and honoured; another maintaining that Zoroaster is the only personality worthy of our regard and veneration; the third speaking of Moses alone to be worthy of worship; the fourth giving his exclusive adherence to Budha; the fifth singing praises of Jina; the sixth feeling proud to subscribe himself, as the follower of Christ, as the sole saviour of humanity and the seventh maintaining that Mohammad deserves the greatest veneration as the last Prophet of God, then the obvious fact is that they are not sincere devotees, but arrant egotists. None of them really honours and follows the great Master who sent all these messengers and whom he pretends to honour and follow, but each really loves his own narrow and conceited little-self, and wishes to impose that little-self and its prejudiced views upon the whole world, just for the satisfaction of personal vanity.

Because I naturally love and honour my own parents more than anybody else's, should that be a reason why I should insist that others should also love and honour my parents more than or instead of their own? Of course I should say to my neighbour thus: "As I revere my parents most, so should you behave towards yours, but, as I regard and love you as my cousin, so I shall after my parents, revere your parents, as my uncle and aunt; and even so should be done by you. Your parents have done for you all that mine have done for me. They have fed you with the milk and bread of life, tended you day and night, and guarded you against a life of sin. Therefore your first duty is towards your parents, as mine is to mine."

If the followers of the several religions or rather of the re-proclaimers of the same. One Universal Religion, in different languages and times and climes, were to imbibe this spirit, they would fill their own homes and all other homes of the world with mutual love and service, instead of with the cruel cries of hate and war, bloodshed and torture, and turning religions into a blessing for mankind instead of a curse.

Perverted mentality. Man is endowed with reason. He can discriminate between right and wrong, good and evil. He has the power of selection and the will to choose. If he chooses what is wrong, he does so at his own peril. He cannot

escape the penalty. He has been endowed with a free will, so that he may develop himself into a god. God has made him after His own image. He is a "God in ruins." But he has degenerated and fallen lower than the level of brutes.

For various reasons our mentality has undergone much deterioration. The necessity of the moment is the creation of a new psychology and a new outlook. That alone can pull us out of the abyss of ignorance and intolerance. At present we see that in the name of religion and godliness the blackest of crimes and the most cold-blooded murders are being perpetrated and no sane-minded person would ever hold that we can make any advancement in any sphere of life in these circumstances. It is most distressing to note that like brutes, men are trying to kill one another and cut each other's throats.

A pernicious feeling has been created that the interests of one community and sect clash with those of another, hence corporate life is gone. This narrowness of vision and selfishness have blinded individuals to the higher interests of life. Communal riots are the direct result of narrow-mindedness. If they are to be avoided, their root cause should be removed. The question of music before mosques and cow slaughter in public are not such questions as may be incapable of mutual settlement. One really

wonders that the questions of *Jhatka* and *Halal* should prove such a frequent cause of communal dissensions. If the mentality of the people is perverse, one cause is as good as another, to create such outbursts.

As a result of this perverted mentality we have imbibed the spirit of communalism. This communalism, in the name of religion, permits and instigates unprovoked attacks on the lives and property of innocent citizens. Our outlook has become so perverted that we see morality in corruption, virtue in vice, righteousness in sin, progress in degeneration, chastity in lewdness, equity in inequity, truth in falsehood and rectitude in evil.

Change of
times. About a century ago we never heard of any communal bickerings or communal riots or communal disturbances. It is a thing of recent growth and now we resort to this evil method, taking our stand on religion. Religion and communalism are two separate things. There is no religion in the world which would encourage or which would sanction the murder of a man simply because there is a difference of opinion. All religions preach brotherhood of mankind and, therefore, it is not religion for which people should fight or do fight, but it is something else which has led to this evil of communalism.

Upto the half century ending with the year 1893, there were nine communal disturbances in all, throughout India and only eight towns were affected by them, but now such riots have become the order of the day.

If we look into the past history of our country, we find signal examples of communal and religious toleration and good-will. All the great leaders of different faiths laid stress on this point. History tells us that a great Muslim saint, Mian Mir, laid the foundation stone of the great Sikh shrine Darbar Sahib at Amritsar in the presence of the great Sikh Guru, Sri Ram Das. We find in many cities and towns mosques and temples standing side by side where Hindus and Muslims used to worship without any interference from each other.

Sanads for *muafis* and *jagirs* were granted by our past rulers to the custodians of religious institutions and shrines. Non-Muslim rulers used to celebrate Muslim festivals and Muslim kings celebrated Hindu festivals with great pomp and show and shared the reverence and respect for each other's faith. We also find that eminent Hindus enjoyed full confidence of Muslim rulers and were entrusted with important duties in the Administration while the Mussalmans held the highest positions under Hindu and Sikh rulers. In those days efficiency and ability and statesmanship counted above everything else. But today we hear of brutal

attacks and murderous assaults being made by members of one community on members of the others. New causes of disputes and fresh points of difference crop up every day and act as clogs in the wheel of our progress-religious, social and even political. It is not infrequent that we hear of Muslims burning down Hindu temples and Hindus and Sikhs dismantling mosques.

The devotees of true religion do not exist in this country except in small numbers. We hear a lot of talk about religion from the Hindus, Sikhs and Muslims. But it is not religion in the real sense of the term that is being preached; it is sheer bigoted narrow-minded, religiosity which is mistaken for religion. No religion worth the name preaches that we should look down upon our fellow beings, as is being done at present,

Religious leaders. There are many causes of the present deplorable state of affairs. One of them is the selfishness of the so called leaders. In the past these leaders were true guides and used to guard people against lives of darkness and sin, and were thus very helpful to their followers. But things have entirely changed these days. These religious leaders are now-a-days busy in fanning the flames of communalism. They give a wrong interpretation to the religious commandments and thereby set one community against the other, in order to serve their own ends. They tell the followers of their

respective faiths that their particular religion alone is true and the best, and that all others are heathens, pagans, *kafirs*, *malechhs* or infidels.

Our present day communal leaders, exploit the ignorant masses in the name of religion, in order to retain their hold on them and to keep in tact their vested interests. They try to give a tinge of religion to every social and economic question. The atmosphere of distrust, and animosity created by these so called leaders is responsible for creating new causes of disputes which were unheard of before. The masses have really nothing to do with the communal demands put forward by these communal exploiters, who often create barriers in the way of unity and progress.

It is a patent fact that in places of worship, i. e., temples, *gurdawaras*, and mosques as well as in the open, these enemies of the country go about preaching a gospel of hatred and bitterness against other communities. One cannot conceive of a greater act of sacrilege and ungodliness than that the houses of God should be used for this nefarious purposes, of spreading poison among sons of the sole Lord of creation.

If we want to turn over a new leaf in our history we should agree to regard those who excite intercommunal hatred as the greatest

offenders against society. Strongest measures should be taken against communal mischief-mongers and exploiters irrespective of their position or status. Communalism and the spreading of hatred between different communities and classes should be considered as the gravest crime against the State and the offenders should be given exemplary punishment.

We must all join together in trying to stamp out these arch-communalists and rescue not only the poor ignorant masses, but if I may say so, also a section of the intelligentsia, from the vicious hold and undesirable influence of these mischievous adventurers.

A Fallacy. Many of us think that we are working for peace though the way to peace is only a pious and remote aspiration. Our love of humanity is not strong enough to overcome our zeal for the cult or for the country. We have no scruples in wiping out of existence, masses of men, for wagon loads of rubber or oil wells. It is a delusion to think that the nations of the world are fast becoming highly educated and enlightened, and that their lives are becoming peaceful and happy. What is happening is that a few adventurers with their control over the press and the radio lay down the law, shout forth slogans of sham patriotism and the masses unthinkingly march to their death. Hatred is made so agreeable and presented so attractively that we relish it though we have no knowledge

of the men we hate. We are called cowards if we do not hate enough to kill them. We wish for the death of our comrades in arms and slay men whom we do not know and against whom we have absolutely no cause of enmity. And still we profess to be religious. We are walking in a diametrically opposite direction. One who wishes to be religious should always have love for all human beings and not mercilessly oppress even those who have caused suffering to him. When we believe in love, we have no right to despise or torment others on account of the diversity of colour, creed or faith. True love regards the whole world as one's own country and all mankind as brotherhood. Love means renunciation of one's own little self. It is looking at things with the other man's eyes, feeling with his heart and understanding with his mind.

The right path. But how are we going to remedy the present state of affairs? We must cultivate that spirit which will enable us to realize that there is no difference between man and man; that God is one common Father and we are all brothers. All men are born equal. It is not birth but worth that should determine the relative merits of each man. One who is really enlightened, rises above petty considerations. After all what is the essential difference between a Hindu and a Muslim, a Christian and a Jew, a Sikh and a Jain or a Buddhist? Does the difference lie in the fact

that one adopts a particular mode of prayer which differs from that of others or is it because one wears a kind of dress which is different from those worn by others.

God has not made any invidious distinction between different persons. His gifts are not limited to any particular race or country. He is the sustainer of all, the lord of all ages, the king of all countries, the fountain-head of all grace, and the source of every power, physical and spiritual. The grace of God encompasses the whole world and comprehends all peoples and ages. The gifts that He bestowed upon the ancient people of India, were also granted to the Arabs, the Japanese, the Europeans and the Americans. The Earth is the common inheritance of us all and we all use its produce alike. The Sun, the Moon, and the stars give their light and perform such other functions, as God has charged them with, alike for all. All people derive benefit alike from air, water, earth, and other things created by Him.

The unity of the godhead is an established fact. All the religious systems that are in vogue in the world are in full agreement on this point. He is called by different names by the followers of various faiths and creeds. Behind all the varied expressions, there is the same intention, the same striving and the same faith. All these names have sprung from the same sacred soil

and are quickened by the same spirit. The one Creator, remembered by different names, has fashioned this varied universe and the varied creation. The beauty and grandeur of the universe consists in diversity, but to realise this truth, breadth of vision and a liberal outlook on life are indispensable. Universal love is the only road to universal peace and harmony. We must be ready to appreciate each other's point of view. There must be no coercion and no dissections. The victories of war pale into insignificance before the victories of peace. We can never reform others by compulsion or by hatred. It is by love and personal example that one can become a centre of beneficent influence and moral force.

What is required, is a change of heart. A Hindu is not to cease to be a Hindu, a Mohamadan need not cease to be a Mohamadan, nor is a Christian required to cease to be a Christian. Let the follower of a religion stick to his own faith and practise it as zealously as ever; rather let him be more zealous in his particular religious practices, but let him also study the doctrines and practices of other religions with reverence. Let the members of all religions gather under a common banner of universal religion, without giving up their own particular distinguishing traits, and thus make a crusade against immorality and irreligion.

Correct
Mentality.

One, who has understood the true nature of religion and the Divine Being and loves Him, can never be out of love with His creatures. No one can ever burn a part or lop off a particular limb of the revered person. In the same way is it possible for one who knows the reality of God and loves Him, to bear a grudge against any creature whatsoever, which is like a fragment or limb of his beloved God, or to do harm to it or inflict pain on it? No, never. Therefore, he who loves God is naturally a lover of the whole universe.

A lover of God, who does the least harm to any creature of His or inflicts pain on it, is neither a lover, nor a true worshipper of God.

We should bear in mind the fact that we resent the slightest pain inflicted on us by any body else. Similarly the victim who suffers pain at our hands must be experiencing the same feeling. Therefore we should not even entertain the thought of injuring another, and always pray to God thus 'Lord! guide us in such a way that we may never allow ourselves to be the cause of inflicting injury or pain on any of Your children in this creation of Yours. We should always wish well of others, and cultivate the spirit of serving them to the best of our ability.'

All religions lay stress on the service of mankind as the highest duty of man. No ques-

tion of colour, creed or country should stand in the way of service. True service is service done for its own sake. If a person thinks that he is to serve his own community or country alone, that is not the right sort of service. We should serve humanity and not any particular community.

Our duty is to do good and serve to the best of our ability. Such is the commandment of God. If we cannot do any positive good to anybody, at least, we should take care that we do not inflict any injury on anyone. If we inflict injury or pain on anyone, through hatred, we commit an unpardonable sin.

If anyone suffers through our conduct we must crave his forgiveness. Shaking off all pride, we should approach him respectfully and ask for his pardon. Divine justice makes no distinction between great and small. Our wealth, position and learning will not be able to influence His judgment. The groan of the afflicted and the poor will easily succeed in smashing our pride. Even the slightest injury done by us to others should prick our heart like a dart. Then alone will our heart attain peace and be absolved from sin.

He who cultivates such an outlook becomes one with the Universal Soul—all people are equal in his eye. He becomes like the sun which

does not differentiate between the good or the bad, the rich or the poor, but shines alike on one and all. Love for the believer and aversion for the infidel, more love for one and less for another, such unfair conduct is unknown in the kingdom of God. To our Heavenly Mother all Her children are equally dear. Through different paths she leads them all to the same goal. In her eyes none is great, none is small. Is there any difference between a big river and a small one when they have both emptied themselves into the sea? Both of them become sea water. Who can differentiate between the wave and the sea? Universal is the Lord. All things in this world are of His creation. The black and the white, the civilized and the uncivilized men are all alike to Him. He is life and runs through all living beings, sustaining them all equally. We are all in Him and He prevails in every one of us.

If there was only one prayer for me to make, it would be as follows:—"O Lord, give me the power to understand." The other races and other peoples, however backward they may be, have also a place under the sun, and a place on the earth. They are all fellow pilgrims on the way to eternal life and are making the most of their circumstances. Each of us is a trustee for the health and happiness of Humanity. We cannot exaggerate the importance of this trust, and it imposes on us the obligation to bear with

each other's foibles, help each other to overcome the obstacles that lie in our way and thus establish peace in the world.

Religious Scriptures. Those who find diversity in various religions and differences in the doctrines of the various scriptures, do not dive deep into them but skim the surface only and are thus easily deluded. Their outlook is not liberal and their minds move within very narrow grooves. It is on account of the selfishness or ignorance of the followers of various faiths that their religious doctrines have been distorted and misinterpreted. We must all learn to detect points of agreement hidden behind the text of the different scriptures. We should appreciate the good points of others.

India had its Rishis followed by Rama, Krishna and Buddha. China found an illustrious spiritual guide in Confucious. Zoroaster came to kindle the spiritual fire in Persia. The valley of the Jordan was fertilized by the Divine stream coming from Mount Olive. Arabia had the great Prophet Mohammad. Thus whenever and wherever evil prevailed and men became corrupt, God sent forth a Prophet or Messenger to revive the message of truth according to the circumstances and the disposition of the people.

Whenever the laws of God begin to be violated; divine limits and bounds are transgressed;

clouds of darkness, ignorance, infidelity, dishonesty and libertinism overhang mankind and virtue becomes extinct, then it is that a Prophet is sent by the Lord to check men from evil and to put them on the right path

The object of all the religions is essentially the same. The Lord of creation, whom all religions hold dear and worship, is no other than the Supreme Absolute Being, the one Author Immanent in the universe. He is the one Lord whom different creeds seek to know in different forms; whose glory the different scriptures proclaim; who in different forms and ways gratifies the wishes of His different followers. In all temples, mosques and churches and other places of worship He alone is worshipped. In and through the Universe, His power alone works; homage is due to Him alone at every sacred place. Unity of God is thus acknowledged by all the great religions of the world. There is then no reason why the sons of one Father should fight among themselves. The first step to the acquisition of Divine Wisdom is to realize God's will as manifested in His words and brought to us from time to time by His Holy Messengers.

Final Request. In the end the followers of Hinduism, Buddhism, Jainism, Sikhism, Islam, Christianity, Positivism, Taoism, Judaism, Zoroastrianism, Confucianism, Shintoism,

Bahaism, Theosophy and all other faiths are requested to realize that it is not the particular faith that counts for ennobling a man's life, but it is the virtue and vice. Virtue is its own reward as it helps one to grow and rise up. Vice is its own punishment, as it arrests one's progress and degenerates him. We must therefore discard all narrow-mindedness and prejudice and derive benefit from the life-inspiring commandments of "Truth and Goodness" found in every religion. Comparative religion is a fascinating study. We should, like a calf, suck milk and not blood like a leech. Like a bee, we should extract honey from every flower and not alight only at filthy places, like a fly. We should eat the dates and leave alone the stones.

The great Saints and Prophets of all the faiths equally deserve and compel our veneration. We can equally benefit from the study of their lives and teachings. The life principles of all of them have been the same. They never aspired anything for themselves but sacrificed their everything, even their lives, for the sake of Humanity, we should also do the same. They lived lives of simplicity, truthfulness and righteousness, we should also do the same. They were noted for their universal love, service of mankind, goodness, gentleness, temperance, forbearance, and active benevolence and inspired their friends and followers to attain these virtues and thereby become '*men*' in the true

sense of the word, we should also do the same. Then and then alone we can be called the noblest creatures, otherwise we are worse than beasts and brutes.

In following these life-giving principles of life we are not required to renounce or reject our own religion. On the other hand we can follow the tenets of our respective faiths and at the same time mould our lives according to the aforesaid laws. Hindus can continue to wear their sacred thread, but should at the same time put on the silken cord of 'Love'. Christians can continue using wine and water for initiation into the church of Christ, but should receive the baptism of 'Brotherhood' as well. Muslims can adhere to Islam, but they must also carry aloft the banner of 'Peace' (literal meaning of Islam). Sikhs can continue having ablutions in the sacred tank of Guru Ram Das, but they must also dip into the holy waters of "Affection and Service" on which Guru Nanak laid the foundations of this faith. Parsis can continue feeding fire, but they must also keep the flames of 'Fraternity' alive within themselves. Then and then alone we can be the true followers of our respective faiths and can at the same time elevate and edify their good name.

If we could cast off all our prejudices and, with an open and unbiased mind, read the message sent by the Lord of creation

through His various Messengers from time to time we shall find that through all of them we have been taught lessons of "Love and Service" of all human beings without any distinction. This truth will be borne out if the readers will calmly glance through the following pages, in which the writer has placed side by side the teachings of the various scriptures on different subjects. A dispassionate and impartial study of these commandments will convince us of the following truth:

The Unity of mankind should be the most sacred principle of our creed. We should realize that God has made us all of one blood and this Earth is our common Mother; equality, therefore is the strongest tie of love. Consequently we should unhesitatingly declare with pride; "I am a member of Humanity and a citizen of the Earth." Our Motto should be: "Each far all and all far each." We should all sing in a chorus:

Small souls inquire, "Belongs this man
To our own race or sect or clan?
But larger hearted men embrace
As brothers all the human race.

*Ferozepore,
(Punjab)
February, 1941.*

K. R. Chauda.

**WITH WHOM
IS
GOD PLEASED.**

IF you can sense the One in all creation,
And see the God in every brother's face,
Without respect of creed or race or nation;
If you can feel at home in every place.
If all your thoughts, words and acts are holy,
And everything from highest motives alone
And all your work is based on service only,
You are very near to the Divine my son.

(Anon.)

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WITH WHOM IS GOD PLEASED.

HINDU SCRIPTURES.

Our intellects, our thoughts and our ways of work differ. A carpenter works on the wood while a physician on a patient. God likes him who leads a virtuous life. O Lord make us virtuous. [Rig Veda 9-112-1]

He is dear to the Lord, who hates no creature, and is friendly and compassionate towards all, who is free from the feelings of "I and Mine" even-minded in pain and pleasure and forbearing. Is ever content and steady in meditation, self-controlled, possessed of firm conviction with mind and intellect fixed on the Lord. And he by whom the world is not agitated and who cannot be agitated by the world, freed from joy, envy, fear and anxiety. [Gita 12...13 to 15],

He attains nearness of the Lord, who bears enmity towards no creature. [Gita 11...15]

BUDDHIST SCRIPTURES.

Those wise ones who are engaged in meditations and are attached to the quietude of renunciation and are mindful, those enlightened ones are dear even to the gods. [Dhammapada, 14...3],

JAIN SCRIPTURES.

To those who, lead impure and ungodly lives cannot help the wearing of dyed clothes or deer skins or

going about naked; keeping matted hair or shaving their heads.

He who is a man of evil deeds, cannot be liberated. He alone attains paradise who has taken pure vows, may he be an ascetic or a man leading domestic life. [Uttradhain Sutra 5 ..21, 22].

SIKH SCRIPTURES.

He who foresakes lust, wrath, covetousness, and attachment of worldly objects and also dispels his evil thoughts and devotes himself to service of mankind by humbling himself, endears himself to the Lord
[Asa Mohalla 5].

Hear O Friend the means to meet the Lord! Surrender your person and the mind not caring for the view of the people.

A friend teaches a friend that she alone is dear to the Lord who does what the Lord likes. She who is filled with vanity and is self-willed cannot gain a position and she repents when the time is over.
[Sahi Mohalla 5].

He who possesses truthfulness, contentment and pure speech is liked by the Lord. He never suffers the pangs of separation, rather gets absorbed in him.

[Sahi Mohalla I Chhant].

O Nanak if you are keen to become the darling of your Lord adorn yourself with truthfulness, contentment, compassion and faith [Bilawal Mohalla 5]

Thou shalt be known as a devoted happy wife if

thou love the Bridegroom.

What shall a silly woman do if she please not her spouse ?

However much she implore she can not enter His Chamber.

Without God's grace she obtaineth nothing, however she may strive.

Intoxicated with avarice, covetousness and pride she is absorbed in mammon. It is not by these means Bridegroom is obtained. Silly is the woman who thinketh so.

Go and ask the happy wives by what means they obtained their spouse—

Whatever he doth accept as good ; do away with cleverness and deceitfulness.

Apply thy mind to the worship of His feet by whose love what is most valued is obtained.

Do whatever the Bridegroom biddeth thee ; give Him thy body and soul ; such perfumes apply.

Thus speak the happy wives : O sister by these means the spouse is obtained.

Efface thyself, so shalt thou obtain the Bridegroom ; what other act is there ? [Tilang Mohalla 1].

A Khatri, Brahmin, Sudra, Vaish or a Chandala attains emancipation by remembering God. He alone attains nearness of the Lord who knows Him.

[Gauri Thiti Mohalla 5].

He is the most honoured and the most purified in whose heart God has made abode. Nanak will wash his feet, who becomes God's servant and serves even his low-born creatures, (Gond Mohalla 4).

They who possess the merits of divine knowledge and meditation shall be blended with God. They are pleasing to God, and God is pleasing to them.

The songs, music, and poems of birds have I heard, but it is with the name of God that sorrow fleeth away.

Nanak, that wife is dear to her spouse who in his presence doeth him hearty service.

(Bara Mah. Mohalla I).

MUSLIM SCRIPTURES.

Whoever does good, whether male or female and he is a believer, We will most certainly give them their reward for the best of what they did.

(Quran 16...97).

And whosoever does good deeds whether male or female, and he (or she) is a believer, these shall enter the garden and they shall not be dealt with unjustly in the least.

And who has a better religion than he who submits himself entirely to God? And he is the doer of good (to others) and follows the faith of Abraham, the upright one.

(Quran 4...124, 25).

Yea! whoever submits himself entirely to God and he is the doer of good (to others) he has his reward from his Lord and there is no fear for him nor shall he grieve.

(Quran 2...112).

Surely, they who believe and do good deeds, and keep up prayer and pay the poor-rate they shall

have their reward from their Lord, and they shall have no fear, nor shall they grieve. (Quran 2...227).

O you who believe! be patient and excel in endurance and remain steadfast and be careful of (your duty to) God, that you may be blessed. (Quran 3...199).

Those who believe and do not mix up their faith with aggression (inequity) those are they who shall have the security and shall be lead aright. (Quran 6...83).

And most surely I am most forgiving to him who repents and believes and does good and then continues to follow the right direction. (Quran 20...82).

Most surely man is in loss, except those who believe and do good, and enjoin on each other truth and enjoin on each other forbearance. [Quran 103...2, 3].

And give away wealth out of love for Him to the near of kin, and the orphans and the needy and the way-farer and the beggars and for the captives, and keep up prayer and pay the poor-rate; and the performers of their promise, when they make a promise and the patient in distress and affliction and in time of trouble; these are they who are true and these are they who are holy. [Quran 2...177].

Except those who are patient and do good they shall have forgiveness and a great reward.

Surely those who believe and do good and hum-

ble themselves to their Lord; these are the dwellers of the garden, in it they will abide. [Quran 11...11, 23].

Paradise is for those who spend [benevolently] in ease and straitness and those who restrain [their] anger and pardon men. God loves the doers of good.
[Quran 3...133].

Surely God loves those who administer justice.
[Quran 60...8].

Then as for those who believe and do good, He shall pay them fully their rewards and give them more out of His grace; and for those who disdain and are proud, He shall chastise them with a painful chastisement.
[Quran 4...173].

God has promised to those who believe and do good deeds that they shall have forgiveness and a mighty reward.
(Quran 5...9).

O ye men! verily we created you of a male and a female and made you tribes and families that you may know each other. Verily the most honourable of you with God is he who is the most pious of you.
[Quran 49...13].

Those who believe and are pious would be favoured with glad tidings in the life of this world and the next. This is the word of God. (Quran 10...63, 62).

And from among you there should be a party who invite to good and enjoin what is right and forbid

the wrong and these it is who shall prosper.

(Quran 3...103).

CHRISTIAN SCRIPTURES.

But forget not to do good and to communicate
for with such sacrifices God is well pleased.

(Hebrews 13...16).

The Lord taketh pleasure in those who fear
Him ; in those who hope in His mercy. (Psa 147...11).

Lord who shall sojourn in thy tabernacle;

Who shall dwell in thy holy hill ?

He that walketh uprightly,

And worketh righteousness,

And speaketh truth in his heart.

He that slandereth not with his tongue

Nor doeth evil to his friend.

Nor taketh up a reproach against his
neighbour

(Psa 15...1 to 3).

But in every nation he that feareth Him and
worketh righteousness, is accepted with Him.

(The Acts, 10...35).

Mine eyes shall be upon the faithful of the land ;
that they may dwell with me; he that walketh in a per-
fect way, he shall serve me. (Psa 101...6).

But without faith it is impossible to please him:
for he that cometh to God must believe that he is, and

that he is a rewarder of them that diligently seek him.
(Hebrews, 11...6)

The righteous shall inherit the land, and dwell therein for ever.
(Psalms, 37...29).

If ye love Me, keep My commandments
He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father and I will love him, and will manifest myself to him.,
(St John 14...21).

Jesus answered and said unto him, If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him.
(St. John, 14...23).

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
(1 John, 2...17).

And hereby we do know that we know him, if we keep his commandments.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
(1 John 2...3 to 5).

ALL PLACES
OF
WORSHIP ALIKE.

For all of the creeds are false, and all of the
creeds are true ;
And low at the shrines where my brothers
bow, there will I bow too ;
For no form of a god, and no fashion
Man has made in his desperate passion,
But is worthy some worship of mine ;
Not too hot with a gross belief
Nor yet too cold with pride
I will bow me down where my brothers bow,
Humble but open eyed.

(D.R.P. Marquis).

All places of worship alike.

HINDU SCRIPTURES.

Worship the Lord all together

(Atharv Veda 3...30...5).

Gather in thousands and serve the Lord everywhere.
(Rig Veda 1...80...9).

Arjuna said

I see all the gods, O Lord in Thy body and hosts of all grades of beings e.g. Brahma, the Vishnu seated on the lotus and all the Rishis and other celestial beings.

I see Thee of boundless form on every side with manifold arms, stomachs, mouths and eyes, neither the end nor the middle nor also the beginning of Thee do I see, O Lord of the Universe, O All pervading Being. Gita 11...15, 16),

I see Thee without beginning, middle or end, infinite in power, of manifold arms, the sun and the moon Thine eyes, the burning fire Thy mouth ; heating the whole universe with Thy radiance.

The space betwixt heaven and earth and all the quarters are filled by Thee alone.

(Gita 11...19, 20).

Thou art called Hari of a thousand heads, thousand feet, thousand eyes, thousand arms, thousand Crowns and thousand faces of great splendour,

Thou art called Narayana, divinity and the refuge of the entire universe.

For his eternal salvation the devout worshipper, with mind withdrawn from everything else and casting of all desires beholds Thee. O Govinda, that Thou art the pure Soul pervading everywhere even in his own soul.

(Mahabhartā Shanti Parva, 48...23, 29).

Salutations to Thee whose work is this universe; to Thee that art the soul of the universe, to Thee from whom hath sprung the universe; to Thee that art the dissolution of all things; to Thee that art beyond the five elements that constitute all things.

(Mahabhartā Shanti Parva 48...84).

Thou hast filled heaven with Thy head and earth with Thy feet; with Thy prowess Thou hast filled the three worlds. Thou art eternal and Thou pervadest everything in the Univers.

The directions are Thy arms, the sun is Thy eye. Thou standest, shutting up the seven paths of the wind whose energy is immeasurable.

(Mahabhartā Shanti Parva 48...88, 89).

SIKH SCRIPTURES.

In the four directions men make Thee obeisance, and Thy praises are uttered in every house.

The profit which is obtained in one ghari by remembering the Name conferreth greatness.

(Basant Ashtpadi Mohalla 1).

Some say that God is in the temple of the Hindus, others believe that He is in the mosque of the Musalmans ;

But I have forgotten all vain religion and know in my heart that the one Creator is the only God. (Sawayye 10th Guru).

The temple and the mosque are the same ; the Hindu worship and the Musalman prayer are the same ; all men are the same ; it is through error they appear different.

Deities, demons, yakshas, heavenly singers, Musalmans, and Hindus adopt the customary dress of their different countries.

All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire and water.

Allah and Abhekh are the same ; the Purans and the Quran are the same ; they are all alike ; it is the one God who created all. (10th Guru).

What is a Hindu or a Musalman to him,

From whose heart doubt departeth.

The Muhammadans used tasbis, the Hindus malas ;

The former read the Quran and the latter the Purans.

Fools have died over the discussion ;

They were not imbued with God's deep love.

They were not imbued with love for the one God,

Disregard human opinion and are happy.
They who recognize the Primal Being as the one God,
Allow no other belief to enter their hearts,
They who cherish any other belief,
Shall be debarred from meeting the Friend.
(10th Guru).

The Hindus are blind, the Musalmans purblind;
The man who knoweth God is wiser than either.
The Hindus worship their temple, the Musal-
mans their mosque.
Nama worshippeth Him who hath neither
temple nor mosque. (Rag Gaund by Namdev).

Some invoke the Lord by the name of Ram
 other by Khuda
 Some serve Him as Gosain, and others as Allah
 Saith Nanak those who have realised the will
 of their Lord,
 They alone have known His secrets.
 (Ram Kali Mohalla 5).

Whither shall I go, Sir, I am happy at home.
My heart will not go with me ; it hath become
a cripple.
One day I did have an inclination to go,
I found sandal, took distilled aloe wood and
many perfumes,
And was proceeding to worship God in a
temple
When my spiritual guide showed me God in
my heart,

Wherever I go I find only water or stones,
But thou O God art equally contained in every-
thing

Rama Nand's Lord is the All pervading God.
(Basant Rama Nand).

If God dwell only in the mosque to whom be
longeth the rest of the country ?

They who are called Hindus say that God
dwelleth in an idol: I see not the truth in either sect.

O God whether Allah or Ram, I live by Thy
name.

O Lord ! show kindness unto me.

Hari dwelleth in the south. Allah hath His
place in the west,

Search in thy heart, search in thy heart of
hearts ; there is His place and abode,

Kabir is a child of Ram and Allah, and accep-
teth all Gurus and Pirs. (Parbhathi Kabir).

MUSLIM SCRIPTURES.

And God's is the East and West, therefore
whither you turn your face, thither is the purpose
of God; Surely God is All pervading and the Know-
ing. (Quran 2...115).

Surely God is my Lord, your Lord, therefore
serve Him, this is the right path. (Quran 30 ..50).

It is not righteousness that you turn your faces
towards the east or the west but righteousness is
this that one should believe in God and the last day

and angles.

(Quran 2...177).

For every one of you did we appoint a law and a way, and if God had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore, strive with one another to hasten to virtuous deeds, (Quran 5...48).

Surely those who believe and those who are Jews, and the Christians, and the Sabians whoever believes in God and the last day and does good, they shall have their reward from their Lord and there is no fear for them nor shall they grieve.
(Quran 2...62).

For me the whole earth has been made pure and a place for worship. Wherever my follower finds the time of prayer, he should say it then and there
(Hadis through Nisai .

CHRISTIAN SCRIPTURES.

Heaven is my throne and earth is my foot-stool.
What house shall ye build me ?
Saith the Lord: or what is the place of my rest?
Hath not any hand made all these things ?
(The Acts 7...49, 50).

Let every one abide in the same calling in which he was called (I Corinthians 7 20).

God that made the world and all things therein, seeing that He is Lord of heaven and earth dwell-

eth not in temples made with hands.
(The Acts 7...24).

MISCELLANEOUS.

No one can hinder our private addresses to God;
everyman can build a chapel in his breast ; himself
the priest, his heart the sacrifice and the earth he
treads on, his altar. (J. Taylor).

All is holy where devotion kneels.
(H.O. Wendell).

On the boat coming from America a man said
to me "My church is THE Church". I replied "Go
fill your bath tub with salt water and say "This is
the ocean"
(Gipsy Smith).

All service is the same with God
With God whose puppets best and worst
Are we, there is no last or first.
(Robert Browning).

GOD DOES NOT RECOGNISE DIFFERENCE OF FAITHS.

And the Muslim's call for prayer.
 The kneeling faith thronged the square.
 And on Pushkara's lofty height,
 The dark priest chanted Brahma's might.
 Amid a monastery's weeds
 An old Franciscan told his beads;
 While to the synagogue there came
 A Jew to praise Jehovah's name.
 The one great God looked down and smiled
 And counted each His loving child;
 For Turk and Brahmin, monk and Jew
 Had reached Him through the gods they knew.
 (Harry Romaine).

God does not recognise difference of faiths.

HINDU SCRIPTURES.

There is none high or low amongst you. Ye are all brethren and therefore strive all together to attain prosperity. (Rig Veda 5...60...5).

O men ! Just as My commandments are for the good of the whole mankind so do ye treat all human beings, may they be Brahmins. Kshatrias, Vaishas, Shudras or even still low born people. (Yajur Veda 26...2).

May I be friendly to all, be they Shudras or Vaishas. (Atharv Veda 19...62...1).

All those who can walk have an equal right to use the roads and paths. (Rig Veda 2...13...2).

O Lord, the dispeller of darkness and remover of woe ! Impart Thee that all beings may view me with a friendly eye and I may see them with lovely looks. May we all look at each other with a friendly eye ! (Yajur Veda 36...18).

I am the same to all beings, to me there is none hateful nor dear. But those who worship Me with devotion, they are in Me, and I too am in them.

Even if the very wicked worship Me, with devotion to none else, he should be regarded as good.

for he has rightly resolved. (Gita 9...29, 30)

In whatever way men worship Me. in the same way do I fulfil their desires My path, men tread in all ways. (Gita 4...11).

They that bow to all gods, that listen to the doctrines of all creeds, that have faith and that are endued with tranquil souls, succeed in overcoming all difficulties. (Mahabhartā Shanti Parva 110...18).

SIKH SCRIPTURES.

One man invoketh Ram, another Khuda ;
 One man worshippeth Gosain, another Allah ;
 Some speak of the Cause of Causes, others of the Benevolent.
 Some talk of the Extender of mercy, others of the Merciful.
 Some bathe at the Hindu sacred places, others visit Makka.
 Some perform the Hindu worship, others bow their heads in the Muhammadan fashion.
 Some read the Vedas, others the Musalman books.
 Some are white, others blue.
 Some call themselves Hindus, others Musalmans.
 Some aspire to the heaven of the Hindus, others to the heaven of the Muslims.
 But he who recogniseth God's will, saith Nanak,
 Knoweth the secret of the Lord God.

(Ramkali Mōhalla 5)

I practise not fasting, nor observe the Ramzan;

I serve Him who will preserve me at the last hour.
 The one Lord of the earth is my God,
 Who judgeth both Hindus and Musalmans.
 I go not on a pilgrimage to Makka nor worship at
 Hindu places of pilgrimage.
 I serve the one God and none other.
 I neither worship as the Hindus, nor pray as the
 Musalmans
 I take the Formless God into my heart, and there
 make obeisance unto Him.
 I am neither a Hindu nor a Musalman.
 The soul and body belong to God whether He be
 called Allah or Ram. Kabir hath delivered this
 lecture. When I meet a true gurn or pir, I recog-
 nize my own Master. (Rag Bhairo Mohalla 5).

He who is the (faithful and true) servant of
 the Lord is like the Lord Himself. Make no dis-
 tinction between man and man just like the ripples
 of water which rise in water and get absorbed in it.
 (Gauri Kabir).

The Hindus worship in temples and the Mus-
 lims in mosques. Nama worships Him who makes
 no distinction between the two (Gaund Namdev).

There are four castes of Hindus and four sects
 of Muslims in the world. The members of both
 religions are selfish, jealous, proud, bigoted, and
 violent. The Hindus make pilgrimages to Hardwar
 and Benaras; the Muslims to the Kaaba of Makka.
 Circumcision is dear to the Muslims; tilaks and
 janeus to the Hindus. The Hindus invoke Ram, the

Muslims Rahim ; but in reality there is only one God. Since they have both forgotten their sacred books, worldly greed and the devil have led them astray. Truth is hidden from both ; the Brahmins and the Maulvis kill themselves by their animosities. Neither sect shall find salvation.

(Var Bhai Gurdas, 39).

Do away with the distinction of Hindus and Muslims. (Rahat Nama Bhai Daya Singh).

MUSLIM SCRIPTURES.

Surely those who believe in God and the Last Day and are also the doers of good deeds, may they be Jews or the Christians, or the Sabians shall have their reward from their Lord, and there is no fear for them nor shall they grieve. (Quran 2...62).

And God's is the East and West, therefore whither you turn, thither is God's face ; Surely God is Ample-giving and Knowing. [Quran 2...115].

It is not righteousness that you turn your faces towards the East or the West, but righteousness is this that one should believe in God and the Last Day and the angles. [Quran 2...177].

And every one has a direction to which he turns (his face), therefore hasten to good works wherever you are. (Quran 2...148),

And it did not beseem your Lord to have des-

troyed the towns on account of wrong belief while their people acted well. (Quran 11...177).

There is no compulsion in religion.
(Quran 2...256).

And to every nation We appointed acts of devotion that they may mention the name of God on what He has given them. (Quran 22...34).

CHRISTIAN SCRIPTURES

But glory, honour and peace, to every man that worketh good, to the Jew first and also to the Gentile.

For there is no respect of persons with God.
(Romans 2...10,11).

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him,

For whosoever shall call upon the name of the Lord shall be saved. (Romans 10...12, 13).

And hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation. (The Acts 17.. 26).

Give none offence, neither to the Jews, nor the Gentiles, nor to the Church of God.

[1 Corinthians 10...32].

But as God hath distributed to every man, as
the Lord hath called every one, so let him walk.
And so ordain I in all churches.

[I Corinthians 7... 17]

MISCELLANEOUS

All is holy where devotion kneels.

[H O. Wendell].

No man can hinder our private addresses to
God ; every man can build a chapel in his breast.

[J. Taylor].

The weakest part of man's creeds is that which
he holds for himself alone ; the strongest is that
which he holds in common with all.

[Mc Vickar].

All humble, meek, merciful, just and pious and
devout souls are everywhere of one religion.

[Penn].

All services are the same with God,
With God, whose puppets, best and worst, are we.
There is no last or first.

[Robert Browning].

WORSHIP
CONNECTED WITH
HEART.

Though smooth be the heartless prayer, no
 ear in heaven will mind it,
And the finest phrase falls dead, if there is
 no feeling behind it.
 (E.W. Wilcox).

Worship connected with heart.

HINDU SCRIPTURES.

God can be realised by having truth in the heart. (Mundak Upnishad 3...1...5).

He who restraining the organs of action, sits revolving in the mind, thoughts regarding objects of senses, he of deluded understanding, is called a hypocrite. But, who controlling the senses by the mind unattached, directs his organs of action to the path of work, he, O Arjan, is superior. (Gita 3...6, 7).

I fulfil the desires of men in whatever way men worship Me. (Gita 4...11.)

The wise man who does not fully control his speech and mind through intellect, his fasts, austerities and knowledge are like the water filled in a Kacha Pitcher. (Bhagwata Purana 11...,16...43).

SIKH SCRIPTURES.

He whose heart is false acteth falsely; he goeth about for money, yet he calleth himself a penitent; led astray by superstition he frequenteth all places of pilgrimage. How shall a penitent obtain the supreme reward? By the favour of the Guru a few are sincere: Nanak, such penitents shall obtain salvation at home,

(Gauri Ki Var 1 Mohalla 3).

Man is led astray by the reading of words ; ritualists are very proud. What availeth it to bathe at a place of pilgrimage if the filth of pride be in the heart ? Who but the Guru can explain that the King and Emperor dwelleth in the heart ? All men err ; it is only the great Creator who erreth not. He who admonisheth his heart under the Guru's instruction shall love the Lord. Nanak, he whom the incomparable word hath caused to meet God, shall not forget the True One.

(Ashtpadi Mohalla 1).

Man shall be known as true when he receiveth true instruction ; let man show mercy to living things and perform some works of charity. Man shall be known as true, when he dwelleth in the pilgrimage of his heart ; let man after inquiry from the true Guru rest and abide in his own heart ; truth is the medicine for all ; it removeth and washeth away sin. Nanak maketh supplication to those who are in possession of truth.

(Asa Ki Var Slok 10).

If a man, foul within and fair without, puff himself up in the world, his filth will not depart even though he bathe at the sixty-eight places of pilgrimage.

(Asa Ki Var Slok 20).

What a man hath in his heart cometh forth ; lip-worship is of no avail. Man soweth poison and expecteth embrosia ; behold that for justice !

(Asa Ki Var Slok 22).

Reading and study are worldly acts if the sin of avarice be in the heart. All who read through pride grow weary, and are ruined by worldly love. He is learned, he is a wise Pandit who pondereth on the Guru's word: he searcheth in his heart, findeth the Real thing there, and reacheth the gate of deliverance. (Sorath Ki Var Mohalla 3).

O man, as thou worshippest, so shalt thou be, and so shall be the acts thou performest. It is thou thyself who didst sow, it is thou thyself who shalt eat, nothing is obtained by prating. (Suhj Ashtpadi Mohalla 3).

He is only man in appearance ; his acts are those of a brute ; he beguileth people day and night ; he weareth a religious dress, but within him is the filth of worldly love ; however, much he try, he cannot conceal his sins. Before the world he practiseth contemplation, meditation and ablution, while in his heart he hath the greed of a dog; his heart is the fire of avarice while he applieth ashes to his body ; there is a stone tied to his neck: how shall he cross over the bottomless ocean? He in whose heart God Himself dwelleth, shall O Nanak, be easily absorbed in Him. (Sukhmani Sahib 4.. 5).

Unless you remove evil from your hearts, how shall you find God by dwelling in the forest ? They who deem their own homes equal to the forest are perfect among men. You shall obtain true happiness, if you lovingly repeat the name of the

Life of the world. What avail wearing matted hair, smearing yourselves with ashes, and dwelling in caves ? He who hath conquered his own heart hath conquered the world, because he is free from the deadly sins. All people use eye-wash, but there is a difference in their blandishments. The eyes to which the Surma of divine knowledge is applied, are acceptable to God. Saith Kabir, I now know God ; the Guru hath explained divine knowledge to me ; I have met God who dwelleth in the heart ; my mind shall now no more wander. (Maru Kabir).

Kabir, why displayest thou to men thy wooden rosary ? If thou remember not God in thy heart, what availeth this rosary ? (Slok Kabir).

Kabir, thou hast not shaved thy heart ; why shave thy hair ? Man's sins are the work of his heart, shaving the head is out of place.
(Slok Kabir).

Why doth the Sheikh who is without resignation, perform a pilgrimage to the Kaaba ? Kabir, how can God be for him whose heart is not firm in his faith.
(Slok Kabir).

What avail thy purifications, thy rinsings of the mouth and thy prostrations in the mosque ? If thou pray with deception in thy heart, what availeth thee thy pilgrimage to Makka ?
(Parbhati Kabir).

Farid, men carry prayer-carpet on their

shoulders, wear a sufi's robe and speak sweetly, but there are knives in their hearts. Externally they appear bright, but in their hearts is sable night. (Slok Farid).

What availeth it that men perform prostrations of different kinds to God ? They are like wrestlers practising the exercise of dand. What availeth it that men lie with their faces turned up ? If they do not heartily bow to Supreme God, they are only as sick men. (Akal Ustat 10th Guru).

What mattereth it whether man goeth naked or weareth a deer skin, if he recognize not God in his heart ? (Sri Asa Kabir).

MUSLIM SCRIPTURES.

And if you should question them, they would certainly say: we were only idly discoursing and sporting. Say: was it at God and His communications and His Apostle that you mocked. (Quran 9...65).

So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards God what they had promised with Him and because they told lies. (Quran 9...77).

And those who built a mosque to cause harm and for unbelief and to cause disunion. They will certainly swear ; We did not desire aught

but good, and God bears witness that they are most surely liars. (Quran 9...107).

The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces: and God is Knowing, Wise. (Quran 9...110).

Verily God looks not to your figures, not to your bodies, but he looks into your hearts and to your works of piety. Then pointing to his breast the Holy Prophet said, "Herein lies piety". This he repeated thrice. (Hadis).

He who shows himself what he is not (wears robes of the holy men although he is not one) he wears two dresses of deceitfulness. (Hadis).

On the day of resurrection the worst people in the eyes of God will be those who are different internally and externally. (Hadis).

He who recites Quran simply as a show so that to be known as Qari among the people will be led to hell. (Hadis).

He who acquires knowledge with a view to make discussions and arguments with the learned people and to mislead the ignorant will be thrown into the hell. (Hadis).

CHRISTIAN SCRIPTURES.

The fining pot is for silver, and the furnace

for gold: but the Lord trieth the hearts.

(Proverbs 17...3).

Every way of man is right in his own eyes ;
but the Lord pondereth the hearts.

(Proverb 21...2).

If any man among you seem to be religious
and bridled not his tongue but deceiveth his own
heart, the man's religion is vain. Pure religion
and undefiled before God and the Father is this ;
to visit the fatherless and widows in their affliction
and to keep himself unspotted from the world.

(James 1...26, 27).

I the Lord search the heart, I try the reins,
even to give every man according to his ways, and
according to the fruit of his doings.

(Jeremiah 17...10).

The words of his mouth were sweeter than
butter, but war was in his heart: his words were
softer than oil yet were they drawn swords.

(Psalms 55...21).

Having a form of godliness, but denying the
power thereof: from such turn away.

(2 Timothy 3...5).

And she said unto him, how canst thou say, I
love thee, when thine heart is not with me.

(Judges 16 15).

For He knoweth vain men: He seeth wickedness also. If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away and let not wickedness dwell in thy tabernacles. (Job 11...11, 13, 14).

My defence is of God, which saveth the upright in heart. (Psalms 7 . 10).

Do ye indeed speak righteousness O ye sons of men. Yea in your heart ye work wickedness. (Psalms 58 . 1, 2).

Nevertheless they did flatter Him with their mouth, and they lied unto Him with their tongues. For their heart was not right with Him, neither they were steadfast in His covenant. (Psalms 78 ..36, 37).

They that are of a froward heart are abomination to the Lord: but such as are upright in their way are His delight. (Proverbs 11...20).

MISCELLANEOUS.

If wrong our hearts, our heads are right in vain. (Young.)

When the heart goes before, like a lamp, and illumines the path way, many thing are made clear that else lie hidden in the darkness. (Longfellow).

Many flowers open to the sun, but only one

follows him constantly-Heart ! be thou the sun-flower, not only open to receive God's blessing, but constant in looking to him. [Richter].

The heart of a good man is the sanctuary of God in this world. [Mad. Neckar].

The secret heart is devotion's temple ; there the saint lights the flame of purest sacrifice, which burns unseen but not unaccepted. [Hannah More].

We should worship as though the Deity were present. If my mind is not engaged in my worship, it is as though I worshipped not. [Confucius].

The tongue blessing God without the heart is but a tinkling cymbal ; the heart blessing God without the tongue is sweet but still music ; both in concert make their harmony which fills and delights heaven and earth. [Vennings].

Measure not man by Sundays, without regarding what they do all the week after. [Fuller].

God is not to be worshipped with sacrifices and blood ; for what pleasure can He have in the slaughter of the innocent, but with a pure mind, a good and honest purpose. Temples are not to be built for Him with stones piled on high, God is to be consecrated in the heart of each. [Seneca].

None but God can satisfy the longings of an immortal soul ; that as the heart was made of

Him, so He only can fill it.

[Richard Chenevix Trench].

It is not the weight of jewel or plate, or the fondle of silk or fur, it is the spirit in which the gift is rich as the gifts of the wise one were, and we are not told whose gifts was gold, or whose was the gift of myrrh. [Edmund Vance Cooke].

To pray.....is to desire ;

But it is to desire what God would have us
desire,

He who desires not from the bottom of his
heart offers a deceitful prayer,
[Fenelon].

And when I pray my heart is in my prayer.
I cannot say one thing and mean another.
[Longfellow].

**GOD SENDS
BLESSSED SOULS
EVERYWHERE.**

It is one of my favorite thoughts,
that God manifests Himself to mankind
in all wise, good, humble, generous,
great and magnanimous men.

(Lavater).

God sends Blessed Souls everywhere.

HINDU SCRIPTURES.

May those high souls whose renown resounds the earth and the sky and who shine like the sun in their life chariots and who are the killers of the harmful thoughts guide us in achieving our desires. (Rig Veda 5...61 . 12, 16).

O learned and blessed souls guide us in the difficult and easy paths of our lives. With the help of your teachings which are ever fresh and lead us to the right course we make our lives successful. (Rig Veda 6 ..21...12).

May the blessed souls who are sent here or who are guiding the humanity at different places, be helpful in achieving our desired objects. (Rig Veda 8...30...4).

Whenever there is decline of righteousness and rise of unrighteousness then I make myself manifest. For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I come into being in every age. (Gita 4...7, 8).

O Lord the earth feels much distressed owing

to the sinful and heinous acts of the wicked and evil persons and she implores Thee to deliver her from this condition.

Said the Lord.

From the eighth conception of Devki, the wife of Vasudeva shall appear the blessed Lord to destroy Kans and other wicked persons.

(Vishnu Purana 5:11.56, 63, 64).

BUDDHIST SCRIPTURES.

After the death of each Buddha his religion flourishes for a time and then decays and is at last completely forgotten until a new Buddha appears who again preaches the lost truth of Dharma.

(Seven Baskets of Buddhism).

SIKH SCRIPTURES.

Prophets have been sent and come into the world. Whenever He pleaseth He hath them apprehended and brought before Him.

The slave Nanak hath ascertained, that God alone is pure and all else impure. (Mohalla 1).

When the world is in distress, it heartily prayeth. The True One attentively listeneth and with His kind disposition granteth consolation !

(Malar Ki Var Mohalla 3).

Whenever there is increase of unrighteousness then incarnations embody themselves.

(Chaubis Avtar 10th. Guru).

MUSLIM SCRIPTURES.

And We do not send the messengers but as bearers of good tidings and warners. And whoso shall believe and amend, there is no fear on them nor shall they grieve. But whoso shall charge our communications with falsehood, on them shall fall a punishment of their wicked doings.

(Quran 6 ..48, 49).

We never punish any people unless we raise an Apostle. (Quran 17...15).

We never destroyed a city which had not first its warners. Here is a lesson and We were not an unjust doer. (Quran 26...208, 209).

O children of Adam ! verily there shall come to you Apostles from among yourselves narrating to you My signs. (Quran 7...35).

And eyery nation had an Apostle. (Quran 10 . 47).

And to every Nation have We sent an Apostle (with clear message) worship God and shun the devil. We sent not before thee an Apostle but We revealed to him that there is no deity beside Me, wherefore serve Me. ((Quran 21...25).

And already have We sent Apostles before thee, of them are some of whom We have mentioned to thee, and of them are some of whom We have not mentioned to thee, and it was not for an

Apostle that he should come with a sign unless by the permission of God. (Quran 40...78).

Verily those who disbelieve in God and his Apostles and seek to make a distinction between God and his Apostles and say "some we believe and some we believe not" and desire to take a middle way. These they are the veritable infidels and We have prepared for the infidels a shameful torment.

And those who believe in God and in His Apostles and make no distinction between any of them, to these in the end will He give them their reward. (Quran 4 : 150, 152).

And certainly we raised in every nation an Apostle saying "serve God and shun the devil". (Quran 16...36).

A muslim must say "Peace be on him" whenever he utters the name of any Prophet of any religion. [Hadis].

Verily God shall raise for my followers in the beginning of every century a man who shall revive the religion for them. [Hadis]

CHRISTIAN SCRIPTURES.

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute. [Luke 11...49]

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethern, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
[Acts 3...22].

This is that Moses, which said unto the children of Israel. A prophet shall the Lord your God raise up unto you of your brethern, like unto me; him shall ye hear.
[Acts 7...37].

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder.
[Deuteronomy 13...1].

I will raise them up a prophet from among their brethern, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
[Deuteronomy 18...18].

I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.
[Jeremiah 35, 15].

Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities

thereof round about her, when man inhabited the south and the plain ? [Zechariah 7...7].

The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethern like unto me; unto him ye shall hearken.
[Deuteronomy 18 . 15].

MISCELLANEOUS.

No man was ever great without divine inspiration. [Cicero].

It is one of my favourite thoughts that God manifests Himself to mankind in all wise, good, humble, generous, great and magnanimous men.
(Lavater).



TRUE RELIGION.

Religion which true policy befriends,
 Designed by God to serve man's noble ends.
(K. Philips).

So many gods, so many creeds
 So many paths that wind and wind,
 Which just the art of being kind,
 Is all the sad world needs.
(E.H. Wilcox).

True Religion.

HINDU SCRIPTURES.

Oh Lord God Almighty! grant me such qualities of head and heart, as would endear me to the enlightened and the learned among us, to the ruling class and to all men without distinction whether agriculturist and trader or artizan and labourer.

(Atharv Veda 19...62 . 1).

Oh Lord! May I behold all the beings with the eye of a friend and may all the beings view me with kindly looks! May we all look each other with the eye of a friend! (Yajur Veda 36 . 18).

They alone are the true sons of God, who destroy enmity. (Rig Veda 8...18 . 5).

Whoever beholds all beings in the self and the self, in all beings, he has not to be sorry.

When a man knows that all beings are even the self, when he beholds the unity (of the soul) then there is no delusion, nor grief (for him).

(Isha Upanishad 1 . 6, 7).

He sees, who sees the Lord Supreme, existing equally in all beings, immortal in the mortal.

Since seeing the Lord equally existent everywhere, he injures not self by self, and so goes to the highest Goal. (Gita 13 . 27, 28).

He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals, and arbiters, upon the hateful, the relatives, and upon the righteous and unrighteous alike.

(Gita 6...9).

He who sees Me in all things, and sees all things in Me, he never becomes separated from Me, nor do I become separated from him.

He who worships Me, dwelling in all beings, being established in unity, whatever his mode of life, that Yogi abides in Me. (Gita 6...30, 31).

Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the self, with desires completely receded, liberated from the pairs of opposites, known as pleasure and pain, the undeluded reach that Goal Eternal.

(Gita 15...5).

The Blessed Lord said:

Fearlessness, purity of heart, steadfastness in knowledge and Yoga, giving away as charity, control of the senses, Yajna, reading of the scriptures, austerity, uprightness;

Non-injuriousness, truth, absence of anger, renunciation, tranquility, absence of calumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness;

Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these belong to one born for a divine state, O descendant of Bharata.

(Gita 16 ..1, 2, 3).

I (God) am the same to all beings: to Me there is none hateful nor dear. But those who worship Me with devotion, they are in Me and I am in them. (Gita 9...29).

That man who makes the gift unto all creatures of an assurance of perfect harmlessness or innocence, freed as his soul becomes from the stain of malice or harmfulness, becomes indued with righteousness.

(Mahabhartā, Anushāsana Parva 142...27).

Verily, that person who shows compassion to all creatures, who adopts as a vow a behaviour of perfect sincerity towards all creatures, and who constitutes himself the soul of all creatures, becomes indued with righteousness.

(Mahabhartā, Anushāsana Parva 142...28).

Possessed of a forgiving disposition and of self-restraint, and with wrath under complete subjection, one should transform oneself into an embodiment of Righteousness and become freed from malice. Such a man, who becomes devoted, besides, to the discharge of all the duties of Religion, becomes indued with the merit of Righteousness. (Mahabhartā, Anushāsana Parva 142...32).

Those men that are endued with compassion towards all beings, that succeed in inspiring the confidence of all living creatures, and that have cast off malice in their behaviour, succeed in ascending to Heaven.

Those men that have no desire to appropriate what belongs to others, that keep themselves aloof from the wedded wives of others, and that enjoy only such wealth as has been earned by righteous means, succeed in ascending to Heaven.

(Mahabharata, Anushasana Parva 144...9, 10).

Those men that are possessed of learning and compassion, that are pure in body and mind, that are firm in their adherence to truth, and that are contented with what belongs to them, succeed in ascending to Heaven.

Those men that do not bear ill-will to any creature, that do not stand in need of labour for their subsistence, that bear friendly hearts towards all beings, and that entertain compassion towards all, succeed in ascending to Heaven.

(Mahabharata, Anushasana Parva 144 . 35, 36).

That man who looks upon all creatures with eyes guided by affection, regarding them worthy of being cherished with loving aid, who disregards all kinds of wealth.

Who offers them consolation, gives them food, addresses them in agreeable words, and who rejoices in their happiness and grieves in their griefs, has never to suffer misery in the next world.

(Mahabharata, Shanti Parva 298...36, 37).

Abstinence from cruelty is the highest friend.
 Abstinence from cruelty is the highest happiness.
 Abstinence from cruelty is the highest truth.
 Abstinence from cruelty is the highest religious

command.

Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit that one acquires from making all kinds of gifts mentioned in the scriptures,—all these do not come up to abstention from cruelty (in point of the merit that attaches to it).

(Mahabhartā, Anushāsana Parva 116...39, 40).

It has been said that there are three tracks which constitute the best vows of a man. One should never injure; one should always tell the truth; and one should make gifts.

(Mahabhartā, Anushāsana Parva 120...10).

As the foot-prints of all other animals are engulfed in those of the elephant, even so all other religions are said to be comprehended in that of compassion. A person becomes guilty of injury through acts, words and thoughts.

(Mahabhartā, Anushāsana Parva 114...6, 7).

Abstention from injury is the highest religion. It is, again, the highest penance. It is also the highest truth from which all duty proceeds.

(Mahabhartā, Anushāsana Parva 115...25).

Persons conversant with duty say that that Religion is worthy of being called Religion which has abstention from cruelty for its indication.

The man of cleansed soul should do only such acts as have compassion for their soul.

(Mahabhartā, Anushāsana Parva 116...21).

Abstention from cruelty is the highest religion and the highest self-control.

Abstention from cruelty is the highest gift.
 Abstention from cruelty is the highest penance.
 Abstention from cruelty is the highest sacrifice.
 Abstention from cruelty is the highest puissance.
 (Mahabhartā, Anushāsana Parva 116...37, 38).

Harmlessness, truth, non-stealing, to be free from lust, wrath and greed and to be ever ready to love and do good to all the creatures is the true religion of mankind.

(Bhagwata Purāna 11 17, 21).

PARSI SCRIPTURES.

Only that which is good for anybody whatsoever can be good for one's own self.

(Gāthā 43...1).

May I entertain the soul of the world, i.e. the soul of all !

(Gāthā 28...1).

Tell me, O Lord, let me hear, one should do the good of the world.

(Gāthā 34 . 12).

He alone is the true servant of Conscience and Rectitude who befriends a good man, be he a Vaisya, a Kshatriya, a Brahmin or the casteless cosmopolitan.

(Gāthā 33...3).

BUDDHIST SCRIPTURES.

Whoso is free from sin, by deed, word, or

thought, being protected in the threefold way, such one I call a Brahmin. (Dhammapada 26...9).

Whoso has cut off the thorns of hatred, and the band of desire; and the chain compounded of doubt; and has thrust aside the bar of ignorance, such one I call a Brahmin. (Dhammapada 26...16).

He that has laid aside the rod, on living beings, both great and small, and does not kill nor cause to be killed, him do I call a Brahmin.

Friendly among those who are angry; full of calm among those armed with weapons;
! Among the grasping ungrasping, him do I call a Brahmin. (Dhammapada 26...23, 24).

If by one's word no one is offended, and he utters soft, instructive, and beneficial words, and gives vent to true speech, him I call a Brahmin.

In this world, if one abandons both merit and demerit; and the ties of lust and hatred, and becomes free from sorrow, free from lust and impurities, he is called a Brahmin.

(Dhammapada 26 . 26, 30).

JAIN SCRIPTURES.

Having no cares and anxieties, being free from sins like harmfulness, keeping the self under control, following the righteous path, possessing a cool and controlled mind, a thoughtful *Muni* should tread on the path of self control.

(Uttaradhai Sutra 2...15).

Rare men in this world are possessed of manliness, following the teachings of scriptures, activeness in faith and self control.

Having been blessed with human body he who listens to words of righteousness and acts according to them with determination, leading a sinless life with self control, gets freed from all impurities.
(Uttradhain Sutra 31...1,11)

A Sadhu must not injure even a mosquito or fly which bite him or suck his blood. He should not even think ill of them nor kill them but should remain indifferent with respect to their behaviour.
(Uttradhain Sutra 2...11).

A Sadhu being free from malice should not cause injury to any living being.
(Uttradhain Sutra 2...20).

All living beings love their lives and feel pain and pleasure alike. Knowing thus one should not take the life of any living being.
(Uttradhain Sutra 6...7).

He who does not injure any being and abstains from falsehood &c., is called a man of steady intellect and such a one casts off all sins.

One should not harm any of the animate or inanimate objects with his thought, speech or act.
(Uttradhain Sutra 8...9, 10).

SIKH SCRIPTURES. .

Make continence thy furnace, resignation thy

goldsmith, understanding thine anvil, divine knowledge thy tools, the fear of God thy bellows, austerities thy fire, divine love thy crucible, and melt God's name therein, in such a true mint the Word shall be coined. This is the practice of those on whom God looketh with an eye of favour. Nanak, the kind One by a glance maketh them happy.
(Japji Sahib).

Qazis and *Mullas* having come together asked what is godliness; God's ways are incomprehensible. They open the book and ask whether Hindu is superior or the Musalman. Guru Nanak told the *Hajis*, both will have to repent without good deeds.
(Gauri Mohalla 1 Ashtpadi).

Religion consisteth not in patched coat, or in a Jogi's staff, or in ashes smeared over the body; Religion consisteth not in ear-rings worn, or a shaven head, or in the blowing of horns; abide pure amid the impurities of the world; thus shalt thou find the way of religion. Religion consisteth not in mere words. He who looketh on all men as equal, is religious. Religion consisteth not in wandering to tombs or places of cremation, or sitting in attitudes of contemplation, Religion consisteth not in wandering in foreign countries, or in bathing at places of pilgrimages. Abide pure amid the impurities of the world; thus shalt thou find the way of religion.
(Suhi Mohalla 1).

Twine for thyself a garland of virtues, and then what shalt thou have to grieve for? He who

chasteneth himself by meditation shall be saved; he shall save others and never again return to a womb. The Supreme meditator is himself the philosopher's stone; the true are pleasing to the True One. They feel happiness and true joy night and day ; their sorrows and their sins depart. The true Guru hath shown God to him who hath obtained the true Name ; no impurity attacheth to him in whose heart is the True One. Association with the congregation of the saints is the perfect ablution. Sweet is voice of the singer who singeth of God. Praising the True One and obeying the true Guru are in my opinion equal to alms-deeds, and works of mercy. He who loveth the society of the Beloved shall easily bathe in the society of those who are the truest of the true as *tribeni*. Worship the one true God who ever giveth and whose gifts ever increase. Salvation is obtained by associating with saints; God associateth with the company of the saints, him on whom He looketh with favour. Everyone giveth accounts of God; how great shall I say He is ? I by myself am a blockhead, low, and ignorant, but I understand Him from the Guru's description.

(Dhanasari Chhant, Mohalla 1).

If I become a Jogi, wander in the world, and beg from door to door, when my account is called for in God's Court, how many persons shall I have to satisfy? Let me make the name alms, patience my hut,, companionship with the True One my cry; I shall not then be asked for an account. God is not obtained by sectarial garbs; all who adopt

them shall be seized by the god of death. Nanak, their words are false—do thou remember the true name. (Maru Ki War Mohalla 3).

When a man considers anyone else as inferior then all spread a net for him. But when one renounces the idea of "Mine" and "Thine", then no one is opposed to him. So long as he makes a distinction, till then he remains in woe and weal. But when he realizes the one Lord everywhere, then he obtains the true understanding.

(Gauri Mohalla 5 Ashtpadi).

May he be a Brahmin, Sudar, Vaisya or a *Chandala*, whoever remembers God and obeys His Word, is blessed. (Gauri Thiti Mohalla 5).

Turning away from the world I have forgotten both caste and lineage. My weaving is now in the infinite silence. I have now no quarrel with anyone; I have given up both the Pandits and the Mullas. I weave clothes and I wear them myself; where I see no pride there I sing God's praises. What the Pandits and the Mullas prescribed for me, I have received no advantage from, and have abandoned. My heart being pure I have seen the Lord; Kabir having searched and searched himself, hath found God within him. (Bhairo Kabir).

He is a Mulla who struggleth with his heart; who by the instruction of the Guru contendeth with Death, and crusheth Death's pride. Salutation ever to that Mulla. God is present; why des-

cribe him as distant? If thou restrain thy pugnacity, thou shalt obtain the Beautiful One. He is a Qazi who pondereth on his body, who burneth it with divine fire, and alloweth not his seed to drop even in his dreams. For such a Qazi there is no old age or death, He is an emperor who knoweth how to draw up his two breaths, who recalleth his mind when it goeth abroad, who collecteth the army of breaths in his brain. Such a one is an emperor, an hath and umbrella over his head. The Jogis cried out 'Gorakh, Gorakh'; the Hindus repeat 'Ram, Ram'; The Musalmans have Khuda, but Kabir's God is the All-pervading.

(Bhairo Kabir).

May he be a Brahmin, Vaisya, Sudar, Khatri or Dum or Chandal, he is inferior if his mind is impure. But whoever remembers the Lord, becomes pure, becomes blessed and both his maternal and paternal families also are blessed.

(Bilawal Ray Das).

Utter not one disagreeable word, since the true Lord is in all men. Distress no one's heart; every heart is a priceless Jewel. (Slok Farid).

All Men's hearts are jewels; to distress them is by no means good: If thou desire the Beoved, distress no one's heart. (Slok Farid).

In the beginning God created light and then all the creatures. The whole universe has been created from one light, there is no question of

good or bad. O men don't be deluded; the creation is in the Creator and the Creator in the creation; the Lord pervades everywhere.

(Parbhathi Kabir).

O man, practice Jog in this way :—

Make truth thy horn, sincerity thy necklace, apply meditation as ashes to thy body: Make restraint of thy heart thy lyre, and the support of the Name thine alms; play the primal essence of thy strings and thou shalt hear God's sweet song, By the practice of the songs of divine knowledge, waves of melody and exquisite pleasure shall be produced.

(Hazare Sabad).

(One man by shaving his head is accepted as a Sanyasi, another as a Jogi or a Brahmchari, a third as a Jati.

Some men are Hindus and others Musalmans; among the latter are Rafazis, Imams, and Shafais—know that all men are of the same caste.

Karta (the Creator) and Karim (the Beneficent) are the same, Razaq (the Provider) and Rahim (the Merciful) are the same; let no man even by mistake suppose there is a difference.

Worship the one God who is the one divine Guru for all; know that His Form is one, and that He is the one light diffused in all.

(Akal Ustat).

The temple and the mosque are the same; the Hindu worship and the Musalman prayer are the same: all men are the same; it is through error

they appear different.

Deities, demons, Yakshas, heavenly singers, Musalmans, and Hindus adopt the customary dress of their different countries.

All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire and water.

Allah and Abhekh are the same; the Purans and the Quran are the same; they are all alike; it is the one God who created all. (Akal Ustat)

Sweet speech, humility, to share one's pleasures with others and to do good to and to meet politely everyone, lawful and pure earning, these are the five sources of happiness. Adopt all these and never neglect them. These will make home life happy.

(Gur Partap Surya, Rishi 3 Chap. 53).

MUSLIM SCRIPTURES.

Surely those who believe and those who are Jews and the Sabeans and the Christians---whoever believes in God and the last day and does good---they shall have no fear nor shall they grieve.

(Quran 5-69).

It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in God and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the

needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil).
(Quran 2...177).

And they were not enjoined anything except that they should serve God, being sincere to Him in obedience, upright and keep up prayer and pay the poor-rate, and that is the right religion.
(Quran 98...5).

Yea! whoever submits himself entirely to God and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for him nor shall he grieve.
(Quran 2...112).

Surely (as to) those who believe and do good and humble themselves to their Lord these are the dwellers of the garden, in it they will abide.
(Quran 11...23).

Verily those who believe and do good deeds, their Lord shall guide them by their faith, there shall flow from beneath them rivers in gardens of bliss. Their cry in it shall be:—Glory to Thee, O God! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to God, the Lord of the worlds.
(Quran 10 . 9, 10).

Verily those who believe and do good deeds and humble themselves to their Lord, these are the fellows of Paradise, in it they shall be for ever. (Quran 11...23).

Whoever does good whether male or female, and he is a believer, We will most certainly make his life a happy life, and We will most certainly give them their reward for the best of what they did. (Quran 16...97).

And be patient and your patience is by (the assistance of) God and grieve not for them and do not distress yourself at what they plan. Verily God is with those who fear to do wrong and those who are benefactors. [Quran 16...127, 128].

Verily those who believe and do good deeds, for them will the Merciful have love. [Quran 19...96].

And whoever comes to Him a believer [and] he has done good deeds, then there for them are the highest ranks. [Quran 20...75].

O you who believe! Be upright for God, bearers of witness with justice and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety and fear God. Surely God is aware of what you do. (Quran 5...8).

Happy are the believers, who in their prayers are humble, and who from vain talk do turn aside,

and who in alms giving are active, and who their modesty preserve, unless with their wives or whom their right hands possess, they are unblamable, but whoso desires beyond that, surely these are the transgressors, and who their trusts and covenant tend well, and who keep ever strictly to their prayers. These are the heirs, who shall inherit Paradise, and these shall be therein for ever. (Quran 23...1 to 11).

Let there be no compulsion in religion ; now is the right way made distinct from error. (Quran 2...256).

Call to the path of thy Lord with wisdom and goodly exhortation and have disputations with them in the kindest way. (Quran 16...125).

O ye men! verily we created you of a male and a female and made you tribes and families that you may know each other. Verily the most honourable of you with God is he who is the most pious of you. (Quran 49...13).

God is not merciful to him who is not so to mankind. (Hadis).

The merciful (God) is merciful to the merciful, be merciful to those who are on the earth, and He who is in the heaven will be merciful to you. (Hadis).

He who would like to judge how much God

is pleased with him, must judge in his own mind how much pleased he is with God. (Hadis).

God says: O my servant! I have forbidden Myself wrong and have made the same unlawful among you ; do not ye then wrong one another. (Hadis).

There are seven people whom God will draw under His own shadow on the day of Resurrection, when there will be no shadow except His: (1) A just leader, (2) A youngman who has spent his youth in the service of God, (3) A man whose heart is suspended in the place of prayer when he goes out of it until he returns to it, (4) The two men who love each other for the sake of God uniting thereat and separating thereat, (5) A man who remembers God with his eyes running with tears, (6) A man whom a woman of birth and beauty attracts, he says, " Verily I fear God ", (7) And a man who gives alms and hides it, so that his left hand knows not what his right hand expends. (Hadis).

Whoever is kind to the creation, God is kind to him; therefore be kind to man on the earth whether he be good or bad, and being kind to the bad is to withhold them from badness. (Hadis).

One cannot be perfect in faith and piety until he likes for his brother that he likes for himself and until he shuns falsehood in joking even. (Hadis).

When you speak, ~~spea~~k the truth, fulfil when you promise; discharge your trust; commit not fornication; be chaste, have no impure desires; withhold your hands from striking, and from taking that which is unlawful and bad. The best of God's servants are those who, when seen, remind of God, and the worst of God's servants are those who carry tales about to do mischief, and separate friends, and seek for the defects of people. (Hadis).

The Holy Prophet said:—

“Fear (to do) all forbidden things and thou shalt become the best servant (of God) among men, (2) be pleased with what God has apportioned to thee, and thou shalt become the most independent of men, (3) be good to thy neighbour, and thou shalt become a believer, (4) love for men what thou lovest for thyself and thou shalt become a Muslim, (5) and laugh not much, for verily much laugh deadens the heart. (Hadis).

He is not of us, who doth not order that which is good, and prohibit that which is bad. (Hadis).

The best of men is he from whom good accrueth to humanity. (Hadis).

The Holy Prophet said: May I tell you what excels fasts, sacrifices, prayers? They said, yes. The Apostle said “MUTUAL LOVE”, because vrily mutual contentions cause shaving, not the

shaving of head but of godliness. (Hadis).

He who loves the creatures on the earth, will be loved by the Lord of Heavens. Love is connected with God. He who will own it, God will own him and he who will disown it, God will disown him. (Hadis).

He who intends to harm others, injures himself first. [Hazrat Ali].

I swear by God and say that if the thorns of prickly shrubs be strewn over the level surface of the ground, and I be made to lie down on it the whole night or being fastened with iron chains be dragged over it, I will prefer this condition rather than to go before the Almighty God and His Prophet in such a state that I may have oppressed or usurped anything of a certain man. How can I torture one for the sake of the life, which is soon to return, and remain under the dust of the tomb for a long time to come. (Hazrat Ali).

CHRISTIAN SCRIPTURES.

For there is no difference between the Jew and the Greek for the same Lord over all is rich unto all that call upon Him.

For whosoever shall call upon the name of the Lord shall be saved. [Romans 10...12, 13].

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed

are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven.

[St. Matthew 5...6 to 10].

Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

[St. Matthew 5...38, 39].

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. [St. Matthew 5 ..44].

That ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (St. Matthew 5 . 45).

Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets. (St. Matthew 22...36 to 40).

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (St. Luke 16...13).

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. (Romans 13...8).

Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. (Philippians 2...2).

Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. (I Peter 1 . 22).

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: (I Peter 3...8).

For this is the message that ye heard from the beginning, that we should love one another. (I John 3...11).

Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God.

• He that loveth not knoweth not God; for God is love. (I John 4...7, 8).

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his

brother whom he hath seen, how can he love God whom he hath not seen ?

And this commandment have we from him, that he who loveth God love his brother also.

(1 John 4...20, 21).

If it be possible, as much as lieth in you, live peaceably with all men.

(Romans 12...18).

Follow peace with all men and holiness, without which no man shall see the Lord.

(Hebrews 12...14).

BAHAI SCRIPTURES.

In the estimation of God there is no distinction of colour ; all are one in the colour and beauty of servitude to Him. Colour is not important; the heart is all important. It matters not what the exterior may be, if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God ; he who is devoted to His kingdom is most beloved (Abdul Baha).

Regard ye not one another as strangers..... of one tree are all ye the fruit and of one bough the leavesthe world is but one country and mankind its citizens let not a man glory in this that he loves his country ; let him rather glory in this that he loves his kind. All are from God.

[Baha Ullah].

Show forbearance and benevolence and love

to one another. Should anyone among you be incapable of grasping a certain truth or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindness and good will. [Baha Ullah].

MISCELLANEOUS.

Rèligion, in its purity, is not so much a pursuit as a temper; or rather it is a temper, leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper, holiness; its aim, obedience to God in improvement of self and benevolence to men [Tryon Edwards].

True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs. [Penn].

All humble, meek, merciful, just, pious, and devout souls are everywhere of one religion, and when death has taken off the mask, they will know one another, though the divers liveries they wear make them strangers. [Penn].

Men will wrangle for religion; write for it; fight for it; die for it; anything but live for it. [Colton].

The task and triumph of religion is to make men and nations true and just and upright in all their dealings, and to bring all law as well as all conduct into subjection and conformity to the law of God. [H.J. Van Dyke].

If you take religion as a guide, you shall find it also a friend; a joy in prosperity, a comfort in adversity, peace to the conscience, strength for duty, hope for the future, and endless blessedness in the end. [Tryon Edwards].

If thou neglectest thy love to thy neighbour, in vain thou prfessest thy love to God, for by thy love to God, the love to thy neighbour is begotten and by thy love to thy neighbour thy love to God is nourished. [F. Quarles].

Whoever in prayer can say "our father" acknowledges and should feel the brotherhood of the whole race of mankind. (Tryon Edwards).

There is but one temple in the world and that is the body of men, nothing is holier than this high form. We touch heaven when we lay our hand on a human body. (Novalis).

The heart of him, who loves truly is a paradise on earth, he has God in himself, for God is love. (A.H.F. Lamennais).

Let me live in a house by the side of the road and be a friend to mankind. (Sam Walter Foss).

The body of all true religion consists to be seen in obedience to the will of the Sovereign of the world ; in a confidence, in His declarations and in initiation of His perfections. (Burke).

I do not find that the age or country makes the least difference, no, nor the language the actors spoke, nor the religion which they professed whether Arab in the desert or Frenchman in the Academy. I see that sensible men and conscientious men all over the world were of one religion.
(Emerson).

My creed is this :—

Happiness is the only good.
The place to be happy is here.
The time to be happy is now.
The way to be happy is to help,
Make others so. [R.G. Ingersoll].

I belong to the Great Church which holds the world within its starlit aisles; that claims the great and good of every race and clime! that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.
[R.G. Ingersoll].

The world has a thousand creeds and never a one have I.

Nor a church of my own thoughts,
A million spires are pointing the way on high
But I float on the bosom of faith, that bears me along like a river,

And the lamp of my soul it is alight with love for life, and other world and the giver.
[E.H. Wilcox].

Religion is so far from barring men any innocent pleasure, or comfort of human life, that it purifies the pleasures of it, and renders them more grateful and generous, and besides that, it brings

mighty pleasures of its own, those of a glorious hope, a serene mind, a calm and undisturbed conscience, which do far out-relish the most studied and artificial luxuries. [Shirley].

A man who puts aside his religion because he is going into society, is like one taking off his shoes because he is about to walk upon thorns. [Cecil].

The moral virtues, without religion, are but cold, lifeless, and insipid; it is only religion which opens the mind to great conceptions, fills it with the most sublime ideas, and warms the soul with more than sensual pleasures. [Addison].

Political and professional fame cannot last for ever, but a conscience void of offence before God and man is an inheritance for eternity. Religion, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to His throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the scriptures describe in so terse but terrific a manner, as "living without hope and without God in the world". Such a man is out of all his duties, out of the circle of all his happiness, and away, far, far away from the

purposes of his creation. (Daniel Webster).

Let your religion be seen. Lumps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, yet, far over the waters, its friendly light is seen by the mariner.

(T.L. Gayler).

If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing; for this makes life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most gorgeous of all ligh's; awakes life even in death; makes even torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of ever-lasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation and despair.

(Sir. H. Davy).

By living according to the rules of religion a man becomes the wisest, the best, and the happiest creature that he is capable of being - Honesty, industry, the employing of time well, a constant sobriety, and undefiled purity, with continual serenity, are the best preservatives, too, of life and health.

(Bp. Burnet).

What we need in religion, is not new light, but new sight; not new paths, but new strength to walk in the old ones; not new duties, but new strength from on high to fulfil those that are plain before us.

(Tryon Edwards).

DO GOOD TO
ALL.

Happy were men if they but understood,
There is no safety but in doing good.

(John Fountain).

Do good to all.

HINDU SCRIPTURES.

Let every hand give comfort to all living beings and let it be the giver of health to the whole mankind. (Rig Veda 10...137...7).

Let us all like the sun and the moon tread the right path and let us all complete the journey of life by helping each other, by knowing each other and without harming each other.

(Rig Veda 5 . 51...15).

We hate the idea of causing injury to others, which is possible being done in the jungle or in the towns, or by the senses of the body. May all be happy ! (Yajur Veda 3.. 45).

He is said to know what morality or righteousness is, who is always the friend of all creatures and who is always engaged in the good of all creatures. in thought, word, and deed.

When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then is he said to attain to Brahma.

(Mahabharata Shanti Parva 262 . 9, 17).

They that are righteous support and advance the cause of righteous acts. One should, by giving up one's all, support such men as also those that do good unto all creatures.

Do thou, O Yudhishtira, act in such a way

that all thy subjects may seek thee as their refuge as long as thou art alive, even as all creatures seek the refuge of the deity of rain or even as the winged denizens of the air seek the refuge of a large tree.

(Mahabhartar Anushasana Parva 61...11...37).

He who always thinks of doing good to others is always happy and prosperous and never falls into trouble. (Mahabharata).

His living in this world or otherwise is alike whose wealth and power is not applied for the good of others. They who do not do good should know that they have lost this world and the hereafter. (Bhartri Hari 3.. 121).

The trees bear fruits for others, the streams flow for the good of others and so do cows yield milk for others. The human birth is likewise meant for doing good to others. (Hitopdash).

A righteous man is likened to a *sandal* tree which affords scent even to the axe that cuts it. (Tulsi Das).

PARSI SCRIPTURES.

Tell me, Oh Mazda ! let me hear; one should do the good of the world. (Gatha 34...12).

That only is right for any one, which is right for every one else. (Gatha 43...1).

Rectitude places in the heart of the wise, the

great covetable fortune of non-chalance. Oh Mazda ! let me; by my deeds, achieve that which is the best. (Gatha 51...1).

BUDDHIST SCRIPTURES.

Be ceaseless in doing good; prevent evil from arising in the mind. The mind of one who is slack in doing good finds pleasure in evil.

If a man should do a good deed, he should do it again and again. He should cling to it, for the accumulation of good is happiness.

(Dhammapada 9...1, 3).

Go ye oh Bhikshus and wander forth for the many, for the benefit of all people, for their gain, their good and their happiness. Teach righteousness to men and gods.

(Vinaya Pitaka-Mahavagga).

SIKH SCRIPTURES.

Store up God's wealth, worship the true Guru, and renounce all evil deeds. The world is intoxicated with the prevailing lust, wrath and pride. The practice of truth, patience and mercy is the best work man can accomplish. Saith Nanak, the Guru hath cut away doubt; and I behold God in all beings.

Sri Rag Mohalla 5.

The order of Merciful hath now been issued, that no one should annoy another, that all should dwell in peace, and that this should be a benign reign.

(Ashtpadi Mohalla 5).

Who doeth good works ? Who doeth unselfish works ? The believer performeth good works. The believer performeth unselfish works.

(Majh Ashtpadi Mohalla 5).

Mercy to human beings is more acceptable than bathing at the sixty eight places of pilgrimage and than all alms offered there.

(Bara Mah Majh Mohalla 5).

The wicked men torment others and the righteous do good. There are rare holy men who do good even to their enemies.

(Var Bhai Gurdas 9).

Doing good in return of good is the usual way of this world. But they are the superior men in the world who do good in return of evil as well.

(Var Bhai Gurdas 28).

MUSLIM SCRIPTURES.

And whoever submits wholly to God and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold; and God's is the end of affairs.

(Quran 31 . 22).

And do good (to others): surely God loves the doers of good.

(Quran 2 . 195).

Whoever brings a good deed, he shall have ten like it.

(Quran 6 . 161).

So God gave them the reward of this world and better reward of the hereafter; and God loves those who do good (to others).

(Quran 3 . 147).

Surely God enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you maybe mindful. (Quran 16...90).

Surely God is with those who guard (against evil), and those who do good (to others). [Quran 16 128].

Then as for those who believe and do good, He will pay them fully their reward and give them more out of His grace. [Quran 4...173].

God has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward. (Quran 5...9).

Once upon a time a traveller supplied water to a thirsty dog. The Prophet hearing of the incident said that God forgave all his sins and added that He who forgives sins by doing good to low animals like dogs, why would He not do so for doing good to human beings. (Hadis).

You cannot please God unless you please His creatures. If you wish to be forgiven by God, do good to His creatures. (Saadi).

He is not of us who doth not order that which is good and prohibit that which is bad. (Hadis).

The best of men is he from whom good accrueth to humanity. (Hadis).

CHRISTIAN SCRIPTURES.

Depart from evil and do good: seek peace and pursue it. (Psalms 34...14).

But love ye your enemies, do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest. [Luke 6...35].

And let us not be weary in well-doing: for in due season we shall reap, if we faint not. [Galatians 6...9].

Trust in the Lord and do good. [Psalms 37...3].

He that doeth good is of God: but he that doeth evil hath not seen God. [III John 11].

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you. [Matthew 5...44].

But ye brethren, be not weary in well-doing. (Thessalonians 3...13).

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him. (Exodus 23...4).

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. [Psalms 41...1].

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. (I Timothy 2...1).

MISCELLANEOUS.

Do all the good you can, in all the ways you can, to all the souls you can, in every place you can, at all the times you can, with all the zeal you can, and as long as ever you can.

The good man never dies. (Montgomery).

He is good that does good to others; if he suffers for the good he does, he is better still; and if he suffers from them to whom he did good, he has arrived to that height of goodness that nothing can add to it; if it proves his death, his virtue is at its summit, it is heroism complete.

(Bruyere).

Doing good is the only certainly happy action of a man's life. [Sir. P. Sidney].

He that does good to another, does good also to himself, not only in the consequence, but in the very act; for the consciousness of well doing is, in itself, ample reward. [Seneca].

The best way to do good to ourselves, is to do it to others, the right way to gather, is to scatter. [Seneca].

To love the public, to study universal good, and to promote the interest of the whole world, as far as it lies in our power, is the height of goodness, and makes that temper which we call divine.

[Shaftesbury].

'Tis good works that make the man. [Eliza Cook].

There shall never be one lost good.

[R. Browning].

Handsome is he that handsome does.

[Goldsmith].

Men resemble the gods in nothing so much as in doing good to their fellow creatures. [Cicero].

The luxury of doing good surpasses every other personal enjoyment. [Gay].

To be doing good is man's most glorious task. [Sophocles].

He who loves goodness harbours angels, reveres reverence, and lives with God. [Emerson].

There cannot be a more glorious object in creation than a human being, replete with benevolence, meditating in what manner he may render himself most acceptable to the Creator by doing good to His creatures. [Fielding].

Do not wait for extraordinary circumstances to do good actions, try to use ordinary situations. [Richter].

Money spent on ourselves may be a millstone about the neck; spent on others it shall give us wings like eagles. [R.D., Hitchcock]:

A good deed is never lost. He who sows courtsey, reaps friendship, he who plants kindness, gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward. (Basil).

Greatness and goodness are not means, but ends. (Coleridge).

They are only truly great who are truly good. (Chapman).

In this world it is not what we take up, but what we give up, that makes us rich. (H.W. Beecher).

I truly enjoy no more of the world's good things than what I willingly distribute to the needy. (Seneca).

They who scatter with one hand, gather with two, not always in coin, but in kind. Nothing multiplies so much as doing good. (Wray).

Little deeds of kindness; little words of love.
Make our earth an Eden like the heaven above. (J.A. Carney).

If thou do ill, the joy fades not the pains
If well, the pain doth fade and the joy remains. (George Herbert).



LOVE ALL.

He prayeth best who loveth best,
All things both great and small;
For the dear God who loveth us,
He made and loveth all.
(Coleridge).

He who loves best his fellow-man,
Is loving God the holiest way he can.
(Alice Cary).

Love All.

HINDU SCRIPTURES.

Love one another. (Atharv Veda 3.. 30...1).

O Lord let me love the Brahmins; let me love the Kshatrias and let me love the Vaishas and Shudras and all others.

(Atharv Veda 19...7...62).

He cannot be called a real lover who does not feed his friend, neighbour or servant. He is like an uninhabitable house from which people keep far off.

(Rig Veda 10...117...4).

O men ! may each morning and evening find you full of love !

(Atharv Veda 3...30...7).

O Lord God Almighty ! Grant me such qualities of head and heart, as would endear me to the enlightened and learned among us, to the ruling class and to all men that live on earth whether agriculturists and traders or artizans and labourers.

(Atharv Veda 19 . 62).

May all beings see me with the eye of a friend ! Let me see all beings with a friendly eye; let us all see each other with the eye of a friend.

(Yajur Veda 36...18).

O man ! Do thou be the multiplier of thy friends.

(Rig Veda 7...32...25).

Let our friendship be sincere with our
brethren. [Rig Veda 4...10.. 8].

Let none of us bear enmity.
[Atharv Veda 12...1...24].

Those who quarrel among themselves fall in
the graves of death. (Atharv Veda 6.. 32...3).

Spurn the man who fans the flame of enmity.
[Atharv Veda 10...180.. 3].

He who bears no enmity towards any crea-
ture, attains to Me. [Gita 11...55].

He who hates no creature and is friendly
and compassionate towards all is dear to Me.
[Gita 12...14].

When one sees the separate existence of all
beings inherent in the One and their expansion
also from that alone, then alone he attains bliss.
[Gita 13...31].

He sees who sees the Lord Supreme existing
equally in all beings.

He who thus sees the Lord equally existent
everywhere, he injures not self by self and so
attains the highest Goal. [Gita 13...27, 28].

He is verily the foremost of men who shows
favour unto even an helpless enemy fallen into
distress. [Mahabharata Anushasana Parva 59...10].

I shall tell thee what constitutes the highest
good of a human being. That man who practises
the religion of universal compassion achieves his

highest good.

[Mahabhartā Anushāsana Parva 113...3].

Possessed of mature wisdom he that hath no fear of other creatures and whom other creatures fear not, is said to be the foremost of men. Seeking the good of all, he is a universal friend, and no one is made unhappy by him.

[Mahabharata Udyoga Parva Sec. 62].

Ablution in all the holy places and kindness to all creatures, these two are equal. Perhaps, kindness to all creatures surpasseth the former.

[Mahabhartā, Udyoga Parva Sec. 35].

He who is an object of fear to all creatures, as a hunter is to beasts of chase, loseth ascendancy even if he winneth the whole sea-girt earth.

[Mahabhartā, Udyoga Parva Sec. 34].

When one seeth creature diversity to be all one and the same and to be but diversified emanations from the same essence, one is then said to have attained Brahma.

[Mahabhartā Shanti Parva 17.. 23].

BUDDHIST SCRIPTURES.

However much a man may speak, by that reason he is not called a wise man. A patient loveful, unhating man is called a wise man.

In this dispensation, one who gives up the idea of honour and dishonour and lives a pure life

viewing all things in this world with a loving eye-
he is called a monk. [Dhammapada 19...3,12].

Just as is a beautiful flower of varied hues and
giving out sweet fragrance, just so is a man who
is full of sweetness and who practises it.

[Dhammapada 4...9].

Like a thief doing evil to his enemy or one
hating, hates his opponent, nay much worse is the
evil done by ill-placed hating mind.

[Dhammapada 3.. 9].

SIKH SCRIPTURES.

O Lord by Thy force I have dispelled my
doubt. With Thy kindness I am convinced in my
mind that all human beings are myself.

(Dev Gandhari Mohalla 5).

He in whose heart there is jealousy shall
never prosper. No one shall heed what he saith;
he is a fool ever crying in the wilderness. He in
whose heart there is calumny is known as a calu-
mniator; everything he hath done or doeth is in
vain. He ever causelessly slandereth others,
he cannot show his face to any one, it hath be-
come black. In the Kal age the body is the field
of works, as a man soweth so shall he reap.

(Slok Mohalla 4).

Bear not er mity to anyone. God is contained
in every heart. Enmity and jealousy shall depart
from the heart of him, who heareth God's praises.

[Bawan Akhari Pauri 46].

I have no enemy to torment me, nor doth any

one appyar to me to be evil. The servant who serveth the Guru, O Nanak, is a slave of the Lord.
(Asa Di Var).

There is none inimical to me now, nor I am opposed to anyone. All this universe is for God, so I have been disillusioned by the Guru. I have made every body my friend and I am friendly to every one. I have thrown out the hatred from my heart and thus met the Great King,
(Dhanasari Mohalla 5).

There is one God of various manifestations contained in and filling everything. Whitherso ever I look there is He. Everything is God, there is nothing but God. Saith Namdev, behold the creation of the Lord, and reflect on it in thy mind. In every heart and in all things uninterruptedly there is only one God.
(Asa Namdev).

All men's hearts are jewels: distress no one's heart.
(Slok Farid).

O God thou art compassionate to the poor, merciful, ocean of mercy, true, everlasting, diffused in every heart. O foolish man say why hast thou forgotten (these attributes of) God who is ever manifest.
(Sawayya 10th Guru).

One should treat men lovingly and thank God for his favours. If a sikh would be of a deceitful nature, he will find no resting place.
(Gur Partap Surya Rashi 5 Chap. 15).

You must not wish ill of the fellow brethren and thus you will be free from pain. Meet them with joined hands most cheerfully. Talk nicely and be humble; share God's gifts with them and greet them lovingly.

(Gnr Partap Surya Rashi 3 Chap. 53)

One should adopt forbearance and forgiveness and should never bear ill-will towards anyone. One should talk sweetly and be not offended on hearing others' unpleasant words.

[Gur Partap Surya Rashi I Chap. 40].

MUSLIM SCRIPTURES.

Be good to the parents, and to the near of kin, and the orphans, and the needy and the relatives and other neighbours. (Quran 4.. 36).

And let there be of you a community who call to the good and what is just and forbid what is wrong and then they shall be happy.

(Quran 3...103).

And believers of both sexes are mutual friends, they enjoin what is right and forbid what is wrong.

[Quran 9...71].

Verily God is with those who do good.

[Quran 29 69].

Your lord has prescribed to Himself mercy, that whoso of you does evil in ignorance then turns after that and does the right for him. He is forgiving and merciful.

[Quran 6...54].

No man hath believed perfectly until he wishes for his brother what he wishes for himself. (Hadis).

Whoever is kind to the creation, God is kind to him. Therefore be kind to man on the earth whether he be good or bad, and being kind to the bad is to withhold them from evil. (Hadis).

Do not say that if people do good to us we will do good to them and if people oppress us we will oppress them but determine that even if you do not receive good from people you will do good to them and even if they oppress you, you will not oppress them. (Hadis).

Doing good to your neighbour makes you a true believer. Loving all people as you love yourself makes you a muslim. (Hadis).

None of you can be called a believer unless you love your neighbour as you love yourself. (Hadis).

Mankind is the family of God. He who loves the humanity i.e. God's family, loves God. (Hadis).

There are persons whose positions will be envied even by apostles and they are those who love everyone selflessly. (Hadis).

The holy Prophet said: By God the faith of that man is not perfect whose neighbour is not in peace from his doings; may that neighbour be a *momin* or a *kafir*. (Hadis).

He who believes in God and the judgment day should welcome his guest, do good to his neighbour and talk wholesome words or keep silent. [Hadis].

A man who worships God a great deal, but is abusive to his neighbours, God accepts not his worship. [Hadis].

A man who worships little and gives but little in alms, but loves his neighbours is one of the God's best creatures. [Hadis].

He shall not enter paradise whose neighbours are not free from his affliction. [Hadis].

CHRISTIAN SCRIPTURES.

God is love, and he that dwelleth in love dwelleth in God and God in him. [1 John 4...16].

Beloved let us love one another; for love is of God, and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love. [1 John 4...7, 8].

A new commandment I give unto you, that you love one another; as I have loved you that ye also love one another. St. John 13...34.

He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light

and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness and walketh in darkness and knoweth not whither he goeth, because that darkness has blinded his eyes. (I John 2...9, 11).

For if ye love them, which love you, what thank have ye, for sinners also love those that love them.

But love ye your enemies hoping for nothing again and your reward shall be great.

(Luke 6 32, 35).

Therefore if thy enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head.

(Romans 12 21).

He that despiseth his neighbour sinneth; but he that hath mercy on the poor, happy is he.

(Proverbs 14 ..21).

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

(Leviticus 19 ..13).

MISCELLANEOUS.

Love is heaven and heaven is love.

[Walter Scott].

The heart of him who truly loves is a paradise on earth; he has God in himself, for God is love.

[Lamennais].

An ounce of love is worth a pound of knowledge.

[Wesley].

Love is the greatest thing that God can give us, for He Himself is love, and it is the greatest thing we can give to God, for it will also give ourselves and carry with it all that is ours.

[Jeremy Taylor].

The greatest thing a man can do for his Heavenly Father is to love His children.

[H. Drummond].

To worship rightly is to love each other; each smile a hymn, each kindly deed a prayer.

(J.G. Whittier).

I would rather have the affectionate regard of my fellow-men than I would have heaps of mines and gold.

(C. Dickens).

He that loves not others, lives unblest.

(Horere).

Love your enemies and you will have done.

(Tolstoi).

The cure of all the ills and wrongs, the cares, the sorrows, and the crimes of humanity, all lie in that one word "Love". It is the divine vitality that everywhere produces and restores life.

(L.M. Child).

As every lord giveth a certain livery to his servants, love is the very livery of Christ.

(H. Latimer).

Love is to the moral nature what sun is to the earth.

(Balzac).

Love is the crowning grace of humanity, the holiest right of the soul, the golden link which binds us to duty and truth.

(Petrarch).

Love can vanquish death. (Tennyson).

They are the true disciples of Christ, not who know most, but who love most. (Spanheim).

How fair this earth will be if all living beings be linked in friendliness. (Edwin Arnold).

Put love into the world, and heaven with all its beatitudes and glory becomes a reality.

[R.W. Trine].

Where there is love and truth there is heaven.

[C. Patinore].

We are all born for love. It is the principle of existence and its only end.

[Disraeli].

If we can live patiently, lovingly and cheerfully without all our frets and irritations day after day and year after year, this is grander heroism than the greatest military exploits. [J.R. Miller].

Nothing is sweeter than love, nothing more courageous, nothing higher, nothing more pleasant, nothing fuller or better in heaven and earth.

[T.A. Kempis].

Life is a flower of which love is the honey.

[Victor Hugo].

Faith, like light, should always be simple and unbending; while love, like warmth, should beam forth on every side, and bend to every necessity of our brethren.

[Luther].

SERVICE.

God make my life a little staff,
Wherein the weak may rest,
That so what wealth and strength I have,
May serve my neighbours best.
[M. Edwards.]

Service.

HINDU SCRIPTURES.

Give food and drink to the hungry.

(Rig Veda 1...104...7).

Let what you drink and your share of food
be common.

(Atharv Veda 3...30...6).

May my life, each breath of life, the eyes,
the ears, the speech, the mind, the soul and all
other acts and deeds, be put to the service of
mankind !

(Yajur Veda 18 ..29).

You protect one another and add to the pres-
tige of one another.

(Yajur Veda 12...88).

Oh learned men ! that man alone acquires
strength of body and soul and attains to happi-
ness who, with his heart filled with faith and with
a courteous attitude, serves in every way, a righte-
ous man, and saviour of the learned, and who
supports (shares) his knowledge along with the
common folk, with his own race as well as his
kinsmen, and holds his riches in common with
men endowed with the virtues of leadership.

(Rig Veda 11...26...3).

My truthful transactions and the benefit that
others may derive from them; my faith in God
and the things that lead to its fulfilment; my off-
spring and movable belongings including all things

reckoned as such, my money and valuables along with cereals; all my possessions coupled with the good of all; anything great and worthy I may be having in my possession as well as the welcome I extend to the learned and righteous; my recreation and the means therefor; my joy and jubilation; things that I have achieved, am achieving or shall achieve hereafter and everything relating thereto; my good utterances well weighed thoughts, deeds nobly done and, the means therefor; I beseech Thee oh God Almighty, that all these be put to the service of mankind. (Yajur Veda 18...5).

One should not refuse residence to any one. This ought to be a solemn vow. Therefore one should acquire much food by all means. Good house-holders say to a guest, "We have got food ready". He who serves cheerfully attains cheerfulness.

(Taittiriya Upnishad Chap. III. Bhrigu Valli).

Those who cook food for themselves only, such sinful persons eat sin. (Gita 3...13).

Do then perform actions for the good of others alone, hoping no reward. (Gita 3.. 9).

He who serves and pleases people with his eyes, mind, speech and deeds attains higher regions. (Mahabharata).

For this reason food is regarded to be very superior in all the worlds. From food the strength

and energy of living creatures constantly increases.

Hence, the Lord of all creatures has himself said that the gift of food is a very superior gift.

O thou of great intelligence ! a man, by making a gift of food, really makes a gift of life itself.

(Mahabharata, Anushasana Parva 67...6 to 8).

Those men that protect thousands of people, that make gifts unto thousands of people, and that rescue thousands of people from distress, succeed in ascending to heaven.

Those men who make gifts of such articles as are needed in marriages, as also serving men and maids with clothes and robes, succeed in ascending to heaven.

Those men who make public pleasure-houses and gardens and wells and resting houses and buildings for public meetings and tanks for enabling cattle and men to quench their thirst, and fields for cultivation, succeed in ascending to heaven.
(Mahabharata, Anushasana Parva 23...97, 99, 100).

By making gifts of water and other drinks, one acquires eternal fame in consequence of high achievements. By making gifts of food one acquires numerous articles of enjoyment.

By presenting lights at places which are dark and frequented by men, one acquires a good vision.

By giving away good and beautiful objects, one acquires a good memory and understanding.

The giver of food and drink of different tastes and other articles of enjoyment succeeds in

acquiring a copious supply of such articles. The giver, again, of houses and clothes gets articles of a similar kind. There is no doubt in this. (Mahabharata Anushasana Parva 57...20,22,37).

That man rescues all his race, in whose tank kine are seen to allay their thirst and from which righteous men draw their water.

That man in whose tank kine slake their thirst as also other animals and birds and human beings, acquires the merits of a *yajna*.

(Mahabharata, Anushasana Parva 58...16, 17).

No man is equal to him (in merit) who gratifies the hunger of a person that is emaciated possessed of learning, destitute of the means of support, and weakened by misery.

(Mahabharata Anushasana Parva 59...11).

There are no men more sinful than those upon whose food children look with wistfulness without being able to eat it duly.

(Mahabharata, Anushasana Parva 61.. 27).

A *grihastha*, acquiring wealth by honest means, should perform sacrifices, he should always give in charity, should perform the rites of hospitality unto all arriving at his abode, and should never use anything without giving a portion thereof to others. (Mahabharata, Adi Parva Sec. 91).

If they that fill only their own stomachs could attain to success, then all aquatic creatures would

obtain it, for these have none else to support save their own-selves.

(Mahabhart, Shanti Parva 10...27)

The sun makes the flowers blossom, the moon spreads its light and the cloud causes rain without being asked for, so do virtuous people do good to others unsolicited.

(Bhartri Hari 1...74).

PARSI SCRIPTURES.

Give me pain ever so much-in it I shall find nothing but bliss, through the strength of service, which is the blessing of the conscience.

(Gatha-33...13).

He who is conversant in Religion and seeker of the Higher Self, still strives for this (world). The betterment of the world by deeds, Mazda has laid down as duty and service.

(Gatha 51.. 19).

JAIN SCRIPTURES.

What reward does one get by rendering service ? By service one attains nearness of God.

(Uttardhain Sutra 29...43).

SIKH SCRIPTURES.

If you will render service to mankind in this world, you will be honoured in the next.

(Sri Rag mohalla 1).

A body which does not put itself to the service of mankind is worthless. The true believers

are always fond of serving humanity.

(Gauri Sukhmani Mohalla 5).

They alone get occasion of doing service, who are viewed favourably by the saints.

(Gauri Bawan Akhri Mohalla 5).

Come, humble yourself and put yourself to the service of mankind. Know every body superior to yourself. Then alone you can find favour with the Lord.

(Ram Kali mohalla 5).

The value of that tongue is inestimable which sings praises of God and talks of service of humanity.

(Bilawal Mohalla 5).

He who devotes his speech and mind to the remembrance of God and his hands to the service of good men, is dear to Me and I love him, as his deeds are noble and mind humble.

(Gur Partap Surya 3 _43).

The hungry and the naked should be served with food and cloth and we should feel compassion for the miserable and try our best to allay their misery. Compassion exalts men and brings many blessings.

(Gur Partap Surya 5...45).

On coming across a hungry, naked or needy being, one should share with him his own God's grants. If one is in a position to do any body's task one should do it, even by leaving his own. Therein lies the Lord's pleasure.

(Prem Sumarag).

MUSLIM SCRIPTURES.

And they give food out of love for Him to the poor and the orphan and the captive: (Saying) we only feed you for God's sake, we desire from you neither reward nor thanks. (Quran 76 . 8, 9).

And those who hoard up gold and silver and do not spend it in God's way, announce to them a painful chastisement.

On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it. This is what you hoarded up for yourselves, therefore, taste what you hoarded. (Quran 9...34, 35).

They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphan and the needy and the way-farer, and whatever good you do, God surely knows it. (Quran 2 . 215).

Then give to the near of kin his due, and to the needy and the way-farer, this is best for those who desire God's pleasure. And these it is, who are successful. (Quran 30 . 38).

God will say on the day of Resurrection, O son of Adam ! I was sick and thou didst not visit Me. The man will say O' my Lord ! how could I visit Thee when Thou art the Lord of the worlds ? God will say didst thou not know such an one of my servants was sick and thou didst not visit him ? Didst thou not know that if thou

hadst visited him, thou hadst surely found Me with him? God will say O son of Adam! I asked food of thee and thou didst not feed Me. The man will say O my Lord! how could I feed Thee when Thou art the Lord of all the worlds? God will say didst thou not know that such an one of my servants asked food of thee and thou didst not feed him? Didst thou not know that if thou hadst fed him, thou wouldst surely have found that with Me! (Hadis).

One who feeds his brother's stomach fully and gives him to drink sufficient to quench his thirst, shall be as distant from hell as seven ditches all put together. (Hadis).

Whoso sympathises with the mother of a dead child shall be clothed with garment in paradise. (Hadis).

Whoso condoles with one who is in distress, shall have the like of his reward. (Hadis).

He who helpeth his fellow-creature in the hour of need, and he who helpeth the oppressed, him will God help in the day of Travail. (Hadis).

Every good act is charity and verily it amounts to many good acts to meet with your brother with an open countenance, and to pour water from your own bag into his vessel. (Hadis).

The best of actions is to love for the sake of God. (Hadis).

Said Awas that on one occasion we were travelling in company with the holy Prophet. Some of us were fasting and some were not. It was the summer season. Those who possessed cloth sheets were protecting themselves with them from the severe heat and others with their hands only.

Then fasting people sat down and the non-fasting kept standing and put up the tents etc. and also unsaddled the animals of ride. Seeing all this, holy Prophet said that the non-fasting were winners of the day. (Hadis).

CHRISTIAN SCRIPTUERS.

He answereth and saith unto them. He that hath two coats, let him impart one to him that hath none; and he that hath food, let him do likewise. (Luke 3...11).

Then shall he say also unto them on the left, Depart from me, ye cursed, into everlasing fire prepared for the devil and his angels:

For I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no milk.

I was a stranger and ye took me not in; naked and ye clothed me not: and in prison and ye visited me not.

Then shall they also answer him, saying Lord when saw we Thee an hungered or a thirsty, or a stranger, or sick or in prison and did not minister unto Thee?

Then shall He answer them, saying verily, I say unto you, In as much as ye did it not to one

of the least of these, ye did it not unto me. And those shall go away into eternal punishment.

(Matthew 25...41 to 45).

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble,

(Psalms 41...1).

But whoso hath this world's good, and seeth his brother have need shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

(I John 3...17).

MISCELLANEOUS.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, He gives him for mankind.

(Brooks).

They serve God well, who serve His creatures.

(Mrs. Morton).

Comfort the poor, protect and shelter the weak. Then shalt the Lord love thee and God Himself shall be thy great reward.

(Alfred).

The national ideals of India are renunciation and service. Intensify her in those channels and the rest will take care of itself.

Vivekananda.

He's true to God who's true to man.

[Lowell]

All wise men know that the way to help yourself is to help humanity.

[E. Hubbard].

Die when I may, I want it said of me, by those who know me best, that I always plucked a thistle and planted a flower. [A. Lincoln].

While struggling to improve ourselves, we should keep constantly in mind the idea of helping others. [E. Mannin].

Those who bring sunshine to the lives of others, cannot keep it from themselves. [Barrie].

If I can stop one heart from breaking,
 I shall not live in vain;
 If I can ease one life the aching,
 or coll one pain,
 Or help one fainting robin
 Into his nest again,
 I shall not live in vain. [Emily Dickison].

No man ever manages a legitimate bussiness n this life that is not doing a thousand fold more for other men than he is trying to do ever for himself. [Beecher].

The fittest place where man can die is where he dies for man. (Barry).

We are never more like God than when we are doing good. [Calvin].

We are not men when we love only ourselves. [Fenlon].

HOSPITALITY.

Hail, guest, we ask not what thou art:

 If friend, we greet thee, hand and heart:

If stranger, such no longer be,

 If foe, our love shall conquer thee.

(P.E. More).

Hospitality.

HINDU SCRIPTURES.

Take your food after your guest has taken it.
(Atharv Veda 9.. 8.. 8).

All sins come to him, who eats with no
partaker. (Rig Veda 10.. 117 3).

O Lord may we share among ourselves the
gifts granted by Thee and lead a peaceful life !
(Rig Veda 2...13.. 4).

When a learned and noble guest visits any-
one, he should greet him by standing and ask his
welfare and then offer him water and other things
to afford him comfort. He should also tell him that
his wishes would be acceded to.

(Atharv Veda 15.. 11 1, 2).

He who takes his meals before serving the
guests, he devours the pleasure and perfection of
his house and also its essence, adornment, ad-
vancement, offspring, cattle, renown, good name,
wealth and knowledge, i.e. he loses all these things.
The learned wise welcome many guests. There-
fore one should not take food before serving the
guests. He must eat after serving them. This
is the established principle of *Yajnas*.

(Atharv Veda 9...6 3).

A Brahmin (guest) enters your house illus-
triously. For him make this peace offering.
Treat him with water.

Hope, expectation. good company. friendly

words, sacrifices, pious gifts, sons and cattle—all these loses the man of little sense, in whose house a guest dwells without taking food.

(Katha Upanishad 1...7, 8).

Do not deny abode to anyone. This is the vow. Therefore let a person acquire by any means abundance of food.

The householders address the guest with the words "The food is ready". If this food is given with much reverence, the giver also gets food with great honour. If he gives it with ordinary reverence, he gets it in the same way. If he gives it indifferently he too receives it in the same manner. (Taittiriya Upanishad 3...10...1).

He, who enjoys objects given by the Lord, without offering to others, is verily a thief.

Those good people who eat after serving others are freed from all sins: but who cook food for themselves alone, they are sinful ones and eat sin. (Gita 3 ..12, 13).

That man who does not discharge the duties of hospitality towards the guest arrived at his abode, comes to be regarded as equally sinful with those that are slayers of women or of kine &c.

(Mahabharata, Anushasana Parva 126...27).

That man who offers water to his guests for washing their feet and hands, who presents the *Arghya* for honouring him; who duly gives seats and beds and lamps for lighting the darkness, and shelter to those that come to his abode, is regard-

ed as highly righteous.

(Mahabhartā, Anushāsana Parva 141...73).

That house holder who rises at dawn and washes his mouth and face and serves food to his guests, and having honoured them thus tenders them farewell and follows them (as a mark of honour) for a little distance, acquires eternal merit.

(Mahabhartā, Anushāsana Parva 114...74).

To a guest are due, pleasant looks, a cheerful heart and sweet words. The host, rising up, should advance towards the guest, offer him a seat, and duly worship him.

[Mahabhartā, Vana Parva Sec. 2].

Feeding a guest is equivalent to a sacrifice and the pleasant looks the host casteth upon the guest, the attention he devoteth to him, the sweet words in which he addresseth him, the respect he payeth by following him and the food and drink with which he treateth him are the five *Dakshinas* in that sacrifice. He who giveth without stint, food to a fatigued way-farer never seen before, obtaineth great merit. And he, who, leading a domestic life, followeth such practices acquires very great religious merit.

[Mahabhartā, Vana Parva Sec. 2].

Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down.

(Mahabhartā, Shanti Parva 146...5).

One should, with scrupulous care do the duties of hospitality towards a person that craves for shelter. Indeed, one is especially bound to do so if one happened to lead a little of domesticity that consists of the five sacrifices.

[Mahabhartā, Shānti Parva 146...6].

Food constitutes the life-breath of men. Everything is established upon food. He who makes gifts of food obtains many milch animals, many children, considerable wealth, and a command in abundance of all articles of comfort and luxurious enjoyment.

[Mahabhartā Anushāsana Parva 63 . 25].

A man by making gifts of food in this world, is sure to attain to an excellent place hereafter. He who makes gifts of sweetmeats and all food that is sweet, attains to a residence in heaven where he is honoured by all the deities and other denizens. [Mahabhartā, Anushāsana Parva 63 . 24].

O best of men ! do thou bear this in mind, that to a householder there is no higher divinity than the guest.

[Mahabhartā, Anushāsana Parva 2...91].

It is said by the learned that the blessings of an honoured guest are more efficacious than the merit of a hundred sacrifices.

(Mahabhartā, Anushāsana Parva 2 . 92).

Whenever a deserving guest seeks the hospi

atlicity of a householder and is not honoured by him, he takes away (with him) all the virtues of the latter giving him his sins (in return).

(Mahabhartā, Anushāsana Parva 2.. 93).

He who offers good food to the unknown and weary travellers, fatigued by a long journey, attains to great merit.

(Mahabhartā, Anushāsana Parva 7.. 7).

He who offers shelter to a guest and welcomes him with water to wash his feet as also with food, light and bed, attains to the merits of the sacrifice with the five gifts.

(Mahabhartā, Anushāsana Parva 7...12).

According to one's means one should receive the guest with honour, offer him good seat, water to wash his face and feet and then serve him with dishes of food.

(Manu Smṛiti 3.. 99).

One must not take his meals unless it has been served to a needy person. Service of the guests is a blessing, as it brings wealth and renown, lengthens one's life and helps in acquiring heaven.

(Manu Smṛiti 3...106).

Husband and wife should take meals after serving the learned holy men, relatives, friends, servants and guests.

(Manu Smṛiti 3 ..116).

BUDDHIST SCRIPTURES.

Be a man of courteous behaviour; of perfect

conduct, and be hospitable. Thereby you will gain great joy. You will cause the ending of sorrow. (Dhammapada 25...16).

SIKH SCRIPTURES.

Kabir, in the house in which saints are not served God is not served. Such house is like a cremation-ground, and ghosts dwell therein.

(Kabir's Slok).

He who is my disciple must be hospitable. He should be of humble mind and remember God. He must always think of serving others; he must not slander anyone. He should not forget the Lord and remember Him while sitting or standing. He must earn lawfully and please his fellow brothers by his service.

(Gur Partap Surya Rashi 9, Ch. 6).

There is no better gift than giving food, which should be given as soon as one sees a hungry person. There should be no consideration of time for giving food, it should be given at all times in the day and night. No distinction should be made between the low and the high, it should be served to each and all who need it.

(Gur Partap Surya Rut 3 Ch. 26).

Listen O Sikhs ! don't be selfish. Serve the good and the bad all without distinction.

(Gur Partap Surya Rat 5 Ch. 38).

Said Guru Arjan:

If you will first serve food to the guests and saints and will thereafter take it yourselves

after remembering God, it will please God and you will attain happiness. (Bhagt Ratnawali).

MUSLIM SCRIPTURES.

And serve God and do not associate anything with him and be good to the needy and the neighbour and companion in a journey and the wayfarer. (Quran 4...36).

It is not righteousness that you turn your faces towards the East or the West, but righteousness is this that one should believe in God and give away wealth out of love for Him to the near of kins and the orphans and the needy and the wayfarer and the beggars. (Quran 2...177).

And give to the near of kin his due and to the needy and the wayfarer. (Quran 17...26).

Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire God's pleasure, and these it is who are successful. (Quran 30...38).

Whoever believeth in God and the hereafter must respect his guest. (Hadis).

It is of my ways that a man shall come out with his guest to the door of his house. (Hadis).

Whoever believes in God and the last day should honour his guest, a guest should be specially treated for a day and a night, he should be

entertained for three days and what is thus spent, is charity.. It is not lawful for a guest to inconvenience his host by a longer stay. (Hadis).

To feed the wayfarer is charitable. (Hadis).

When victuals are placed, no man must stand up till it be taken away; nor must anyone leave off eating before the rest; and if he doth, he must make an apology. (Hadis).

Asma, daughter of Yazid said, victuals were brought to the Holy Prophet and he put them before some of us women who were present, and said, "Eat ye". But notwithstanding we were hungry we said, "We have no inclination". He said, "O women ! do not mix hunger with lies". (Hadis).

CHRISTIAN SCRIPTURES.

Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.
(I Peter 4...9, 10).

Let brotherly love continue.

Be not forgetful to entertain strangers for thereby some have entertained angels unawares.
[Hebrews 13...1, 2].

But the stranger that dwelleth with you shall be unto you as one born among you and thou shalt have him thyself. [Leviticus 19...34].

And I will fetch a morsel of bread and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant.

[Genesis 18...4, 5].

A Bishop then must be given to hospitality.
(1 Timothy 3...2).

Distributing to the necessity of saints; given to hospitality.
(Romans 12...13).

But a lover of hospitality, a lover of good men, sober, just, holy, temperate. (Titus 1...8).

MISCELLANEOUS.

True friendship's laws are by this rule expressed: welcome the coming, speed the parting guest.
(Pope).

Be bright and jovial among your guests to-night.
(Shakespeare).

You must come home with me and be my guest; You will give joy to me, and I will do all that is in my power to honour you. (Shalley).

Let me live in my house by the side of the road, when the race of men go by. (S.W. Foss).



GOOD TEMPER.

How sweet and gracious, even in common speech,
Is that fine sense which men call courtsey !
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers,
It transmits aliens into trusting friends,
And gives its owner passport round the globe.
(James T. Field).

Good Temper.

HINDU SCRIPTURES.

O Mighty Lord ! prompt even a miser to practise charity. Let him be kind in disposition.
[Rig Veda 6...33...3].

He is the Protector of us all, our Warden and Associate. He is the Comforter of the cool-tempered men. [Rig Veda 4...17...17].

Make me beloved of the *Brahmins*, make me beloved of the *Kshatriyas*; beloved of all that can see; of the *Shudra* and of *Vaishya*.

[Atharv Veda 19...62...1].

Rama was always cheerful, he talked smilingly and considered it his duty to please all. To the best of his ability he did good to all and he never felt pleased with contentious talks; such talk he did not indulge in himself and nor did he like others to do so.

[Balmiki Ramayana Ayodhya Kand 2...42].

Good behaviour is essential to a man: he that loseth it gaineth nothing by life, wealth, and friends. (Mahabhart, Udyoga Parva Sec. 34).

He that is always cheerful and strong, and brave, and truthful and mild and of subdued senses and who followeth his master like his shadow, is alone worthy to dwell in a royal household.

[Mahabhart, Virata Parva Section 4].

As water in a (human) skull and milk in a bag made of dog-skin become unclean in consequence of the uncleanness of the vessels, in which they are kept, even so the Vedas become fruitless in a person who is not of good disposition.

[Mahabhartā, Shānti Parva 37...43].

A person of good acts and good, agreeable, and sweet speeches, has no equal.

[Mahabhartā, Shānti Parva 84...10].

A person who does not speak a word and whose face is always furrowed with frowns, becomes an object of hatred with all creatures. Abstinence from agreeable speeches makes him so.

That person who, upon beholding others, addresses them first and does so with smiles, succeeds in making everyone gratified with him.

Even gifts, if not made with agreeable speeches, do not delight the recipients, like rice without curry.

If even the possessions of men, be taken away with sweet speeches, such sweetness of behaviour succeeds in reconciling the robbed.

(Mahabhartā, Shānti Parva 84...5 to 8).

Those men that are kind towards even those that offend against them, that are mild of disposition, that have an affection for all who are of mild behaviour, and that contribute to the happiness of others by rendering them every kind of service in humility, succeed in ascending to heaven.

(Mahabhartā, Anushāsana Parva 23...96).

He, who is ill-tempered, slanderer and harms other people, derives no gain by bathing in sacred waters.

(Padam Purāna Chap. 237).

BUDDHIST SCRIPTURES.

The fame of one who is earnest and recollected and of good report; one whose deed is done after full reflection, whose senses are well collected, living according to the Law, who is vigilant, the fame of such an one grows.

(Dhammapada 2...4).

Be a man of courteous behaviour; of perfect conduct, and be hospitable. Thereby you will gain great joy. You will cause the ending of sorrow.

(Dhammapada 25...16).

A good man's fragrance spreads in all directions.

(Dhammapada 4...11).

JAIN SCRIPTURES.

One should have cool temper, and should never utter unpleasant words.

(Uttaradhain Sutra 1...8).

SIKH SCRIPTURES.

One must talk sweet and should have kindly looks and address others with pleasing words.

[Majh Mohalla 1].

The result of all knowledge and instruction should be that one should not be discourteous to anyone.

[Var Asa Mohalla 1].

Under the Guru's instructions I have obtained a good disposition and God is dear to my soul and body.

[Suhi Chhant Mohalla-4].

Kabir, saints abandon not their saint-ship even though they meet millions who are not saints. Even though *sandal* be entwined with serpents, it loseth not its coolness.

(Slok Kabir).

There is no honey like politeness and no poison like impoliteness. Civility is a cool and sweet drink and uncivility is the worst poison. Courtsey affords peace while discourtesy causes impairment. Gentleness makes difficult thing easy, while rudeness makes easy things difficult.

(Kabit Bhai Gurdas).

One should talk sweet which may be pleasing to all. One should not injure any one's feelings by a corrupt speech.

[Gur Partap Surya Rut. 5 Ch. 45].

MUSLIM SCRIPTURES.

And you shall speak to men good words.

[Quran 2.. 83].

Kind speech and forgiveness is better than charity followed by injury.

[Quran 2...263].

Have you not considered how God sets forth a parable of a good word being like a good tree, whose root is firm and whose branches are high.

(Quran 14...24).

And say to My servants that they speak that which is best.

(Quran 17...53).

Call to the path of your Lord with wisdom and goodly exhortation and discuss with them in the best manner.

[Quran 16...125].

You must meet people politely. (Hadis).

His faith is superior and he is a truly religious man who has pleasant manners and treats people nicely. (Hadis).

The Holy Prophet said, "On the day of judgment, those people will sit close to me, who have polite manners and those will be far off, who are of bad disposition and talk arrogantly exaggerating matters". (Hadis).

Speaking of virtue and vice the Holy Prophet said, politeness is virtue. (Hadis).

Two defects cannot be found in a believer avarice and evil disposition. (Hadis).

Verily, the believer reaches by his good manners, to the degree (of excellence) of the man who stands up praying all night and fasts all day. (Hadis).

Righteousness is to have a good disposition, and sin is what pricks within thy bosom, and what thou wouldst be averse to make public. (Hadis).

I have been raised to complete good manners. (Hadis).

The weightiest thing in the balance of the believer on the day of the Resurrection will be good manners, and verily God is at enmity with the shameless, impudent fellow. (Hadis).

There is no wisdom like organisation, no abstinence like self-restraint, and no distinction like good manners. (Hadis).

The most worthy of men is he, who first begins the salutation. (Hadis).

The ill-tempered are often irritated, and consequently have to lead an unpleasant and miserable life. Hazrat Ali

CHRISTIAN SCRIPTURES.

Put away from thee a froward mouth and perverse lips put far from thee. [Proverbs 4.. 2]

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. [Colossians 4..]

Better is a dinner of herbs when love is, than a stalled ox and hatred therewith.

[Proverbs 15..]

Let the saints be joyful in glory: let them sing around on their beds. [Psalms 149..]

For God giveth to a man that is good in sight, wisdom and knowledge and joy.

[Eccles 2..]

Go thy way, eat thy bread with joy, drink thy wine with a merry heart. (Eccles 9..)

God loveth a cheerful giver.

(2 Corinthians 9..)

Better is it to be of an humble spirit, than the lowly than to divide the spoil with the proud.

(Proverbs 16..)

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

(Proverbs 15..)

Rejoice even with joy and singing.

(Isaiah 35...2).

MISCELLANEOUS.

A good disposition I far prefer to gold; for gold is the gift of fortune. Goodness of disposition is the gift of nature. I prefer much rather to be called polite than fortunate. (Plauties).

Courtsey is a science of the highest importance. It is like grace and beauty in the body which charm at first sight, and lead on to further intimacy and friendship. (Montaigne).

Politeness is as natural to delicate natures as perfume is to flowers. (Definod).

Do not press your young children into book learning; but teach them politeness, including the whole circle of charities which spring from the consciousness of what is due to their fellow beings. (Spurzheim).

Good nature, like a bee, collects honey from every herb. Ill nature, like the spider, sucks poison from the sweetest flower.

Good nature is the very air of a good mind: the sign of a large and generous soul, and the peculiar soil in which virtue prospers. (Goodman).

As charity, covers a multitude of sins before God, so does politeness before man. (Greville).

Good nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty—It shows virtue in the fairest light; takes off, in some measure, for the deformity of vice; and makes even folly and impertinence supportable. [Addison]

SPEECH.

If you your lips would keep from slips,
Five things observe with care;
To whom you speak, of whom you speak,
And how and when and where.
(W.E. Norris).

Speech.

HINDU SCRIPTURES.

Let there be sweetness of honey at the tip of my tongue and also at the root of it.

May I speak sweet, and may I be sweet from head to foot ! [Atharv Veda 1...34.. 2, 3].

May the Lord of speech give sweetness to our words ! [Yajur Veda 30...9].

Let the Lord of speech grant sweetness in our speech. [Yajur Veda 30...1].

May I speak sweet in the gatherings !

[Atharv Veda 7...12...1].

Let thy speech be pure, forceful and sweet.

[Atharv Veda 16...2...9].

With sweet speech we catch the hum of Thy robe O Indra, just as a child catches the hum of his father's robe.

[Rig Veda 3...53...2].

May my body be fit, and my tongue sweet !

[Tattiriya Upnishad 1.. 4...1].

A forest pierced by arrows or cut down by hatchets may again grow, but one's heart wounded and censured by ill-spoken words never recovereth. Weapons such as arrows, bullets, and bearded darts, can be easily extracted from the body, but a wordy dagger plunged deep into the heart is

incapable of being taken out. Wordy arrows are shot from the mouth; smitten by them one grieveth day and night. A learned man should not shoot such arrows, for do they not touch the very vitals of others? [Mahabhartā, Udyoga Parva Sec. 34].

Harsh words burn and scorch the very vitals, bones, heart, and sources of life of men. Therefore, he that is virtuous, should always abstain from harsh and angry words. That worst of men, of harsh and wrathful speech, who pierceth the vitals of others with wordy thorns, beareth hell in his tongue, and should ever be regarded as a dispenser of misery to men. The man that is wise, pierced by another's wordy arrows, sharp-pointed and blazing like fire or the sun, should, even if deeply wounded and burning with pain, bear them patiently, remembering that the slanderer's merits become his. (Mahabhartā, Udyoga Parva Sec. 36).

They, who utter words, that are smooth and sweet and faultless, and who welcome all whom they meet with sincerity, succeed in ascending to Heaven.

They, who never utter words, that are harsh and bitter and cruel, and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven.

Those men, who never utter words that are fraught with deceit or that cause breaches of understanding between friends and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven.

Those men, who avoid harsh speeches and abstain from quarrels with others, who are equal in their behaviour to all creatures, and who have subjugated their souls, succeed in ascending to Heaven.

They, who abstain from evil speech or sinful conversation, who avoid such speeches, as are disagreeable, and who utter only such words as are auspicious and agreeable, succeed in ascending to Heaven.

(Mahabhartā, Anushāsana Parva 144...22 to 26).

Slandorous talk is the characteristic of wicked men. It is an indication of depravity. They, on the other hand, O king, who speak of the virtues of others in assemblies of the good, are good men. (Mahabhartā, Shanti Parva 132...13).

Evil words, uttered with whatsoever vigor of voice, die out (in no time). Good words, uttered however softly, blaze forth in the world.

(Mahabhartā, Shanti Parva 288...31).

Silence is better than speech. To speak the truth is better than silence. To speak again, truth that is connected with righteousness is better than to speak the truth. To speak that which, besides being true and righteous, is agreeable, is better than to speak truth connected with righteousness. (Mahabhartā, Shanti Parva 300...18)

All beings feel pleased by sweet speech, one should therefore talk sweet. What does it cost to do so ?

(Chanakya 16...17).

He has controlled himself, whose speech is for the good of all, truthful, short and sweet.

(Puran Jyoti 2...3...17).

BUDDHIST SCRIPTURES.

Guard thyself against the transgression of speech. Be restrained in speech; abandon all error of speech and follow the good way in speech.

(Dhammapada 17...12).

If by one's word no one is offended and he utters soft, instructive and beneficial words and gives vent to true speech, him I call a Brahmin.

(Dhammapada 26 26).

Even a thousand words of no meaning are ignoble.

Even one word of sense properly applied is noble and the giver of peace.

(Dhammapada 8...11).

JAIN SCRIPTURES.

The speech should be just, sweet, impartial, and unambiguous.

(Dashshruta Skandh Sutra 4...4).

Do not speak untruth even in anger; nor do talk too much, vain and corrupt.

(Uttradhain Sutra 1...10).

One should not speak even a little without being asked and one should never speak untruth.

(Uttradhain Sutra 1...14).

A Sadhu should give up falsehood and corrupt speech and should purify his tongue.

(Uttradhain Sutra 1...24).

One should not speak guile, nor should he talk vain nor disclose others' secrets. One should not even speak without meaning good for himself or for others. (Uttradhain Sutra 1 25).

SIKH SCRIPTURES.

That speech is justified which brings honour. O foolish and unaware mind ! corrupt speech must be abhorred. (Sri Rag Mohalla 1).

O Nanak ! corrupt speech makes the body and the mind corrupt. An evil tongued man is debased and is cursed. (Var Asa Mohalla 1).

By speaking corrupt, the person and the mind of man become corrupt. (Slok Mohalla 1).

One should not create strife by talking guile. (Vadhans Mohalla 1).

One should not speak harshly to any one, this is the instruction of the Divine Law. (Asa Di Var Mohalla 1).

Do not speak guile to anyone; this is the right instruction; never strive with the unwise. (Asa Di Var).

The holy people talk sweet, considering every one like themselves. (Sri Rag Mohalla 3 Ashtpadi).

Those who talk sweet derive imperishable gains. (Maru Mohalla 3).

The servants of God are virtuous, their

speech is virtuous and they always talk for the good of others. (Gujri Mohalla 4).

Sweet speech pleases all.

(Gauri Thiti Mohalla 5).

One should talk sweet, which is agreeable to everyone; one should not offend anyone by speaking guile. (Surya Parkash 5 45).

MUSLIM SCRIPTURES.

God does not love the public utterance of hurtful speech, unless [it be] by one to whom injustice has been done; and God is Hearing, Knowing. [Quran 4...148].

Kind speech and forgiveness is better than charity followed by injury; and God is Self-sufficient, Forbearing. [Quran 2...263].

Have you not considered how God sets forth a parable of a good word [being] like a good tree, whose root is firm and whose branches are high? And the parable of an evil word is an evil tree, pulled up from the earth's surface: it has no stability. [Quran 14...24, 26].

Call to the way of your Lord with wisdom and goodly exhortation and have talks with them in the best manner. [Quran 16...125].

And say to my servants [that] they speak that which is best, surely the devil sows dissensions

among them; surely the devil is an open enemy to man. [Quran 17... 55].

And you shall speak to men good words. [Quran 2...83].

The thing which will cause men fall into the hell with their faces downward, is their vile speech. [Hadis].

A taunter, loose tongued and ill speaking man is not a believer of God. [Hadis].

Surely God dislikes the man of evil and vile speech. [Hadis].

To talk sweetly to a human being is a virtuous deed. [Hadis].

CHRISTIAN SCRIPTURES.

Keep thy tongue from evil, and thy lips from speaking guile. [Psalms 34...13].

Pleasant words are as an honey comb, sweet to the soul and health to the bones. [Proverbs 16...24].

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. [Ephesians 4...29].

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and
by thy words thou shalt be condemned.

[Matthews 12 . 36,37].

If any man offend not in word, the same is a
perfect man, and able also to bridle the whole
body.

[James 3...2].

There is that speaketh like the piercings of
a word; but the tongue of the wise man is health.

[Proverbs 12...18].

He that keepeth his mouth, keepeth his life;
but he that openeth wide his lips, shall have
destruction.

(Proverbs 13.. 3).

Death and life are in the power of tongue;
and they that love it shall eat the fruit thereof.

(Proverbs 18.. 21).

Whoso keepth his mouth and tongue, keepth
his soul from troubles.

(Proverbs 21...23).

A word fitly spoken is like apples of gold in
pictures of silver.

(Proverbs 25...11).

MISCELLANEOUS.

He who governs his tongue, is perfectly able
to control all his passions.

(Channing).

As a vessel is known by the sound, whether
it be cracked or not, so men are proved by their
speeches, whether they be wise or foolish.

(Demosthenes).

We cannot always oblige, but we can always
speak obligingly.

(Voltaire).

I have often repelled my speech, never my
silence.

(Publius).

Speech is a mirror of the soul; as a man
speaks so is he.

(Sophocles).

Govern the lips as if they were palace doors and the tongue a king within. (Sir Adwin Arnold).

Nature has given men one tongue, but two ears, that we may hear from others twice as much as we speak. (Apietetus).

A few rash words will set a family; a neighbourhood, a nation by the ears: they have often done so. Half the law-suits and half the wars, have been brought about by the tongue.

(James Bolton).

Think all you speak, but speak not all you think. Thoughts are your own; your words are so no more. [Delaune].

Speak boldly and speak truly, shame the devil. [Fletcher].

It is easier to draw back a stone thrown with force from the hand, than to recall a word once spoken. [Manander].

A very great part of the mischiefs that vex this world, arises from words. [Burke].

Boys flying kites haul in their white winged birds. Yon can't do that way when you're flying words "Careful with fire," is good advice we know, "Careful with words," is ten times doubly so.

Thoughts unexpressed may sometimes fall back dead; But God Himself can't kill them when they're said. [Will Carleton].

Strong and bitter words indicate a weak cause. [Victor Hugo].

With words we govern men. [Disraeli].

JUSTICE.

That which is unjust can really profit no one;
That which is just can really harm no one.
(Henry George).

A just man is not one who does no ill,
But he, who, with the power, has not the will.
(Philemon).

Amongst the sons of men how few are known,
Who dare be just to merit not their own.
(Churchill).

Justice.

HINDU SCRIPTURES.

God protects him, who is just and truthful
and destroys him, who is not so.

(Rig Veda 7.. 104...12).

Let thy policy be thoroughly fair and just.

(Rig Veda 6...48...20),

Let him, whose intellect is keen and whose
thoughts are just, wear a kingly crown.

(Atharv Veda 13...1...35).

The ships of firmness bear the righteous man
across.

(Rig Veda, 9.. 73.. 1).

The heaven and earth sustain a justice
loving man.

(Rig Veda 3...26...9).

A king must do justice between the parties
with righteousness.

[Manu Smriti 8...8].

Righteousness preserved protects, righteous-
ness repelled destroys. Therefore preserve it
justly and do not be ruinous to yourself by
discarding it.

[Manu Smriti 8 . 15].

BUDDHIST SCRIPTURES.

A judge is not righteous, who arrives at a
conclusion on false premises.

By that alone, he does not become one, who deals out justice.

A wise man is he, who discriminates between the false and the true. [Dhammapada 19...1].

SIKH SCRIPTURES.

One must administer justice without taking bribes and one should never give false evidence.

[Bhai Nand Lal].

The King must administer justice. No one should feel miserable in his kingdom. The King should practise justice upon himself also.

[Prem Sumarag].

King Babar begged for instruction and the Guru said: Do justice, serve the holy, help the poor and remember God. This will make your reign permanent. [Gian Ratnawali Pauri 27].

MUSLIM SCRIPTURES.

God does not like the unjust. [Quran 42...40].

O you who believe ! be maintainers of justice, bearers of witness for God's sake, though it may be against your own selves or (your) parents or near relations; if he be rich or poor; God is superior to both of them, therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely God is aware of what you do. (Quran 4...135).

O you who believe ! be upright for God,

bearers of witness with justice and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety and be careful of (your duty to) God; surely God is aware of what you do. [Quran 5...8].

You show them kindness and deal with them justly, surely God loves the doers of justice. [Quran 60...8].

Those who do justice, will be seen sitting on the right hand of God in radiant and glowing minarets on the day of Resurrection. These are the people who acted justly in their domestic and other affairs. [Hadis].

CHRISTIAN SCRIPTURES.

To do justice and judgment is more acceptable to the Lord than sacrifice. [Proverbs 21...3].

It is joy to the just to do judgment: but destruction shall be to the workers of inequity. [Proverbs 21...15].

A false balance is abomination to the Lord: but a just weight is his delight. [Proverbs 11...1].

An unjust man is an abomination to the just: and he that is upright in the way, is abomination to the wicked. [Proverbs 29...27].

A just weight and balance are the Lord's. [Proverb 16...11].

He that condemneth the just is abomination
to the Lord. [Proverbs 17...15].

Open thy mouth for the dumb in the cause
of all such as are appointed to destruction.

Open thy mouth, judge righteously and plead
the cause of the poor and needy.

[Proverbs 31.. 8, 9].

Defend the poor and fatherless: do justice to
the afflicted and needy. [Psalms 82.. 3].

Then shall the righteous shine forth as the
sun, in the kingdom of their Father, who hath ears
to hear, let him hear. [Matthew 13...13].

And these shall go away into everlasting
punishment: but the righteous into life eternal.

(Matthew 25...46).

Woe unto him that buildeth his house by
unrighteousness, and his chambers by wrong; that
useth his neighbour's service without wages, and
giveth him not for his work.

(Jeremiah 22 ..13).

MISCELLANEOUS.

Justice is the first virtue of those, who
command. [Diderot].

If thou desire rest unto thy soul, be just; the
unjust mind is always in labour. [Quarles].

Justice is the idea of God: the ideal of men,

the rule of conduct writ in the nature of mankind.
[T. Parker].

To be perfectly just is an attribution of the divine nature; to be so to the utmost of our abilities is the glory of man. [Addison].

Be just and fear not; let all the ends thou aimest at, be thy country's, thy God's and truth's.
(Shakespeare).

Justice is truth in action. (Disraeli).

Justice is the great interest of man on earth.
(D. Webster).

Whoever fights, whoever falls,
Justice conquers evermore.
(Emerson).

Justice is as strictly due between neighbour nations, as between neighbour citizens.
(Franklin).

How can a people be free, that has not learned to be just.
(Sieyes).

Man is unjust, but God is just; and finally justice triumphs.
(Longfellow).

Justice discards party friendship and kindred and is therefore represented as blind. (Addison).

An honest man nearly always thinks justly.
(Rousseau).

UNITY.

Then join in hand, brave brothers all;
 By uniting we stand, by dividing we fall.
(John Dickinson).

Then none was for a party;
 Then all were for the State;
 Then the great man helped the poor;
 And poor man loved the great.
(Macaulay).

The union of lakes—the union of lands,
 The union of hearts—the union of hands.
(G.P. Morris).

Unity.

HINDU SCRIPTURES.

It is with united effort that good deeds can be done. (Atharv Veda 20...128...12).

Go together, speak together. Let your minds be all alike; may your purpose be common and common the assembly, your hearts be one and may your decisions be unanimous !
(Rig Veda 10...191...2, 3, 4).

Rest united.

I make you one intentioned and one minded. Together with one common bond I bind you.
(Atharv Veda 3...30...6).

Unanimous with one intent, speak ye your speech in friendliness. (Atharv Veda 3...30...3).

Let those who desire greatness acquire knowledge and never be disunited.
(Atharv Veda 3...30...5).

Rise united and prepare yourselves.
(Atharv Veda 11...11...2).

Agree and unite. (Atharv Veda 6...64...1).

Numerous thin threads of equal length, collected together, are competent to bear, from strength of numbers, the constant rolling of the shuttlecock over them. The case is even so with relatives that are good. Separate from one

another, burning brands produce only smoke; but brought together they blaze forth into a powerful flame.

And tree that stands single, though gigantic and strong and deep rooted, hath its trunk soon smashed and twisted by a mighty wind. Those trees, however, that stand erect, growing close together, are competent to resist winds more violent still, owing to mutual dependence. Thus he that is single, however endowed with all the virtues, is regarded by foes as capable of being vanquished like an isolated tree by the wind.

(Mahabhartā, Udyoga Parva Sec. 36).

Therefore, O Yudhishtira, preserve your friendship for one another and do that which may not produce disunion amongst you !

(Mahabhartā, Adi Parva Sec. 210).

SIKH SCRIPTURES.

Join and unite together, my brethren, lay aside differences, love one another.

Associate yourselves with God's name, O holy men, spread your mat and sit on it.

In this way, my friends, throw your dice.

(Basant Mohalla 5).

A queen ant is followed by millions of other ants and tread on the same path; *Kulang* birds fly together in a line after their guide; the deer go together in packs. The ants, birds and deer follow their guides but the man is not a believer of this principle.

(Kabit Bhai Gurdas).

As a result of the disunion of Prahlad, his father Harnakash was killed by Nar Hari; as a result of disunion, Bibhikhan got Ceylon perished; as a result of disunion of Kurus and Pandus, all the dynesties were destroyed; by the disunion of Kekai, Rama lost his spouse Sita. The Rajputs owing to mutual disunion fell into distress. There are many other stories of the past time. Unity brings happiness, disunion causes misery. Therefore unite together forgetting the past.

(Gurbilas Chap. 3).

MUSLIM SCRIPTURES.

Verily God loves those who strive in His path in ranks as if they were a firm and compact wall.

(Quran 61...4).

He has made plain to you of the religion which He enjoined upon Noah and that which We have revealed to thee, and that which We enjoined upon Abraham and Moses and Jesus (saying) "Observe this faith and be not divided into sects therein."

God chooses for Himself whom He pleases, and guides to Himself him who turns repentant. And they did not divide into sects but out of mutual jealousy after the knowledge had reached them.

(Quran 42...13, 14).

And hold the rope of God firmly all together and be not divided, and remember the grace of God upon you, when ye were enemies and He

united your hearts. Thus by His grace ye became brothers. (Quran 3...102).

Verily those who split up their religion and become sects, have ye nothing to do with them; their affair is only with God hereafter. He shall tell them what they have done. (Quran 6.. 160).

CHRISTIAN SCRIPTURES.

Behold how good and how pleasant it is for brethren to dwell together in unity. (Psalms 133...1)

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. (2 Corinthians 13...11).

Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. (Phillipians 2...2).

Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. (I Peter 3...8).

But now are they many members, yet but one body.

That there should be no schism in the body, but that the members should have the same care one for another. [I Corinthians 12...20, 25].

Beloved, let us love one another, for love is

God: and everyone that loveth is born of God and knoweth God.
 of He that loveth not knoweth not God; for God is love. 1 John 4...7,8.

So we being many are one body in Christ and everyone members of one another. [Romans 12...5].

MISCELLANEOUS.

Union does everything when it is perfect. It satisfies desires, simplifies needs, foresees the wishes and becomes a constant fortune.

[Senancover.]

Men's hearts ought not to be set against one another, but set with one another, and all against evil only.

[Carlyle].

'Tis death to me to be at enmity; I hate it and desire all good men's love. [Shakespeare].



PEACE.

Buried was the bloody hatchet;
Buried was the dreadful war-club;
Buried were all warlike weapons.
And the war cry was forgotten,
Then was peace among the nations.
(Longfellow).

How calm, how beautiful comes on
The stilly hour, when storms are gone!
When warring winds have died away,
And clouds, beneath the glancing ray,
Melt off, and leave the land and sea
Sleeping in bright tranquility.
(Moore).

Peace.

HINDU SCRIPTURES.

Oh Lord ! May there be peace in the celestial regions, may there be peace in the intermediate regions; may there be peace on earth; may the waters be appeasing, may herbs be wholesome and may trees and plants bring peace to all; may all beneficent beings bring peace to us, may the divine law propagate peace all through the world ! May all things be a source of peace to us and let peace itself bestow peace on all and may that peace come to me also !

(Yajur Veda 36...17).

O Lord ! grant me such qualities of head and heart as would endear me to the enlightened and learned among us, to the ruling class and to all even that have eyes to see, whether *Aryas* or *Sudras*.

(Atharv Veda 19...62).

O Lord ! may the air, mother earth, father firmament, medicines and the enlightened souls be source of peace and happiness to us !

(Rig Veda 1...89 ..4).

May there be peace at mid day and in the evening ! May there be peace the whole time and the day and night keep us in peace !

(Rig Veda 6...128.. 2).

May I love everyone, whether noble or ignoble !

(Atharv Veda 19...62).

Love one another with that intensity, with which a cow loves its calf.

(Atharv Veda 111...30...1).

Oh men ! direct your energies to promote the good of all mankind. Let your relations with all be characterised by love, peace and harmony. Let your hearts beat in unison with human hearts.

(Rig Veda 8...49 4).

Those who love and keep peace, preserve the forces of nature (physical, mental and spiritual) within themselves. (Atharv Veda 19...27...10).

One who gives peace unto all creatures (by non-violence), becomes freed from every region. By serving the deities one obtains a kingdom and celestial beauty.

(Mahabhartā, Anushāsana Parva 57 . 21).

Those high-souled persons, who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, should abstain from acts of injury.

(Mahabhartā, Anushāsana Parva 115...8).

Men endued with intelligence and cleansed souls should always behave towards other creatures after the manner of that behaviour, which they like others to observe towards themselves. (Mahabhartā, Anushāsana Parva 115.. 22).

Abstention from cruelty is the highest religion. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift.

Abstention from cruelty is the highest penance.
 Abstention from cruelty is the highest sacrifice.
 Abstention from cruelty is the highest puissance.
 (Mahabhartā, Anushāsana Parva 116...37, 38).

One should never do that to another, which one regards as injurious to one's own self. This, in brief, is the rule of righteousness. One by acting in a different way, by yielding to desire, becomes guilty of unrighteousness.

In refusals of gifts, in happiness and misery, in the agreeable and the disagreeable, one should judge of their effects by a reference to one's own self.

When one injures another, the injured turns round and injures the injurer. Similarly, when one cherishes another, that other cherishes the cherisher. One should frame one's rule of conduct according to this.

(Mahabhartā, Anushāsana Parva 113...8, 9, 10).

I bow unto them that are devoted to the practice of the duty of compassion towards all creatures, that are firm in the observance of truth, that are self-restrained and that are peaceful in their behaviour.

(Mahabhartā, Anushāsana Parva 23...19).

BUDDHIST SCRIPTURES.

By the same reason, if one hurts living beings he does not become noble. By reason of not

hurting any living being, he is called a Noble One. (Dhammapada 19...15).

Those followers of Gotma, who by day and night, meditate on harmlessness, are always awake. (Dhammapada 21...11).

SIKH SCRIPTURES.

One must not bear animosity toward anyone, as the same Lord exists in all, beings. They alone are in a position to forsake ill-will, who hear the praises of the Lord.

(Gauri Bawan Akhri Mohalla 5).

A virtuous man dispels all adversity and never minds the offence given by others.

(Ram Kali Sidh Gosht).

O Lord ! by Thy grace, I have dispelled my delusion and by Thy kindness I have realized that all on myself. [Dev Gandhari Mohalla 5].

Kabir, to use violence is tyranny; God will call for thy defence;

When thine account is produced from His office, thou shalt be beaten on the mouth.

[Slok Kabir].

One must not contend with anyone, as contention causes woe; one must maintain peace and brotherhood. [Prem Sumaragi].

He is a true Sikh who is endowed with four

virtues: 1. Friendliness, 2. Compassion,
3. Cheerfulness, 4. Forbearance.

[Gur Nanak Parkash Chap. 43].

If you bear infatuation for some and repulsion for the others, you will lose your peace of mind. If you desire to achieve your end, keep away from this filth. [Diwan Bhai Nand Lal].

One should adopt forbearance and forgiveness and not bear enmity toward anyone. If someone addresses harshly, one must not feel offended and nor bear ill-will. Talk sweetly to each and all and don't get annoyed by unpleasant words.

(Gur Partap Surya Rashi 1. Ch. 40).

Men continually speak of love; O Love, thou art a monarch;

Farid; deem the body, in which there is not love, a place of cremation. (Slok Farid).

MUSLIM SCRIPTURES.

Do not seek to make mischief in the land, verily God does not love the mischief makers.

(Quran 28...77).

Let there be no compulsion in religion; now is the right way made distinct from error.

(Quran 2...256).

Revile not those whom they call on beside God, lest they in their ignorance spitefully revile Him.

(Quran 6...109).

Call to the path of thy Lord with wisdom

and goodly exhortation and have disputation with them in the kindest way. (Quran 16...125).

But say, "This is the Truth from your Lord, so let him who will believe, and let him who will disbelieve." (Quran 18 . 29).

But if they turn aside, then upon thee is only to preach publicly. (Quran 16...82).

O people ! never wish for war; always ask God for peace and tranquility, but when forced to fight, fight unflinchingly and prayerfully.

(Hadis).

People asked, will you not permit us to defend ourselves with sword and fight the *Quraish*? The Holy Prophet replied, "I have been ordered to show mercy and forgiveness. I cannot therefore permit you to take up sword and fight."

(Hadis).

Shall I tell you of a thing, which when you do, ye will love one another ? Extend salutations among yourselves.

(Hadis).

Make peace between men—one who creates dissensions, perishes.

(Hadis).

Verily, God, His angels, men on earth and the animals upto the ant and fish pray for Him who exhorts goodness.

(Hadis).

He is not of us who doth not order that which is good, and prohibit that which is bad.

(Hadis).

The best of men is he, from whom good accrueth to humanity. [Hadis].

He who inflames the fire of contentions, becomes fuel for it and is burnt to death.

[Hazrat Ali .

O my son: People of diverse religions inhabit India; and it is a matter of thanksgiving to God that the King of Kings has entrusted the government of this country to you. It, therefore, behoves you that :—

1. You should not allow religious prejudices to influence your mind, and administer impartial justice, having due regard to the religious susceptibilities and religious customs of all sections of the people.

2. In particular refrain from the slaughter of cows, which will help you to obtain a hold on the hearts of the people of India. Thus, you will bind people of the land to yourself by ties of gratitude.

3. You should never destroy the places of worship of any community and always be justice-loving, so that relations between the King and his subjects may remain cordial and there be peace and contentment in the land.

4. The propagation of Islam will be better carried on with the sword of love and obligation than with the sword of oppression.

5. Always ignore the mutual dissensions of *Shias* and *Sunnis*, otherwise they will lead to the weakness of Islam.

6. Treat the different peculiarities of your

subjects as the different seasons of the year, so that the body politic may remain free from disease. (King Babar's will to his son).

CHRISTIAN SCRIPTURES.

If it be possible, as much as lieth in you, live peacefully with all men. (Proverbs 12...18).

Let us therefore follow after the things, which make for peace. (Romans 14.. 19).

Have peace with one another. (Mark 9.. 50).

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

(Proverbs 12...20).

The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.

(2 Timothy 2.. 24).

Better is a dry morsel and quietness therewith than an house full of sacrifices with strife.

(Proverbs 17...1).

For where envying and strife is, there is confusion and every evil work. (James 3...16).

It is an honour for a man to cease from strife, but every fool will be meddling. (Proverbs 20...3).

He loveth transgression, that loveth strife.

(Proverbs 17...19).

As coals are to burning coals, and wood to

fire; so is a contentious man to kindle strife.

(Proverbs 26...21).

Mercy and truth are met together; righteousness and peace have kissed each other.

(Psalms 85...10).

Peace be within thy walls, and prosperity within thy palaces.

(Psalms 122...7).

MISCELLANEOUS.

Peace is the happy, natural state of man: war, his corruption. his disgrace. (Thomson).

Peace is such a precious jewel, that I would give anything for it but truth. (M. Henry).

Five great enemies to peace inhabit with us: viz. avarice, ambition, envy, anger, and pride. If those enemies were to be vanished, we should infallibly enjoy perpetual peace. (Petrarch).

Speak, move, act in peace, as if you were in prayer. In truth, this is prayer. (Fenelon).

Where two discourse, if the anger of one rises, he is the wise man who lets the contest fall. (Plutarch).

It is only necessary to make war with five things: with the maladies of the body, the ignorances of the mind, with the passions of the body, with the seditions of the city, and the discords of families. 'Pythagoras'.

A great war leaves the country with three armies—an army of cripples, an army of mourners, and an army of thieves.

[German Proverb].

The greatest curse, that can be entailed on mankind, is a state of war. All the atrocious crimes committed in years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over this world in a state of war. God is forgotten in war; every principle of Christianity is trampled upon.

[Sydney Smith].

Of all the evils to public liberty, war is perhaps the most to be dreaded, because it comprises and develops every other. War is the parent of armies; from these proceed debts and taxes. And armies, and debts, and taxes, are the known instruments for bringing the many under the dominion of the few. No nation could preserve its freedom in the midst of continual warfare.

(Madison).

People are always expecting to get peace in heaven; but you know whatever peace they get there, will be ready made. Whatever making of peace they can be blest for, must be on the earth herein.

[Ruskin].

I abominate war as unchristian. I hold it to be the greatest of human crimes, and to involve all others—violence, blood, rapine, fraud—every-

thing that can deform the character, alter the nature, and debase the name of man.

[Lord Brougham.]

Quarrels will never last long if the fault was only on one side.

[Rochefoucauld.]

He that blows the coals in quarrels, he has nothing to do with, has no right to complain if the sparks fly in his face.

[Franklin.]

Two things, well considered, would prevent many quarrels: first to have it well ascertained whether we are not disputing about terms rather than things; and secondly to examine whether that on which we differ is worth contending about.

[Colton.]

Even toy soldiers should be abolished. We must disarm the nursery.

[Dr. Luisi.]

I now know that wars do not end wars.

[Henry Ford.]

Peace rubs the day

Glory to God in the highest;

And on earth peace, good will toward men.

[Luke.]

His helmet now shall make a hive for bees,
And lover's Sonnets turned to holy psalms;

A man at arms must now serve on his knees,
And feed on prayers, which are his age's alms.

[George Peele.]

NON- INJURIOUSNESS.

An angel with a trumpet said,
 "Forever more, forever more,
 The reign of violence is over!"

(Longfellow).

There is no dearth of kindness
 In the world of ours;
 Only in our blindness
 We gather thorns of flowers.

(G. Massey).

Non-injuriousness.

HINDU SCRIPTURES.

Undoubtedly the bolt of *Indra* falls on those, who oppress others. (Rig Veda 7...104...120).

Those who malign others, are themselves maligned. (Rig Veda 5...2...6).

He, who under the influence of his evil propensities injures me or intends to injure me, is injured himself by his own wickedness and evil nature, then why should I retaliate.
(Rig Veda 8 . 18.. 13).

O Lord ! may it be to-day or to-morrow, protect us from the oppressor of the creatures every day and at all times. Be kind to keep Thy constant devotees from thoughts of injuriousness.
(Rig Veda 8...61...17).

It would be better if I expire at once instead of deceiving or injuring anyone.
(Rig Veda 7...104...15).

O Lord ! Ordain so, that the oppressor and sinful may not find happiness, nor even he, who associates with such a one. May the righteous alone be happy ! (Rig Veda 8...47...12).

To injure an innocent being is fraught with serious consequences. (Atharv Veda 10...1...29).

O gods ! may we not offend any being nor we deceive ! [Rig Veda 10...134.. 7].

Oh Brihaspati ! Thou punishest the spiteful.
Rig Veda 1 190...5 .

Don't be a snake, don't be a python.
Yajur Veda 6...12].

When one, in deed, word, and thought, seeks to injure nobody and cherish no desire, one is said to attain to Brahma.

(Mahabhartā, Shanti Parva 21...5].

As to practise of universal harmlessness. One should follow it by every means in one's power. It is sure to lead to prosperity and heaven.

That person who gives unto all creatures, the assurance of harmlessness, obtains the merit of all the sacrifices and at last wins fearlessness for himself as his reward. There is no duty superior to the duty of abstention from injuring other creatures.

(Mahabhartā, Shanti Parva 262.. 27, 30).

One should not injure any creature. On the other hand, one should conduct oneself in perfect friendliness towards all. Having obtained the status of humanity, one should never behave inimically towards any being.

(Mahabhartā, Shanti Parva 330...17).

Nothing is dearer than life in this world, hence a man should be kind to others even as he is kind to himself.

Mahabhartā, Anushasana Parva 116 ..21).

He who offends others never attains happiness.
He alone finds joy who is non-injurious.

(Manu Smriti 5...45, 46).

He, from whom all the living beings are
free from offence, attains fearlessness after his
death.

(Manu Smriti 6...40).

PARSI SCRIPTURES.

Then Grehma would not avail him anything
and the Kavis would not come to his rescue and
all his undertakings would go contrary, if one
seeks shelter in the Evil one, who preaches the
oppression of the world. It is like one seeking
(false) strength from wine.

(Gatha 32...14).

Now one who fights the evil in thought and
word or strives with his hands, or engages himself
in welfare, is doing good to the great satisfaction
of Lord Mazda.

(Gata 33...2).

BUDDHIST SCRIPTURES.

All tremble at punishment; to all life is dear.
Comparing others to self, neither kill nor cause
another to kill.

Whoso desires happiness for himself, does
not with a stick hurt others, who are themselves
desirous of happiness, obtains happiness hereafter.

Do not utter a rough word to anybody. To
one who thus speaks, the other will retort. Such
exchange of words is full of suffering, and

suffering will overtake you.

(Dhammapada 10... 2, 4, 5).

By the same reason, if one hurts living beings, he does not become noble. By reason of not hurting any living being, he is called a Noble One.

(Dhammapada 19...15).

He that has laid aside the rod, on living beings, both great and small, and **does not kill** nor cause to be killed, him do I call a **Brahmin**.

(Dhammapada 26...23).

SIKH SCRIPTURES.

Bear not enmity to anyone. God is contained in every heart; He is contained in sea and land; Nanak, he who under the Guru's instruction repeateth God's name, shall be released from all caste and caste marks.

(Bawan Akhari Pauri 46).

O friend do not think of offending others, thus alone you can be safe from miseries.

(Asa Mohalla 5).

He who does not threaten others and is fearless himself; saith Nanak, he is a real *Giani*.

(Slok Mohalla 9).

Kabir, to use violence is tyranny: God will call for thy defence; when thine account is produced from His office, thou shalt **be beaten** on the face.

(Slok Farid).

Farid, if men beat thee with their fists, beat them not in return.

Nay kiss their feet and go home. (Slok Farid)

Farid, do good for evil, clothe not thy heart with anger. Thus shall not thy body suffer pain and thou shalt obtain everything. [Slok Farid].

Utter not to any a disagreeable word since the true Lord is in all men. Distress no one's heart; every heart is a priceless jewel. [Slok Farid].

All men's hearts are jewels; to distress them is by no means good; if thou desirest the Beloved, distress no one's heart. [Slok Farid].

If you desire to obtain real happiness, do not offend any living beings. [Var Gauri Mohalla 5].

Since thou knowest that God abideth in every heart, it is thy duty to treat every one with respect. [Zindgi Nama].

The creation is of the Creator and knowing such, one should not offend any being. If the creation is offended, it enrages the Creator. [Tankhah Nama].

Do not shake thy sword recklessly to kill or the heavenly sword will perish thee. [Zafar Nama P. 10].

One should not offend any one, be of sweet speech and should forbear the harsh words of others. [Prem Sumarag].

MUSLIM SCRIPTURES.

Persecution [by mischief] is severer than slaughter. [Quran 2...191].

And God does not love the aggressors.

[Quran 3...56].

And fear an affliction which may not smite those of you in particular who are oppressors and know that God is severe in requiting.

[Quran 8 . 25 .

And every soul that has perpetrated aggression had all that is in the earth, it would offer it for ransom and they will conceal regret when they see chastisement.

[Quran 10 . 54].

O Lord place us not with the offending people !

[Quran 7 . 47].

O Lord save me from the wrong doing people!

[Quran 28...21].

O God I betake Thy refuge from going astray or being erred or being an oppressor or from being oppressed or being an ignorant being or from being misled.

(Hadis).

The Merciful Lord is merciful to the merciful; be merciful to those who are on the earth and He who is in the heaven, will be merciful to you.

(Hadis).

Faith is a restraint against all violence, let no believer commit violence.

(Hadis).

A man who behaves ill even to his slave will not enter into Paradise.

(Hadis).

CHRISTIAN SCRIPTURES.

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you ?

If any man defile the temple of God, him shall God destroy, for the temple of God is holy,

which temple ye are. (I Corinthians 3...16, 17).

And he said unto them, Do violence to no man, neither accuse any falsely. (Luke 3...14).

He that oppresseth the poor reproacheth his Maker: but he that honoureth, hath mercy on the poor. (Proverbs 14...31).

Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you. (2 Corinthians 13...11).

And hath not oppressed any; but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment.

(Ezekiel 18...7).

Give none offence, neither to the Jews, nor the Gentiles, nor to the Church of God.

(I Corinthians 10...32).

MISCELLANEOUS.

We are members of one great body, planted by nature in a mutual love and fitted for a social life—We must consider that we were born for the good of the whole. (Seneca).

Nothing good ever comes of violence. (Luther).

Violent delights have violent ends. (Shakespeare).

Among the attributes of God although they are all equal, mercy shines with even more brilliancy than justice. (Cervantes).

Who will not mercy unto others show, how can he mercy ever hope to have? (Spenser).

CAUSING MISCHIEF.

When to mischief mortals bend their will,
How soon they find it instruments of ill.

(Pope).

But, by all thy nature's weakness,
Hidden faults and follies known,
Be thou, in rebuking evil,
Conscious of thine own.

(Whitter).

Causing mischief.

HINDU SCRIPTURES.

O learned men ! we neither injure any being nor do we create disunion. We lead life according to Vedic instructions i.e. we try to go forward in co-operation with companions even of lowest position.
(Rig Veda 10...134...7).

They are the true sons of the Lord who know to forsake and quit adversity. (Rig Veda 8...18...5)

Those who create dissensions fall into the pit of death.
(Atharv Veda 6., 32...3).

Be away from the mischief maker.
(Rig Veda 10...180...3).

One should always speak sweet, pleasant and agreeable words and should not utter harsh and offensive words causing dissensions and discord.
(Manu Smriti 4...139).

Abstention from injury, by act, thought, and word, in respect of all creatures, compassion, and gift, constitute behaviour that is worthy of praise.
(Mahabhart, Shanti Parva 12+...65).

The *Rishi* said, if thou desirest both here and hereafter what is agreeable to thy mind, do thou then, with restrained senses, abstain from doing what is disagreeable to all creatures.

(Mahabhart, Shanti Parva 310.. 5).

One should not indulge in vociferous abuse or censure. One should not speak words that are vain. One should abstain from knavery and from calumniating others. One should observe the vow of truthfulness, be sparing of speech, and always heedful. (Mahabhartar, Shanti Parva 269.. 25).

One should live with restrained soul, giving his attention to virtue most. One should always behave towards all other creatures, as he should towards himself.

(Mahabhartar, Shanti Parva 167...9).

PARSI SCRIPTURES.

That one also perverts my faith, who tells that is very improper to look with eyes at the earth and the sun, (i.e. both mundance and religious affairs) who gives his aid to the vicious, who disparages action and sets up difficulties for the virtuous. (Gatha 32...12).

BUDDHIST SCRIPTURES.

Do not utter a rough word to anybody. To one who thus speaks, the other will retort. Such exchange of words is full of suffering and suffering will overtake you. (Dhammapada 10...5).

Here in this world anger is never pacified by anger. By non-anger is anger pacified. This is the ancient law. (Dhammapada 1...5).

JAIN SCRIPTURES.

The place where mischief is caused is not worth living. (Dharm Bindu 1...16).

SIKH SCRIPTURES.

Strife is an abomination in this world; one defiles himself in feuds. (Var Majh Mohalla 1).

The ignorant men of the world are engaged in altercations without realising the truth.

(Gauri Mohalla 1 Ashtpadi).

One should not create bitterness by corrupt speech. (Vadhans Mohalla 1 Chhant).

Don't be hostile to anyone. The same Lord is seated in every being. He alone can dispel his ill-will and malice, who is devoted to the Lord.

(Gauri Bawan Akhari Mohalla 5).

By feuds one entangles himself in dissensions and contentions. (Gauri Kabir).

Never fall into dissension with anyone. One's tongue should be employed in tasting the nectar of God's name. (Bhairo Namdev).

Those who contend haughtily, never get nearness of God. God exists not in the scripture; know Him O holy man in the hearts of men.

(Vachittar Natak Ch. 7).

No one has found the Supreme Being, rather arrogance has increased by dissensions. (Like the bamboo) the branches and leaves are all burnt.

No one treads on the path of the Lord.
(Vachittar Natak Ch. 6).

One should not enter into controversies and
disputations; it brings distress, one should be of
compromising and conciliatory spirit.
(Prem Samara ५).

MUSLIM SCRIPTURES.

Shall we then deal with those who are resigned
like those who offend ? What ails you that ye so
judge ?
(Quran 68...35, 36).

Eat and drink of the provisions of God and
do not act corruptly in the land, making mischief.
(Quran 2...60).

Persecution (by mischief) is severer than
slaughter.
(Quran 2...191).

And God does not love mischief making.
(Quran 2...205).

And say to my servants (that) they speak
which is best, surely the devil sows dissensions
among them; surely the devil is an open enemy to
man.
(Quran 17...53).

And seek by means of what God has given
you the future abode, and do not neglect your
portion of this world, and do good (to others) as
God has done to you and do not seek to make
mischief in the land: surely God does not love
the mischief-makers.
(Quran 28 . 77).

As for that future abode, we assign it to those who have no desire to exalt themselves in the earth nor to make mischief; and the good end is for those who guard (against evil). (Quran 28 ..83).

Said Holy Prophet, should I tell you what is superior in degree to fasting, charity and praying. They said do tell Sir. Said Apostle, good relations between yourselves, because by a mutual strife you shave yourselves. I don't mean that you shave your head, rather you shave your religion.

(Hadis).

Begin your conversation with peace. (Hadis).

CHRISTIAN SCRIPTURES.

Follow righteousness, faith charity, peace, with them that call on the Lord out of a pure heart.

But foolish and unlearned questions avoid, knowing that they do gender strifes,

And the servant of the Lord must not strive; but be gentle unto all men.

11 Timothy 2 21 to 24 .

Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

Psalms 28...3, 4 .

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

But if ye bite and devour one another, take heed that ye be not consumed one of another.

Galatians 5...14, 15 .

Follow peace with all men, and holiness,
without which no man shall see the Lord.

[Hebrews 12 ..14].

How beautiful are the feet of them, that
preach the gospel of peace and bring glad tidings
of good things.

[Romans 10 ..15].

But let none of you suffer as a murderer, or
as a thief, or as an evil doer, or as a busy body in
other men's matters.

[I Peter 4...15].

The beginning of strife is as when one letteth
out water: therefore leave off contention, before it
be meddled with.

[Proverbs 17...14].

It is an honour for a man to cease from
strife: but every fool will be meddling.

[Proverbs 20 ...3].

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

(Proverbs 11.. 27).

An evil man seeketh only rebellion: therefore
a cruel messenger shall be sent against him.

(Proverbs 17...11).

But if ye have bitter envying and strife in
your hearts, glory not, and lie not against the
truth. This wisdom descendeth not from above,
but is earthly, sensual, devilish. For where envying
and strife is, there is confusion and every evil
work.

(James 3 . 14 to 16).

Only by pride cometh contention; but with

the well advised is wisdom. (Proverbs 13...10).

A fool's lips enter into contention, and his mouth calleth for strokes. (Proverbs 18...6).

MISCELLANEOUS.

He that blows the coals in quarrels has no right to complain if the sparks fly in his face.

[Franklin].

When worthy men fall out, only one of them may be faulty at first; but if the strife continues long, both commonly become guilty.

[Fuller].

The opportunity to do mischief is found a hundred times a day; and that of doing good once a year.

[Voltaire].

'Tis death to me, to be at enmity; I hate it and desire all good men's love.

[Shakespeare].

Speak, move, act in peace, as if you were in prayer. In truth this is prayer.

[Fenelon].

What sweet delight a quiet life affords.

[Drummond].

The heart that is to be filled to the brim with holy joy must be held still.

[Bowes].

Religious contention is the devil's harvest.

[Fontaine].

Contention is like fire, for it burns both.

[T. Adams].

HATRED.

He who has a thousand friends has not a friend
to spare,
And he who has one enemy will meet him every-
where.
(Emerson).

O hatred !
Thou ugliest friend of hell ! thy deadly venom
Prays on my vitals, turns the healthful hue
Of my fresh cheek to haggard sallowness,
And drinks my spirit up !
(Hunnah More).

Hatred.

HINDU SCRIPTURES.

Quench hatred as water quenches fire.

(Atharv Veda 7...48...2).

They alone are the true sons of God who destroy their inimical inclinations.

(Rig Veda 8...18...5).

I (God) make your minds equally virtuous and dispel hatred from your hearts. You love one another as a cow loves its newly born calf.

(Atharv Veda 3...30...1).

As earth is devoid of feeling even more than a dead man and as the heart of a dead person is devoid of feeling, so dies the mind of a hating person.

(Atharv Veda 6...18...2).

O Lord ! Keep off from us the inclinations of contempt and jealousy.

(Yajur Veda 5...26).

May all the living creatures view me with kindly looks just as I behold them with a lovely eye ! May we view each other with friendly looks.

(Yajur Veda 36...18).

O Lord ! grant that the little impurity in my mind may be washed away in the water of right business and may my corrupt speech, hateful inclinations and evil mindedness leave me for good!

(Rig Veda 10...9...8).

O Lord ! dispel completely from within our

hearts the feelings of contempt and adversity.
[Rig Veda 4...4].

He alone is happy, who is free from hatred
and malice and has his passions under control.
[Gita 2...64].

Liking and disliking dwell within the self.
Let none come under their sway as they are his
foes. [Gita 3...34].

Abandon hatred. [Gita 18 . 51 .

Hate not any creature. [Gita 12...13].

One must forsake calumny, hatred, arrogance,
wrath and other sins. [Manu Smriti 4...163].

Endure the prosperity of others although thou
art thyself divested of prosperity. They that are
possessed of dexterity succeed in enjoying that
prosperity which is vested in others. Prosperity
leaves the person that hates others.

Mahabhartā, Shanti Parva 104 . 33].

That man who harbours malice towards
others has, after death, to take birth as Shragala.
That man of wicked understanding who becomes
guilty of breach of trust has to take birth as a fish.

[Mahabhartā, Anushasana Parva 111.. 67].

Malice always shortens life. Hence, one
should always abstain from cherishing malice.

[Mahabhartā, Anushasana Parva 104...139].

Buddhist Scriptures

Not by mere eloquence and beautiful words, or by beauty of skin, does the man who is envious, stingy, and crafty become a man of graceful parts. If one should well root out this mess of envy and hatred and kill it by pulling out the roots, that wise man who has got rid of all evil, is called a graceful man. [Dhammapada 19...7,8].

There is no fire like lust; There is no seizing like hatred; No net like ignorance; And no river like greed. [Dhammapada 18...17].

Conquer hatred by non-hatred. Overcome evil by good. The narrowmindedness by liberality; and falsehood by truth. [Dhammapada 17...3].

Just like the jasmine creeper shedding its faded blossoms, in like manner, O monk, rid thyself of desire and hatred. [Dhammapada 25...17].

People give according to their faith and according to their pleasure. If one is envious of another's food and drink, he will not arrive at tranquility, by day or night. If one has rightly cut at the root of this envy, and wholly uprooted and killed it, both by day and night, one will arrive at tranquility in mind. [Dhammapada 18...15, 16].

JAIN SCRIPTURES.

Great men made their lives successful by discarding hatred and infatuation.

[Uttaradhai Sutra 5...1].

One should remain free from fear, enmity and hatred. [Uttardhain Sutra 6...7].

SIKH SCRIPTURES.

O brethren ! first dispel your own evil propensities, then alone you can be free from miseries and sorrows.

[Gauri Bawan Akhari Mohalla 5].

O brethren : throw off your doubts, devote yourself to the Lord and know yourself. Knowing the Lord always Omnipresent, how can you think ill of anyone. [Ramkali Mohalla 5].

O my brethren ! come together and meet. Away with all your hatred. [Basant Mohalla 5].

They, who pose to be saints but bear hatred in their minds, can never attain peace, but have to repent eventually. (Gujri Mohalla 3).

Hearts of those who remember God outwardly but act hatefully, can never be pure. They perform different kinds of acts but cannot find peace and happiness even in dream. (Suhi Mohalla 4).

They, whose hearts are affected by impurity and hatred and keep their bodies clean outwardly, are deceitful and corrupt. Whatever they carry within themselves, comes out, as it is not possible to conceal it. (Var Sarang Pauri Mohalla 4).

Dispel hatred from within yourself, O followers

of the Guru !

[Nat Mohalla 4].

He alone can perceive the Lord, who forsakes his hatred and bears no ill-will. [Sarang Mohalla 5]

Said Guru Arjan: Arrogance, infatuation and lust are very harmful. Never think ill of anyone and you will not be grieved in the least. Meet everybody politely and greet gleefully.

[Gur Partap Surya Rashi 3, Chap. 53].

He who preserves hatred within the self, will be led to hell. [Rahat Nama Bhai Daya Singh .

MUSLIM SCRIPTURES.

And let no hatred towards any community induce you not to act uprightly. [Quran 5...11].

They who make evil designs shall receive severe chastisement and their evil plans will be brought to naught. [Quran 35...10 .

And do not covet that by which God has made some of you excel others. [Quran 4 . 32 .

And do not turn your face away from people in contempt nor go about in the land exulting overmuch. [Quran 31...18].

Do not be jealous of each other nor envious, nor do sever mutual connection, but, all being servants of one God live like brothers. [Hadis].

Mankind are all the sons of Adam and he was from earth. [Hadis].

When the Apostle was requested to curse the hypocrites he said, "I have been sent to bless people and not to curse them." [Hadis].

He who thinks ill of others but does not put it into practice, God credits him with one good deed, but he who thinks ill of someone and also puts his thoughts into action, he is debited with an evil deed. [Hadis].

CHRISTIAN SCRIPTURES.

Hatred stirreth up strifes: but love covereth all sins. [Proverbs 10...12].

He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace. [Proverb 11...12].

Do good to them that hate you and pray for them which despitefully use you and persecute you. [Matthew 5 44].

If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? [I John 4 . 20].

Whosoever hateth his brother is a murderer: and ye know no murderer hath eternal life abiding

in him.

[I John 3 15].

He that hateth dissembleth with his lips and layeth up deceit within him; when he speaketh fair, believe him not: for there are seven abominations in his heart: Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation. [Proverbs 26...24 to 26].

He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that loveth his brother abideth in the light.

But he that hateth his brother, is in darkness and walketh in darkness and knoweth not whither he goeth, because that darkness has blinded his eyes. [I John 2 9 to 11].

And this commandment have we from him that he who loveth God, love his brother also.

(I John 4...21).

Thou shalt not hate thy brother in thine heart: nor thou shalt in any wise rebuke thy neighbour and not suffer sin upon him. (Leviticus) 19 ..17).

They that hate thee shall be clothed with shame and the dwelling place of the wicked shall come to naught. (Job 8 ..22).

MISCELLANEOUS.

Hatred is the vice of narrow souls: they feed

it with all their littleness, and make it the pretext of base tyrannies. [Balzac].

If I wanted to punish an enemy it should be by fastening on him the trouble of constantly hating some body. [H. More].

Hate no one: hate their vices, not themselves. [J.G.C. Brainard].

If there is any person whom you dislike, that is the one of whom you should never speak. [Cecil].

Hatred is the madness of the heart. [Byron].

Dislike what deserves it, but never hate, for that is of the nature of malice, which is applied to persons, not to things. [Penn].

Malice and hatred are very fretting, and make our own minds sore and uneasy. [Tillotson].

I have unlearned contempt. It is a sin that is engendered earliest in the soul, and doth beset it like a poison-worm, feeding on all its beauty. [N.P. Willis].

Speak with contempt of no man.—Everyone hath a tender sense of reputation.—And every man hath a sting, which he may, if provoked too far, dart out at one time or another. [Barton].

Despise not any man, and do not spurn anything; for there is no man that hath not his hour.

nor is there anything that hath not its place.
[Rabbi Ben Azai].

Christ saw much in this world to weep over,
and much to pray over; but he saw nothing in it
to look upon with contempt. [E.H. Chapin].

A loving heart is the truest wisdom.
(Dickens).

A kind heart is a fountain of gladness, making
everything in its vicinity freshen into smiles.
(Washington Irving).

Contempt naturally implies a man's esteeming
himself greater than the person whom he
contemns.—He, therefore, that slights and
contemns an affront, is properly superior to it.—
Socrates, being kicked by an ass, did not think it
a revenge proper for him to kick the ass again.
(South).

Hate is ravening vulture's beak descending on
a place of skulls.
(Amy Lowell).

Hating people is like burning down your own
house to get rid of a rat.
[Rev. Fosdick].

Hate and mistrust are the children of
blindness.
[W. Watson].

Hatred is self-punishment. [Hosea Ballou].

The hatred of relatives is the most violent.
(Tacitus).

I will tell you what to hate. Hate hypocrisy;
hate cant; hate intolerance, oppression, injustice;

hate them as Christ hated them—with a deep, abiding, God—like hatred, (F.W. Robertson).

I shall never permit myself to stoop so low as to hate any man. (Booker T. Washington).

If you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are your friends, or those who are indifferent to you. (Plutarch).

The passion of hatred is so durable and so inveterate, that the surest prognostic of death in a sick man is a wish for reconciliation. (Broyere).

When our hatred is violent, it sinks us even beneath those whom we hate. (Rochefoucauld).

There is not in human nature a more odious disposition than a proneness to contempt, which is a mixture of pride and ill-nature. Nor is there any which more certainly devotes a bad disposition, for in a good and benign temper, there can be no room for it. It is the truest symptom of a base and bad heart. [Fielding].

The basest and meanest of all human beings are generally the most forward to despise others. So that the most contemptible are the most contemptuous. [Fielding].

None but the contemptible are apprehensive of contempt. (Rochefoucauld).

Malice is the devil's picture Lust makes men brutish; malice makes them devilish -it is a mental murder. (T. Watson).

Malevolence is misery; it is the mind of Satan, the great enemy, an outcast from all joy, and the opponent of all goodness and happiness. (J. Hamilton)

Heaven has no rage like love to hatred turned, (Congreve).

The malignity that never forgets or forgives is found only in base and ignoble natures, whose aims are selfish, and whose means are indirect, cowardly and treacherous. [G.S. Hillard].

The habit of sneering marks the egotist, the fool, or the knave, or all three. [Lavater].

A sneer is often the sign of heartless malignity. [Lavater].



EQUALITY OF MAN

Equal nature fashioned us.
All in one mould.
All's but the outward glass,
And politic form that does distinguish us.

(*Messenger*).

EQUALITY OF MAN

HINDU SCRIPTURES.

No one is great or small among you; you are all brothers; be united therefore and exert for the attainment of glory. (Rig Veda 5...60...5.)

As My Word is for the good of all men, may they be Brahmans, Vaishas, Shudras, or still more depressed and low born people, so shall be your conduct O Men! (Yajur Veda 26...2)

All who can walk are equally entitled to the use of paths and roads. (Rig Veda 2...13...2)

May I become the beloved of all who see me whether they be Sudras or Aryas. (Atharv Veda 19...62...1.)

Together with one common bow I bind ye all, O Men! (Atharv Veda 3...30...6.)

Whoever beholds all beings in his self and the self in all beings does not look down upon any creature.

When a man knows that all beings are even the self and when he beholds unity of the souls, then there is no delusion, no grief. (Isha Upanishad 1...6 & 7.)

I am the same in all the beings, neither is any dearer to Me nor hateful. They who serve Me with devotion, are contained in Me and I in them. (Gita 9-21)

He who perceives in all the dividable things, the one eternal undividable force, his knowledge is pure.
(Gita 18...20)

All men are equally under the influence of pleasures, anger, fear, temptation, grief, anxiety, hunger and exhaustion, What there is the justification of a division into castes. (Mahabharata Shanti Parva 188...7.)

The bodies of all men emit sweat, urine, faeces, phlegm, bile, and blood. How then can men be distributed into classes ? (Mahabharata, Shanti Parva 188...8)

"Bhrigu said,.....There is really no distinction between the different orders The whole world at first consisted of Brahmanas, created (equal) by Brahman. Men have, in consequence of their acts, become distributed into different orders.

(Mahabharata, Shanti Parva. 188...10,)

For this reason all the four orders are holy. All the orders bear towards one another the relation of consanguinity, through the intermediate classes. They have all sprung from Brahma. Originally Saman was one; Yajur was one, and Rik was one.

(Mahabharata, Shanti Parva, 60...47)

Behold, O Bharata! the hearts and the outward forms of all creatures to be but manifestations of thy own. They that look upon all creatures as their own selves escape from the great fear (of destruction).

[Mahabharata, Shanti Parva 13...11]

He is a really learned man who after having acquired spiritual knowledge respects all the beings as My image and beholds with the same eye the Brahman and Chandala, a thief, and a pious man, the sun and a fire spark and the wicked and the righteous. (Bhagwata Purana, 11...29...13, 14).

People are ignorant-they know not the truth. The servant is known by the name of the master. (Tulsi Das).

PARSI SCRIPTURES.

It does not matter whether a man is a Vaishya, a Ks'atriya, a Brahmin or a Vanaprastha. He alone is acceptable to Righteousness and Conscience, who excels amongst the virtuous. (Gatha, 33...3).

What does a Brahmin or what does a Vaisya avail? He alone counts, who contributes to the strength of the community. (Gatha, 49...7)

BUDDHIST SCRIPTURES.

It is not by reason of matted hair ; nor by reason of clan ; nor by reason of birth, that one becomes a Brahmin. But he who knows the truth and knows the Dhamma. Such one is pure ; such one is a Brahmin. (Dhammapada 26...11).

I do not call such one a Brahmin, merely because he has issued from a Brahmin mother's womb, being full of lust and words, him I name a "braggart". If free from lusts and attachments, him alone I call a Brahmin. (Dhamapada 26...14 .

JAIN SCRIPTURES.

Aversion must not be shown to Chandala, Yavan, the low or an ignorant female. He who evinces aversion gets debased. (Maha Nirvana Tantra, 14...186).

He who shows distinction on account of the superiority of caste, he falls into the horrifying hells. (Maha Nirvana Tantra. 8...195).

One who knows that God pervades in everything, how can he hate anything? (Maha Nirvana Tantra. 4...23).

SIKH SCRIPTURES.

Vain is the nationality and vain are the names: all creatures have one origin. (Var Sri Rag Mohalla 1).

In the Divine Court no one is questioned about his nationality or race. These are determined there according to one's deeds. (Parbhati Mohalla 1).

God is concealed in every heart; His light is in every heart. (Rag Sorath Mohalla 1).

Call every one exalted, let no one appear to thee low.

The one God fashioned the vessels, and it is His light that filleth the three worlds.

By his favour man obtaineth the truth, what He granteth in the beginning none can efface.

(Ashtpadi Mohalla 1).

Castes are folly, names are folly.

All creatures have one shelter, that of God.

If a man call himself good.

The truth shall be known O Nanak, when His
account is accepted.

(Sri Rag Ki Var Mohalla 1).

Thou Thyself, O God, didst create, saith Nanak.

Thou Thyself didst put creatures in their different places;

Whom shall I call inferior since all have the
same Master ?

There is one Master of all ; He appointeth men
to their various duties, and watcheth over them

Some to small, some to great duties, none de-
parteth empty.

Men come naked, they depart naked, yet during
their lives they make a display ;

Nanak, it is not known what duty God will order
for them in the next world. (Sarang Ki Var Mohalla 2).

O Soul ! Do not be proud of your nationality.
This pride creates many evils. The whole universe is
made of the same earth out of which all these utensils
(creations) are fashioned. (Bhairo Mohalla 3).

A Brahmin, a Khatri, Sudar, Vaish or still a
low caste Chandai gets emancipated by remembering
God. Saith Nanak, he who knows the Lord, he be-
comes successfull. (Gauri Thiti Mohalla 5).

Whether man be a Brahman, a Vaisya, a Sudra,
a Khatri, a Dum, a Chandala, or a Malechh, he becometh
pure by worshipping God. (Bilawal Rav Das).

As the bubbles of the river are accounted from water and blend with the water of the ocean.

So the man who looketh on all with an equal eye, shall become pure and blend with the Infinite.

Why should I return to this world ?

Transmigration taketh place by God's order ; he who obeyeth it shall blend with Him

When this fabric of five elements perisheth, my wandering shall be at an end.

Forswearing sects, I look on all as equal and meditate on the one Name.

I devote myself to and perform the duties which God assigned me.

If God bestow mercy on me, I shall be absorbed in Him under the instruction of my Guru.

He who is in life, is in death, and who from death returneth to life shall not be born again.

Saith Kabir, he who is permeated with the Name fixeth his love on God. (Mara Kabir).

On seeing several bracelets I erroneously supposed that they were distinct from the gold ; but what I then said I say no longer.

In all things the one Lord assumeth various shapes ! God sporteth in all hearts. (Sorath Ray Das)

In the beginning God by His Omnipotence created light and from it all the races of men.

From the one light the whole world was created ; then who is good and who is bad ?

O my brethren, lose not yourselves in doubt.

Creation is in the Creator, and the Creator is in the Creation ;

The filleth every place.

Matter is one, but the Fashioner fashioned it in various ways-

There is no fault with the vessels of clay and no fault with the Potter.

The one true God is in all ; everything turneth
out as He hath ordained. (Kabir).

How art thou a Brahman? How am I Sudar?

How I am of blood and you of milk ?

Saith Kabir, only he who meditateth on God,
Is a Brahman in my estimation.

(Sri Rag Kabir).

I recognise one God in all creatures, vain
 wranglings on this subject are at an end,
 Saith Kabir when God was gracious to me,
 I obtained Him, the Perfect One. (Asa Kabir).

God is concealed in every heart, reflect on
this in thy mind.

Kabir loudly proclaimeth—there is the same God for the Hindu and as well as for the Musalman. (Asa Kabir).

O Farid, the Creator dwelleth in creation and
creation in the Creator :

Whom callest thou bad, since there is none
beside Him ? (Slok Farid).

I am a sacrifice to that love by which tribe and caste and lineage are effaced. (Kabir's Slok).

All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire and water ; they are all alike ; it is the one God who created all. (Akal Ustat 10th Guru).

One man by shaving his head is accepted as a Sanyasi another as a Jogi or a Brahamachari a third as a Jati.

Some men are Hindus and other Musalmans . among the latter are Rafzis, Imams, and Shafis-know that all men are of the same caste.

Kartar, (the Creator) and Kareem (the Beneficent) are the same, Razzaq (the Provider) and Rahim (the Merciful) are the same ; let no man even by mistake suppose there is a difference.

Worship the one God who is the one divine Guru for all ; know that His Form is one and that He is the one light diffused in all. (Akal Ustat).

As from one fire millions of sparks arise ; though rising separately, they unite again in the fire ;

As from one heap of dust several particles fill the air and on filling it again blend with the dust ;

As in one stream millions of waves are produced the waves being made of water become water ;

So from God's form none-sentient and sentient things are manifested, and springing from Him, shall all be united in Him again. (Akal Ustat).

From the union of one Couple two brothers were born, and these two brothers struck out two ways. The Hindus and the Mohammadans are both made out of the

five elements, but two names are given to the same substance.
(Var Bhai Gurdas No. 33).

MUSLIM SCRIPTURES.

O you men ! Surely we have created you of a single male and a single female, and made you tribes and families that you may know each other ; surely the most honourable of you with God is the one among you who is most careful (of his duty); surely God is knowing, Aware.
(Quran 49...13).

Surely the Muslims, the Jews, and the Christians and Sabians whoever believe in God and the last day and do good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.
(Quran 2-62)

All people are a single nation. (Quran 2...213).

O people ! be careful of [your duty to] Lord, Who created you from a single being and created its mate of the same [kind] and spread from those two [persons] many men and women and be careful of [your duty to] God, by whom you demand one of another [your rights] and to the ties of relationship. Surely God ever watches over you.
(Quran 4...1).

And He it is who has brought you into being from a single soul.
(Quran 6...99).

O you ! who believe ! let not [one] people laugh at [another] people ; it may be that they are better than the former.
(Quran 49...11).

An Arab is no better than a Persian nor a Persian than an Arab. A man of fair complexion is in no way superior to a dark coloured one or vice versa.

Superiority depends on Faith. (Hadis).

Mankind are all the sons of Adam and he was from earth. (Hadis)

A community must desist from boasting of their ancestors. (Hadis).

Should the bier of any one pass by you, whether of Jew, Christian or Muslim rise to your feet. (Hadis).

As regards shape all men are alike, having descended from their common Father Adam and common Mother Eve. (Hazrat Ali).

CHRISTIAN SCRIPTURES.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.

For whosoever shall call upon the name of the Lord shall be sarved. (Romans 10...12, 13).

And hath made of one blood every nation of men for to dwell on all the face of the earth having determined them appointed seasons, and the bounds of their habitation that they should seek God (The Acts 17-26).

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no

need of you. and whether one member suffer all the members suffer with it ; or one member be honoured, all the members rejoice with it. (Corinthians 12...21, 26).

For that which befalleth the sons of men befalleth beasts ; even one thing befalleth them: as the one dieth so dieth the other ; yea, they have all one breath ; so that a man hath no preeminence above a beast: for all is vanity

All go unto one place ; all are of the dust. and all turn to dust again. (Ecclesiastes, 3 ..19, 20)

Have we not all one father ? hath not one God created us ? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers ? (Malachi, 2...10).

One dieth in his full strength, being wholly at ease and quiet.

His breasts are full of milk, and his bones are moistened with marrow.

And another dieth in the bitterness of his soul, and never eateth with pleasure.

They shall lie down alike in the dust, and the worms shall cover them. (Job 21...23 to 26).

He shall break in pieces mighty men without number, and set others in their stead.

(Job 34 . 24).

The rich and poor meet together: the Lord is the Maker of them all.

(Proverbs 22 ..2).

MISCELLANEOUS.

All men are by nature equal, made, all of the same earth by the same Creator, and however, we deceive ourselves, as dear to God is the poor peasant so is the mighty prince. (Plato).

By the 'law of God, given by him to humanity, all men are free, are brothers, and are equals. (Mazzini)

In the gates of eternity the black hand and the white hold each other with an equal clasp. (Mrs. Stowe)

Your fat king, and your lean beggar, is but variable service ; two dishes, but to one table ; that is the end (Shakespeare).

Death and the cross are the two great levellers ; kings and their subjects, masters and slaves, find a common level in two places—at the foot of the cross and in the grave. (Colton).

I am a man, and whatever concerns humanity is of interest to me. (Terence).

It will be very generally found that those who sneer habitually at human nature, and affect to despise it, are among its worst and least pleasant samples. [Dickens].

There is but one temple in the world and that is the body of man.—Nothing is holier than this high form.—We touch heaven when we lay our hand on a human body. (Novalis).

A rational nature admits of nothing which is not serviceable to the rest of mankind. [Marcus Antoninus].

All men are equal before the natural law.
[Lawmaxim].

The sun shines even on the wicked and the
righteous. [Seneca].

Mean and mighty, rotting, together have one
dust. [Cymbeline].

The trickling rain doth fall,
Upon us one and all ;
The south-wind kisses.
The sancy milkmaid's cheek,
The nun's demure and meek,
Nor any misses. [E.C. Stedman].

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.
[Tennyson].

There the babe that's unborn is supplied with a
 berth
There men without legs get their six feet of
 earth
There lawyers repose each wrapped up n his
 case,
'There seekers of office are sure of a place
 [Lowell].



WITH WHOM
IS
GOD PLEASED.

If you can sense the One in all creation,
And see the God in every brother's face,
without respect of creed or race or nation:
If you can feel at home in every place.
If all your thoughts, words and acts are holy,
and everything from highest motives done,
and all your work is based on service only.
You are very near to the Divine my son.
(Anon').

PRIDE OF CASTE.

If we look through all the earth,
Men we see have equal birth,
Made in one great brotherhood,
Equal in the sight of God the good
Food or caste or place of birth,
Cannot alter human worth.

(Swami Ram Tirath).

Pride of Caste.

HINDU SCRIPTURES.

No one is great or small among you, you are all brothers, go ahead therefore for the attainment of glory. (Rig Veda 5-6)...5).

All that can walk are equally entitled to the use of paths and roads. (Rig Veda 2...13...2).

I am the same in all beings. (Gita 9...21).

Mere lineage, I think, in the case of one whose behaviour is not good, should command no respect. Even persons that are of low birth should be regarded as respectable if their conduct be so. (Mahabhartā, Udyoga Parva Sec. 34).

That Brahmin who is vain of his learning, who speaks ill of the Vedas, or who is devoted to the science of useless disputation, or who is desirous of gaining victory (in disputations) in assemblies of good men by disproving the reasons that exist for morality and religion and ascribing everything to chance, or who indulges in censuring and reproaching others who reproves Brahmins, or who is suspicious of all persons, or who is foolish and bereft of judgment, or who is bitter of speech, should be known to be as hateful as a dog. (Mahabhartā, Anushasana Parva 37...12 to 14).

He therefore that beholdeth his own self in everything hath no longer to grieve.

(Mahabhartā, Udyoga Parva Sec. 45).

No one is Brahmin by birth nor a Kshatri, Vaisya or Shudra; the distinction is of merit.

(Shukkar Niti 1...38).

As if there be four sons of a person and the caste of all those four is one and the same, so is the whole creation the offspring of one heavenly father and being the children of the same father there is no difference of their caste or race.

(Bhavishya Purana).

BUDDHIST SCRIPTURES.

Not by reason of matted hair; nor by reason of clan; nor by reason of birth, does one become a Brahmin. But he who knows the truth, and knows the Dharma, such one is pure; such one is a Brahmin.

(Dhammapada 26...11).

I do not call such one a Brahmin, merely because he has issued from a Brahmin mother's womb; being full of lust and words, him I name a "braggart." If free from lusts and attachments, him alone I call a Brahmin.

[Dhammapada 26...14].

SIKH SCRIPTURES.

What power hath caste? It is the reality that is tested. Poison may be held in the hand,

but man dieth if he eat it. The sovereignty of True One is known in every age. He who obeyeth God's order shall become a noble in His court.

[Sri Rag Ki Var Mohalla 1].

Let none be proud of his caste, he who knoweth God is a Brahmin. O stupid fool, be not proud of thy caste; from such pride many sins result. Everybody saith there are four castes, but they all proceeded from God's seed. The world is all made out of one clay, but the potter fashioned it into vessels of many sorts. The body is formed from the union of five elements; let anyone consider if he hath less or more in his composition. Saith Nanak, the soul is fettered by its acts. Without meeting the true Guru salvation is not obtained. [Bhairo Mohalla 3].

Caste and beauty shall not go with thee to the next world: there shalt thou fare according to thine acts. [Asa Mohalla 3].

Neither men's bodies nor castes shall go to the next world. Where the account is taken there shall man be delivered by the practice of truth.

[Majh Ashtpadi Mohalla 3].

He, who, even of low caste, repeateth God's name shall obtain the highest dignity. Ask Bidur the son of a handmaiden, in whose house Krishna stayed. Hear the ineffable word of God, my brethren, by which all anxiety, pain, and ailments are removed. Men praise Rav Das the tanner who, every moment, sang the one God's praises. Though of fallen caste he became the best; the

members of all the four castes came and fell at his feet. The Khatri and Brahmins called Namdev who loved God, a calico-printer; but God turned His back on them and showed His face to Namdev. The sixty eight places of pilgrimage yield the palm of victory to the worshippers and saints of God. May the slave Nanak through God's mercy touch their feet night and day !
(Suhi Mohalla 4).

What difference is there between a swan and a crane, if God look kindly on the latter ? Nanak, if it please Him, He can change a raven into a swan. • (Sri Rag Ki Var Mohalla 1).

A Sikh should realise that there is no distinction of great and small. He alone can be a true Sikh who does not recognise the caste and race !
(Gur Partap Surya Rut 5 Chap. 15).

MUSLIM SCRIPTURES.

All people are a single nation. (Quran 2...213).

Surely we have created you of a single male and a female.
(Quran 49...13).

And all the people were naught but a single nation. but they themselves created dissensions.
(Quran 10.. 19).

An Arab has no superiority over a Persian nor a Persian over an Arab. A white man has no superiority over a dark one nor a dark one over

the white. Greatness depends on the degree of fearing God. (Hadis).

A community must desist from boasting of their ancestors. (Hadis).

The man who died while believing in racial pride is not of us; the man who rouses racial pride in others (for injustice or aggression) is not of us; and the man who fights on account of his racial pride is not of us. (Hadis).

Nobility is obtained through one's own high aspiration, and not through boasting of the rotten bones of one's forefathers. (Hazrat Ali).

CHRISTIAN SCRIPTURES.

For there is no difference between a Jew and the Greek for the same Lord over all is rich unto all that call upon Him. (Romans 10...12).

But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck and that he were drowned in the depth of the sea. (Matthew 18...6).

One God and Father of all, who is above all, and through all and in you all. (Ephasians, 5...6).

But be ye not called Rabbi for one is your master and all ye are brethren. (Matthew 23.. 8).

Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. (Philippians 2...3).

Let no man deceive you with vain words, for because of those things cometh the wrath of God upon the children of disobedience.

(Ephesians 5-6).

Be kindly affectioned one to another with brotherly love; in honour preferring one another.

(Romans 12-13).

MISCELLANEOUS.

I Make little account of genealogical trees.
Mere family never made a man great.

(S. Kobellef).

A degenerate nobleman, or one that is proud of his birth is like a turnip. There is nothing good of him but that which is underground.

(Sir Thomas Over Bury).

If we look through all the earth,
Men we see have equal birth,
Made in one great brotherhood
Equal in the sight of God,
Food or caste or place of birth,
Cannot alter human worth.

(Swami Ram).

Prejudice is the reason of fools.

(Voltaire).

He that is possessed with a prejudice is possessed with a devil, and one of the worst kind

of devils, for it shuts out the truth and often leads to ruinous error. (Tryon Edwards).

All looks yellow to the jaundiced eye. (Pope).
The crest and crowning of all good,
Life's final star, is Brotherhood.

(E. Markham).

He alone is great, who has the habit of greatness. (Lavater).

The greatest men in all ages have been lovers of their kind. Faith in men and love for men are unfailing marks of true greatness.

(Sir William Jones).

Great men never make bad use of their superiority; they see it, and feel it and are not less modest. The more they have the more they know their own deficiencies. (Rousseau).

The difference between one man and another is by no means so great as the superstitious crowd supposes. (Macaulay).

He is not great, who is not greatly good.

(Shakespeare).

The truly great consider first, how they may gain the approbation of God. (Colton).

Prejudice may be considered as a continual false medium of viewing things, for prejudiced persons not only never speak well, but also never think well. [Bp. Butler].

Of all things wisdom is the most terrified with epidemical fanaticism, because, of all enemies, it is that against which she is the least able to furnish any kind of resource. (Burke).

BIGOTRY.

The world has a thousand creeds, and never a
 one have I:
 Nor church of my own, though a million spires
 are pointing the way on high.
 But I float on the bosom of faith, that bears me
 along like a river;
 And the lamp of my soul is alight with love, for
 life, and the world, and the Giver.
(Ella Wheeler Wilcox).

Bigotry.

HINDU SCRIPTURES.

O men ! as I (God) have given this WORD which is the word of salvation for all mankind, namely for the Brahmins, for the Kshatriyas for the Sudras, for the Vaisyas, for the dependents and even for those who are of low birth, so should you do also. (Yajur Veda 26...2).

All that can walk are equally entitled to the use of paths and roads. (Rig Veda 2...13...2).

May all beings regard me as a friend ! May I too think of them as friends ! May we all see one another with the eye of a friend.

(Yajur Veda 36...18).

O Lord ! drive away from us all diseases and impure thoughts. Keep far away from us all thoughts of enmity and prejudice.

(Rig Veda 10...63...12).

The knowers of the truth look with the same eye on a Brahmin endowed with learning and humility as on a cow, an elephant, a dog and a low born man. (Gita 5...18).

Petty souls inquire 'Belong this man to our own race or class or clan ? But broad-minded men embrace all human beings as brothers.

(Mahabhart).

As if there be four sons of a person and the caste of all those four is one, and the same so is the whole creation the offspring of one Heavenly Father and being the children of the same father there is no difference of caste or community.

(Bhavishya Purana).

Is this one of our tribe or a stranger?" is the calculation of a narrow minded; but to those of a noble disposition the earth itself is but one family.

(Hitopdesha).

PARSI SCRIPTURES.

He alone is the true servant of Conscience and Rectitude, who befriends a good man, be he a Vaisya, a Khshatriya, a Brahmin or the casteless cosmopolitan.

(Gatha 33...3).

SIKH SCRIPTURES.

Call everyone exalted; let no one appear thee low. * The one God fashioned the vessels and it is His light that filleth the three worlds.

(Ashtpadi Mohalla 1).

Religion consisteth not mere in words; He who looketh on all men as equal, is religious, abide pure amidst the impurities of the world; thou shalt thus find the way of religion.

(Suhi Mohalla 1).

Castes are folly, names are folly, all creatures have one shelter (of God).

(Sri Rag Ki Var Mohalla 1).

Thou Thyself, O God; didst create, saith

Nanak, Thou Thyself didst put creatures in their different places. Whom shall I call inferior since all have the same master? There is one master of all; He appointeth men to their various duties and watcheth over them..

(Sarang Ki Var Mohalla 2).

O Farid, the Creator dwelleth in creation and creation in the Creator. Whom, callest Thou low, since there is none beside Him. [Slok Farid].

One man by shaving his head is accepted as a Sanyasi, another as a Jogi, or a Brahamchari, a third as a Jati.

Some men are Hindus and others Muslims; among the latter are Rafazis, Imams, and Shafais-know that all men are of the same caste.

Karta [the Creator] and Karim [the Beneficent] are the same. Razak [the Provider] and Rahim [the Merciful] are the same; let no man even by mistake suppose there is a difference.

Worship the one God who is the one divine Guru for all; know that His Form is one, and that He is the one light diffused in all. [Akal Ustat].

The temple and the mosque are the same; the Hindu worship and the Muslim prayer are the same; all men are the same: it is through error that they appear different.

Deities, demons, Yakshas, heavenly singers, Muslims and Hindus adopt the customary dress of their different countries.

All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire and water.

Allah and Abhekh are the same: the Purans

and the Quran are the same; they are all alike; it is the one God who created all. [Akal Ustat].

There are four castes of Hindus and four sects of Muslims in the world. The members of both religions are selfish, jealous, proud, bigoted, and violent. The Hindus make pilgrimages to Hardwar and Benares, the Muslims to Kaaba or Macca. Circumcision is dear to the Muslims; *tilaks* and *jancus* to the Hindus. The Hindus invoke Ram, the Muslims Rahim, but in reality there is only one God. Since they have both forgotten their sacred books, worldly greed and the devil have led them astray. Truth is hidden from both; the Brahmins and the Maulvis kill themselves by their animosities. Neither sect shall find salvation. [Var Bhai Gurdas No. 39].

MUSLIM SCRIPTURES.

Surely those who are Muslims, and those who are Jews, and the Christians and the Sabians, whoever believes in God and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve. (Quran 2...62).

And all the people were naught but a single nation, but they themselves created dissensions.

(Quran 10 . 19)

Surely God is my Lord and your Lord, therefore serve Him, this is the right path.

(Quran 3.. 50).

Let there be no compulsion in religion; now is the right way made distinct from error.

[Quran 2...256].

We make no difference between any of His apostles.

[Quran 2...285].

And all excellent names are of God, call on Him by any of them and leave alone those who contend merely on His names; they shall be recompensed for what they do. [Quran 7...180].

No one of you can be a true believer unless he approves of for his neighbour what helikes for himself, may that neighbour be a Muslim or otherwise.

[Hadis].

The Holy Prophet warned them against bigotry by saying that he who is a bigot in his life and diest as such, he is not one of us. He is an outcaste and has no sympathy from us. God has nothing to do with a conduct which makes you blind and deaf.

[Hadis].

Do you love your Creator ? love your fellow beings first.

[Hadis].

How do you think, God will know you when you are in His presence ? By your love to your children, to your kin, to your neighbours and to your fellow creatures.

[Hadis].

As regards shape all men are alike, having

descended from their common father Adam and common Mother Eve. [Hazrat Ali].

Do you wish to approach the Lord ? Love his creatures, love for them what you love for yourself, reject for them what you reject for yourself and do unto them what you wish to be done unto you. [Ameer Ali].

CHRISTIAN SCRIPTURES.

Have we not all one father ? Hath not One God created us ? Why do we deal treacherously every man against his brother by profaning the covenant of our father ? (Malachi 2...10).

For there is no difference between a Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. [Romans 10...12].

He that saith he is in the light and hateth his brother is in darkness even until now.

He that loveth his brother abideth in the light and there is none occasion of stumbling in him.

But he that hateth his brother is in the darkness and walketh in darkness and knoweth not whither he goeth, because that darkness has blinded his eyes. [I John 1...9 to 11].

If a man say I love God and hateth his brother, he is a liar for he that loveth not his brother whom he hath seen, how can he love God

whom he hath not seen.

[I John 4...20.]

For whosoever shall call upon the name of the Lord shall be saved. [Romans 10...13.]

MISCELLANEOUS.

The mind of the bigot is like the pupil of the eye; the more light you pour upon it, the more it will contract. [O.W. Holmes.]

The bigot sees religion, not as a sphere, but a line; and it is the line in which he is moving. He is like an African buffalo—sees right forward but nothing on the right or the left. He would not perceive a legion of angels or devils at the distance of ten yards, on the one side or the other. [John Foster.]

Bigotry has no head, and cannot think; no heart, and cannot feel. When she moves, it is in wrath; When she pauses it is amidst ruin; her prayers are curses—her God is a demon—her communion is death. [O'Connell.]

The bigot for the most part clings to opinions adopted without investigation, and defended without argument, while he is intolerant of the opinions of others. [Buck.]

The blind fanaticism of one foolish honest man may cause more evil than the united efforts of ten rogues. [Grimin.]

He who knows only his own side of the case knows little of that. [J. Stuart Mill].

A man must be both stupid and uncharitable who believes there is no virtue or truth but on his own side. [Addison].

There is but one temple in the world and that is the body of man. Nothing is holier than this high form. We touch heaven when we lay our hand on a human body. [Novalis].

All men are made by nature equal, all of the same earth, by the same Creator and however we deceive ours lives, as dear to God is the poor peasant as the mighty prince. [Plato].

By the Law of God, given by Him to humanity, all men are free, are brothers and are equal. [Mazzini].

Say Ram or say Rahim, both mean but Him;
Say Prem, or Ishq both mean the Love of him;
Say Dharm or Din, both mean the Way to Him;
Yogi, or Salik, both are pure, heart filled with Him
God—the One Root; religions — each a shoot !
Why will ye fight, then, like the mindless brute !
Build mosque or temple—stone, brick, lime—the
same;

Workmen and master -builder—all the same;
The a'zin and the conch both call to Prayer,
Name it Namaz or Puja as you please.
Why will ye fight ! Has not God given you mind !
Scarce e'en the animals are so purblind !
(Faizi).

FAULT FINDING.

And there's a lust in man no charm can tame
Of loudly publishing our neighbour's shame.

(Juvenal)



Convey a libel in a frown
And wink a reputation down.

(Swift)

Fault finding.

HINDU SCRIPTURES.

Those who malign others are malign themselves. (Rig Veda 5...2...6).

Let neither sleep nor malignity overpower us.
(Rig Veda 8...43...14).

Reduce to dust the calumniators O Lord!
(Rig Veda 2...23...14).

Indra sharpens his weapons for destruction of slanderers. (Rig Veda 7...104...20).

As the honest are always pained in speaking ill of others, so are the wicked always rejoiced in doing the same thing. As the honest are always pleased in showing regard for the old, so are the wicked always rejoiced in aspersing the good. The honest are happy in not seeking for faults. The wicked are happy in seeking for them. The wicked even speak ill of the honest. But the latter never injure the former even if injured by him. (Mahabharata, Adi Parva Sec 74).

One should not return the slanders or reproaches of others, for the pain that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. Indulge

not in slanders and reproaches. Do not humiliate and insult others.

(Mahabharata, Udyoga Parva Sec. 36).

BUDDHIST SCRIPTURES.

Easy it is to perceive another's fault; hard it is to see one's own; it is so: for he who is searching for others' faults will toss it like chaff, but cover his own, as the cheating gambler hides an unlucky throw. (Dhammapada 18-18).

To him who looks for others' faults, who always speaks evil of others, his taints grow, and he is far from sainthood. (Dhammapada 18...19).

SIKH SCRIPTURES.

They in whose hearts is the enemy slander, cut their own noses and cause others to cut them. They become very ugly and pained, and their faces ever appear black. When they rise in the morning, they take and steal others' property with God's name in their mouths. O God, associate me not with such; preserve me from them, O God. Nanak, such perverse persons act according to their destiny and are unhappy.

[Sarang Ki Var Mohalla 1].

He who slandereth others shall abide in hell, and be separated from the Supreme Spirit.

[Rag Maru Ashtpadi Mohalla 1].

It is not good to slander anyone; yet that is

what the perverse and blockheads do.

(Suhi Ashtpadi Mohalla 3).

The slanderers are lost in wilderness. They are deprived of everything. Outwardly they perform sham acts for the sake of show, while there is deceit in their hearts. (Slok Mohalla 3).

He who is a slanderer loses every good act. He resorts to calumny and his face is blackened. (Var Gauri Mohalla 4).

Cursed is his life who speaks ill of others and thus forgets his duty. (Tankhah Nama).

Make your speech pleasant. Forsake slander and calumny. (Diwan Goya).

One must not praise himself nor slander others. If one does, one commits sin. (Gur Partap Surya Rut 5 Chap. 45).

MUSLIM SCRIPTURES.

Surely the squanderers are the fellows of the devil and the devil is ever ungrateful to the Lord. (Quran 17...27).

He who speaks ill of others will be talked of likewise in God's court, and he who exposes others will be exposed in the Lord's Court. (Hadis).

Backbiting is more grievous than adultery. God will not pardon the backbiter until the man complained of pardons him. (Hadis).

A slanderer and back biter shall be shut out from paradise. The best atonement you can make for backbiting is immediately to ask pardon of him whom you have injured and to say, "O Lord ! pardon me for what I have done," and to determine not to do so again. (Hadis).

And the worst of God's creatures are those, who carry tales about to do mischief and separate friends, and seek for the defects of people. (Hadis).

Whenever a man imputes to another a morsel or a spiritual fault which does not in fact exist (i.e. when the morsel is by way of abuse or defamation) the same fault will manifest itself in the man who has made imputation. (Hadis).

A believer does not calumniate nor curse nor is a doer of filthy actions, nor is he an impudent fellow. (Hadis).

So far as you can, do not talk ill of anyone and do not mention the faults of anyone before the people. If you O brother desire that people should not say ill of you, you should not say ill of any one. (Attar).

CHRISTIAN SCRIPTURES.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? [Matth. v 7...3].

Judge not and ye shall not be judged!
 Condemn not and ye shall not be condemned;
 forgive and ye shall be forgiven. [Luke 6...37.]

Grudge not one against another brethren,
 lest ye be condemned: Beheld the judge standeth
 before the door. [James 5...9].

Thou hypocrite, cast out first the beam out
 of thine own eye and then shalt thou see clearly
 to pull out the mote that is in thy brother's eye.
 [Luke 6...42.]

Judge not that ye be not judged.
 For with what judgment ye judge ye shall
 be judged: with what measure ye mete, it shall be
 measured to you again. [Matthew 7...1, 2].

A scorner seeketh wisdom and findeth it not:
 but knowledge is easy unto him that under-
 standeth. (Proverbs 14...6).

He that goeth about as a tale bearer
 revealeth secrets, therefore meddle not with him.
 (Proverbs 20...19).

MISCELLANEOUS.

Slander is a vice that strikes a double blow,
 wounding both him that commits and him against
 whom it is committed. (Saurin).

When will talkers refrain from evil speaking?

When will listeners refrain from evil hearing.
(Hari)

Diogenes, being asked "What is that beast the bite of which is the most dangerous?" replied "The Slanderer".
(Guardian).

Slanders are like flies, that pass all over a man's good parts to alight only on his sores.
(Rule of Life).

The Slanderer and the assassin differ only in the weapon they use; with the one, it is the dagger, with the other the tongue—The latter is worse than the former, for the first only kills the body while other murders the reputation and peace.
(Tryon Edwards).

Slander, whose edge is sharper than the sword; whose tongue outvenoms all the worms of Nile; whose breath rides on the posting winds and belies all corners of the world.
(Shakespeare).

A Slanderer felt an adder bite at his side: What followed from the bite? The serpent died.
(Hillhouse).

If Slander be a snake, it is a winged one. It flies as well as creeps.
(Douglas Jerrold).

Listen not to a talebearer or Slanderer, for he tells thee nothing out of good will; but as he discloseth the secrets of others so he will do

thine in turn.

(Socrates).

There is nothing which flings its flight so swiftly as calumny, nothing which is uttered with more care, nothing is listened to with more readiness, nothing dispersed more widely.

(Cicero).

If any speak ill of thee, flee home to thy own conscience, and examine thy heart. If thou be guilty, it is a just correction; if not guilty it is a fair instruction. Make use of both; so shalt thou distil honey out of gall and out of an open enemy create a secret friend.

(Quarles).

Man-like is it to fall into sin,
Fiend-like is it to dwell therein,
Christ-like is it for sin to grieve;
God-like is it all sin to leave.

(Friedrich Von Logau).



PICKING UP GOOD POINTS.

Learn from the birds what food the thickets yield;
Learn from the beasts the physic of the field;
The art of building from the bee receive,
Learn of the mole to plough, the worm to weave.
--
(*Pope*).

HINDU SCRIPTURES.

If nectar is mixed with poison, poison should be removed and nectar obtained; a piece of sound advice should be taken even from a small child; gold should be picked up even if it be in filth.

(Manu Smṛiti 2...239).

One may acquire useful knowledge from even a person of low pursuits, with devotion and reverence. One may take up gold, without any scruple, from even an unclean place.

(Mahabharata, Shanti Parva 165...32).

And he that always talketh evil becometh a reviler. And as the swine always affect dirt and filth even when in the midst of a flower-garden, so the wicked always choose the evil out of both evil and good that others speak. Those, however, that are wise, hearing the speeches of others that are intermixed with both good and evil, accept only what is good, like geese that always extract the milk though it be mixed with water.

(Mahabharata, Adi Parva Sec. 74).

A wise man should learn good behaviour, good words, and good acts from every side, like a leader of the *Shila* mode of life i.e. picking up grains of corn from the field that have been abandoned by the reapers.

(Mahabharata, Udyoga Parva Sec. 34).

As a bumble bee extracts essence from all kinds of flowers, likewise a wise man collecteth essence from all the scriptures.

(Bhagwat Purana 11...8.. 10).

Scriptures are countless and knowledge without limit; obstacles are numberless and time is short; one should therefore extract essence as a goose takes out milk mixed with water.

(Chinakya Niti 15...10)

BUDDHIST SCRIPTURES.

Just as a bee unharmed either the flower or its fragrance or colour, sucking away the honey therein flies off, likewise should live the follower of a Buddha in a village. (Dhammapada 4 . 6).

SIKH SCRIPTURES.

Don't be inquisitive about the caste of a saint obtain knowledge from him; one should look to the worth of the sword and ignore the sheath.

A goose would separate the milk mixed with water; likewise he who would extract essence, would be blessed. (Slok Kabir).

The goose and the crane are of the same colour living in the lake; the crane looks for fish while the goose would pick up pearls. (Slok Kabir)

Kabir, the body is a churn, the breath of life its churning staff; the saints eat the butter, the world drinketh the butter-milk. (Slok Kabir).

MUSLIM SCRIPTURES.

Learn wisdom whosoever teaches it, consider over its merit, and never mind the quality of the teacher. (Hszrat Ali!).

Don't look with contempt towards the lowly;

it may be that there may be gold in this dust.

(Saadi).

CHRISTIAN SCRIPTURES.

Again the kingdom of heaven is like unto a net, that was cast into the sea and gathered of every kind.

Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. (Matthew 13...47, 48).

For they that are after the flesh do mind the things of flesh, but they that are after the spirit, the things of the spirit. (Romans 8...5).

MISCELLANEOUS.

Far must thy researches go
Wouldst thou learn the world to know;
Naught but firmness gains the prize,
Naught but fullness makes us wise,
Buried deep truth e'er lies. (Schiller).

Learn to live, and live to learn,
Ignorance like a fire doth burn,
Little tasks make large return.
(Bayard Tylor).

There are gems of wondrous brightness
Oft times lying at our feet,
And we pass them walking thoughtless,
Down the busy, crowded street.
If we knew, our pace would slacken,
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.
(Bessie Smith).

RETALIATION.

What if this cursed hand
 Were thicker than itself with brother's blood ?
 Is there not rain enough in the sweet heavens
 To wash it white as jasmine bud.

(Hamlet)

Have you had a kindness shown ?

Pass it on !

'T was not given for thee alone,

Pass it on;

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears—

Pass it on.

(Rev. Henry Burton).

Retaliation.

HINDU SCRIPTURES.

Do not return a blow by a blow, nor a curse by a curse, neither mean craftiness by base tricks but shower blessings in return for blows and curses. (Rig Veda+1...8).

The very gods desire his company who, stung with reproach, returneth it not himself nor causeth others to return it, or who, struck himself, doth not himself return the blow nor causeth others to do it, and who wisheth not the slightest injury to him that injureth him.

(Mahabhartā, Udyoga Parva Sec. 36).

If amongst men there were not persons equal unto the Earth in forgiveness, there would be no peace among men but continued strife caused by wrath. If the injured return their injuries, if one chastised by his superiors were to chastise his superior in return, the consequence would be the destruction of every creature, and sin also would prevail in the world. If the man who hath ill speeches from another returneth those speeches afterwards, if the injured man returneth his injuries; if the chastised person chastiseth in return; if father slay sons, and sons fathers, and if husbands slay wives, and wives husbands, then, O Krishna, how can birth take place in a world

where anger prevaileth so ! For O thou of handsome face, know that the birth of creatures is due to peace ! (Mahabhart, Vana Parva Sec. 29).

When one abstains from injuring all creatures in thought, speech, and act, then is one said to acquire the status of Brahma.

(Mahabhart, Shanti Parva 251...6).

Those men who are endued with a forgiving disposition, who are possessed of patience, who are prompt in performing all righteous acts, and who are not of suspicious conduct, succeed in ascending to heaven.

(Mahabhart, Anushasana Parva 23...83).

Therefore, do not ever set thy heart on any act that is wrong. One behaving in this way, hath no fear of dishonest men or thieves or the king. Not having done any injury to any one, such a man lives fearlessly and with a pure heart.

(Mahabhart, Shanti Parva 259...14).

I worship them, O Yadava, that are performers of sacrifices, that are forgiving in disposition, and self-restrained, that are masters of their own senses, that worship truth and righteousness.

(Mahabhart, Anushasana Parva 31...10).

There are few in this world who would not feel offended on hearing the unpleasant words of others and would keep themselves under control.

(Bhagwata Purana 11...23...2).

BUDDHIST SCRIPTURES.

Like unto the elephant in battle array is who bears an arrow discharged from a bow, so he will endure all abuse and rough words, for most people are of ill-conduct. It is only a tamed elephant or a horse that is led on to battle array. The Raja himself rides a tamed elephant. Among men the tamed one is excellent. Because he endures all abuse and rough words with patience.

(Dhammapada 23...1, 2).

Here in this world, anger is never pacified by anger. By non-anger is anger pacified. This is the ancient law.

(Dhammapada 1...5).

Conquer anger by love, evil by good; the greedy by liberality and the liar by truth.

(Dhammapada 17...3).

SIKH SCRIPTURES.

He who forbears, is a saint and he who retaliates, is a mean fellow. Retaliation causes quarrel, misery, and even death. (Slok Kabir).

Place flowers in the way of the man who puts thorns in thy way. Your flowers will bring back for thee flowers, while his thorns will be turned into sharp nails. (Slók Kabir).

Farid, do good for evil, clothe not thy heart with anger. Thus shall thy body not suffer pain, and thou shalt obtain everything. (Slok Kabir).

Make patience thy bow, patience thy bow-string, patience thine arrow, and the Creator will not allow thee to miss thy mark. With such patience do the patient mortify their bodies; they thus become near God, but tell their secrets to no one. (Slok Farid).

This patience is the main object; if thou, O mortal, adopt it, thou shalt become a great river and not a separate branch thereof. (Slok Farid).

Forgiveness is an excellent virtue. Forgiveness tantamounts to giving gifts. Forgiveness is equal to visiting places of pilgrimage. Forgiveness does great good to man. There is no virtue like forgiveness. Therefore adopt forgiveness within yourself.

(Gur Partap Surya Rashi 11, Ch. 17).

It is the speciality of a tree that it returneth good for evil. He who loppeth its branches sitteth in its shade and it returneth him good for evil. It giveth fruit when clods are thrown at it; when carved into a boat, it saveth him who carved it. The perverse who have not the endurance and generosity of trees, obtain not fruit, while for the worshipper countless fruit is produced. Few are the holy men, who, like trees, serve God's servants. O God, the world is his slave, who hath the qualities of a tree.

The custom of the world is to return good for good but the custom of the holy is to return good for evil. (Var Bhai Gurdas No 26).

They who return good for evil are few in the world. (Var Bhai Gurdas No. 9).

MUSLIM SCRIPTURES.

And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend, and none are made to receive it but those who have a mighty good fortune. (Quran 41...34, 35).

Repel evil by what is best; We know best what they describe. [Quran 23...90].

And bear patiently what they say and avoid them with a becoming avoidance.

And let Me alone with the rejecters, who are rich in enjoyment, and We respite them a little.

Verily with us are heavy fetters and a fierce fire. (Quran 73...10 to 12).

And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from God; surely He does not love the unjust. [Quran 42...40].

None has ever tasted bitter drink than him who in the name of God swallows down an angry word. [Hadis].

Explaining a verse of the Holy Quran the Holy Prophet said that when people will be fit to

stand another's wrath and forgive their oppressor, God will take care of them and their adversaries will bow to them. (Hadis).

The sword of forbearance is sharper than the sword of steel, rather it can conquer even a hundred strong army.

I am a high bough laden with fruit of love. If a passer by strikes a store, I don't bear grudge against him. (Shammas).

Moses respectfully asked the Lord. "Who are Thine chosen fellows". The Lord said, "He is dear to Me who is in a position to take revenge but would not take it". [Hali].

CHRISTIAN SCRIPTURES.

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, persecute you. (Matthew 5...44).

Thou shalt not avenge, nor bear any grudge against the children of thy people but thou shalt love thy neighbour as thyself: I am the Lord. [Leviticus 19 . 18].

Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. [I Petter 3...9].

See that none render evil for evil unto any man, but ever follow that which is good both

among yourselves and to all men.

(I Thessalonians 5...15).

Resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain. (Matthew 5...39 to 41).

Recompense to no man evil for evil. Provide things honest in the sight of all men.

(Romans 12...17).

MISCELLANEOUS.

To bear injuries, or annoying and vexatious events, meekly, patiently, prayerfully and with self control is more than taking a city.

(C. Simmons).

It is the work of prudence to prevent injury, and of a great mind, when done, not to revenge it. He that hath revenge in his power, and does not use it, is the great man.

(Bacon).

A spirit of revenge is the very spirit of the devil.

(J.M. Mason).

Revenge, at first though sweet, is bitter ere long, and back on itself recoils.

(Milton).

Revenge is barren of itself; itself is the dreadful food it feeds on; its delight is murder; its satisfaction is despair.

(Schiller).

Intolerance has been the curse of every age and state.

(S. Davies).

Nothing dies so hard or rallies so often as intolerance.

(H.W. Bucher).

FORGIVENESS.

The fairest action of our human life
Is scorning to revenge an injury;
For, who forgives without a further strife,
His adversary's heart to him doth tie:
And 'tis firmer conquest, truly said,
To win the heart than overthrow the head.
(Lady Elizabeth Carew).

Forgiveness.

HINDU SCRIPTURES.

He who hates no creature and is friendly and compassionate towards all.....and of forgiving nature.....is dear to Me.

(Gita 12...13, 14).

Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride, these virtues belong to one born for a divine state. (Gita 16...3).

By forgiveness the learned become pure.

(Manu Smriti 5...107).

Forbearance, forgiveness, self-control, non-stealing, purity, control of senses, virtuous intellect, knowledge, truthfulness, absence of anger are the ten laws of righteousness. (Manu Smriti 6...92).

A king who does not desert forgiveness, even if harassed by the suffering people, attains paradise. (Manu Smriti 8...313).

O Sire, there is nothing more conducive of happiness, nothing more proper for man of power and energy as forgiveness in every place and at all times. He that is weak should forgive under all circumstances. He that is possessed of power should show forgiveness from motives of virtue. And to whom the success or failure of his objects

is the same, is naturally forgiving.

(Mahabharata, Udyoga Parva Sec. 39).

There is only one defect in forgiving persons, and none other, that defect is that people take a forgiving person to be weak. That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong. Forgiveness subdueth all in this world; what is there that forgiveness cannot achieve? What can a wicked person do unto him who carrieth the sabre of forgiveness in his hand? Fire falling on a grassless ground is extinguished of itself. An unforgiving individual defileth himself with many enormities. Righteousness is the one highest good; forgiveness is the one supreme peace; knowledge, the one supreme contentment; and benevolence, the one sole happiness.

(Mahabharata, Udyoga Parva, Sec. 33).

I shall forgive them that will slander or speak ill of me. I shall not injure even when injured. If anybody from aversion speaks disagreeable words of me, disregarding those words I shall address him in agreeable speeches. In contentment of heart and with all my senses at ease, I shall always live upon that may be got by me.

(Mahabharata, Shanti Parva 177...42).

As regards myself, I never answer when another speaks ill of me. If assailed, I always forgive the assault. The righteous are of opinion

that forgiveness, truth, sincerity and compassion are the foremost (of all virtues).

(Mahabhart, Shanti Parva 300...12).

He that is sinful should be forgiven as if he were righteous, by one that is insulted, struck, or culminated. By acting in this way, one attains to success.

(Mahabhart, Shanti Parva 300 ..18).

If a person, when abused by another does not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. The endurer, in such a case, communicates the demerit of all his own bad acts to the person who under the influence of wrath indulges in abuse.

(Mahabhart, Shanti Parva 114...3).

JAIN SCRIPTURES.

Even being assaulted a Sadhu should not feel hatred for the aggressor, but should maintain his vow of self-control, keeping forgiveness in view.

SIKH SCRIPTURES.

He who takes a vow of forgiveness, forbearance and contentment, never comes to grief and nor suffers the torments of the next world.

(Gauri Mohalla 1 Ashtpadi).

O brothers ! hold truthfulness and content-

ment, adopt forgiveness and resort to the Lord's refuge. Know Thyself and realise the Lord. This is the decision of the holy people.

(Maru Mohalla 1 Solahé).

Those persons are superior who have taken a vow of truthfulness, resort to the pilgrimage of contentment and take ablutions of knowledge and meditation, worship god of mercy and make forgiveness as their rosary.

(Var Sarang Mohalla 1).

Those who were devoid of forgiveness were destroyed in countless numbers.

(Ramkali Onkar Mohalla 1).

Where there is knowlege, there is righteousness; where there is falsehood there is sin; where there is cove'ousness, there is the death; where there is forgiveness there is the Lord Himself.

(Slok Kabir).

O Brethren! the following four instructions should be observed by all the sikhs:—

1. To do good to others, as there is no austerity or devotion like this;
2. To keep up promises ;
3. To regard Guru Granth as the best of the scriptures; and
4. To practise forgiveness; become humbler with the advance of age; to respect the penniless; to help the helpless; and not to be proud by securing high position. (Sadh Sangat di Prarthna).

Humility, forgiveness and sweet speech should be the established vows of good men.

(Sakhi 155).

MUSLIM SCRIPTURES.

Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their anger and pardon men, God loves such doers of good (to others). (Quran 3...133)

If you do good openly or do it in secret or pardon an evil, then surely God is pardoning, powerful. (Quran 4...149).

Kind speech and forgiveness is better than charity followed by injury; and God is Self-sufficient, Forbearing. (Quran 2...263).

And whoever is patient and forgiving: that most surely is of the affairs the doing of which should be determined upon. (Quran 42...34).

That person is the most esteemed in the sight of God who when in his power, pardons him, who has injured him. (Hadis).

Do not say that if people do good to us we will do good to them and if people oppress us we will oppress them; but determine that even if you do not receive good from people, you will do good to them; and if they oppress you, you will not oppress them. (Hadis).

When a man offers apology for his faults and short-comings, forgive him because the reward of God is greater than that of man. (Hazrat Ali).

When thou hast power to avenge thyself on the enemy, forgive him as a token of gratitude to God, who has bestowed the power of revenge on thee. (Hazrat Ali).

To forgive is to gain victory over the enemy. (Hazrat Ali).

CHRISTIAN SCRIPTURES.

If ye forgive men their trespasses, your Heavenly Father will also forgive you. (Matthew 6...14).

Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Ephesians 4...32).

Then came Peter to him and said, Lord how oft shall my brother sin against me, and I forgive him ? till seven times ?

Jesus saith unto him I say not unto thee until seven times, but, until seventy times seven. (Matthew 18...21, 22).

Take heed to yourselves: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

And if he trespass against thee seven times in a day and turn again to thee, saying I repent; thou shalt forgive him. [Luke 17...3, 4].

Blessed are the merciful for they shall obtain mercy. [Matthew 5...7].

MISCELLANEOUS.

The fairest action of our human life
 Is scorning to revenge an injury ;
 For who forgives without a further strife,
 His adversary's heart to him doth tie:
 And 'tis a firmer conquest, truly said,
 To win the heart than overthrow the head.
 [Lady Elizabeth Carew].

Good-nature and good-sense must ever join;
 To err is human, to forgive, divine. [Pope].

Good to forgive ; best to forget.
 [Robert Browning].
 Bear and forbear. [Epictetus].

It is right for him, who asks forgiveness for
 his offences, to grant it to others. [Horace].

Forgiveness is better than revenge.
 [Pittacus].

To love is human, it is also human to forgive.
 [Plautus].

I pardon him as God pardon me.
 [Richard II].

Pardon, not wrath, is God's best attribute.
 [Bayard Taylor].

It is manlike to punish, but Godlike to
 forgive. [P. Von-Winter].

Forgive others often, yourself never.
 [Syrus].

GOLDEN RULE.

Skillful alike with tongue and pen,
 He preached to all men everywhere
 The Gospel of the Golden Rule,
 The New Commandment given to men,
 Thinking the deed and not the creed,
 Would help us in our utmost need.
(*Longfellow*).

But spite of all the criticising elves,
 Those who would make us feel, must feel
 themselves.
(*Churchill*).

Golden Rule.

HINDU SCRIPTURES.

One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of righteousness.

[Mahabhartā, Anushāsana Parva 113...8].

One should always behave towards all other creatures, as he should towards himself.

[Mahabhartā, Shanti Parva 167.. 9].

That which is antagonistic to one's own self should never be applied in respect of another.

[Mahabhartā, Udyoga Parva Sec. 39].

PARSI SCRIPTURES.

Only that which is good for anybody whatsoever, can be good for one's own self.

[Gāthā 43...1].

SIKH SCRIPTURES.

Know God to be Omnipresent, then how can you harm others ?

[Rām Kālī Mohalla 5].

Behold others as you behold yourself.

[Asa Di Var].

As one loves his own person, so should he love all the living beings. As one preserves his own belongings with care, so should he take care

of others'. As one finds the sweet and harsh speech pleasant and unpleasant for himself, so should he take it for others.

[Kabit Bhai Nand Lal].

MUSLIM SCRIPTURES

Love for men what thou lovest for thyself and thou shalt become a Muslim. [Hadis].

One cannot be perfect in faith and piety until he likes for his brother that he likes for himself.

[Hadis].

Do you wish to approach the Lord? Love his creatures, love for them what you love for yourself; reject for them what you reject for yourself, and do unto them what you wish to be done unto you.

[Ameer Ali].

CHRISTIAN SCRIPTURES.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

[Matthew 7...12].

MISCELLANEOUS.

Cultivate consideration for the feeling of other people if you would not have your own injured. Those who complain most of ill usage are those, who abuse others the oftenest.

[Richter].

—THE END—

D.



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